

Research and Discovery Series

A Running Record of Research into the Mind
and Life

Volume 9

November - December 1951

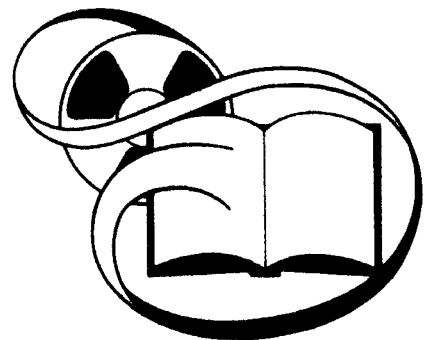


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INTRODUCTION

By November 1951, with the Axioms of Dianetics fully assembled and evaluated, Ron was looking toward the rapid expansion of Dianetics technology into the society.

The first major goals he had announced in *Dianetics: The Modern Science of Mental Health* had been achieved: the perfection of the body of knowledge itself and further research into life force.

But Ron was working in a barbaric and insane world: War continued in Korea, even while peace talks were in progress, and the United States was working at top speed on a program to develop the hydrogen bomb, racing with other nations in the production of bigger and better bombs. Man continued to make war and advance his technology for dealing death on a wholesale basis, vastly increasing his need for a method of ensuring and increasing sanity in those who held the controls.

Man's only methods of handling the mind were as dangerous and destructive as his weapons of war. These "technologies" were no more than tools for forcing man deeper into the mud, for wrapping him tighter in chains of suppression—tools of death and mental enslavement, forged in the flames of insanity on the anvils of war. Man, growing ever more powerful in his conquest of the material universe, had turned his knowledge and his tools back upon himself.

Dianetics technology—the only effective means of bringing the destructive forces within man under control—was in a race against the technologies of death and enslavement. Rapid and effective dissemination was imperative if mankind was to survive. This required a technique which could achieve results rapidly, which could be taught relatively quickly and which would allow an auditor to handle a maximum number of cases with a minimum investment of time.

Such a technique was achieved in early November 1951 with *Advanced Procedure*: a series of fifteen steps of processing which would take a preclear from his first contact with Dianetics technology through to a state where his full potentialities as a being could be realized.

Ron recorded his findings and conclusions in a new book which was published at the end of November 1951: *Advanced Procedure and Axioms*. *Advanced Procedure* incorporated all of the advances made in Dianetics technology since the first *Standard Procedure* of 1950. But how did he arrive at these conclusions? What was his train of thought? In what specific areas did he search to find this technology, and what added benefits did he discover on the many trails he explored on the way?

Each Monday evening, Ron gave a two-hour lecture to students enrolled on the Professional Course at the Hubbard Dianetic Foundation in Wichita, Kansas. These talks to the students were not simply lectures: they are the only running day-to-day record of this research.

In the lectures of November and December 1951, Ron explained all of the basic principles on which *Advanced Procedure* was built. In this volume, we find Ron covering subjects from the power of postulates to how to repair a broken love affair, and from the effects of seriousness to the high states of being which are obtained through restoring a person to his inherent capabilities of full responsibility across all dynamics.

Ron still saw the need for even faster means of dissemination, for a method by which a single auditor or team could handle literally dozens of preclears. Even with *Advanced Procedure*, an auditor was still severely limited in the number of preclears he could handle. Ron conceived a plan by which, through the use of a simple adaptation of current techniques, an auditor could expand his field of action almost without limit.

In eight days he wrote the next book, *Handbook for Preclears*, which incorporated the fifteen acts of *Advanced Procedure* in a set of processes the preclear could run himself under the

supervision of an auditor. These steps, involving a minimum of auditor time, would put the preclear at cause over his own beingness, health and happiness.

Handbook for Preclears also included the first publication of the Hubbard Chart of Attitudes, which summarized and plotted the major difficulties men encounter. It maps out twelve buttons that form the basis of a person's attitudes toward life, and these buttons and the gradients between their manifestations at the top and bottom of the tone scale form the basis of many advanced processes that Ron worked out in later research. This development, together with increasing demand from the field to be brought up to date on the new technology, moved Ron to call for a conference to be held between the Christmas and New Year holidays.

More than one hundred auditors from all parts of the country flocked to Wichita, Kansas, for the Second Annual Conference of Hubbard Dianetic Auditors. From 27 December through 30 December 1951, Ron spoke two hours each evening on the new techniques and on the importance of rapid dissemination of Dianetics technology. He briefed them on how to use Handbook for Preclears to best advantage and outlined his ideas for making Dianetics results well known and well thought of in the society. This conference wound up the year 1951. On the evening following the last lecture, Ron sponsored a special New Year's party for the attending auditors to ring in a new age.

Only a few decades later, Scientologists sometimes take for granted the results of Ron's research: Daily, individuals are freed from the damaging effects of drugs in a few hours of auditing, people regain abilities they never knew they had, the state of Clear can be rapidly attained, and people are relieved of worries and tensions which have distressed them for many years.

Ron was discovering levels of causative ability and consciousness previously only dreamed of by man, and paving the way for others to follow. He built for us a wide and true path. The paving blocks on this road to freedom are these lectures—the only record of the actual basic research actions which have brought us the advanced technology we have today.

The Editors

PROFESSIONAL COURSE LECTURES

Hubbard Dianetic Foundation

Wichita, Kansas

5 November - 17 December 1951

Following the release of the Axioms of Dianetics in October 1951, Ron continued his explorations into the beingness of man and the means to raise him to higher levels.

Each week, on Monday evening, he briefed the Professional Course students at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas, on new research breakthroughs, new techniques of processing and new applications of the technology in life.

In these lectures Ron delved into ever more basic postulates of Scientology philosophy and Dianetics technology. He taught the students that at the very core of a being is a source of life, a source of energy; from this source a person creates his life, forms his emotions, and postulates the effects he creates on himself and his environment.

Ron was exploring this causative source, and from his discoveries he evolved technologies which could produce truly remarkable changes in man. He found that a prime thought exists at the base of every life and that every thought, every action and every emotion follows this prime thought. Ron discussed this prime thought with the students, told them what it is and how to recreate this most basic state of beingness in themselves and others.

What is love? Ron devoted one complete lecture to love and how one can create and keep love alive, recreate love or rehabilitate a person's ability to give and receive love.

Ron discovered that one thing which interferes with a person's being himself and achieving his own goals is his desire to see others succeed. The basic nature of a being is such that when another fails or dies, a person will carry on the goals, fears, problems and the actual beingness of the other person to the exclusion of his own life and survival. Ron explores these phenomena, their cause and remedy, in "Dead Men's Goals" and other lectures in this volume.

At the same time, Ron was incorporating all the new technology evolved since 1950 into a complete sequence of simple actions that would take a preclear from his first contact with Dianetics technology right through to the state of Clear. This new rundown, Advanced Procedure, would form the pattern for many procedures up through the years, and these fundamental principles would, nearly thirty years later, form the basis of the most rapid clearing technology ever developed: New Era Dianetics spiritual counseling.

Further research during this period involved several polio and arthritis sufferers. In response to newspaper ads, about twenty people came in to the Foundation on the first of December. They were audited until the tenth of December with Effort Processing and some of the developments which were incorporated into Advanced Procedure. The arthritis cases were audited in the Foundation and the polio cases at Ron's home. Later in the month Ron told of the results obtained in this research project.

Ron was also at this time exploring the whole length of man's past, plowing up the various incidents on his evolutionary line and gathering the data—later to be published in *A History of Man*—of what lies at the very roots of man's existence, not only on earth but in this universe.

POSTULATES AND EMOTION

A lecture given on
5 November 1951

Unfortunately the beginning of the recording for this lecture is missing. We have been unable to locate any actual recording, transcript or notes for this section of the lecture. This lecture begins with the start of the available recordings.

Fixed Emotional Responses

There is an interesting point for you to remember: An individual who has run up against danger which he has to overcome monitors his own behavior with his endocrine system. How are you going to run a big machine unless you have some method of burning its fuel in certain ways and of burning types of fuel in order to cause it to react in the desired way in any situation? How do you go about doing that? It would be done in just that way—fuel alteration, fuel consumption, and so on.

An individual has a use for every emotion. For every emotion there is a good, survival use. Let's take fear, for instance. If you go out and run into a hungry grizzly bear who, besides, does not look pleasant and who has decided that you are something in his road, and if you go on standing there, perhaps something may happen to you; you may get your head knocked off with a paw scrape or something of the sort. It wouldn't be good sense to say "Well, grizzly bear"—bop—and hit him, because they object to being hit. (If you do hit one, make sure that you get in a double one-two uppercut. That doesn't do you much good either, but it may give you a better chance.) The point is that a grizzly bear is something that you don't want to stay around.

So what do you do with the body? You say to the body, "You'd better turn around and run." But I am afraid that if you didn't have some method of really laying on the whip, you wouldn't get much action out of yourself. You don't want to run in a case like that—you merely want to vanish and appear a mile away! And this is almost exactly what the fear reaction system sets up.

It does several things: To start with, it makes you taste bad. That is good survival—don't be flavorful when you are about to be eaten. The second thing it does is cause moisture in the palms and on the soles of the feet so that you can hold on to things a bit better. The next thing it does is burn up the fuel in the system at a high rate of speed. It is a terrific catalyst. It says immediately to every cell in the body, "Better be going, bud!" so you get out of there.

The only time fear starts to act up is when you have said "Be afraid," and then you said, "Well, I'll stay here."

And don't think you don't monitor your own endocrine system. I could patch somebody up to a point where I could have him standing around shaking with fear, sweating with terror, crying and so forth. A fellow can just turn over the emotions like that if he wants to.

Did you ever see a little child who wanted somebody to feel sorry for him? He stands right there and he says to himself, "You poor little boy, you poor little boy," or something like that, and the tears come down his cheeks. He doesn't feel bad at all. He has convinced himself for a moment that he ought to feel bad, the tears come down his cheeks and Mama says, "All right, Reginald, here's the dime. Sorry I treated you so badly," and he goes away.

Now, if he is sort of loused up and has been knocked around by life and he has had to make several postulates (if he is living in a standard American family, in other words), he gets to a point where, when he says "Cry" he cries and then he goes off and forgets that he told himself to cry. So he goes off feeling sad.

Of course, the second he hits the street he ought to be as happy as a lark! He got the dime, didn't he? And there wasn't any reason to cry in the first place, and he told himself to cry in the second place. But he gets out there and he hits the street and he goes down the street feeling sad.

A few days later he decides he will pull the same gag. He cries, gets the dime, goes out on the street—but he is sadder! A few days later he does it again, and then he is really sad. Then one day he comes in and cries but his mother says, “You know, I think you're just faking. I don't think you're crying at all.”

So he says, “Oh, yes, I am!”

Now he has to invalidate her and make a liar out of her and validate himself, so this means that he is sad and is crying. So he goes out on the street and he is then crying in earnest. He has told himself to cry and he is crying, but now he has forgotten that he told himself to cry and he keeps holding this up against Mama!

He is stuck with it. He has used these tears which he himself turned on as a service facsimile. In other words, he is not being himself at all. He has turned himself into something other than what he is.

It is this way with every engram, with every facsimile. A person uses them in this fashion.

A person uses his endocrine system in this fashion. You can trace back, with every preclear you have, the times when he has turned on, willy-nilly, any emotion. First he starts by talking himself into it. All you have to do is find the points in life where he started talking himself into being afraid, the points in life where he talked himself into being angry, where he made himself be antagonistic, where he made himself be bored.

There is a period, for instance, in high school, where the youngsters think it is a very fine thing to be blasé and sophisticated. They translate this as boredom. So in order to be pals and be like their fellows, naturally they have to go around being bored—“Life is such a bore.”

When they get to be twenty-five, twenty-six or something like that, they have forgotten about what did it and they are bored with life; they say, “I wonder why I'm bored with life? Well, there's no reason at all why I should be bored with life.” The actual truth of the matter is they turned it on themselves.

Probably you will find it much earlier than that. In childhood they were sitting around feeling perfectly happy and then somebody told them, “Sit there.” They were happy until this moment; somebody said “Sit there,” and then they had to have a reason why they were not supposed to sit there.

So they said, “Well, I'm bored sitting here.”

“Oh, no, you're not!”

“Oh, yes, I am!”

And here we go; they have to invalidate somebody right away, quick, and so they get bored.

This boredom is a syndrome sort of a thing. An awful lot of people suffer from it. They turn on this emotion and then they have to explain to everyone why they are bored; they have to rationalize. So every time they go to a motion-picture show they have to tell everybody what a boring picture it was. Every time they read a magazine they have to tell everybody how boring the stories in it are. In short, they have no choice now but to be bored about everything and rationalize on it (and this is the way we get literary critics).

Let's take grief: Grief is a pretty low point on the tone scale and when a fellow has turned on this emotion just as emotion a lot of times in his life, he can forget very easily that he turned it on. Then some good reason for him to be full of sorrow comes along and he turns himself into a 0.5 on the tone scale. It is as easy as snapping your fingers. And it is just as easy to undo.

Now, you would be surprised how many people counterfeit apathy, how many children counterfeit apathy. They find out they can't get something they want, that they cannot do what they think they ought to do, that they cannot move freely around in the area, and they get mad; then they find out that doesn't do any good, and so on. But actually, nothing really bad is happening to the child. A child learns this trick with ease. I bet you can easily remember suddenly pretending that you weren't interested in anything, that you could not be pushed out of the mood you were in. Children do this because as long as they retain that mood somebody pleads with them to be happy, to be cheerful, to go on and be good and so forth. They will lie there in apathy.

Very often a little child who is put to bed in the daytime or something like that will feign apathy, and he doesn't really realize what he is feigning. He will sometimes play jokes on the people around him, like pretending he is dead or some such thing, and they will come in and worry. So a fine mechanism to get people worried and upset is just to go into apathy—"Well, I'm not interested in anything anymore." Everybody stands around and tries to coax and encourage him to be interested.

Once a fellow has started along this line, he has turned on what is actually an endocrine reaction. Apathy is almost a cessation of glandular action. That is the way you achieve apathy: by telling the glands to quit, just like you achieve sadness and listlessness and so forth by telling all the glands to quit except the tear glands, and so on up the line.

This is what is called the alarm reaction system in the higher band. It is very well understood. It is less well understood that if an individual suddenly turns on a big, solid jolt of endocrine fluids, he can kill himself with it. That is less well understood, but that is how human beings kick themselves off when life becomes unbearable. When they are badly hurt or something like that, they just turn on a terrific glandular flood of everything in sight, go into convulsions, and within about three hours they are deader than doornails.

The alarm reaction system, the endocrine system, is very easy to trace in a human being. And it is very easy for a human being to get his hands on it, even though he has gotten down and clear out and beyond into the hopeless state of being a normal human being. Even if he has gone that far, you can still fish around with this individual and let him find one of his endocrine buttons. As soon as you do that you are off to the races.

You just start running emotion on the case as emotion. Just let him locate it. What is emotion? Get a time when he was angry. You aren't asking for the effort or anything like that when he was angry; just get him to recall a time when he was really angry—get him to recall this time—and then get him to sort of feel around till he can reexperience some of that anger. This is very convincing. The fellow can feel his system change. All of a sudden he recognizes something he has forgotten—that in his early youth he consciously monitored his own endocrine system.

Up to the age of eight, nine or ten, an individual actually can monitor his heartbeat and so on, quite often. So it is not only the endocrine system; he can also monitor something that is supposed to be an automatic type of reaction. A young child will quite often forget to breathe for a short space of time, and then gasp a little bit, remember to breathe for a minute and then get it back in the groove again. This is quite common. It has just come up to a conscious level. So can almost any operation in the body.

Therefore, as an auditor, you can do your preclear a great deal of good by showing him that he does monitor his own endocrine system. But that isn't all the good you will do. You start locating this emotion and that for him, and this one and another one, and let him approximate this one and that, and you can get him on the whole range. You can get him to approximate

how it feels to be apathetic, how it feels to be afraid, how it feels to be very sad, how it feels to be angry, how it feels to be antagonistic—all of this bracket. You can get him to feel these things, and the next thing you know, he is loosened up on the subject of emotion.

Actually, the only reason the world might not look as good to you as it is, is wholly along the line of emotion. You have many times in the past, during moments of stress, turned on emotion in order to catalyze motion, and then you didn't turn it off again. So eventually your whole endocrine system, you might say, is running on past postulates, not present postulates. You made decisions in the past to be afraid, to be angry, to be this, to be that, and you made so many of these—and you haven't picked any of them up—that all of a sudden here you are in present time and you say you wonder why you can't feel anything emotionally.

You probably remember well when you were a little child and you used to sit in the theater and watch Tom Mix or Hopalong Cassidy, and how you used to be thrilled. You used to feel this thrill, and now you say, "Gee, if I could only feel youth again."

Or you remember how you used to read the comic strips and get all excited over them, and how this used to really be the stuff to you, and how the colors used to be very bright and so on.

It is just that one thing: You postulate a flock of emotions, you don't pick them up, and then all of a sudden you can't monitor your emotional system because it is simply fixed at probably the mean of all postulates you have made or something of the sort, and it is inflexible, it is unchangeable. So there it is.

Evidently one of the very fast ways to change the nature of man—and that is what we can do in this subject—is to loosen up his emotional system and get him jarred up. You may have heard a young girl say, "Well, I was out with that fellow, but he's really a stuffed shirt. He really needs to be jarred up a little bit and squared around, and so on. He wants, you know, some pep!"

The point is that your experience of freedom with yourself and your appreciation of the world around you, the brightness of color and the thrill you might get out of a pair of pretty legs or something of the sort, are dependent upon your ability to use your own emotions.

It is a favorite postulate to some individuals that emotions are somehow automatic. This is actually taught in an old subject they called psychology.

They said that the environment monitors the individual. But I can show you, and you know, that every time you get an individual who is being monitored by the environment, you have got a loop. (That is a technical term in Dianetics: loop; it means people who are ready for the spinbin—real technical!)

What is wrong with an individual, and the only thing that gets wrong with an individual, is that the environment starts monitoring him instead of him monitoring himself.

"I" is resident in the mind; it is the control center of the mind. It says "Jump" and you jump. It says "Don't jump" and you don't jump. That is "I" in good working condition.

There is a switchboard whereby the theta impulse of command is translated into muscular action. "I" says "Jump," and this wave goes out and through some sort of a translator which puts it into material-universe energy. The impulse then goes through the nervous system and executes. So, "I" says "Jump" and the arms, legs, endocrine system and so forth jump. That is with a mind in good working condition.

Now let's take a fellow who has been lying on park benches, and every morning a cop comes by and wakes him up with a good, solid whack on the soles of his feet. This fellow finally decides that there is something wrong with his feet; he gets this back-impulse into the motor-switchboard system, and he gets some of these things hooked up a bit.

He gets to a point where he has finally agreed with the cop that he ought to move. This was a fatal error; it aberrated him. It would practically have killed him if he hadn't agreed, but that is beside the point. Now this fellow says "Jump!" but nothing happens. Then a cop shows up way down at the other end of the street and the fellow jumps.

You can see what has happened there. This fellow has agreed to answer to the pain of being hit on the soles of his feet to get off the park bench, and what is in control now is the cop, not "I." So this switchboard has been short-circuited to the environment. The environment shows a cop: he jumps. That is aberrated. That is the environment in control of the individual.

When this individual gets really loopy, any time he sees blue he jumps, because the cop wears a blue uniform. (We are getting down closer to "normal"—we're not there yet.) Every time he hears the sound that approximates the club striking the soles of a man's feet, he jumps. Worse than that, every time he hears any sound, he jumps. In other words, it is getting more and more general; this motor-switchboard unit is more and more capable of being occupied by crossed and short circuits and so forth to the environment.

Actually, this is a crude analogy—that is, not a very exact one—but you get the idea. The individual who is controlled by his environment is an aberree. And an individual who is in control of himself is not; he is sane. That is the difference between sanity and insanity. It is as simple as that.

There is an old experiment in hypnosis. They hypnotize a fellow and tell him to put on a coat. He puts on this coat and they say, "Now, when you wake up, any time the hypnotist touches his tie, you will take off this coat. And every time the hypnotist lets go of his tie, you will put the coat back on again." So they wake the fellow up, the hypnotist touches his tie and the fellow takes off the coat.

Somebody says, "Why did you take off the coat?"

He says, "Why, it's hot. It's hot." The hypnotist takes his hand off the tie and this fellow reaches down and puts this coat on again.

"Well, why did you put your coat back on again?"

"Well, somebody must have opened a window; it got drafty in here."

He does not connect this touching of the tie with his action with the coat. In other words, he is being handled by his environment because of a planted suggestion. That is only one mechanism, but it is demonstrative of what can happen to an individual.

Of course, theoretically, you just make him remember that he was told that and he no longer has this compulsion. Only don't try to tell that to any auditors who have been around trying to audit people who have been many times hypnotized, because these suggestions don't blow like that. They have to be audited out.

This system of "I" controlling the body or the environment controlling the body is exactly applicable, whether you talk about muscles, whether you talk about the dreams the person has or anything else, and it is particularly applicable to emotions.

If you walk down the street and you expect to see a pretty girl and have your emotions jump automatically, think again. If your emotions just jump every time a pretty girl shows up, you are aberrated! It is not a stimulus response mechanism. In other words, you don't get something showing up in the environment and an automatic emotional response to it. And yet individuals were taught in this old field of psychology to think of all thought in terms of stimulus-response. They experimented on so many dogs and rats in that field that they got everything confused, and the environments of dogs and rats became confused with the environment of human beings (probably because they had been associated with too many

politicians or something), and the next thing you knew, they expected everybody to run on a stimulus-response mechanism.

Now, this is very nice for a teacher: A teacher stands up in class and does something and the students all give a certain response. He does something else and they all give another response. He says, "The square root of the second part of the third body of axiom two is normally epistemology."

All the students say, "Uh-huh." He gives them an examination paper at the end of the course and the students pick up the paper and they write, "The second part of the square root of epistemology is square root of two over summation x, and that is close enough, so he passes them.

But what has happened there? There has been a bypass of the individual's understanding, his ARC, his self-determinism and so forth. What they did was pour in some phrases and expect the students to pour them out again when the same stimulus occurred.

There was a lady who had been slapping her dog once in a while for stealing things and so on. Then she said to the dog the same word she used when she slapped it; she said, "You stop that; stop doing that," and so on, and the dog jerked its head.

Her husband saw the dog moving its head and said, "Stop hitting that dog so hard!" But she wasn't hitting the dog. The dog had been hit this way several times and so had gotten this motion of being hit mixed up with "Stop it." So when she said "Stop it," or whatever the signal was, the dog would jerk his head like he was being hit. This is a perfect example of stimulus response training.

This is very easy to test out. This works with human beings. When they get thoroughly educated and all of their responses are stimulus-response, then they are fully qualified as psychiatrists! These boys then go out and if they see a person going into a bit of a spin, immediately they go into a stimulus-response mechanism, reach over, grab the electric-shock machine, put it on the fellow's head and pull the switch. Then they take the machine off, they see the fellow is not well anymore, they see he is in worse shape than he was in before, and they say, "Well, he's been treated. Release him from the hospital." The fellow goes home and stabs his wife, shoots a couple of cops, and they send him back to the institution again. This is sort of the way life goes. That is a stimulus-response mechanism!

Now, if you expect beautiful scenery to thrill you simply because you have looked at beautiful scenery, you are mistaken. What you really do (this sounds awfully calculated but it is not, actually) is take a look at this beautiful scene and say, "My, isn't that beautiful!" repeating "It's very beautiful." It is pretty, you appreciate it and so forth. You look at a garbage can and say, "My, isn't that ugly." It is ugly.

You keep on going this way from the time you are a little child, and eventually you get to a point where the environment is in control, and you look at a garbage can and say, "My, isn't that beautiful," and you look at the scenery and say, "My, that's ugly." The lines get all crossed. You have to be in free control of your own emotions.

Oddly enough, it only takes about a millisecond for a fellow to make up his mind whether something is pretty or thrilling or otherwise. He makes up his mind and then he feels that way. But if he ever gets caught in a trap of his own devising, he can get messed up in the most horrible fashion.

Take college spirit, for instance: This gets turned on automatically, so that every time a cheerleader says "Rah-rah-rah for dear old Scalp U." he says "Thrilled!" He can't help himself somehow; every time he hears that old college song he is off to the races. There is an example.

The way you condition a human being's emotions is simply by making him agree that something is exciting or thrilling, and then hanging him with it. He has agreed that this is exciting or thrilling, and the next thing you do is tell him "Oh, you're not excited about it."

He says, "Oh, yes, I am!" You have invalidated him, so he has to invalidate you by being excited—he thinks. You turn it on, and if you keep this up, pretty soon you can get him to the point where every time he hears "Dear Old Maine" or something of the sort, he is all set. That is the way it is done.

If you want to whip up some esprit in a bunch of troops or something like that, you give them a regimental song and a few other things, and you show them the colors, and you keep telling them and getting them to agree on the fact that it is very impressive, and when they have agreed enough that it is very impressive, then any new recruit that comes in who says "I don't see anything very impressive about this!" is liable to get wiped out—they have to invalidate him.

That is the way emotional responses get fixed.

LOVE

A lecture given on
5 November 1951

Restoring the Ability to Love

Most of the preclears you work on are loused up because of love. It is one of those things that happens in the best of lives. There are tornadoes, electrical storms, Democratic elections and love; these are major cataclysms that happen to man. There are the seven ages of man, and they are the seven ages of man's trouble—and each age is named "love."

First it is love for the parents, and then it is love for this and love for that, and then all of a sudden this individual, man or woman, meets another human being. He is feeling rather bored at the moment and says, "You know, I'm in love. I'll be in love, that's what. Yeah, that solves everything. I'm going to be in love. They say it's great...."

"By golly, it is great! Yes sir, I'm in love.... It's getting worse! Much worse!"

He gets to a point finally where he is saying, "The whole world turns on the subject of love. You should try it sometime. It happens to you. You just never know when it's going to happen next. You haven't got anything to do about it. Most wonderful feeling in the world." Then he goes home and finds out that his girl has run away with her old man's chauffeur.

Unfortunately, if he has carried himself to that extreme and has gotten himself sold enough on this thing, then the sudden cessation of it is such a terrific personal invalidation of his own postulate, he not only doesn't dare admit it was a postulate of his own at first but he has to validate himself by shooting his brains out or by dying of grief or by refusing to eat and going around worrying his friends by not shaving for days. You may think I am being sarcastic, but this happens to be, gruesomely enough, the cycle.

I guarantee, if you were merely to pick up, with the process I will give you later, all of your former emotional experiences with regard to this subject, that you would be able to go out on the street and fix your attention upon any human being and say "I'm in love with that human being," convince yourself utterly and go home in the happy daze that you used to be in when you were sixteen or seventeen and were writing notes during class. That is right. Love makes the world go around, but, believe me, you make yourself go around.

The mechanism called love is actually no different than any one of these other emotional setups. The mechanism is no different; the manifestation may be more cataclysmic, but it actually is simply another endocrine-system setup, and the difference is that it gets an enormous amount of propaganda.

A lot of people make a lot of money out of love: jewelers, flower vendors, song writers, manufacturers of poisonous drugs; Hollywood wouldn't know what to do for a plot if it weren't for love, and then there are marriage fees, hospital costs, undertakers' fees ("Do you want one with silver handles or a scarlet satin lining?") and so on. In short, it is big business. And it is very, very interesting and it has a lot to do with a lot of things.

Now, love is simply another mechanism of the endocrine alarm system. (That is the technical name of that system, by the way.) It is quite an accident, but love falls into the same bracket. You talk about this one emotion, you might as well be talking about any of them. They are the same thing, except different glands are monitored. That is about the only difference; they produce different reactions.

I would hate to lean upon your credulity to any degree. I have learned better in the last year and a half than to lean on anyone's credulity; it crumples and I fall down. As a result, I would rather just skirt over how come we know about this and tell you what we know.

Once upon a time there was an algae, and this algae was a very self-satisfied, self-centered individual. He just got along fine. When he decided to have progeny he went pop! and there would be a new monocoell. He did it all himself. After a while, however, he got tired of the storms and the similar experiences of just lying in the sun and converting minerals and sunlight into protein and carbohydrate. It was rather dull; there was an insufficient amount of randomness entirely. So he decided to evolve into a higher form—the fool!

He went on and evolved into higher and higher forms in the best Darwinian fashion, and finally he got to a point where his form was pretty complex and he found out that it was very, very difficult to procreate by going pop! It didn't work worth a nickel. So something new had to be added.

Now, the point is that to avoid this monocoell type of procreation there has to be a sharing of this system on a male-and-female-cell basis. What they do originally is start out both male and female, and then cross. And if you want to open up any book on biology, genetics or anything of the sort, it just happens by accident that they are right. That dope is fairly straight. It is wrong in a couple of places, but it is fairly straight.

So, these chromosome groups cross over, and the first thing you know, there is another growing organism. Of course, a monocoell is able to procreate by itself, but when it gets into association with another monocoell to produce a more complex organism it is much better to swap and to put out a spore of some sort which then grows. This is different—a new idea.

When life gets up to the point of this new idea, there are two cells which unite. The funny part of it is, though, that this is not the first time there has been a cellular colony. The sponge, for instance, is working on a monocellular basis. A sponge simply gets to be more sponge, more or less on the idea of subdivision and so forth. It is simply more sponge and a subdivision of the monocoell.

The sponge, jellyfish, or any one of these things is still more or less operating on the monocoell proposition. But when you get two jellyfish together, reproduction has to be done differently.

By the way, the sea has evolved the most fantastic forms of this sort of thing. A male octopus, for instance, sheds a tentacle, which then goes swimming off to a female octopus. This is fascinating. Nothing I say is really incredible compared to what you will find in the books of the naturalist.

Anyway, the organism at this stage decides that for its own protection it will just keep two cells near to hand and together. This is before the bivalve period, but we will pick it up at the bivalve period. One of your early ancestors is a bivalve—which is to say, a clam, a mollusk, an oyster or something of the sort. The evolution from the sea to the land goes through the field of shellfish. Those are bivalves. They have two hinges, and each one of those hinges has a responsibility in the life of the whole being. But at first those two are simply there so that they can get a procreative swap, and they put out spores. Later on they get so they operate the shell and so forth.

Along about that period of time we start to get into trouble, because each of these organisms is operating on its own control center, which is in itself and only in itself self-determined. So one says "Open" and the other one says "Close," and each motion cancels out the other motion; the shell stays closed. One finally says, "Well, all right. Open, then." The other one by that time has gotten mad and says, "I'll close." They still don't get anyplace. This situation goes along for quite a while until those two control centers—they are two brains, actually, operating the same shell—learn to work with ARC. And for the first time we get emotion lifting its ugly

head. How do two separate entities control each other so that they will cooperate? That is a problem.

Control center A and control center B are both occupying the back hinges of a shell. They finally get hurt too much by non cooperation. You can imagine what happens: One side says, "Danger! Close!" and the other one says, "I don't see any danger. Stay open." Then in comes the danger—crush. They learn. One side keeps getting the shocks from the other side; then one side finally starts to measure up and then the other one starts to measure up, and they work out this system which you yourself happen to be carrying around at the moment. You may not in the next few generations, but right now the left side of your head controls the right side of your body and the right side of your head controls the left side of your body. It is crossed. Why?

You know, if the government of the United States at Washington were only moved to the center of Russia, and if the government in Russia were only moved out to Denver or someplace, you would certainly never have any war between the United States and Russia.

Eons ago the human body had to work this out, because you are units of two, not units of one. And these two were definitely and continually at war with each other; they would not cooperate worth two cents and a plugged collar button.

So, that is a beautiful system of control, isn't it? "I'll handle your side and you handle my side, and then we will succeed. Because if I don't cooperate with you I'm going to get hurt, and if you don't cooperate with me I'm going to get hurt, so therefore, by golly, we'll survive!" That is the way they evidently worked it out, because we are still carrying in our own bodies the evidence of this system of control. You can also find it in other ways in Dianetics. It is pretty easy.

What has this got to do with love? It doesn't have too much to do with love but it has an awful lot to do with the endocrine system.

There was a stage before this which is very important. We have the control center on each side operating only its own side, and we have chaos. We have this same situation which exists between the United States and Russia. They are both mad at each other, fairly angry, all the time, because one says "Open," the other says "Close"; one says "Close" and the other says "Open." Or they say "Let's both open," and at that moment they could both be wrong so one starts to close but the other won't. You get the idea?

One of the methods they used to-force each other into operation was this: One would get hurt and evidently he could develop, out of that pain, fluids for the control of the other one. If he didn't get done for him what he thought ought to be done for him, he would pass something relatively poisonous across the line. It was an inner control of fluids or something. You could probably go back on the track and find this beast which is still not cross-hooked up at all but is running in a state of "duarchy," and it is very unworkable.

The endocrine system accomplished an enforced ARC just as the cross control system did, so that you actually have two systems at work: one is a simple nerve setup whereby the lines cross, and the other system is where one side monitors the other with backfire material. It says, "I'm scared; you'd better be scared too!" and shoots this fluid across. The other one says, "I'm not scared. I'm not scared. I'm not scared—yes, I am too!" There is circulatory fluid injection, in other words, going both ways here. One side gets scared and injects fluid into the other one and the other one starts to get scared and realizes what the score is. That is the alarm system. One starts to get sick, in other words, if he can't have his way.

This first experiment in a dual-control mechanism was successful, and it carried forward successfully until very late on the evolutionary chain, when a central brain unit began to be formed, left and right, up to the level that the self-determinism of the organism became tremendous. It became so tremendous that it could transfer and associate facsimiles in the methods which we call thought. It was thinking before, but not very much.

So now we get up to a thought basis. What happens?

You can actually restimulate one of those old, old non cooperative facsimiles in a marriage. What are you trying to do in a marriage? Trying to get somebody to cooperate. If they don't cooperate, what is your choice? By theta facsimiles, you try to build them up or push them down or get them in some parity so that you both have the same course of action so you will both follow the same goals.

A marriage composed of two individuals who are not attaining or seeking to attain a similar goal is a failure. That is the first requisite of a successful marriage. That is why business marriages don't succeed very well: they don't have a single goal. Two people try to get parity of action and they follow this system.

It is a funny thing but both of these units do not stay in equal control. Sooner or later, down the line, one of those control units really goes into force. One of those units takes over and starts to control the whole body. It does all the thinking for the body. If someone were to lay open your head (like a psychiatrist would if you were under treatment; that is their idea of treatment—they are humorous fellows—and they have braces and bits, they go in on the skull and examine it and look it over, and after they have classified it in their notebooks and so forth they put a patch on it or something and send the fellow back to the cell), you would find that one half of the brain is well furrowed—it is used a great deal—and the other half is practically unused. In other words, it hasn't been doing any thinking to amount to anything; it is very smooth. Whereas the used side of the brain, where its motor control switchboards are used, is very active. It looks active, it bears a different appearance.

To give you some sort of an idea of this, 50 percent of the brain area is not in use for anything, really. It furnishes a subcomputation level and it uses its own theta facsimiles but its muscular controls are monitored by the other side of the brain. The whole body runs, really, when in a good state of mind and so forth, with just one of these centers, and this unit ensures the obedience of the other one. The other one doesn't just obey, it quits.

This is backed up by another little observation that maybe some of you have made. Have you ever seen a child who naturally used his left hand and then was suddenly forced to be a right-hander? The second that you force a child to be a right-hander you have taken his natural control area, which happens to be on the right side of his head and makes him a southpaw, and you have invalidated it. You have invalidated its control of the body, and when you invalidate its control of the body, the other control center has to take over. It is in apathy and it is not equipped to be in control of the body and it does not have a history of body control or anything like it. So the individual goes into a very fine state of jitters, apathy and so forth. In view of the fact that an average of 50 percent of the human race are naturally left-handers and 50 percent of the human race are naturally right-handers, somebody back down the line decided to be a real arbitrary in the society and they started making everything for right-handers: "We're all going to write right-handed now." Fifty percent of you, I am sure, are natural left-handers; the percentage is that high. But this switch happens to a person so early and happens over such a long period of time that he is very seldom aware of the situation.

You watch mothers: A little child will start reaching out with his left hand; he will reach out for his rattle with his left hand and Mama will say, "Ha-ha-ha-ha-ha—right hand, dear."

"Waaah! "

"No, no. You have to reach with your right hand."

Did you ever see anybody teaching a dog to shake hands? He always insists on the dog shaking hands with his right paw! We are all crazy on this subject.

A little baby starts to drink milk, reaches for the bottle with his left hand—"Na-ha-ha-ha, no, dear. Here—the right hand. Now you can have your milk."

“Waaah!” But it doesn’t do him any good.

One of the most spectacular recoveries that an auditor can occasion is to find one of these latent southpaws and swap epicenters on him. The new epicenter, oddly enough, is not well equipped to handle its job, but it was the naturally stronger epicenter. This is like starting in with virgin territory. The fellow will forget large chunks of vocabulary, he will forget certain skills he had and he will fudge around. He won’t be able to write well with his left hand for a while, but if he keeps at it he will stabilize on the right side to think with. What has happened is that the theta facsimiles are stored on the side of the control center.

Occasionally I have had a sudden unexplained recovery in a preclear and I haven’t understood what the devil happened. I didn’t understand until relatively recently what I was doing. They get the funniest sensations when this thing happens. Half of their head goes numb and the other half sort of lights up, and odd things happen to the nervous system.

One half of every brain can be considered to be in natural apathy, and if you force someone to run on the half of his brain that is in natural apathy you have really set him up. This is a “good” control mechanism. It makes an obedient child, but it sure makes a dumb one. You can find this in preclears if you want to. I dare say there are a number of people who know that they began life as southpaws—just at a guess I would say 50 percent of the human race.

Now, the rehabilitation of this is relatively simple. All you have to do is pick up the invalidation’s of the correct side of the brain. You just pick up all those efforts to make the fellow do things with the other hand, with the other side of his body, and his various usage’s in that direction. Just pick up the original ones and he rehabilitates.

What has this got to do with emotion? It has a lot to do with emotion. If a person has been shifted over to the null side of his head, he has been shifted out of control of the immediate alarm reaction system. He finds it difficult going monitoring his endocrine system; he finds it tough. He has a struggle about it. He will eventually get it hooked up, but it is always a bit of a strain.

If you ever want to see a flood of emotion turn on, just switch those epicenters on a preclear. Now he has virgin control of the endocrine system and lights brighten up, rockets go shooting off and life looks glorious all of a sudden! Of course, there may be a lot of things he won’t have any particular recollection of.

What are the blank areas of your early life? The blank areas of your early life are due to many things, but in part they are due to the fact that the other epicenter is carrying the facsimiles, so the area looks blank to you. You take a preclear back and all of a sudden his whole childhood turns on. What you have done is swap the control centers. That is only one of the manifestations of occlusion, but it is one that you should be alert for.

What else happens? An individual is running along at nine years of age and he is just running fine on the control center that he is supposed to run on—right or left, whatever one he was supposed to run on. It was the tough one; it was the one that won all the way along the line; it was the one that always shut the other epicenter up; it was the one that was always tough. He is running along till he is nine or ten years of age, taking life in stride—whap! whap! “Don’t do this, don’t do that”—standard childhood. He is taking life in stride, and all of a sudden he runs into a failure—crunch! The epicenter that is in control of the individual is then invalidated, and it can be invalidated thoroughly enough to swap control centers on the individual.

He runs along on the next center for a certain period of time and then all of a sudden it fails in life. What happens? He swaps back to the first center. And so it goes, back and forth, back and forth, down, down, down the tone scale.

You want to find out where these points of swap are? You find emotion; you find this fellow’s emotional curve. By “emotional curve” I mean the experience of a change of emotion. The

fellow is happy and then all of a sudden he is sad. Get him to recover that curve—happy to sad. In other words, work him until he can finally monitor himself happy and then sad, and then you will find an incident where he was happy and all of a sudden he was sad. Get him to reexperience this a few times. “When is another time it happened? Happy-sad.”

“Yeah, happy-sad.”

“All right. Now, cheerful-apatetic.”

And you will run right into the service facsimile. This is very simple. You just work with him until he can reexperience an emotion. He thinks over this emotion; he remembers a time when he was happy and then he was sad.

“Did you ever walk up to anybody and you were very, very cheerful and they threw cold water on you? Do you remember such an incident? All right. How did you feel when you walked up to them? And then how did you feel right afterwards? Okay. Now, can you get that sensation again? Now can you get the sensation of being sad, and all of a sudden being cheered up? Being sad, then all of a sudden getting cheerful about something—something like that.”

The curve of emotion, the point of emotional change, is what you want. And the only reason in the world you want it is so that you can find the place where the fellow suffered it most strongly. You will find there the service facsimile chain, I because he had this thing laid into him, he had to hold on to it, and it swapped centers on him.

It was generally followed by a severe illness. It was a failure, a failure so marked that it convinced the center then in control that it was no longer in control of the environment. That center was going along in the belief that it had some control over the environment, and suddenly it discovered it did not have any control over the environment and it went into apathy. Its alibi and excuse comes along immediately afterwards, of course; the alarm reaction system sets in in a period of three hours to three days, and you will find an illness setting in at that period—such an illness as measles, scarlet fever, mumps, whooping cough, any one of these, or later in life other illnesses like gall bladder infections, lumbago, arthritis and so forth. These are failures.

Center A convinced center B by sending over a theta facsimile, sending over an emotional reaction. The individual then sends to the outside world an emotional reaction. What I am talking to you about is interpersonal relations, not just love.

Here is the relationship: First it starts out as a bivalve, and one side has to get along with the other. They have a lot of trouble doing so. When bivalve one influences bivalve two, the only way it can influence two is by handing out a theta facsimile, and if two doesn't take it and cooperate, then it gets it back by the alarm reaction system. It gets back the endocrine reaction and so sickens. But back at this stage of life it was real sickness. It was a sickness caused by releasing a fluid which when it wouldn't stay released but got walled up and sent back made the originator sick.

And you dramatize that, but it is an emotional dramatization. You feel unhappy, somebody makes you sad, so you hand them a theta facsimile. They are not cooperating with you, you find out that you either can't control them or they are not going to cooperate with you, and so you try to hand them a theta facsimile to make them sick, knock them into apathy quick, make them feel sorry for you, make them stop, make them less strong. You say something nasty, do something—anything—in order to knock this person down to a point where he will cooperate or be controlled by it.

Your initial impulse is simply to be happy and get going in life, and everything should be all right. Then somebody says or does something and right away you go into this system. You will hand out this theta facsimile and if they won't take it you are stuck with it. You failed to affect them.

Now, a failure in magnitude to affect another human being results immediately in illness—three hours to three days. And when it has real magnitude on it, in childhood, it will swap these centers.

Take a little child who is doing fine, and then all of a sudden one day he comes in and they have given his bicycle away. He says, “My bicycle! You gave it away! You’ve got to bring that back! You got to straighten this thing up!”

His parents say, “Well, it was our right to give it away; we bought the bicycle.”

“But it was my bicycle!” And the first thing you know, he says, “Blankety-blankety-blankety-blank!” He makes the mistake of thinking he is tough enough.

The parents say, “Nope, none of that! You can’t get cross, you can’t get angry, can’t have your bicycle. Further, we were going to buy you another nice bike, but now we’re not going to do even that.”

The child, with his anger and dropping tone, handed out an enteta facsimile. He tried to do something to the parents. In other words, he dreamed up something for them. Sometimes when you get back along that strata of life, it is very interesting what a little child is thinking: “I’d like to put your eyes out, you big monster! “

But if he hands out that theta facsimile the parent turns around and fastens it on him. The child will get it back, and he will get back the same facsimile. It is a service facsimile.

What you would like to do to others is what is wrong with you. This is interpersonal relations.

Now we take love: there is no difference. An individual comes along and he says, “I’m in love. There have to be future generations. Two can live more cheaply than one,” and other propaganda. Now he gets anxious about whether or not he will be cooperated with. What has he asked for? He has asked another human being for the maximum amount of cooperation in living a life. And he knows instinctively it can’t succeed unless they have cooperative action, a similarity of goals, a similarity of operation, a similarity of likes and dislikes.

He is anxious about this, and when he finds out that the human being upon whom he has fastened his endearment is not the person, exactly, with which to accomplish this duo, he starts this operation of forcing the other individual to be.

Jealousy, anxiety and all manner of things will set in then, because the individual is trying an impossibility, actually. If it succeeds, it is lots of fun, but don’t forget to sweep it up afterwards.

You are asking for another human being to either cooperate perfectly with you or be dominated utterly by you—one or the other. And any mechanism you use to accomplish this high degree of similarity is going to come back and kick you in the teeth.

You ask a fellow, “Who did you used to be in love with? You used to be in love?”

And the fellow will say, “Hey, yeah! How did you know?” Silly question!

“Well, I noticed you haven’t been feeling well here lately and so forth. When did she leave you?”

“Well, it’s been three or four—how did you know that?”

“Well, you just did look kind of down in the mouth about it and so forth. I noticed you bought a new pair of glasses the other day.”

“Well, yeah, my eyes have gone kind of bad.”

“Oh, how long have they been bad?”

“Well, a few weeks.”

“Did they go bad after the girl left you?”

“Yeah, but what have they got to do with it? I don’t want to have anything to do with these things.”

“Now, did she ever criticize your appearance or anything of the sort?”

“Yes.”

“Well, did you want her to look at you?”

“Yes, as a matter of fact, I did, if you want to put it that way. Not really look at me, you understand. But there was this other guy!”

“And she looked at the other guy? Yeah, well, what did you say to her the last fight you had?”

“Well, how’d you know we had a fight? Aw, I guess I was pretty mad; I said I wish she’d never look at anybody else, and nobody’d ever look at her.”

He handed out “blind” facsimiles, and she didn’t come back to him. It didn’t work. So he got them right back in his face, and now his eyes feel bad. So he goes and gets glasses.

How do these two cooperate? How do a man and a woman cooperate? How do two friends cooperate? How does an individual cooperate with the rest of his group? How do two women who are friends operate together? How does the boss cooperate with his staff? Any one of these things are all out of the same kit: emotion. Unfortunately, in order to communicate with your fellow man you also have to slightly agree with him and feel some affinity with him. In order to feel any affinity for him whatsoever you have to, to some degree, communicate with him and agree with him. In order to agree with him in any way, you have to feel some affinity for him and communicate with him. Here is the triangle of ARC at work. One point of this triangle of affinity, reality and communication cannot work without the other two points entering in.

We have this tone scale from zero on up; there are various emotions plotted up the line on this tone scale, very interestingly.

What does sympathy mean? If you take a tuning fork which vibrates at the rate of 512 vibrations per second and you have another fork sitting over to the side which is capable of vibrating at 512 per second, when you hit this first fork and then damp it, the second fork will be ringing. Then if you hit the second one and damp it, the first one will be ringing. Sympathy means “at the same vibration of.”

If someone you love is bored you are apt to be bored. If someone you love is angry at something, you are apt to get angry at it too. If someone you love is afraid of something, you can encourage them and encourage them and try to keep them from being afraid of something, but you will generally wind up being afraid of it too. If someone you love is in apathy, you try to cheer them up and cheer them up and cheer them up, and there you are in grief. And then you really try to cheer them up and you are in apathy, too.

Why? It is because you have to have the same goals, purposes, vibrations—whatever you want to call it—in order to cooperate. You can’t be in communication with somebody without

assuming some of their liabilities. In other words, you are in communication along this emotional level.

How do you straighten out a busted love affair? How do you straighten out a good, solid, juicy, horrible, knockdown-drag-out love affair which, like 110 percent of them, has at least threatened to go on the rocks? How do you straighten out any personal relationships with anybody? You will find out that everybody is suffering from this one malady—interpersonal relationships. An individual has to be able to feel like he can lick the world with both hands tied behind him, or he is not well. How do you rehabilitate this? The fastest way I know of to change a person on the tone scale is to address emotion—rehabilitate his emotion.

What in particular do you hit to bring him up? About the first thing that you will find accessible in a case is sympathy. “What’s a time when you felt sympathy for somebody?” Sympathy—let’s get moment after moment after moment in this person’s life when he experienced sympathy for somebody—particularly when he experienced being sorry for something he had done to somebody else. This is the real facsimile. This is bivalve side A doing something to bivalve side B and getting it right back again. This is being sorry for having done something to somebody.

You get this sympathy reaction up and you are getting up what is freezing your preclear on the tone scale. He has naturally been in sympathy with an awful lot of people, and when he has been in sympathy for what he himself has done—he thinks—then he is in horrible shape about it because he doesn’t feel he has the right to get rid of this. So he sort of punishes himself, and as long as he retains any of this feeling of sympathy for individuals up and down the line, he is static with those individuals on the tone scale.

How do you change someone on the tone scale and free him up, then? What is the first move? The first move is to pick up sympathy—any and all sympathy, and particularly sympathy he has felt for individuals to whom he has done something.

This is quite important. In the field of psychoanalysis they used to talk about “guilt complexes.” They were so guilty charging money for this stuff that they got fixated on guilt complexes. They kept saying, “What are you guilty for?”

The poor patient would say, “I do feel a little guilty.”

“Well, now, when did this guilt originate?”

“Well, I was pretty young, I guess. I do remember one thing: I hit the cat once.”

“Ah! There we have it! Now, are you sorry for having hit that cat?”

“Yes, I’ve been sorry for a long time.”

“Well, see if you can be sorrier about the whole thing! Now, that’s what’s wrong with you! That’s twenty-five dollars, please. Dismissed!”

You can always find these guilt’s. But the easy way to find them is by picking up an individual’s sympathy. You start picking up his sympathy—sympathy for this, sympathy for that—and all of a sudden the preclear is looking right straight down the barrel at something he himself did for which he felt awfully guilty, and you have found a nice guilt setup. When he decided to feel guilty about it is what you want then. When did he decide to feel guilty about it?

If he felt sympathy for this person, he must at some time or another have elected for the first time to go into communication with him. He must have elected for the first time to feel some affinity for him. He must have elected for the first time to agree with him on some subject or other. You can just pick that stuff up at great speed. You will never see another jump up the line quite as fast as what you get by just picking up these areas of sympathy and knocking them

out, desensitizing them just as locks. You will see quite a jump, because he is picking up, at the same time, his decisions to feel sympathetic. And the decision to feel sympathetic is a decision to be very frailly mortal. It is also a decision not to be self-determined; it is a decision to be monitored by somebody else's emotions.

So, when you are working with the emotional curve and when you are working with a general emotional setup, it is very important for you to first start tuning in and see if you can get the fellow to sort of tune in on how it feels to be happy, sad, bored, griefy—any one of these things. See if he can get that feeling again, no matter how faintly, then run him on into sympathy. He will feel the sympathy. You will have him writhing on the couch—"Why did I beat that little dog? Why?"

"All right. Let's pick up the first time that you felt sorry that you'd beaten the little dog."

He gets that and then he says, "Well, the devil with the dog! "

The dog was maybe in apathy, and this would have fixed this individual in apathy. The dog, after being beaten, goes into apathy, and then he feels sorry for the dog. This is sympathy for the dog, and this means he goes into apathy too! And there he will be hooked up on the track at apathy. So you have released an emotional stop.

You start working from there into the emotional curve of happy-sad, happy-sad, times when he felt that he was really controlling the universe around him and all of a sudden realized that he wasn't. You will find all sorts of situations in early childhood. They will be succeeded by illnesses, and the illnesses are full of postulates and these decisions are full of postulates. You will run right straight into the toughest period of an individual's life.

You take that service facsimile and run it out. You run it out not because it is dangerous but because you want to get the postulates out of it. You want to get the conclusions the preclear drew—his choices. Those are what you want out of that service facsimile. You will find that an individual has a few of these. You can find them by tracing this emotional curve.

When you have gotten through with that, you can dress it down to the point of the first time the fellow decided that he didn't want to monitor his own emotions—it was more fun to let somebody else monitor them or something of the sort—or when he gave over to the environment the right to monitor his emotions for him. You will find his first decisions to like things or not to like them, to be emotional about them or not to be emotional about them, the first time he decided not to get excited, the first time he decided to get excited. You will find these initial postulates, and what you do is run these out and you will have a case running with free emotion.

It is very interesting how a case behaves after you have done this. It may take a little bit of processing on your part, but if you want to free somebody's emotions up and just work on emotions, that is the process.

Now, there are many other things than emotions; there are psychosomatic illnesses and so on. But you will find these things in the service facsimiles. and what I am giving you now is a nice codification on how you get to those service facsimiles.

Let's take a fellow who has been going around limping—long years he has been limping. Who did he want to be lame? Who else was supposed to be lame? Who was he in sympathy with who was lame? And more importantly, who did he injure, and then feel sorry about injuring, that was lame?

An individual is going around with various physical manifestations— arthritis, bursitis, sinusitis and so on. Who did he try to give these facsimiles to? What was he doing to people that he felt sorry for? Just follow this emotional curve and you will unravel his psychosomatic illnesses. It is so simple. "When did you feel sorry for what you did?" By tracking the preclear

back very carefully, all of a sudden you will find, a few minutes earlier, the preclear handing out an entheta facsimile. He was mad; he was in action, doing something that he shouldn't have been doing that he was later sorry that he did. But earlier is the period when he was handing out the facsimile, and the moment he felt sorry about it is when he received it back. Now he is hung with it; that is a service facsimile.

There is another combination that you work right in with this. There are only three possible efforts, as you know: to start, to stop and to change. If you aren't getting a fellow's emotions free enough, fast enough, go into it on this line: "When did you decide to stop somebody from being emotional? When did you decide to start somebody being emotional? When did you decide to change somebody? When did you decide to keep somebody from changing? When did you decide to start somebody, stop somebody, change somebody," so on and so on—just those three questions.

You will find times when the individual has failed in the effort. He tried and tried to change some individual; he tried and tried and failed and failed. And every time he failed to accomplish his mission, what happened to him was he started changing himself all over the place: left, right, up, down, back, forth—anything. He tried to change this human being, and this human being wouldn't change. So his facsimiles that he was handing out came home to roost, and he emotionally started shifting all over the place trying to change himself, because he tried to change somebody else.

There isn't anybody who has not tried to change another human being, who hasn't tried hard and failed at it and who hasn't afterwards felt kind of stuck. The point is that as the individual tries to change himself he will fail in that too, so he goes into apathy on the thing.

First he will go into apathy on somebody else. He fails and goes into apathy. Then he tries to change himself but he doesn't succeed in changing himself so he goes into apathy about himself. That is when you consider yourself a hopeless case. It is because you have earlier considered somebody else a hopeless case.

Now, who decided to change you? You remember somebody trying to decide to change you? In order to invalidate them, to make them wrong when they were trying to change you, you got into a situation where you couldn't change, you didn't change, you wouldn't change, and you stuck yourself right there. You hung yourself up on the track.

Somebody came around and they said, "Yak, yak, yak," and after a while you got kind of tired of it, but they said, "You've got to eat with your left hand, you've got to drink your milk with the right hand, you've got to do this"—"to the rear march, to the rear march, to the rear march, to the rear march."

You finally got sore, and you said, "The devil with this! I don't like all this changing. I'm not going to change! I am going to hold on right here." That is a decision, and you are stuck with it.

It isn't that you shouldn't refuse to change. But you shouldn't stick yourself. So after you have refused to change, always go back and pick up the postulate; knock it out.

There is hardly anybody who hasn't known somebody who tried desperately to change him—for his own good, for his own bad, whatever it was, it didn't matter.

And there isn't anybody who hasn't had somebody around who was trying to stop him. He would do something—start talking for instance—and somebody would stop him. It was sometimes only on this basis: "Oh, just a minute, dear, while I pass the salt."

"Well, now, as I was saying, I was down at the office and so forth, and the boss said "

“Dear, do you want some more ham? Go right on, I’m listening. Do you want some more ham?”

Then, of course, there are these less subtle characters who try to stop you merely by saying “Shut up!” This is frowned on in the society. “Pass the salt” is considered better.

There isn’t anybody around who hasn’t had somebody who was trying to start him—”Get going! Do you realize that it’s seven-thirty and you’re not up yet?” That hangs you up with a life-long ambition to lie in bed!

Now, when somebody does something antipathetic to you, the only way you can invalidate them is to resolve not to do it. They hang you with it. They are not trying to get you to cooperate; they are trying to dominate in some fashion or nullify in some fashion, so they hang you with it. So you have to do the reverse to make them wrong—even though doing what they say was what you really wanted to do, which gets you rather upset sometimes. It gets the communication channel sort of mixed up. The best thing that you could possibly do in such a case is go live in a cave and be a hermit somewhere, because living with the human race, these things are going to happen to you. But we can straighten it up now.

You find somebody who decided to stop because somebody was trying to start him all the time or trying to change him all the time, and you will find him hung up at a certain period of life. What has he done? In order to really stop, he used a theta facsimile, but he used a theta facsimile to stop them. He said, “You stop right now!” but that didn’t work, so he got the thing back and he is now stuck with it. He is stuck with it continually because he is saying “I’ve got to stop this person. I’ve got to stop this person. This person wants me to move, wants me to change and so forth, and I won’t, so I’ll stop them,” and he winds up by stopping himself and getting this theta facsimile.

I don’t care how severe the engram is, if it weren’t for this mechanism it would never come into being on an individual. You get an individual whose ears are too floppy or something of the sort, for instance: he has wished off some sort of a theta facsimile. The sonic shut-off case has just been trying to stop somebody for years—he has stopped sound, stopped everything.

You can free up sonic pretty easily with effort and so forth. But don’t neglect this emotional side of the picture. You start turning on somebody’s emotions and you will start freeing him up all the way up and down the track, because you can’t start picking up emotions without picking up postulates.

Here is the way the picture really looks: A postulate goes via the endocrine system into physical motion. The fellow makes a decision and to get it into physical motion he has to have this endocrine-system relay. He has to check in his endocrine system, in other words.

In Effort Processing, you process the actual physical motions, actions and reactions—the actual physical level. That is Effort Processing.

Then there are Emotional Processing and pure Straightwire Postulate Processing. You do all three of them on a preclear.

Think of what would happen if you could resolve a busted love affair every time somebody came to you, and fix him up so he could fall in love all over again with all the delirium of dizzy youth. Look at what they pay song writers, and all they are supposed to do is reestablish nostalgia and give background music to a new postulate. And you can put postulates in; you don’t have to think up a tune to do it. You turn the switches and pull the levers. Out goes the old love and in comes the new one—nothing to it.

As a matter of fact, I solved one minor case of this sort of thing simply by picking up all the times the individual had been walked away from by the person who had jilted him. We just picked those up as locks. Finally he didn’t care about it particularly, because he had

reexperienced each time the sensation of sort of losing her and that desensitized the emotion of trying to hold her.

The individual is trying to hold this person in love with him, and there he sticks himself. You start freeing it up this way and the rest of this becomes very simple because all you have to do is—just knock out the sympathy he felt—any time he felt sympathy on this line. There goes the love affair.

Love is supposed to be completely untouchable by hypnotism; you are not supposed to be able to change true love. Don't monkey around too much with true love with Dianetics, because you can change it. Fortunately and happily, all you have to do is pick the person up the tone scale a bit and then get him to realize that all he has to do is just postulate that he is in love again and let it cook for about three or four hours and he will be in love all over again. So you can remember this.

Don't expect to process, broadly, husbands and wives who are in relative emotional instability with each other and have them stay married. The chances are only about fifty-fifty that this will happen, because you are liable to start hitting this emotional strata, and they will knock out some silly childish postulate on the subject of "I'm so desperately in love with Jo-Jo the Dog-face Boy and here my Bill looks just like Jo-Jo so therefore I am in love with Bill." Most of these computations are about that rational and they are highly upsetting, because love gets acute and painful when it sweeps down to 1.0 on the tone scale, which is propitiation. It gets pretty painful, it gets pretty onerous and it gets pretty ornery.

You can't change love with hypnosis, but you can sure change it with this processing.

I am not advising you to go out and fall out of love. You can make the little clinical experiment of walking along the street and saying you are going to fall in love with somebody. If your emotions are at all free, it will work.

We all agree that love is a wonderful thing and so is life. What is the difference? What, may I ask, is the difference between love and life?

But there is nothing more excess-baggage to have around than an old, decayed, moth-eaten love affair. It is not something to keep in one's hope chest. The thing to do is lock-scan out the old and postulate in the new.

Now, there is nothing lousier in the world than sympathy. If you want to kill somebody, start sympathizing with him. A fellow walks in feeling fine and you say, "Why, you poor fellow."

And he says, "What's wrong with me?"

You could actually walk up to a fellow on the street and say "Why, Bill, what happened?"—sympathy.

"I don't know. I felt good."

"You do? Well, that's good, that's good. We're awful glad you feel good."

You could have this fellow home in bed in no time. The mechanism is not telling him he is sick; it is just showing him low-tone-scale sympathy.

There is a chain of evaluation alongside the chain of conclusions. So, when you start picking up postulates along this line—you start picking up these moments of sympathy—you should also ask for the evaluation of the situation. In other words, "Why were you sympathetic? Why did you feel that way? What was your evaluation of the situation at the time?" You will get him back earlier; he felt so sympathetic that he has forgotten he was raging mad just before that. Because as a person comes down the tone scale into low-order sympathy, believe me, he goes

through anger and fear and grief and he gets down there in the sympathy band. This person he has been scolding finally is in grief or something of the sort, and he feels sorry for the fellow. He is sorry now for what he did.

Once in a while you will find a preclear who is going around being sorry for the whole human race or something of the sort. You don't have to scan out the whole human race; just find the area where he first sinned so greatly, in his mind, that thereafter he had to feel sorry for everybody.

There is a class of literature in this country represented by "true stories," "true confessions," and so forth. This great literature has one hooker in it which is common to all the stories in it. The story runs, "I was just a little sewing-machine girl and I went to the big city, and he was a wolf," and so on. There is this horrible, muck-dripping crime of some sort or another that is just awful! If you were to turn the magazine up, blood would run out all over the floor! Then all of a sudden, afterwards, she comes to realize that she has sinned. This gets her down low on the scale, and the editor then lets her close off the story and the reader thinks this is fine.

This should tell you right away that people realize that this is really hell, that this is really punishment to be down along the sympathy bracket.

If you start feeling sorry for anybody, you had better find out what you did to him, because you certainly did something to him or somebody like him before you started feeling sorry for him. Anger is destruction, and you go down the tone scale; then you are afraid you have destroyed it, then you are sorry you have destroyed it, and then you are sure you did.

So it is very simple. The gamut of human emotions follows likewise in love. The fellow says, "I am now in love. All of the songwriters say love is wonderful; therefore I am wonderful, the whole world is wonderful, she is wonderful, everything is fine, we're wonderful, we're cooperating fully." He doesn't realize at the time that she has three other boyfriends, that she feeds her Pekinese all the bonbons that he brings her, that she parks chewing gum under theater seats, and numerous other things. Gradually he finds out that he doesn't put gum under theater seats, he doesn't feed Pekinese bonbons— he doesn't like Pekinese. In other words, he finds there are dissimilarities, so he goes out of adjustment. And the second he goes out of adjustment he gets anxious because they are not the same, and then the next thing you know, they are having little tiffs, spats, and so on. They have gone down in a nice antagonism and so forth. Then jealousy rears its ugly head and they get into rages and fights and yak-yak. And one usually is sitting back saying, "I'm just not going to say another word, George. You answer me!" Here you have the two halves. One of them has to go into apathy and the other one into the domination of anger in order to get any cooperation, in the first low life forms, and that same cycle is going on.

If you get two people, both of whom insist they are the control centers, they just fight forever, but they kind of come down the tone scale a little bit. And then one day something horrible and explosive happens and they are both sorry for it. Now they are both in sympathy, they are both in grief and both lives are ruined.

You should repair these situations whenever possible.

Now there is no more reason for you to avoid moonlight, no more reason for you to avoid these popular songs on the radio. You can go ahead and listen to them, because all you have to do is swamp up these old love affairs and then fall in love all over again.

BASIC POSTULATES

A lecture given on
12 November 1951

Creating Your Own Life

At first, certain phenomena in the mind were discovered which could be treated and which produced a rather marked change in people's psychosomatic illnesses. This was a system of running engrams (moments of pain and unconsciousness) out of a person's life, and of running out secondaries (moments of grief and stress).

There is a commentary here upon the transiency of human emotion: It has always been a set, fixed thing, up till this last year, that when a human being became sad, he became sad. But now a fellow's best friend or closest relative could die, and if there were an auditor around, there would certainly be no repercussion.

You have seen people die and the people around them become ill and sad and their life go all to pieces. "Ever since poor old Bill insisted on getting in that automobile wreck, my life has been ruined," and that sort of thing.

But in Dianetics you can run what is called a secondary—that is, the moment of receipt of news of loss—run that straight on through, perception by perception, to the end and discharge the grief in such a way that the human being comes out bright, sunny and cheerful.

I saw a woman who looked about fifty. I was told that she was only twenty-eight and that her husband had died about two weeks before. There were two other auditors and myself in the area, and I said, "Why don't you do something for her?" She was going around in black and she was all hollow-eyed. If anybody said anything to her, she would just cringe and start to weep again. She was in bad shape; her endocrine system was going to pieces. Her husband had been a medical doctor who had had great hopes for Dianetics. So finally one of the auditors who was with me took her and put her down on a couch and said, "Let's go back to the moment when you learned of your husband's death."

It took about nine hours to discharge this secondary engram and three or four other such deaths in her life. I saw her about four hours after the session had been concluded. She was wearing a red dress and she looked like she was about twenty-three. She was bright, cheerful, sparkling, and life was wonderful.

Somebody remarked to her, "Why, your poor husband died."

She said, "Yes, but I'll just have to make the best out of it."

So there was efficacy in doing this.

It hasn't changed a bit that an engram can so affect or influence a person. As a matter of fact, you could take the subject of Black Dianetics—a very simple subject—and use this material. You hit somebody over the head, shoot him in the arm with some sodium pentothal or something like that—rat poison, whiskey, anything poisonous—and stamp on him so it doesn't leave a bruise or anything, and then you read him off an engram with all kinds of phrases in it.

He would wake up and not be aware of what had happened to him, and neither would anybody else.

This is not against the law, by the way. The only person who could complain is him—and you would have told him to forget it. It is not against the law. Any time he went up to the D.A.'s

office and said “Do you know that so-and-so knocked me out and read me an engram and kicked me in the stomach while he was doing it?” they would say, “Yes, yes,” and send for a psychiatrist. The psychiatrist would come up, take out his pince-nez, look at him and say, “These are the symptoms of paranoia. Yes, that’s the way all paranoiacs act, and that’s what they claim—that somebody has drugged them. You have to send him to the insane asylum.” And they would send him to the insane asylum and give him electric shock or give him a prefrontal lobotomy.

That is Black Dianetics.

An engram is an engram. That is all I am trying to drive home here.

But there was more to the picture of Dianetics than engrams, and little by little, that “more” has been showing up. Nature has been revealing her little treasures and secrets at a very slow rate of speed. It has taken over a year and a half to solve all the riddles of the human mind, and that is a long time in Dianetics. There is a whole world to be won out there, and here we are still fooling around with trying to convince an auditor that the best thing he should do is not hit the preclear over the head.

It is a fact that just now we are up to a codified procedure of such simplicity and efficacy that you can call it the twenty-five-hour process.

About four months ago I busily postulated—in order to sell the United States government a nice package whereby all of its pilots, would-be dictators, bureaucratic heads and stenographers could be snapped to—that we would have to have about a twenty-five-hour process. It couldn’t take longer than twenty-five hours to bring people up the line pretty well. In relatively unskilled hands, it could boost up to fifty or seventy-five hours, but a person would just be wasting that much time in it.

It did not come about that one arrived at this twenty-five-hour or fifty-hour process by simply canceling out the identity of the engram. There was more to its anatomy than had hitherto been seen. And that “more” became self-determinism, and that “more” became effort.

It has been discovered and can be very easily demonstrated that an individual chooses his own service facsimiles. He makes himself sick.

How does he make himself sick? He goes back and he gets a complete picture memory of being sick and he holds it up in present time and he says, “See? Don’t hit me, I’ve got glasses on. Look at me, I’m going along bravely—martyred, of course—but somehow or other I’m getting along, in spite of this wooden leg which I seem to have (although my leg is not wooden). I keep telling the doctor . . . he keeps shooting me full of hormones and such, and nothing seems to happen. Now, I want this cured!”

If you told the fellow “Well, you wished it on yourself; why don’t you wish it off yourself?” it would be impolite, it would be blunt, he wouldn’t like it—but it would be true!

Of course, he had a very good reason for wishing it on himself: he suddenly failed and he had to have a failure explained. How did he explain this failure? He said, “Well, my head ached. I had such a headache this morning I just couldn’t go to work.” The funny part of it is that about the fifth time he pulls that gag he gets a headache! Two years from then he is going into doctors’ offices and saying, “I don’t know what happened to me, but I’ve got a migraine headache and it just comes on and I can’t do a thing about it.” So the doctor gives him some hormones or drugs, he shoots him with this, he gives him that, and he sends him bills; sends him bills and sends him bills; it is very remunerative.

Anyway, a person actually wishes these things on himself. For instance, a little boy doesn’t want to go to school one morning. He doesn’t get up. Mother comes in, and Mother has argued at him before and argued at him. He has found out that nothing works. The more he protests

about getting up, the more ambitious his mother becomes about getting him on the deck—cap, shoes, pants, jacket, out. He gets this routine every morning and he gets pretty desperate after a while, so one morning he says, “I think I’ll tell her I’m sick.” (Of course, you haven’t ever pulled that trick!) He says, “I’ve got a bellyache this morning; I just . . .”

Thirty years later this person, who is now the assistant executive to the assistant executive secretary of some large corporation, is carrying upon his head all the weight and nervous tension of making General Motors or Wheaties or something, and he has got ulcers. Where did he get them?

The psychiatrist would say, “Well, it has something to do with the mind. It’s probably a libido theory that goes back into the more or less cross-eyed ramifications of the second ruddy rod. And of course you wouldn’t understand this because it’s all very complicated. If we just cut out your prefrontal lobes, you’ll be all set. The operation costs \$2900 and there are other fees involved.” But when they get all through he still has ulcers.

It was too simple. The fellow said, “I’ve got a stomachache.”

The next time he had found out this gag worked. Mama at that time said to him, “Oh, well, Rollo, you don’t have to get up—poor boy. I’ll get you something that will soothe your stomach.” That was nice sympathy.

So he felt very smug about it, and about two weeks later he said, “My stomach feels very bad.”

A person puts his life together by saying what his life is going to be. A person says, “I’m going to be a great actor.” That is the way ambitions come in. A person sees factors in life that he would like to approximate, and he postulates what he is going to be.

It works the same way in illness. By the second or third time that this boy has pulled this it is becoming automatic. He says “stomachache,” and by golly, he has one. Give him another two or three years of talking about this stomachache and the first thing you know, he has forgotten—because he didn’t know the mechanism involved—that he ever pretended to have a stomachache. It is real!

Now a terrible thing happens to him: One morning he wakes up, when he is in college or something, and final examinations are coming on. He knows he is going to flunk “monotony.” This is the day he is to take that examination and he has a bad stomach. He just can’t go down there and take that examination, that is all.

His roommate says, “Get out of there. You know that isn’t a bad stomach. It’s just because you don’t want to take that examination in monotony.”

“Oh, yes, I do have a bad stomach!”

“Oh, no, you don’t!”

He goes down to the dean’s office and the dean says, “What’s the matter? You faking being sick so you can get out of this examination?”

“Oh, no, nothing like that. I really do have a bad stomach.” By golly, by this time he really does have one. He has really fixed himself up royally now, because in order to make these other people wrong and in order to make himself right, he has got to have that bad stomach for keeps.

These service facsimiles are merely used like you deal cards. They have about that much importance. You use your experiences. As a matter of fact, a man’s personality is actually the compound of all the things he has been—but much more exactly, all the things he has decided to be. With that, we are just a little closer in on it.

When a person is very young he probably has a very high sense of justice. Let's say he is playing with a little girl named Agnes. Agnes gets up on the second shelf, she pulls down the cookie jar and it breaks and throws cookies all over the floor. His mother comes in and he says triumphantly, "Agnes did it this time."

And his mother says, "No, she didn't, you little beast; you're not going to lie to me anymore!" Whap-whap-whap-whap-whap! Now he is really squirreled up.

This is justice. A human being has an enormous concept of justice. If he had broken the cookie jar, if he had lied about it, then all he would have had to have said was "Well, all right, I didn't get away with it." But he didn't break the cookie jar and he has been punished!

This punishment doesn't have any cause; his mother is wrong. How is he going to demonstrate that his mother is wrong? He thinks about a time when his mother was sympathetic.

Actually, being sympathetic is being wrong. About as far as you can go on the way to the nice granite memorial is sympathy. This is wonderful stuff, sympathy. You can kill a man with sympathy quicker than anything else in the world, including an atom bomb, because you have to make the atom bomb first but everybody is sympathetic.

So the little boy says, "I don't feel well." He has gotten over his crying and everything else, but this afternoon he says, "I don't feel well."

"Well, that's too bad, Timothy. That's too bad."

That isn't good enough, so he thinks, "When was she really . . . ? I'll get her yet. Gee, I was awful sick one time—the time that bee bit me. Gave me a headache." He says, "I have a headache, Mama."

She has got to be wrong, and he will jockey around until he has finally gotten her wrong. But after he has had her wrong for a while, all of a sudden he gets tired of the game himself, maybe. Let's say he wants to get up and go out and play.

"Oh, no! You're sick. You stay right there." He has failed, actually, when this happens to him.

Maybe he goes on a little bit longer and he tries to get sympathy from somebody else. Maybe he marries a girl who reminds him of Mother. The way he handled Mother was to have these terrible back pains. He handled Mother beautifully that way, but this girl he marries doesn't seem to have any sympathy for these back pains. That means it has failed. The facsimile he was using, the memory he was using of his own back pains, is real. They were real, actual back pains at some time or other. He is using real experiences; he is just displacing them in time so as to suit his purposes. The second that mechanism fails he is hung with those back pains because he has to convince her now that she is wrong.

So he convinces her she is wrong. He can convince her she is wrong to the degree of getting lumbago; he can even go so far as to go to a doctor. He will eventually work it around till he comes up with X-rays, with a medical diagnosis, with something highly authoritative that says in so many words "This is a sick man." Those words translate "He is right"! At this time, the person he is trying to convince is supposed to break down and be wrong. "You see all the horrible things you've done to me? And here I have been sick."

I am not just explaining the anatomy of hypochondria. The whole human race comes into this category, and sometimes—sometimes—an individual does these things without realizing he is doing them. They manifest themselves in terms of glasses, summer colds, winter colds, fall colds, spring colds. They manifest themselves in glandular interruptions. For instance, a little child is born into the world awfully brave, and then he finds that somebody gets sympathetic because he is afraid. He is all set then: he has a service facsimile. He may discover this by accident or he may postulate fear on himself just like this: Somebody is telling him a ghost

story and he wants to be obliging, so he says, “Woooo! I’m scared.” He is all set now; something can approximate this ghost story and he has already set up the chain reaction. Pretty soon it will get so automatic that he can’t even examine his own thinking processes with regard to it. All of a sudden he is scared. Something happens and a fear reaction turns on. This is irrational. It is merely irrational because he doesn’t know that he is postulating it. Actually, he postulates it so rapidly that he can’t even keep track of his own thought line on it.

You can take a preclear back down the track, take him into one of these incidents and run him through slowly, and you can actually find the moment when he said “All right, I’ll be sick.”

You say, “Why? Why did you want to be sick at that moment?”

He will think about it and say, “Well, I got fired three days before.” Here is his failure explained.

In other words, this mechanism of self-determinism was discovered to be very important. We knew it was there but didn’t know the magnitude this thing could assume. We know the magnitude now. It can assume the magnitude of killing yourself—“You’ll be sorry when I’m dead.”

How many children do you know (of course, you would never have done this!) who have walked down the street or across the lawn and behind the shrubbery, saying, “They’ll be sorry when I’m dead. They’ll look into that coffin and they’ll look on my stone-cold face, and they’ll be sorry they were so mean to me and said such horrible things to me.” Your mind might be going back to wonder whether you did. I assure you, most people have done this, one way or the other. That is death you were asking for there.

A little child can do these things and more or less handle them very easily. A child’s mind is very free, very plastic. He can handle it beautifully. He is in pretty good shape. He acts awfully crazy, but he is actually pretty sane: he knows what he is doing.

People then start telling him how serious life is. I don’t know when life became this serious. Personally, I have never found it this serious. (I have, a few times in the past, but I have had all those reduced or erased now, so to heck with it.) People start this campaign of “It’s serious, Johnny, you must get A,” “It’s serious, Johnny, you must wear overshoes—you’ll catch a cold unless you do,” “It’s serious, you must take care of your health,” “You must worry,” “You must be a good boy,” “You must mind,” “You mustn’t get run over by trucks.” They tell a child the most obvious things. They convince him that life is serious.

The child gets run over by a truck—so he gets run over by a truck! It is his life. Actually, if he had a viewpoint of this character, he would probably go on and wind up being a pretty hard morsel to handle along about the time he got to be twenty-five or twenty-six.

Wouldn’t it be interesting if there were fellows who weren’t convinced everything was so serious and who knew they postulated all these things and were pretty well swamped up, when all of a sudden the president sent out “greetings.” A fellow would just scribble across the bottom of it “I am too busy” and mail it back. That would be interesting, wouldn’t it? What would they do to him? I can tell you they wouldn’t do very much to him, if you had ten million men who did that.

The Selective Service is set up on this life-is-serious proposition. They get these capsules out of the buckets so that they can make the world safe from plutocracy or something, and they start mailing these things out—but the boys mail them right back. They turn around to their armed services and say, “All right, the Fort Myer Cavalry will now charge on the Selective Service station at Ninth and H Streets, round up all these recalcitrants and bring them in.”

Then the cavalry says, “We don’t believe in it.”

This would be a horrible situation. It would mean that somebody in government at that moment would have to get reasonable. Their brains would probably blow up!

It is so easy to handle people with fear. All you do is post a set of regulations and you say, "You will do so-and-so and be at such and such a place or be shot for pusillanimous conduct in the face of the enemy." "You will go to such and such a place." "You will pay your taxes here—so much of your income." "Now, you've got to be on the job every morning at nine o'clock. It doesn't matter what you do, but you've got to be there. And you leave the job every afternoon at five o'clock"—and we all go like automatons.

All you would have to do to make a flock of automatons is simply cover up this datum about self-determinism. You just mask it. You just say, "The environment handles you; it isn't you but the environment."

Psychology says, "Man has to adapt himself to his environment in order to survive." That is the way not to survive. You go around adapting yourself to your environment and you are dead! You just get all nicely adapted to environment A-26, and what happens? Somebody changes the environment on you. That is grim.

What happened to the dinosaur? He built himself a mountain of flesh, and then somebody changed the climate on him and he didn't have any food left—big joke. There are no more dinosaurs.

If you had just gotten beautifully acclimated and you had gotten completely adjusted to driving only a T-Model Ford, where would you have been, even by 1930, when they had the Model A?

The military is the only organization in the world which can survive without changing with the environment. It has worked out a way of doing this by just being so stupid nobody can do anything about it. For instance, in 1895 the navy was building a full-rigged ship of the line. Somebody in the Senate Investigations Committee came down and asked, "What are you doing that for?"

And the navy people said, "Well, they've always been good. They've always been good."

"But there's been armor plate now for the last forty years. Don't you think it's about time you knocked off building this ship of the line?"

So they knocked it off.

I went up to the Senate one time and I brightly asked a couple of senators up there, "Did you ever hear of propaganda?"

They said, "Yeah, it's bad."

"No, no. You use it. You use it on the enemy. You fight ideas with ideas. They are sending an idea at you; it's caving in your labor forces and everything else. Well, you give them an idea and they don't stop the idea."

"What are you talking about?"

I said, "Well, that's about the only way you'll be able to fight communism—give them an idea."

"Don't you know what we're supposed to do? We're authorized to take a boy and train him, and we are authorized to give money to somebody to make a gun. We put the gun in his hands and we send him over to shoot communists. That's the way it is done." In other words,

governments have a hard time changing too. One government gets just a pace above the other one in terms of warfare, weapons or anything else and people start dying—and not slowly.

So, the individual has to be able to change to fit his environment.

Now, what happens to you when you lay down a postulate? Suppose you say, “I like T-Model Fords; I am never going to drive another car.” You will wonder for years why you are having so much trouble with that Buick. You have made a promise to yourself and if you aren’t faithful to yourself, then you are not faithful to anything and you wouldn’t be handling yourself at all. So you have to be faithful to yourself. The second you lay down one of these postulates—one of these conclusions—you self-determine that you will do or be something.

A very little time goes by and you are in the time stream which is subject to that postulate you have made, and you are now subject to it. So in order to change, you have to change that postulate.

We know what facsimiles are, we know what memory is, we can handle memory, erase it, turn it upside down and wrong side out—we can do almost anything to it now—so it is all right. You can very swiftly change these postulates.

A person who has a lot of set postulates on the line cannot change. He has hung himself. And he just gets worse and worse and finally they bury him and say “Poor old George.” It is a simple mechanism.

A fellow says, “I hate to be young. I don’t like being young. I want to be old.” He will get old. But he has also said, “Old people are dreadful. I don’t like old people,” so when he gets to be old, which he wanted to be, he can’t like himself because he is now old. This is squirrel-cage stuff.

About the only safe way you could handle this would be to pick up the postulates you make. Make all the postulates you want to and then remember that you made them. It is actually very simple. It postulates a new way to do your thinking. You can be as serious as you want to. You can keep your word if you want to. Some people do.

That is another factor in the society, by the way, which is quite fascinating: the insistence of the society that a person who is honorable keep his word. What a beautiful Black Dianetics gimmick! If you can just force a person to always be consistent and always keep his word, then you make him immediately subject to all of his postulates. And the second you have succeeded in doing that you have practically killed him. This is a wonderful gag.

Of course, we couldn’t have business without people keeping their word, because business is honest and ethical—never otherwise! That is why everybody gets it down in writing. When you have it down in writing, you can see what that does. You sign a contract; the notary public comes in and stamps it and seals it. There are signatures all over it and there are whereases and wherefores to make it legal. (No document is legal, of course, without three whereases and two wherefores in it.) As a result, what do you get? You have a contract or a postulate.

The contracts you make with yourself are a lot more binding than a business contract because you just can’t go up to the court of law and beat the rap.

You said to yourself when you were three, “I’ll get even with her. I’ll break out in a rash like I did last week. I’ll lay down on the floor; I’ll scream. I’ll fix her!” You know very well you are doing it when you are three; by the time you are seven you are not quite sure what is doing it, and by the time you are twenty-seven you are in horrible shape.

When you were three you signed a contract, and that contract is still in existence. The only way to get out of that contract is to die. If that contract fails you—you make it and it fails you—then life has it all worked out; it has a beautiful bear trap fixed up for you. You get up to a point

where this contract is no longer workable and you are suffering from it too much, and life has a solution for you: you die. Then you have a clean slate and you can make a lot of new contracts, unless you have found some use for some of the last contracts that you were using on the genetic line.

So you get this out-of-valence situation—an individual who ceases to be himself, who becomes Mother or Father, and so on. You look for the point where the person swapped valences; it follows a point where he failed. Let's say that he was trying to tell Father off the way Mother did—which is to say, he has taken Mother's valence as a set of facsimiles. He is telling Father off and then Father somehow or other sees to it that he fails. Nobody is going to talk that way to him (except his wife, of course), so he breaks the child down. The child will go out of valence at that moment, because he chose a valence, he knew he chose it, but now it has failed and he steps out of valence and into something which he doesn't think he has chosen. But he has. He just sort of dies—he gives a token death, you might say, at that point.

There is hardly a human being alive who doesn't have half a dozen of these token deaths back on the track. They are in major prominence. As a matter of fact, there isn't a person around who can't remember an incident which occurred to him which changed his life—one incident which changed his life, a major incident of some sort or other. Just earlier than that incident, you seemed to be going along one way, and just after that incident you were definitely going along another way. There is a disconnection in that incident; there is a valence shift. It changed your life and you started out, more or less, with a new life.

Right after an operation, for instance, it is very difficult to get people to remember things. If you were to give a person an IQ test before and an IQ test after they get an operation which jars them up, you would find out a lot of their data had gone by the boards. They are now thinking from a new point. They are thinking, actually, as a new identity to some degree, because that little operation was a token death. They failed: they had to be operated on, didn't they?

You can watch this on the time track. We can take some of these people who are very seriously out of valence and start down the track with them, and we can find places where they apparently should be or seem to be in valence. They are not all the way out of valence and so on, and we just go back and forth over a certain point on the track and find out where they went out of valence. And we can put them back in valence—not by just telling them to, but by other techniques.

It was nonetheless valid, then, that an engram could do what it could do or that a secondary could do what it could do. But the only reason a late engram or a late secondary—one of these grief charges, a moment of mental pain—could do what it could do was that you chose much earlier to be affected by such things. You chose much earlier in this lifetime to be affected by them.

A child has a great big goal: the goal of growing up. This goal is big enough for him, and a child's concentration is on physical development rather than mental development—activity—and as a consequence, a little child actually finds it pretty easy, pretty early, to handle his mind. What he is having a hard time doing is handling his motor controls.

If you—just as you are now—were taken down to the local aircraft field and put in a four-motored bomber and told “Okay, take it off,” you would look at those throttles and meters and say, “What do I pull, push? Undoubtedly the whole thing works, but how do I work it?” A child is to a large degree in this sort of a situation. He is confronted with a very complex switchboard. How is he to make it work?

A little baby will be goo-gooing and so forth for the first week or so, and then all of a sudden he will discover his finger. He goes through a whole process which is just as difficult, muscle for muscle, as it is for you to learn how to wiggle your ears. You have to find the right muscle, you have to find the right nerve connection and so forth.

Finally he gets it so the toes wiggle, the ears wiggle, the eyes will cross and look outward. Actually, nobody has completed that process. That process can be carried on much further than a child carries it on. There is the process by which you can make one hand go in a different direction and speed than the other hand. Somebody who plays a piano learns how to do that. He struggles at it for a while, but he finally finds the right motor controls, and then he has it. He is just hanging together his physical motor controls, because the body after all is just a carbon-oxygen engine with a switchboard.

Another one that would be a little more difficult—but which you could sit down and practice if you wanted to, and you would find out you could do it—would be to slow down or speed up your heart action voluntarily. It is like learning how to wiggle your ears: you have to find the right muscles.

A bunch of Hindus came over to this country and visited a school of medicine. I was fascinated when I read about this. The doctors all looked at these people with great astonishment, because these people could slash a vein and start and stop its bleeding at will. A lot of hypnotists came around and said, “Well, if you could hypnotize yourself, you could do that, of course.” Actually, a hypnotist knows that he can take a subject and put him in a trance and slow down his heartbeat or interrupt his blood flow. You can actually, with hypnosis, knock all the blood out of a hand or an arm so that it goes ice-cold and practically into rigor mortis.

These Hindus could bleed at will. Doctors in the United States went delirious. They almost fainted. This was something brand-new. It was only 3500 years old!

I learned about this when I was about fifteen, so when I read this— medicine, big new discovery and so forth, doctors all agog—I was fascinated. That was my first inkling of how far behind the United States was on just plain ordinary observation.

You, or anybody, could sit around and practice this for a while and you could finally do it—so long as your blood didn’t give out on you! Of course, the way to do it is to learn how to voluntarily cut off the blood flow to your own hand. You would say, “All right, what is the muscular control of cutting off the blood flow to this hand?”

We have been told that there are a lot of automatic responses in the body—involuntary air-warden systems or something—whereby little nerves run around and do involuntary actions. Oh, no, they don’t.

Did you ever become conscious of your own breathing and have to sit there and breathe consciously for two or three minutes until you finally got it back into an involuntary proposition? Breathing is very easy to handle. It is intimately connected.

The system is not as automatic as you would think. You can make any part of your living come under your own analytical determinism—anything. If you were, for instance, to make a tremendous postulate of “I’m going to start life anew. I am going to be completely different after this moment. I am going to be brave, strong, beautiful, healthy and so forth,” you actually could do it. The thing which you would dislike doing is throwing away your old memories. If you sat down and made that postulate solidly and if you then went back over it in memory as to what that postulate was like, you would find yourself flicking out of valence at that point. You just got through killing yourself. It is as simple as that. You say, “Well, I’m dead. As far as my past is concerned, it’s all gone. And this is new and this is the future. And from here on it’s going to be nothing but future, and none of this past stuff is going to worry me anymore.”

What is that operation? That is the life-death cycle itself, and you can postulate it in this life if you want to. It is all right for you to postulate it. You can always go back and remember postulating it and pick it up.

Self-determinism reaches, then, very deeply. But what is it which makes it possible for one's self-determinism to handle oneself so admirably? What is the monitor system used by self-determinism to handle the muscles? That was another piece of the picture.

Of course, the muscles are concerned in effort. The mind—the physical mind—is concerned with estimating efforts. You walk up to a door and you just do an automatic computation: “How much energy is it going to take to open this door? What is the amount of friction I need to establish between my hand and the door handle?” Every once in a while you are surprised. You walk up to a door and you confidently reach for the door handle and pull, and it stays there. You go down in tone immediately because you have been wrong.

You estimate the effort that it will take to do something. Generally that effort is right, but every once in a while it is wrong.

Do you have a sticking drawer in your home? Anybody who will tolerate a sticking drawer is asking for it because he will go down in tone every time he tries to open it. He estimates the effort to open this drawer, which is not very much; he should be able to draw it open easily, but he pulls and it sticks, and then he has to yank on it. After a while he will go into apathy about it, and anything that is in that drawer he will leave alone. He won't touch that drawer anymore.

Maybe it contains the telephone book, and he will say, “Well, I guess I won't call him now.” If he examines this, it is because he doesn't want to open this drawer. It always fights him.

He can whip that drawer very easily by saying, “The estimation of effort to open this drawer is a jerky, twisty sort of an effort that takes a couple of minutes.” If he did that it would never upset him because he would have made a proper estimation of effort.

What he insists on doing is going on his original estimation of effort. He keeps insisting that first one was right and when the drawer sticks, each time he gets worse off. He is saying the contract is so-and-so, and it is never that way.

This physical effort is very interesting. It has to do with motion that is stored in the body and utilized in various ways by the body. As a matter of fact, the whole genetic blueprint, the whole blueprint of your physical construction, depends upon efforts and counter - efforts in which you have been involved along an enormously long genetic line.

What are these efforts? They are contained in memory. They are in what we call facsimiles. That is a handy way of saying a memory, because nobody has mentioned the word memory as though it were an item. People say, “Well, I remember that,” or “My memory isn't so good.” A person's ability to recall these pictures he has taken with all of his sense perceptions—sight, sound, hearing and so forth—may be poor, but believe me, they are all there. Everything which you have experienced, everything which you have seen, heard, felt, the temperature of your body at any moment in your lifetime, and so on—all this is on recall; it is all on record. We call these records, and would they make a fancy-looking motion picture! They are in color, they are three-dimensional, they are smellies and feelies, as well as talkies. One of these facsimiles is a great big package.

When you get sick you keep on recording. It becomes a little bit difficult to recall back into it, mostly because when you were very young you agreed not to remember times when you were unconscious.

You may have agreed afterwards just with yourself because you found out it was kind of painful. It is usually on this basis, though: “No, Willy. Get in the dentist chair. Now, the dentist is a nice man.”

“Well, why? I don't want to get in the dentist chair.”

“Well, he wants to pull your tooth. You just sit down there and you won’t remember a thing about it and you won’t feel anything.”

“I won’t?”

“No. No, we’re going to put this nice mask over your face, and you will just go to sleep and you won’t remember a thing about it.”

“I will? All right, I will. Okay. That’s fine with me.” What he is actually saying is “I agree at this moment that when I go unconscious I will not remember anything that happens to me during that period of unconsciousness.”

This is a lot of malarkey. It is all on record. As a matter of fact, it is in full analytical recall as soon as you get that earliest postulate out. And those of you that have been having such a hard time bucking into engrams and trying to knock the things floppy have been fighting up against one of those original postulates. Some of these cases just run through these engrams like nothing. They say, “Yes, I always knew that.” They just never agreed not to.

So, here are these moments of physical pain. That is just another package. It is just another theta facsimile. Whether you are down at the drugstore eating an ice-cream soda or in a hospital getting your head sawed off, it is all the same kind of facsimile. It isn’t anything special. One we call an engram because it has physical pain in it, and the other we call a memory. Call them both facsimiles because they are basically the same thing.

After an operation, for instance, maybe the fellow is feeling pretty good. He is lying there and this pretty nurse walks in and says, very sympathetically, “And how are you now?”

“Gee, I don’t feel so good. I feel pretty bad.” (He didn’t feel bad at all.) “I feel pretty bad.”

“Well, now, we’ll make you feel better.”

So he says, “Gee, this package that’s just happening—boy, is that valuable! I’m in bad shape. I’m supposed to have—it says here—sympathy, bed, not go to work, not go to the office. I’m going to be sick for weeks, it says right here. I read in a book once whereby people were sick for weeks after this happened to them. I’m all set.” But there isn’t any reason why a person can’t walk out of a hospital.

It is interesting that the Tagalogs weren’t ever told that you were supposed to stop when you were hit by a bullet. So they would get hit with three or four bullets through the heart and one through the head and then run seventy-five yards and take a machete and whack off an American soldier’s head. This was disconcerting to our troops during the Philippine insurrection. So we sent a lot of people in and convinced them that when you were hit by a bullet you were supposed to die. They have never repeated this performance. That is an interesting datum. And yet there were lots of Tagalogs running around getting shot at during World War II and none of them put on this kind of a performance. What actually happened to them was mechanical.

Evidently it doesn’t have to take a person just a short time to die with a bullet in his heart. Evidently he dies over quite a little period of time sometimes. It is how much fluid he loses, how much blood disappears out of the organism. It is just like shooting a bullet into a machine.

But the mental part of him says, “I can die right now or I can wait a while,” and the actual truth of it is that you can die or wait. Most people kill themselves off just on the basis of “Well, it wasn’t such a good life anyhow”—boom !

Intention has a lot to do with dying as well. If a fellow is all nerved up and he gets hit by something, he will go instantaneously into rigor mortis. He has postulated that he is supposed to be rigid and so forth, the bullet hits him and he freezes right there.

During the Civil War they were making a big examination of this. There are some reports on record and some photographs by Mathew Brady showing snipers and so on who had been suddenly hit between the eyes in action, still holding their rifles, still holding them alert, still propped up against a tree, finger on the trigger, not a thing disturbed about them at all—but stone-dead.

The fellow felt so punitive at the moment he was doing this that it was impossible for him to be hit, changed or hurt, and then all of a sudden he got a nerve shock in reverse and it just froze him because it was so directly opposite to what he was doing. There are a number of explanations for it, but the point is that this individual was already holding on at a mad rate, and he held on to all the incoming impulse and he held on to himself and he just froze.

Another point of it is that somebody, after he has been dying for half an hour or something like that, will eventually get tired of it and freeze and stop. He might think he is stopping pain, or something else, but he is really just stopping motion. Rigor mortis sets in; he gets rigid.

People wish all sorts of things off on themselves. I dare say you remember wishing something silly off on yourself. I would say offhand there is probably some period when you said something that wasn't quite as sensible as it might have been, such as "I am not going to go to school anymore because . . ." or "I'm not going to talk to him anymore because . . ." or "I'm going to leave him because . . ." or some postulate on this order.

An auditor, going over this line so far, could on the one hand take up effort—which is to say, the receipt of motion and the giving forward of motion—and he could process this out of the facsimiles. He would find that there are motions with which people hold on to facsimiles. For instance, somebody gets hit with a baseball in the forehead, and the moment he gets hit he has a tendency to remain at a state of rest. He wants to remain where he was, whereas the baseball says he is supposed to remain where it knocked him. He still has an impulse to hold his head solidly, and this actually has a tendency to put an effort in the engram which holds the engram in. He is resisting the baseball and he could keep on resisting this baseball. Actually, theoretically he could go on resisting this baseball for the rest of his life and would, except that he would only hold on to that facsimile in the event that he had made earlier postulates to hold on to such accidents.

The holding of these facsimiles in order to invalidate people, to show the world it is wrong, to do this and to do that, we call the self-determinism of a service facsimile. And these painful incidents or pitiful incidents that a person is holding on to and showing to people we call service facsimiles.

So a person can self-determine this; he can say, "Well, I'll show them that I was right." Justice and other things get involved here, and he says, "I'll show them I was right, and here, it's left a mark upon me," and "You've done this to me"—that sort of a thing—and he starts holding up these service facsimiles. There will get to be a whole chain of them. All the auditor actually has to do is blow out, theoretically, just the person's self-determined decision to hold on to these service facsimiles. These are psychosomatic illnesses. These are your habit of smoking, your eyeglasses and so on. Somewhere on the track you made a postulate that you wanted to prove somebody wrong or that you were done an injustice or something of the sort, and you said, "I'll show him!"

You have used eyesight many times as an excuse for failure. You didn't read a road sign, you went on by, and you said, "My eyes aren't so good." This explains everything. Nobody can jump on you for that! The horrible part of it is that your eyes are good. There is nothing wrong with your eyes at all. You can take glasses off people's noses with Self-determinism Processing fairly rapidly.

But perhaps a little more important to us is the emotional curve and emotion, and how to process emotion, and what kinds of emotions there are. In the next part of the lecture I am going to give you a little process that you can do yourself. And if you can't improve your

morale and your state of being and your health about two or three hundred percent in the next few days with this little gimmick, I will be ashamed of you. Everybody who has been handling it so far has been flying out through the roof and growing horns and all sorts of things.

PRIME THOUGHT

A lecture given on
12 November 1951

Cycles of Action

I want to tell you about an emotional curve.

The individual, the personality, handles the physical body with an action relay system—the glands, the endocrine system. The endocrine system is monitored, evidently, by the individual himself—that part of the individual which is his own center of awareness. In other words, the awareness of awareness of an individual handles the physical action and records physical action through an emotional relay system.

It is a very interesting system. It is not very complex, actually, but the compounds in it are very complex. It took life a long time to tailor up and square around all of the various types of compounds which go to make up such things as thyroid, testosterone, estrogen, adrenaline and so on.

These compounds, by the way, can be injected into animals which have not developed those glands, and they will produce the same result. If you were dealing with mobile bacteria, which obviously don't have such a gland, and you put some adrenaline into their environment so that it would be ingested, you would get a catalytic action on them. In other words, this material affects the stuff life uses to form bodies.

We have, then, three levels of operation. The first is thought, on the basis of awareness of awareness: a person says to himself so-and-so and he does so-and-so. Everything in thought is preceded by physical action. In other words, before there is a thought there has to be a physical contact with the physical universe—except one thought. That is prime thought.

That is the first thought, and everything succeeds this first thought. So we call this thing prime thought. It doesn't depend upon physical action. It doesn't have anything to do with the Prime Mover Unmoved; it is just prime thought. A person thinks a thought, and that thought is a very specific thought and it is merely the thought to be. He thinks, "I will be," and he is.

Now, there is a second thought which is—but does not have to be—all by itself, and that is "I will not be."

Thinking is categorized in these brackets of "I will be" and "I will not be." In other words, a person assumes the state of beingness or steps away from the state of beingness. And the whole cycle of life is simply this cycle: the person says "I will be," and he goes along, then something happens and he says "I will not be." As a result, you get this curve.

The funny part of it is that prime thought does not just begin at the beginning of track on the genetic line; prime thought can happen at any time. It can happen at any time that a person, without cause, reason or anything else, can suddenly say "I will be" and be. That is the one independent thought. The other one is more or less dependent upon other things, because the thought "I will be" is so natural, but to fall away from it is not quite as natural, since it denotes failure.

A person, then, at any time could say "I will not be," just totally independent of anything.

In this particular super controlled age we have been instructed into the idea that it is all stimulus-response, that we see something happen in the environment and then we do so-and-so. Oh, no, we don't.

A person who is aberrated almost to the point of insanity does operate on a stimulus-response mechanism. Actually, though, if he has an engram that tells him to do something or other and something happens in the environment which restimulates the engram, it restimulates the engram on this pattern: "Well, there is something in the environment. Oh, yes. I think I will let that remind me of something or other," and he shoves a theta facsimile at it and there he is.

The whole process of restimulation has in it this intermediary step of saying "I will do that." Even though it is very swift it is still there. It is not automatic; it has just become condensed in time, because it has become a part of almost any engram which has been permitted to restimulate.

In other words, an individual at any time on his own free will can suddenly say "I will be." I am sure there are very few people who have not had the experience of being all dragged out and knocked down, when life has walked all over them and they have gotten footprints on them and they have been sick for a long time, and then all of a sudden, without any associative reasons whatsoever, they said "Well, I will be," and they stopped being sick and started being effective and accomplishing things and going out along the line.

But you can say "I won't be" too. This happened to people in the service quite often. They would look at all these second lieutenants that were fresh-graduated out of Vassar and they would say, "Well, I won't be," and they would stop being. After the war was over most of them neglected to say again "I will be," so they stayed in sort of a state of being not quite pleased with life. Life looked to them a little bit trying.

If you have been in the service, by the way, you can just postulate this for no good reason at all. Just say, "Well, I'll be again. I stopped being once; now I'll be again." That is thinking a prime thought. It doesn't carry with it any vast strain or strenuousness or anything of the sort, because that is when you start to add effort into it.

So, there is that echelon of operation. It does accumulation of data, computation and so forth.

The next one down is the way that thought and self-determinism subjugates the body to put it into the required activity. It does this with the endocrine system. There is a little motor switchboard somewhere in the body, and thought just says, "Well, arms and legs, move," and so forth. It doesn't move the arms and legs on the principle of pulling wires on a puppet. What it does is level endocrine catalysts into the motor areas. For instance, the pituitary has about forty-seven known parts which act as catalysts of various sorts.

It is very easy to touch a little tiny electronic button and blow up an atom bomb. On the same principle, the awareness of awareness has enough contact to turn on an endocrine activity, positive or negative. It can say "Withdraw," it can say "Charge," it can tell the body to do anything; it can say "Leg, move to the right," or "Hands, be graceful." Any one of these things can be monitored by an endocrine system.

The next level down is, of course, the level of actual physical action, of effort. This is the muscle that swells up; this is your hands going out and moving something. It is very quick by our frame of reference.

And to show you that this is very self-determined, there is nothing you can alter faster than your reaction time in Dianetics. You can really alter that in a hurry.

So here are these three levels. The second level has been relatively neglected until very recently because we couldn't figure any way to get a purchase on it. Various thoughts and experiments were tried, and finally the answer rolled out and it was so simple that of course it was missed. And that is the fact that the emotional reactions of the past can be very easily and simply contacted by contacting the curve of change. By giving the person a comparison of one emotional state with another emotional state in the same period of time, he gets an awareness of time itself, since time is known to us through change. As a result, you can run the emotional

curve on an individual. I don't think you will have any preclears who can't find that emotional curve in one bracket or another. It is very easy to locate.

Before I tell you exactly what it is, let me tell you first about the cycle of action: Life always attempts to complete a cycle of action. This is very, very interesting in human behavior. Regardless of what kind of a cycle of action is begun, life tries to complete it.

Now, the basic cycle of action is conception, birth, growth, level, decay, death. That is the big cycle of action as far as one lifetime is concerned. You can see a cycle of action that way.

We have to look a little closer to see these second cycles of action; they are little fellows. A person says, "I'm going to be a streetcar conductor." He says this when he is five. He started a cycle of action when he said that. He will go around and play being a streetcar conductor for a while and then "forget about it." Then one day when he is about forty, he is riding along and he says, "Gee, it would be fun to drive this streetcar. I wonder how you would go about it."

A person says he is going to do something, and come hell or high water, he will. But he starts cycle of action after cycle of action after cycle of action without finishing them and then wonders why he is confused at the time he is about thirty-five or forty. He is pretty cluttered up by that time. He has started thousands of cycles of action each year he has been alive and he has finished maybe one of them, leaving an unfinished quota which would take him many, many lifetimes to complete.

All you have to do in processing is get an individual to remember when he started one of these cycles of action, and the impulse to finish it will slow up.

This is very dangerous on such a level as suicide. A person starts the cycle of action by saying "I'm going to kill myself." He has started a cycle of action right there, and he will go along for years trying to complete this action—till he finally sees a psychoanalyst and kills himself. (Didn't you know that was what they were for?) That is a very dangerous cycle of action, though.

There are other cycles of action. A person starts in, in high school, and he says, "I'm going to be a teacher. I want to be a teacher." He has met a teacher he likes very much so he wants to be a teacher. He goes along through college, but by the time he gets to college he has "forgotten" about this. Then he gets out into life and the next thing you know, he has made a very successful business building trucks. There is only one thing they don't like about him down at the plant, though: he is always coming down the production line showing them how. He is trying to complete that cycle of action. He said he was going to be a teacher, so he is stuck with it.

There are two things that happen to a cycle of action: it succeeds or it fails. A person starts a cycle of action and if he starts it in earnest and it fails, at the moment of its failure he has to pick up an explanation of why he failed, and he will pick up at that moment a facsimile and offer it to the world, to himself and so forth.

People used to come around to me when I was a brash young writer (writers take themselves very seriously, particularly when they are very young) and they used to just drive me crazy! I had put in years pounding a typewriter. All the time I was studying everything else I was still pounding this typewriter, keeping myself alive and keeping the daily bread rolling in and so forth. It is quite a business, writing, and it has nothing to do with the American university. The American universities ruin about 280,000 writers a year—that is how many A.B.'s they graduate. They ruin them, because they teach them that one has to be taught how to write. And the second that a writer says "All right, I agree to be taught," he has given up all of his rights as an artist, because the act of being an artist says "I know." That is self-confidence: "I know."

As soon as he says “I have to be taught before I know,” he has had it. What he has to do, actually, is go on counterfeiting that he knows until he does know. You will find most brash people will do this.

People used to come up to me and say, “Well, I would have written too, except that I never could get to college.” I used to go nuts on this. They were trying to say all you had to do was study and then you would get to be a writer. I felt very defeated about the whole thing because it was my belief that writing was a talent. I find out, now, it is nothing more nor less than self-confidence and ability to use the English language. Very few people are allowed to. What talent there is, I don’t know. When I was a child I used to have to get out of a lot of things by telling a flock of lies, and I thought this was the training which later on let me write fiction!

Anyhow, people would come around and tell me about this incomplete cycle of action: when they were in high school they wanted to be a writer.

People go into apathy about existence. Every time they start a cycle of action they will go into apathy if they don’t finish it. You wonder why we have an apathetic populace? It is because all of these postulates—one after the other—which begin these cycles of action are laid down and fail. If you fail enough you are in apathy, because every time you fail you have to explain it to the world and that means that you have to pick up some past experience or deficiency or something of the sort.

You pass a signboard and you say, “I couldn’t see it—my eyes are bad.”

You send in a story to the editor and the editor sends the story back with just a printed rejection slip. You say, “Well, it’s because the paper was wrong,” or “It’s because he’s mean.” Of course, you don’t dare say the story isn’t good enough. You could say, “Well, I can do much better,” but even this is a sort of a little admission that you failed because you didn’t do your best before. So the best and easiest and fastest way out of it is to say “Well, I was tired the day I wrote that. Yeah, I was tired. Typing is tiring.” After that when you sit down to a typewriter you get tired. It is very simple.

All of this is so simple that it has been most fantastically overlooked. Nobody under the sun dared to take this square a look at the physical universe and say “Gee, I was guilty. I did it to myself!” In Dianetics, after all of this tremendous amount of research, I have to get pretty well up the tone scale and so forth before I take a look at it. And it is pretty grim.

I remember the first day I took a look at this I went down into apathy—and I mean apathy. It worked out by extrapolation. It figured out mathematically that self-determinism both existed and was the cause and reason of. Oh, no! I sat around all one afternoon with hardly enough energy to move my right toe, I was so apathetic. Then I started going back and picking it up, and all of a sudden I started to feel good because a lot of points that had been missed along the line in preclears and in auditing in general and so forth were suddenly revealed to view, and at one solid slash perhaps 99 percent of the auditing time necessary to resolve a case had been knocked away.

This is a cycle of action, then. A cycle of action generally starts out on a fairly high level. It starts out on the level of “I will” or “I do”—“I will be,” in other words. You are enthusiastic, determined, have no sense of failure, no doubt of existence or anything of that sort. It starts out high. Then all of a sudden you trip over the first rope that is laid across the path.

It is said that no society’s ethics is ever higher than at the moment when it is formed. There are reasons for this. It’s the same way with this cycle of action. The cycle of action dwindles and it doesn’t increase unless it gets processed in the meantime. So now you can keep a cycle of action going on with greater and greater horsepower, because all you have to do is keep knocking out the failures and leaving the successes intact. The first thing you know, you are nine feet tall.

A person starts a cycle of action—he says, “I am going to be.” Then he gets a little doubt, a little failure; then he makes a tremendous effort to struggle out of this somehow, and then he recognizes “I don’t believe I can do it.” That is awful; that is terrible. Doubt comes in there, and then all of a sudden he says, “I didn’t do it.” Actually, a person isn’t even down the tone scale at all until he says he is. He says to himself suddenly, “I failed. I observe physical evidence around me that tells me I have failed.” That is death!

The cycle of action of life is to come into existence and live till you are dead. So on this little cycle of action, the failure says “dead.” How wrong can you be? Dead. It is very simple.

Usually that failure has to be explained, for this reason: “I’m dead but I’m not dead—my heart’s still beating. I failed.” You will find this very evident if you take a person back down the time track. You will find these points of failure, and those points are where he went out of valence. There is where he died!

As an excuse for still being alive he has to pick up one of these service facsimiles and show it: “Oh, I’m alive but I’m very sick. See? Dermatitis.” The point is that a person will coast through an illness or a mental disturbance ordinarily after such a thing. Because of how “normal” he is, he goes through this mental disturbance and will continue in a fairly disturbed fashion to the beginning of the next cycle, which is the end of the present cycle. In other words, he will come uphill through a recovery or something of the sort and then hit this new high. That is generally because he has met up with a new ally. He has made an ally out of something.

So an auditor should pick up the whole curve from beginning to end; at the beginning of the dive he will find the first small failures, and at the bottom of it he will find the major failure. At the bottom of the slope he will find an illness and at the top of the next hump he will find an ally. It is so mathematical I am ashamed of myself.

At the beginning of the cycle of action is big activity. It starts to decline at the beginning of small failures, it collects doubts and major failures, then all of a sudden there is a big failure and a dive. The beginning is up around tone 4.0 or something like that, and the end is really about 0.0.

There is an instant where a person will go into pretended death on the recognition of a failure, even if he just sits still. All of a sudden he recognizes that he has failed at something. Have you ever seen a person who suddenly realized he had failed? He just relaxes. He dies and then he comes to life a moment later when you speak to him.

So a fellow comes along after the failure and there is a period of varying illness or something of the sort. Now he starts uphill and there at the top you will find a new ally. If you want to know why you have never been able to find Grandma on some case or other, it is because Grandma always appeared at this top line, and you couldn’t get at the top line till you got this curve of the failure out of the road.

It is very easy to get an individual to find this curve. As a matter of fact, you can remember a time when you were happy and then you felt sad. You first felt happy—you were feeling all right—and then something happened and you felt sad. Somebody made a smart crack, or something like that happened. That is a little curve.

You can find that curve. You can get your preclear to reexperience that curve. He spots the moment and you get him to reexperience it. Make him go over it a few times and the most astonishing things will come out. All you are getting him to reexperience is the emotional curve. You are not getting him to experience a difficult emotion like grief or fear—although he will pass through those stages on this curve. You are asking him for the time when he was happy and the time when he felt rather apathetic—that is, success and failure; happy, apathetic, happy again. And when you get him back into his early, early youth, you will find out that he was happy, then sad, sick and then back up. There is the establishment of the facsimile pattern, and there is the emotional facsimile pattern.

It so happens that these engrams are hooked in and contain this emotional curve, and if you take the emotional curve off them they go by the boards. You don't have to work their effort. If you can't find the thought right away in them, just work the emotional curve of engrams for a while and all of a sudden the postulates will start turning up.

It is just like opening up a magic bag of tricks as far as an auditor is concerned. Here is an emotional curve. You just give him this and he finds, maybe, "Well, yes, Josie called me a liar three days ago."

"All right. Let's see if we can find the period where she did. Now, we're not concentrating on anything but the emotion. You were feeling all right. You were discussing something and all of a sudden you were called a liar. How did you feel then? Well, let's see if we can go over that a few times. Can we find an earlier time?" He has suddenly got the whole bank open on this subject, only he doesn't realize it yet. You take him back just a few days and he will find another one, another one and another one. The first thing you know, he has walked right into the service facsimile. And again, all you really have to take off a service facsimile is its emotional curve.

That leads in, then, to all that a person is using to keep others away from him or keep himself in line or something of the sort. That is all he is using. He has self-determined some cycle of action. The cycle of action failed, and then he picked up a reason why it failed. He comes back up the scale when somebody else comes along or something else comes along to pick him up. And if you run that emotional curve on a case just over and over, many, many times, you will find him starting to shed all his service facsimiles very quickly.

It is so easy to find emotion. Sometimes you will not get the bottom curve. Maybe there are other curves on this, maybe the case is terribly occluded, but you can find something on that case.

Let's run sympathy—every time you ever felt sympathetic for anyone on any dynamic: for yourself, for children, for dogs, for groups, for the starving Armenians they used to get you to eat food by telling you about, and so on all the way along the line. Any of these things, any sympathy, can be run.

Sympathy is pretty low-toned stuff. You can kill a man with sympathy. Sympathy runs from 1.1 to 0.4, way down at the bottom of the tone scale. It is an awfully simple fact; it is primer material. Even the medical profession knew this.

The medical profession found that there were three methods of treatment. One, you could do something for a man's ills if you could, or you could make him comfortable. That was the second echelon of treatment—if you couldn't cure him, you could make him comfortable. And the third one, the last resort, was to give him sympathy.

There is something very funny about sympathy. Sympathy is just what it says. It says "I am you." You start going around feeling sympathy for dogs that are limping and you are liable to start limping. You start feeling sympathetic for poor Mama's bunions, Mama having to work so hard all day sweating over a hot cook stove, and nobody is nice to her and nobody appreciates it, and you, as a little child of about six or seven, say, "Poor Mama, poor Mama. If I could only do something for my mother, only do something for her. If I could only make life easier. I will grow up and be a millionaire and give her a million dollars."

That whole thing is 1.1. It isn't cute; it is terribly aberrative—terribly aberrative.

The 1.5 mother keeps laying it into the children: "Well, when I am old and gray and dead you'll certainly appreciate me then. I work so hard, nobody cares—nobody cares anything about me; I am a martyr to my task. Here I work all day over a scalding hot washing machine and there you are out playing; you never even bother to help me."

The next reaction is that the child gets all broken down. He realizes he has “done something bad,” and we get the anatomy of sympathy. Maybe you have never looked at this anatomy before, but it is hideous.

Sympathy is at 1.1: propitiation, covert hostility and so forth. Down at 0.5 is grief.

You are feeling perfectly happy and somebody says something to you or does something to you or takes something of yours that brings you down to 1.5, and now you do something. You take an action or you say something and it hurts them, and right away you go down to 1.1. You may not think it until you look it over in your own mind, but every time you have ever felt sympathy for anyone it was because you had just gotten through being awfully mean and nasty to them.

What is the mechanism?

You say to Joe Blow, “You think you’re so good looking, you ought to be ugly,” or something of the sort—any kind of an insult—and he feels crushed by the thing. He really goes into a decline on it. You think to yourself, “I shouldn’t have said that. Poor Joe.”

You just handed out a service facsimile. Regardless of whether you knew where it came from or why you picked it up, you had it and you threw it at him.

“Never send to know for whom the bell tolls; it tolls for thee.” Any action that you take on any dynamic will recoil on you the moment it fails even slightly. And you fail if he fails. So you can take a successful curve of action—that is to say, you start out to win over Joe Blow—and if you can go along and really win, you are in fine shape. But don’t try to take a dirty, underhanded, unethical 1.5 theta facsimile of something that has been done to you and hand it along to him, because if he caves in on it, you get it back automatically. Then you go into sympathy and you are Joe Blow. This is really terribly grim.

You start examining a preclear and you say, “I notice that you sometimes exhibit a little embarrassment. Who did you want to feel embarrassed?”

“Oh, my Aunt Sousaphone. She always used to get into restaurants and scream. I used to feel very embarrassed for her.” (Even the terminology we have in the language describes the action: “I used to feel embarrassed for her.”)

“Well, did you ever accomplish anything by feeling embarrassed for her?” “No, no.”

Of course, that was an action which failed, so he got it. There is your preclear, feeling embarrassed. He wanted Aunt Susie to feel embarrassed, so he got embarrassed.

You will find little children wishing the grown-ups around them were blind or being tortured to death or almost anything. Then one day the child fails in some overt action in that direction. His cycle of action then is to get back what he sent out. We could read some terrifically nice, quiet, moral lectures into this, but there is only one thing which I wish you would read into it: Don’t fail!

If you set out to do something to somebody, don’t just make them feel bad, kill them—but don’t fail!

Here is another point about this: You go out and you see a deer trotting along—beautiful deer—and you want that venison, so you lift your rifle to the shoulder and you drill that deer right straight through the brain pan; it takes one bound into the air and falls dead. You can go over and cut up the deer and pack it home and feel fine.

What would happen to you emotionally, perhaps, if after you had shot the deer you found out you had missed and the deer was dragging one foot along and bleating piteously, and at this

moment, maybe, you saw the fawn coming along after the deer looking for its mama, and this poor deer is completely ruined and now you have nothing to do but kill it out of mercy. This is pretty messy emotionally.

The whole point is don't miss! Don't misevaluate your efforts. If you think that to go on surviving you have to put somebody out of action, put them out of action. Don't mess around with it. Don't nag at them, because you will wind up down at the bottom of the tone scale, and then somebody will have to come along and spend forty-five minutes or an hour processing all this stuff out of your life.

If you go back and pick up all the sympathy you had for your father, all the sympathy you had for your mother, all the sympathy you had for Aunt Bessie, right then you will probably feel like you are about eight feet tall. Just pick up this emotion of feeling sorry for them. You can recover it. If I asked you "When in your life did you do something bad that you felt sorry for immediately afterwards?" you could undoubtedly find a time.

What was destructive was feeling sorry for it afterwards, because that shifted valence. That put you over and nailed you down at that level of the tone scale on an emotional basis. All you have to pick out of it is just the emotion of being sympathetic.

You start picking out the number of times you felt sorry for somebody, and the next thing you know, you will start running into the times when you felt agreement with certain things that you didn't want to feel agreement with. That is way down at the bottom of the tone scale too—feeling agreement with somebody you don't want to agree with. That is holding yourself in line, and it is an emotion. ARC—these things are emotion. The feeling of talking to somebody you didn't want to talk to—get your preclear to reexperience the emotion of doing that. You will find out it is a curve too. He started out feeling perfectly happy and then this person showed up and started talking to him and he slid right down the scale.

If you just work on sympathy all by yourself, you are going to pick up more postulates of things you have postulated in the past, because this sympathy has got it all masked. It has dropped the curtain on it.

What did you really think about the situation? The sympathy there, guilt, recrimination and all the rest of this sort of stuff slopping around will stop you from picking up your own thought on the subject. You start picking up your own free thought on the subject and you will find out you wished it all on yourself anyway, and it will blow.

This sympathy, remember, goes on all dynamics and that includes you. When have you felt sorry for your eyes? When have you felt sorry for your mouth, for your legs, for yourself? What is the emotion of feeling sorry for yourself?

You could take a great, big, beautiful ship that has been groomed up and paid for at twice as much as it is worth by taxpayers' money, manned by officers and gentlemen by act of Congress, give her everything she needs, but give her a captain who is sorry for his crew, who doesn't want to hurt them. Why not just take her out and sink her? Why not just run her out on a reef someplace and rip the bottom out of her and let her go to the bottom peacefully instead of becoming a hell ship for every man aboard her? Because that is what happens. He is afraid to hurt somebody and the next thing you know, he has hurt everybody so desperately that they are like to die, because this is actually another method of revenge, no matter what else you call it. It is too low on the tone scale to be anything else. Remember, you can kill people by feeling sorry for them.

If you see somebody walking down the street and you suddenly start talking to him as though you feel sorry for him, you will have him dragging the gutters, if he doesn't know Dianetics. These are terrible weapons we put in your hands!

This captain of the ship feels sorry for everybody, he doesn't want anybody to be in bad shape, he sympathizes with everybody that comes in, and the next thing you know, all the authority of his petty officers is gone, all the authority of his various department heads is gone, all the pride of the crew in themselves is gone. The guns start to go to pieces and they start to stow things wrong. Everybody feels sorry for themselves if they have to do any work. And one fine day everybody is feeling so desperately sorry for themselves that they sink it anyhow.

The process of saving person after person's feelings, of never telling them the truth, of always avoiding it with a social lie or something of the sort, is a form of cowardice. It is at about 0.8 on the tone scale. It is much better to say to somebody "You know, I'm mad as hell at you!" than it is to say "Oh, yes, I think you're just swell" and then tell somebody something or do something off to the side that is going to wreck them. That is what a person at that position of the tone scale does.

We have talked about a naval vessel where the captain feels sorry for everyone. Now let's talk about you and your awareness-of-awareness unit in your own body. Your body is made to be used. You as a living organism are made to be pitched into the caldron of action and committed to the adventures of the business of living. And when I say pitched into, I mean pitched, because there is no adventure worth going into unless your intent in going into it is to give it everything you have. The second you stop living like that, the same thing happens to you that happens to the naval vessel. You might as well go run yourself aground. You are going to get diffident, scared of this, cautious about that, figuring this way. You will get sick. You sit around and you say, "My poor legs, my poor legs. Poor me." "I got my beautiful back all sunburned." You can actually start feeling this way on that band of the tone scale about yourself, and you can practically destroy yourself.

It is a funny thing that the parts of the body act just like individuals. There are various nerve centers which act as sub-brains in the body, and you start feeling sorry for one of those sub-brains and it starts going all to pieces.

How do you feel sorry for it? You wish a facsimile off on it. The way it first happens is like this: Maybe Mama burned your hand and then you said, "Look—look what you did to me. You see, you are wrong." The next thing you know, it is the hand that gets the facsimile and then you get dermatitis.

When you have some sort of a chronic somatic like lumbago or something of the sort—you are limping around with lumbago and feeling sorry for yourself about having to limp around with lumbago—you know how you can clear it up? You just go back and find the times when you were sorry for somebody who limped and sorry for yourself for having limped: sympathy toward anyone else who limped, sympathy toward yourself.

What sympathy have you felt toward somebody, for instance, who wore glasses? And what sympathy have you felt for yourself for having to wear glasses? And out of that sympathy will suddenly turn up your postulates, because that is the easiest part of the engram to run. The easiest part of the facsimile to run is that sympathy curve. You run that sympathy curve and the postulates turn right up out of it very easily. There is nothing much to it.

So when you get balked on a case and you can't find the engrams readily, you start running the emotional curves in the case. You can generally go from there straight into emotions, and you don't have to run emotion with great drama. It can be run very lightly, actually, and very effectively.

I want to tell you about a very special emotion that you are subject to and didn't know it. It is a horrible thing. It turned up by just figuring if these other things are true then this one is true. So we tried it out, and on being tried out, it works.

"Determinism" itself is an emotion. You start making yourself do things, and you monitor it with a certain endocrine combination which sums under the word determination. It is aberrative

as the devil. It probably isn't very necessary. There probably isn't any reason for you to grind your right heel into the ground every time you determine to spit. There probably is no reason for this at all. There probably is no reason at all why you should grit your teeth or stick your tongue out when you use a pencil. But that shows "determination."

What is the emotion that permits you to go into such actions to demonstrate determination? Did you ever "look determined" for somebody else's benefit? What emotion do you use to turn that thing on? This is actually an emotion. It is fairly well down the tone scale, probably around three or somewhere in there. I am not quite sure where it is, but believe me, you can find it. And when you find it your chronic somatic is going to have things happen to it, because after you determined to have this thing, then you went into a long, long lifetime of determination not to have it.

Every determination that you made to see in spite of your glasses was against a determination not to see, and there you are. So you just run the determination to see.

What is the emotion of determination? Run these emotional curves a few times first to find out what that emotional curve is, to find out what emotion is. Then you will find periods in your life when you were being determined.

If you have arthritis, for instance, you are determined you are going to get rid of this arthritis. You are going to find a way to get rid of this arthritis; you are determined about it. You turn on this emotion and the next thing you know, your arthritis starts getting worse and worse and worse. You are pouring determination into it and it uses that determination to come back at you, because you are validating it. You are feeding it its own determination. You can't just suddenly say "Well, I will no longer have these facsimiles." You can say all of a sudden to yourself "I will be" and let all the rest of this go hang. You can say that and you will recover just by laying aside your whole past suddenly. But if you are determined that you are going to get rid of something or determined that you are going to be something or do something, this is an emotion. And it can be run as an emotion.

You will find normally in preclears, when you first start to run this, that their favorite expression of self-determinism will show up—the favorite expression—like a frown of concentration or something like that. You don't want the muscular effort; the dickens with the muscular effort on this line. Just get the emotion of being determined about it and the first thing you know, the postulates will start to fall out.

Take somebody who is interested in building things—he builds houses or something of the sort. He has a bunch of workmen and they are all working for him but they are not working very fast, and if they don't work fast he is going to lose money. So he stands around determining that they work fast. This hasn't anything to do with what they actually will do.

He will be very determined about it too. He will look at them and he will want them to pick up those boards a little faster. He may go over and say so, but he will fall back and look at them picking up those boards. He will be determining them to pick up those boards. He is under the idea, true or false, that he can inflict theta facsimiles on them in some fashion or other to make them move fast. And of course they don't move any faster, which makes him fail.

This emotion of "determinism" is sown from the beginning of one's life to the end of it with failures. If the car doesn't start, you are determined you are going to get the car started. So you determine the car gets started. The starter doesn't start it and you have to call up to the service station. Somebody comes up and fixes it and you didn't start it. You are stuck with that one; that is a failure. And these things multiply, on and on and on.

Every time you postulated a cycle of action, somewhere along that line you became determined that you would carry it forward. A person who doesn't have this emotion of "determinism," who isn't monitoring himself, has no persistence. But a person who has continually postulated and continually felt the emotion that he absolutely had to do it—determination as an emotion—

failed and failed again. Even though he was really succeeding, this emotion, occasionally, will break down into a failure, and he will come out one fine day and it won't monitor anymore by self-determinism. He has gotten the switchboard so jammed up with this emotion in such quantity with so many failures that it just doesn't work on a self-determined basis anymore.

But all he has to do is just swamp up all the times he was determined and it becomes a free emotion.

You know that your ability to feel pleasure is an emotion—you can run this. You can simply run it on the basis of every time you felt pleasure, just as the emotion; you hardly bother with the perceptics or anything. But just feel these, and all of a sudden you become more capable of feeling pleasure. Isn't that interesting? You become more capable of feeling pleasure. It isn't because you restimulated a flock of pleasure incidents, the way we used to think; it is just that you clear the switchboard of letting the emotion of pleasure come through. It is as simple as that.

You can use an emotion and use it and use it and use it and all of a sudden there is so much on that channel that has failed that your emotion is jammed. So you are no longer monitoring that part of the switchboard self-determinedly, but the surrounding area is monitoring it for you, or it is just jammed up and you feel like you can't feel anything about life anymore. Life doesn't look quite as bright to you as it looked before.

In short, the way to remedy this is to just free up the emotions on a case. It is very easy to do. You start running sympathy off parents and you will get some of the most surprising results on cases.

The way, evidently, to trigger into emotion is to trigger into it on this curve; get the time when the fellow felt happy and then he felt sad. The fellow will flounder around for a while and all of a sudden he will get hold of this, and it is as though he has just learned to wiggle his ears. Now he can run emotion.

You straighten up a case, get the sympathy off it, get these curves off, and you will find the service facsimile. If you can't get all the service facsimile off, just start pulling off sympathy all over the place—lots of it. Pull off sympathy. You will also get some agreement off. The next thing you know, the whole service facsimile chain will show up and you will get the postulates and why he had to hold on to it, why he wanted to hold on to it.

Now, if you find a person's persistence in life has gotten pretty poor, you just start running determinism and all of a sudden you will find its curve—the curve where the person felt happy and excited about something, then less happy and excited but he was getting determined, and then he failed at it. The next time he wasn't quite as determined, and the next time after that he wasn't quite as determined. The first thing you know, he has lost the emotion.

Failure is defined as an incomplete cycle of action. A cycle can be held in abeyance and be unaberrative, but if a cycle is broken by failure—the person is happy, he determines he is going to be happy all evening and somebody makes him sad suddenly—that is a broken cycle of action, and when an individual has these break on him time after time, he picks up more and more bad experiences in the past and bad things such as psychosomatic illnesses and so forth in order to explain why.

Here is a common one: You run out of the house determined to have a good time downtown—but you have left the iron on. Explanation: "I forgot." This is a nice mechanism, a good explanation. But what a hideous thing to wish on yourself—a bad memory—just to explain to Joe Blow why you left an iron on.

There was some kind of a lapse, though, of why you left the iron on. You search around and you will probably find that you made a strong and steady postulate just before that to turn that iron on and work until you were finished with the ironing, and then partway through it you

suddenly decided that you were going to go downtown and have a good time. You left the iron on to complete the cycle of action that you postulated first. It hasn't anything to do with a bad memory; it has to do with incomplete cycles of action. You get the idea?

Think of all the cars which you have had or run and which you determined that you were going to keep and keep up forevermore. If you made such postulates, of course you failed, because sooner or later the car broke down and you sold it. That is an incomplete or failed cycle of action right there. It will finally result in your being rather angry with any car you get into, or apathetic about cars—if a salesman walked up to you, he could sell you anything.

You make determinations and you put no time period on them. You just take them literally.

The body is really terrifically obedient, and so are your mind and thought processes. You have horsepower. But if everybody keeps coming around to you saying “Well, actually, we experiment on dogs and rats because they're so much like human beings, and it's really just a stimulus response mechanism. And all thinking is done by association. You think of this, then that associates with something else and that associates with something else. And you've got to adapt yourself to the environment and you've got to make yourself a social animal and we've got to punish you until you are social, you animal,” you will keep falling for this bag of tricks. Sitting right behind all of this terribly black curtain is the actual truth that you are a powerhouse, and you keep on running as such—unfortunately, disconnected. You keep laying down these postulates sweepingly.

I dare say if a person were really cleared up on this and he said “I think I will have four legs,” he would probably grow them. When you realize what you can do to yourself, certainly the sky is the limit.

The way to ruin a person is to deny that he is self-determined, tell him that he has no willpower, this and that and a few other things—give him standard child and school training, in other words. It doesn't cut him to pieces except on his belief about himself. Right behind that belief, though, he keeps running like a skyrocket. When he says he is going to do something, he has made a postulate, and you might as well try to contain the explosion of an atom bomb in an inverted cup as try to stop that postulate. It just couldn't be done, because the postulate is effective.

Now, of all things, they teach people how to hypnotize themselves. This is wonderful—self-hypnosis. They fix a fellow up so that he can hypnotize himself and tell himself to do things. This is certainly putting a coat of red paint on the gilt which is already paint. It is silly. You are in complete rapport with yourself anyway; you do whatever you say you will do. No matter what you think about it, you will afterwards do what you say you will do. You have to change the thought in order to keep from doing what you say you will do, and the only person you are at war with is you.

Go back and think of the times, for instance, when you decided this and decided that and decided something else. Think of this one: When did you decide not to be angry anymore? When did you decide not to show your temper anymore? Do you remember telling yourself “I won't get mad anymore”? Do you remember telling yourself “It's no use anyway”? Do you remember telling yourself “I'll never get anyplace”? (That is a wonderful holder. 1)

All of these various postulates are very effective, and if you want to really start showing up in life and throwing your shoulders back and being nine feet tall, all you have to do is (1) figure on it for a while until you realize that you are making your own postulates and that you are doing it to yourself, or (2) sweep back just by sitting down and remembering a few times some of the postulates you have made surrounding certain incidents, surrounding certain actions.

Now, you could make a list of ten things that you think are wrong with you, five of which are mental inability's or foibles and five of which are physical disabilities. Just start over this list, remembering the postulates you have made about each one in turn, until you pick up the first

time you wished it on yourself. Pick up that postulate. You will find it. You could even sit there and run some emotional curves on yourself, if you wanted to, until you have picked up when you actually wanted these things or postulated that these things were necessary. Areas of your life will open like a steam shovel mouth. It is quite an adventure finding out that you are really running you after all.

Now, you can think also of a number of things which you feel compelled to do—like salesmen do. You feel compelled to do something about something or other. When something happens in your environment you feel compelled to act in a certain way; when somebody says something, makes some noise, disagrees with something, you feel compelled to act in a certain way. In other words, you feel compelled to agree somehow or other with the environment by reacting.

This is very interesting. All you have to do is find out when you desired to act that way. When did you want to? When did you think it necessary to? You will find that it immediately follows—if these things are really non survival—a failure of yours. If you want to get rid of the failure just run the emotion out of it. The emotion of being happy, cheerful, everything going along all right, then being determined you were going to succeed and then failing. The emotion of failure—just run that curve. You will disclose these things like mad.

I sincerely hope that you will give a little thought to this matter of what you can do to yourself and what this thing called emotion is. See if you can't recapture one of these emotional curves—feeling happy, then feeling sad. It is quite an adventure, by the way, finding out that you do it. And in view of the fact that this is a tenet which has not been held by anybody that I know of, except mothers—"You did it to yourself. Now it's your fault"—it should, by postulate, make a considerable change in the happiness and freedom of an individual. And by actual experiment it makes a fantastic change in them.

You will find as you run this thing that you will trigger some real secondaries sooner or later on it, but a person goes up pretty high. You run a minimal amount of effort, but effort is really something. You can do quite a bit with effort. But you don't have to do very much with the effort if you can desensitize by running the emotion.

Now, very soon we will have a little manual coming out called Advanced Procedure and Axioms. The Axioms will be brought up to date in it, with the numbers they will probably continue to have from here on, and there will be some new axioms of logic in it. It also includes co-audit processing as it is to date, in fifteen steps, so that what the auditor does is finish one step completely before he goes on to the next, and he gets each step done. When he gets through to and finishes step fifteen, he is through with the case.

One could probably do a lot more with the case, but he will probably have it up too high to be recognized as a human being anyhow.

CAUSE AND EFFECT - PART I

A lecture given on
19 November 1951

Being and Not Being

To start with, I will try to give you a few buttons. I know that you have all of your buttons, but there are a few buttons which can be pushed in cases, which produce most remarkable results.

The whole subject of push buttons is very interesting. There is one set of push buttons which could be said to loosen up a case and another set which could be said to resolve a case. Somewhere there is one which, when you push it, causes the preclear to have large, ten-thousand-volt arcs come out of his ears, spin twice and scream, and then he is Clear. It may be that in this array of push buttons, this one push button exists. But certainly we have the modus operandi.

By a push button, of course, I mean that computation or that foible or quirk of the human mind which gets wrong and which can be righted merely by touching one factor. The optimum push button would do what I just said with a preclear. This second battery of push buttons takes a little longer.

Some of these push buttons are very, very general. In fact, the only ones that I am specializing in now are those which hit, as far as I know now, every case. There is a good and adequate reason to believe that there is just one somewhere, but certainly this secondary battery is such that it will one way or another find what we could call the computation on a case very rapidly. One of those buttons is the trust-distrust button.

We work on the basis that what a preclear is doing is being done across all the dynamics; that is to say, when the preclear does something to himself he automatically does it to every other dynamic. If he does something to any dynamic, he automatically does it to himself.

Each individual is made up of a central thrust through existence which we could call survive. (Actually we can for the first time refer to it as something else than survive, which I will tell you about a little later.) We call this drive, this thrust through existence, survival. It is the effort on the part of the organism to survive.

That is just one. But if we take a look at the one through a magnifying glass, we find that in this one thrust there are actually eight thrusts.

The first dynamic, of course, is the dynamic of self.

The second dynamic has two compartments: one is sex and the other is the rearing of children. These two things are very closely connected. Nobody has done any "spontaneous combustion" for a long time!

Dynamic three is groups—the group. That covers any kind of a group— temporary or permanent groups, political groups, social groups, anything like this.

The fourth is the dynamic of all mankind.

Dynamic five is that one pertaining to life—just life in general. That is vegetables, fish, trees, any kind of life.

The sixth dynamic is the dynamic we call MEST—matter, energy, space and time. That is the material universe. The individual actually has a thrust for the survival of the material universe. You talk to people about some science blowing up the world these days and they raise a fuss.

Actually they would raise a fuss whether man were there or not. If you said that they were going to knock twenty-nine stars out of the sky and make them disappear forever, people would get upset.

The seventh dynamic is the dynamic we call theta. That is the life static; that is the stuff from which life emanates.

And the eighth dynamic we write as a number eight on its side, which stands for infinity, and this would be the dynamic of a Supreme Being, a Prime Mover Unmoved, a Creator or whatever you want to call it.

By inspection of man himself, an individual seems to have a thrust in each one of these departments. In other words, an individual is interested in the survival of groups on a parity with his own survival.

Some of us have been able to resist it, but we have been taught that everybody is very self-centered, that a little baby, for instance, is his own world and that is all he is. This is a cute thing to say but it doesn't happen to be true. A little baby doesn't express his survival along these various lines for a very good reason: he doesn't talk. But if you get a little two-year-old and start asking him about the rest of the human race, you will get some answers.

This would be the comparison between the line Dianetics has taken and the line which has been taken in the past. The line that has been taken in the past was to read a textbook in order to form a textbook, so that somebody else could read that textbook in order to write another textbook.

Take, for instance, the curve of sleep. There is a sleep curve which is printed in books about the mind, which has been riding around for thirty or forty years, and it is wrong. It is completely wrong. It shows depth of sleep after various hours of slumber. Somebody dreamed it up one day after reading a textbook and did the curve and then handed it out, and they have been printing it ever since. One young fellow working for his doctorate almost got himself thrown out of his profession—tarred, feathered and so forth—because what he went and did (horror of horrors!) was go out and measure the depth of sleep after a certain number of hours. He found out it was quite variable and that the curve was entirely false. He published this as his doctor's thesis. The university gave him his doctorate hurriedly and got rid of him, and nobody has ever heard of him since.

This business of reading a book to write a book so that somebody else can read the book to write a book is apt to push a whole field of research out someplace into abstract areas that have nothing to do with the real universe and nothing to do with actual behavior.

You can take any one of our codified observations and take a good solid look at the human race—not at a book, but at the race itself—and you will learn a great deal.

A two-year-old child is very intelligible on the substance of groups, his family and what he wants to do, on his father's part and so forth, if you can get into communication with him. Grown-ups very seldom try. They say, "Coochie, coochie, have a piece of candy." A little child doesn't have words to fit exactly what he is thinking about. But if you just sit down with him and try to talk to him and let him talk down to you a little bit, you will learn some amazing things. But there is a trick in that: let him talk down to you.

Dynamics one to eight are expressed even in a little child. A child has a lot of trouble. The reason they say a child is self-centered is that a child is actually in trouble. He gets born into his body without his motor controls connected.

If somebody took you out and sat you down in a four-motored bomber and said "Okay, bud, fly it," you would look at those throttles and gas gauges and landing flaps and generator and oil gauges, and say, "What do you push to get what done?"

A baby learns this very gradually. Actually he inherently knows where these motor controls are, but the trouble is he keeps fishing for them. Eventually he finds them, with a great deal of relief. Did you ever watch a baby find his hand, find out how to move his hand? He will put his hand up and look at it, and he will finally find out he can move it around. He will be very pleased—he has that one connected. Then he will get his fingers connected; he will find out where their buttons are. He gets all this coordination done. It takes him a couple of years to get his coordination back. He is trying to lick a piece of the physical universe called “himself,” and he goes on from there.

Now, as soon as you knock out one of these dynamics on a human being and you say “For this individual, this dynamic cannot possibly exist,” you get trouble, because they all get knocked out. They come down on the same level, in other words. If you cut out half of one dynamic, you have cut out half of the rest of the dynamics. This package of dynamics is very vital to the survival of an individual.

If you get an individual who is going around beating the drum and saying “There is no such thing as God, and I will shoot the guy that says there is,” he will get away with it for a while and he will keep at it. But one day he will strike some sort of phenomenon or other—whether it is rigged up or otherwise doesn’t matter—but he will all of a sudden become convinced there is God, having spent a lot of his life in proving that there wasn’t. This is a failure on the eighth dynamic and he will go out through the bottom of the barrel.

His error was in not being consistent about the whole thing. He was saying there wasn’t an eighth dynamic, and as long as he successfully said so he was all right. So the second factor enters in on this: You can do anything you want with any one of these dynamics except fail. Don’t fail.

Suppose you join a monastery someplace and practice flagellation every day and practically kill yourself twenty-four hours a day as a first dynamic— terrific abuse. If that is what you are doing, for heaven’s sake don’t suddenly find out that it was not worthwhile, because that is a failure. That is a failure. In other words, there is a consistency involved here, a definite consistency.

On the fourth dynamic, somebody goes around saying, “Man is no good.” Don’t let him ever find out man is some good: a change will take place.

Right now we have a whole society which is educated along the line of “man thinks for himself alone.” People have to be forced, whipped, beaten and educated to have a third dynamic. They have to be jailed, they have to be sent to school, they have to be punished, fined, taxed, made to go to the polls and vote Democratic. All of these various things have to be done in order to make a person have a third dynamic.

In other words, in this society they are working like mad to build something which is already there. But take away all of these big structures of socialization of the individual and you will find lying behind these structures a much prettier structure and a much stancher one than any artificial structure being built.

It is the same way on the fourth dynamic. Have you ever known anyone who thought only cats were fit to associate with and that man was no good? There are such people, I assure you. “Men are no good. Men are cruel, they’re beasts, they do terrible things. And the human race is no good and man is no good. But cats and dogs and dear little dumb animals, these are what are nice.” In other words, this person throws it all over on the fifth dynamic. She will be all right and she can go on living only until that concept fails on her, because it is an artificial concept.

Man can do almost anything he wants to these dynamics as long as he is consistent about it. The second he gets inconsistent along any line he is in bad shape.

We have a society at the present time which is thoroughly educated into “stand up for number one, nobody else is going to. Man is not interested in anything but himself. Everybody is very selfish. People will only do it for themselves.” The society is sold on this idea.

Now somebody comes along and tells the society they are interested in other things, and it is only because they actually are interested in other things that they will buy this at all. They can see it demonstrated. Unfortunately, it will cave in some earlier concepts. So you can only actually carry this to the limit that it can repair the damage it does, because it can actually do some damage in that it changes the consistency of an individual.

Someone has believed all his life that he is only standing up for number one, and then you come along and prove to him in two quick seconds that he is not: “Well, if that is so, why did you work for three and a half weeks last month in order to make your Boy Scout troop do better?”

He says, “Well, their fathers are all in business, and . . .” He knows that isn’t the reason and he is stuck with it.

The factor is there. It is making a man look at it sometimes that is difficult.

This whole array of dynamics is a beautiful, embracing set, by the way. If anybody knows of any more, let them tell me. But that seems to be about the score on it.

Now, let’s say the individual, as number one, assaults dynamic three. He assaults some group and he says they are no good. He assaults number three and he goes on assaulting number three, and as long as he gets away with assaulting number three he is going to be all right. He can go on with the assault as long as he keeps winning.

But all of a sudden he fails in that assault—boom! Actually what folds up in him is number three, but what it manifests itself as, to you and me, is number one. It is three itself that folds up; he fails on three, and it folds up the whole strata.

You will see it in this fashion: A fellow goes out and starts hitting a horse over the head. That is number five. He starts hitting a horse over the head and calling the horse names in order to make the horse obey, and the horse obeys, and the horse obeys, and the horse obeys. But one day, in spite of the number of times he hits the horse over the head, the horse does not obey but goes on doing exactly what it pleases and is out from underneath this individual’s control.

Nothing would happen to the fellow if he hadn’t hit the horse over the head, but the actual fact of the matter is that he will get a headache. The individual himself will get a headache; he will find a service facsimile of some sort that will excuse this whole fact, and the second that he fails on number five, he gets the headache he tried to give number five; only he will find an actual injury to himself and hang it on himself. This is very observable.

One of the auditors told me she was not going to process anybody with Postulate Processing unless the person had some awareness of Dianetics. She had gotten a young lady in who had terrible stomach pains every once in a while, so she found a time when this young lady had been kicked in the shins and wanted to kick somebody in the stomach and didn’t and was then sick for about three days. They got up that postulate very nicely and then the young girl promptly postulated it in present time and went to bed sick for three days. She promptly postulated it all over again. She had no reason to do otherwise.

This was just a wish.

This should give you some sort of an insight into how human beings handle other human beings. They handle them actually with theta facsimile’s.

What is a word? What does a word mean to you? Actually, a word is a symbol of a theta-facsimile action that has taken place at some time or another, and you as an individual have been aware of the action which underlies this word, and you use the word as a symbol for that theta facsimile. So actually when you are talking you are handing out theta facsimiles. There is a whole stream of them.

Let your words fail in some regard and you get back to some degree the facsimile you have been trying to hand out, but on a failed basis. You failed.

Let's say you, as dynamic one, are trying to communicate on the seventh dynamic to someone else.

Take Rosicrucianism as an example. The Rosicrucian says, "You're trying to produce an effect on spirits, and if you sit in front of a mirror for a short space of time, fifteen minutes a day, and you look at a candle and do this and do that, after a short time you will see something. You will see something that is quite unusual."

As a matter of fact, that is very true. If you sit there long enough, you will not only see something, you will get some old counter-effort. The Rosicrucian is telling you "Slow down, slow down, slow down, slow down," and you slow down. But it is also telling you that if you slow down dynamic one "they" will be able to reach you.

An individual happens to be composed of himself and "them" too, so the second you say there is a "they" and that you are not responsible for the "they" but the "they" can do something to you, you get trouble.

It is very amusing. As a matter of fact, almost anybody can sit down and refuse to take the responsibility for something, just specifically, and feel a counter-effort.

Did you ever see a medium sit down and get slapped by spirits? That is the easiest one of them all. She will, too! She says, "Spirits exist and this exists and that exists, and I'm going to sit here quietly in a trance and . . . Of course, you have to be careful how you do it because there are evil spirits and they will sometimes come around and cuff you." She knows this out of her own experience, but believe me, it is a convincer. So she sits down there quietly and relaxes and relaxes, not taking the responsibility for these counter-efforts, and she will all of a sudden get one.

I have never heard one of these things audibly, except when the medium slapped her hands behind her back. But I have seen a medium come up with a black eye on this. What she did, actually, was fail to take responsibility for her little brother's punch that gave her a black eye, and so she got the black eye back again. This is very simple.

These counter-efforts exist and are effective on you to the exact degree that you don't take responsibility for them. We will go over that more fully later on.

What I am getting at is that there are a number of buttons which are interactive amongst these dynamics.

There is the trust-distrust button. An individual who does not have good recall, of course, is having trouble with the trust-distrust button. He isn't trusting himself, because he is not trusting his facsimiles; he doesn't trust his recalls. He doesn't trust his recalls, therefore he is not going to get too much out of them. He is an occluded case. He distrusts his own facsimiles.

How did he get in that state of affairs? You are interested in that as an auditor because you want to fix him up so he can get some of these facsimiles and so he can read them.

If you can just simply talk a fellow's trust up in his facsimiles—just that, all by itself, give him a terrific sales talk—the first thing you know, he can see his own memories. But that is the tough way to go about it.

What happened to him? He made the first error: He conceived himself as an individual and conceived that there was a great deal of strain and conflict between himself and the other dynamics. So, in school, let us say, he found out that he couldn't trust his playmates. So he distrusted them. Actually he started out trusting people, but then the teacher played a dirty trick on him and his parents didn't come through with some of their bargains and life started to look pretty horrible, so he decided not to trust, let us say, anything on the second dynamic—his household. He decided he had better not trust them anymore. Actually, he started trusting, so when all of a sudden acts come up that demonstrate to him he should distrust, this is a break in consistency, and as a break in consistency it brings about a lowering down, not only of that dynamic, but of all of them. So the second he distrusts somebody else, he distrusts himself.

We could also take an individual who distrusts on dynamic four: he will distrust on one. If he distrusts on four, you will find him distrusting not only on four but on two, three, five, six, seven and infinity.

You will find an individual to whom somebody gave a big sales talk and he became highly religious. Then all of a sudden one day he prayed to God for a red bicycle and he got a blue one. This was a break of faith with God, and all of a sudden he has no trust on the eighth dynamic. The second there is no trust there, they all lower down just that much.

This is life potential. This is ability to handle motion—ability of the individual to persist, utilize motion, utilize effort and survive on through his span of years. As a result, any time a trust-distrust break occurs, an individual's life potential is dropped just that much.

Another such button is the serious button.

You could read the Pentamerone of Giambastista Basile, which is a series of stories—the same stories, more or less, that Chaucer picked up when he was an ambassador from London in Italy; he came back to dear old London and started to write in the “vulgar tongue,” and he wrote a lot of these stories down. But they were Italian stories. There was only one therapy in existence in those days. Actually there were two therapies: “He isn't very well off, kill him” was one therapy, and the state used that to a large extent. But there was only one actual therapy that was generally and popularly recognized, and that was laughter.

One of these stories tells about a princess who had sat in a tower in deep melancholy for eighteen years and she had not laughed. Then one day a boy came by leading a goose, and following the goose were five “thises” and eight “thatas,” and there was a long parade. The princess saw this and she laughed and laughed and got well, so the king married her off to this goose boy for having cured her.

That was therapy. They recognized that there was some connection between being too serious and being insane.

The old word for insanity or neurosis was melancholy. What is melancholy but sadness, and how do you solve it?

You get a preclear who won't throw a line charge and you have a case on your hands of incipient or confirmed melancholy. And this is because he is taking things too seriously.

You hear this out in the streets all the time: “Oh, you're taking life too seriously. It couldn't possibly be that bad.” Actually, that is just a mechanism which makes melancholy come into being.

Anyone has at one time or another been doing something that was fun, that he enjoyed, which was at the same time productive of something, even if only of fun, and somebody came along and said that it was fun. Somebody came along with whom it was necessary always to disagree—such as mother, father, somebody like this, and said, “Well, that’s really not serious business. You should buckle down to your school books and that sort of thing; you shouldn’t do this.” The child on whom this is operated has to say “Oh, I’m doing this for serious reasons. I have serious purposes in mind for this. This alarm clock that I took apart, and that string and so forth”—he has to think on his feet—”well, I invented this so that I could sell the kids at school some kind of a device that would close their windows, and I would make a great deal of money.” He doesn’t have anything like that in mind at all when he is challenged, but it is necessary for him to invalidate this individual who walks up to him. So here comes Papa, and then it is no longer fun, it is serious.

You follow that track with a preclear and you will discover the most fantastic computations—when he has had to convince people that it was serious, and also the reverse, when he has had to convince people it wasn’t serious. It was serious but he had to convince them it wasn’t, and this turns him into a person who, perforce, has to be very light-minded about everything; he has to write for the New Yorker and do all sorts of onerous tasks.

It can go either way. If you want to solve a case which is much too light-minded and will take no responsibility and so forth, you find the person around that case who consistently and continually insisted that life was serious. To invalidate this person and to keep one’s independence it became necessary for the individual to say “No, it isn’t. Life is not serious at all. Life is gay and happy and I’m happy and everybody’s happy and . . .”

Now, you will also find that there are individuals who actually consider their work to be onerous and laborious. They have had to convince somebody that they were some good to society. They were convinced by someone that you can’t be any good to society if you are having fun, that the only people who are good for society are solemn, long-faced; arduous, hard-working people (who carry a red bandanna with a hammer and sickle on it or something)—”workers .”

The worker has to be in there slaving, taking care of the wife and children, going to that office every morning—in spite of the fact that it “almost kills him.” As a matter of fact, he has a lot of fun. He goes down to the locker room and they shoot dice for a while after they have checked in on the time clock, and then they go up and they stand around these big machines that are running and they tell a lot of stories to each other. Then they pull a joke or two on the foreman and so forth. It gets to be noon and they have a lunch which they enjoy eating. And have we tailor-made “seriousness” out of this one!

Work is serious. I don’t believe there is an individual around who hasn’t been told how serious work is. That makes it tough to do. Actually, a person has to make it tough so that it will be serious. He has to go at it the hard way in order to convince people that he is valuable to the family or to the group or to society. If he is really working—in other words, if it takes him two months to knock out something he should have been doing in half an hour—then he is really valuable. This is the computation on that. Work is serious.

You will find, for instance, that a fast production writer out in the field has a tough row to hoe. He sits down and does a novel in seven days. It gets into the magazine, readers read the magazine, they write in a stack of letters of congratulation about this work and everything is just fine. But you ought to hear from some of the other writers. That story “couldn’t possibly have been any good” because it only took seven days to write! They are working on a “serious” computation.

I know a writer who works on one of these “serious” computations and actually his stories are perfectly horrible the fifth time he does them. The first time he does them they are pretty good, but he has to rewrite them four times because this convinces everybody how serious it is to be a writer.

All of his life this fellow has been fighting his family. His family said that writing was light-minded. Of course, I don't know what could be light-minded, actually, even to a commercialized society, about something which makes a fellow a couple of thousand bucks every month, for which he only really works about ten hours—but “writing is light-minded.” He has worked through the years and he has finally got this routine worked out to where he is just ragged after he finishes a story; he is just dead. He told me one day, “I can't understand it; writing used to be a lot of fun to me and it used to make me very happy and cheerful to write, but now, for some reason or other, I am just barely able to get through it somehow.”

He is also convincing his wife how hard it is. He actually goes into his office and lies down on the couch and sleeps for about half an hour after breakfast, and then he gets up and wanders around and reads a novel. Then along about half an hour before lunch he sits down and writes about five pages. He comes out for lunch just dragging; he has forgotten it is a pose, and that is the big crime.

If you make a pose, that is fine. There is nothing wrong with pretense. As a matter of fact, practically the whole business of living is nothing but a big sham. It is a great pretense. But if you make one of these allegations concerning the business of living—whether it is good, bad or indifferent— and then you are forced to accept it yourself, you are stuck. You have to match up with what you pretended was so, in order to convince somebody else that you aren't a liar, that you are consistent.

Now, this individual could have said “Writing is hard work.” He could have told this to everybody around, up to the moment when he failed to convince somebody.

You as an auditor, rehabilitating almost anybody with this particular “serious” button, will find that one day he failed. How did he fail? Who did he fail? He will start adding it up and he will all of a sudden remember somebody he was just never able to convince, and it has been hard work ever since in that particular field. This isn't only labor, this is any field. That particular field has remained in a bad state ever since that moment, that point of failure. He asserted that something was so, though he didn't believe it himself. The assertion which he made happened to be harmful to his own survival, but he thought it would be beneficial and he failed to make it stick. When he did, he got it. He sent it over on the third dynamic, it didn't stick on three, and it came back on one. He has been hung with it ever since.

That is the “serious” push button: “Who have you had to convince that something was serious?” and “Who have you had to convince that something was not serious?”

As a matter of fact, anesthesia and hypersensitivity to pain are on that computation. Anesthesia goes all the way across the boards: pain doesn't hurt very much, sensitivity is very low, sense of touch is almost absent, and as a matter of fact, along with this goes sexual pleasure. The person has had to tell somebody, who was very concerned about pain, that he didn't feel. In order to invalidate this person and go on living with any kind of independence of his own, he has had to consistently and continually say “It doesn't hurt, I feel good, I am all right,” because if he sniveled for a moment, right away he would have had to go to bed. The way to get around this was to say “I'm all right; I don't have a cold,” and then go out and flounder around and get over his cold one way or the other.

That is consistent invalidation of pain and feeling, consistent invalidation of a human being who insisted there was pain and feeling. And that is the way the auditor gets into it: he finds the fellow saying, “It's not serious; it doesn't hurt.”

Now, with hypersensitivity the individual has been surrounded by people who say “Oh, that doesn't hurt. That isn't important and that doesn't hurt.” In order to make them wrong, the individual has had to say consistently “Well, it is too! It is painful!” “I am sick!” “It is painful!” “It does hurt!” and so on. And he has become hypersensitive. This is also how you get hypersensitivity of feelings, you get somebody who is too sensitive, who is embarrassed too

easily. That goes right across the boards. In the same person you can have both computations on separate subjects.

It is important in auditing to pick up this button. You will find that this button is very close in to center. It will even go so far that when the person has felt pleasure he then has had to excuse it to somebody else as being painful. This is where the whole masochism-sadism combination comes from. The individual has advanced occasionally that something is fun and has had this blunted. The child is playing and then Mother and Father come around and say, "No good," and "You're not having fun" and "That's not important." The child finally decides that the only thing that will get any impression on them whatsoever is pain. Pain impresses these people. Therefore a person will even go to the point of—and you can look for this in some of your preclears—taking a pleasant moment in relating to something or other and covering it up with a painful somatic so he can keep it.

You can also reverse it. For instance, take someone trying to convince a group of people that something is fun. He is trying to convince them that something is fun and it works out all right as long as it continues to work, but then one day he fails to convince this group that something is fun, and pain comes into being. This is dynamic one played against three again. He fails on three—fails to convince them it is fun—and all of a sudden he is unable to convince himself that anything is fun. Or he is trying to convince a group—dynamic three—that it is painful; finally he fails to convince this group that it is painful, so he goes into more or less a state of apathy on that pain and will hurt himself in the same way.

There was an electrician who was an expert on the subject of how not to get shocked; I read this in the paper the other day. He had given his ten-thousandth demonstration of how to be safe around a big electrical switchboard, and he was electrocuted during a demonstration. He was an expert and he had demonstrated and demonstrated to groups, and little by little he had become invalidated about this. All of a sudden he went into a state of anaten on the subject; he hadn't convinced them that it was dangerous, and so it suddenly became not dangerous to him.

It wasn't that he was trying to prove it was dangerous by getting himself killed. The mechanism is more subtle than that—and worked out on that basis, by the way, it won't audit. It happened on the basis that he tried to convince them that it was dangerous and tried to convince them to be careful; then he couldn't convince them, he failed to convince them and then all of a sudden he couldn't convince himself it was dangerous. He failed on the first dynamic as he had failed on the third.

Any failure in consistency, then, on any dynamic will result in a failure on the first dynamic. The whole moral is, Don't fail.

This "serious" button is a very important one, and so is the trust distrust button. But you start looking, thumbing through the words of the English language, and you will find a whole tertiary class of buttons that will turn up almost any computation on a case. Those are very centralized computations, though.

Theta is trying to effect a control of the physical universe. We take that formula and we ask, "How does an individual suddenly become unable to handle his own theta facsimiles? How does he become unable to handle his own memories, so that they become obsessive and compulsive to him, so that his own somatics become painful to him? How does his ability to control this break down?" That would be a very interesting thing to know, because that is all that is wrong with a case. That is all that is wrong with a case.

It is not the amount of physical pain in a person's life, or sorrow or loss or anything else. It simply breaks down to his ability to handle his own theta facsimiles, his ability to handle his own memories. When he can't handle a certain memory, he is in a tough way. It starts handling him, and this is pretty grim. It even goes to the point where people wear glasses, just because there is some cockeyed theta facsimile sitting here and they can't handle it. That is all there is to it. They just can't handle this memory.

This could be worked out very simply. One could merely say that he couldn't handle the thing when it happened to him, therefore he can't handle it when it gets into present time. But that is only a very small part of the answer. There is a much bigger answer.

Let's say you said you were going to do something. This was of your own free will; you said you were going to do something and then you happily went on your way and didn't do it. Then somebody comes along and says to you, "You didn't do that."

And you say, "I really didn't intend to," or something like that.

"Well, you said you were going to!"

So you finally wind up being hung with this postulate. That is how your postulates and conclusions become very strong on you. There isn't much reason why these things should be so consistently consistent. The computer actually is rigged so that it clears its own postulates. In other words, there isn't any concern with old postulates, except where you, to be right and to make somebody else wrong, have to take on your own postulates and become "a person of your word."

As soon as you are hung with this, people come along and say, "But you don't keep your word."

"Oh, yes, I do!" That practically finishes you.

This is a whole system the society has figured out in order to super control human beings. Apparently it is a system which merely keeps the wheels of society running. "If people didn't keep their word, why, of course society wouldn't run well," they say. Actually, it is a control mechanism. If somebody can force you to keep your word and keep your promises, they can aberrate you, push you down the tone scale and control you—in other words, eat you. I am sure that you can recall times when you have, of your own free will, decided that something or other was going to be the case and then about fifteen minutes later you found there was some more data and you completely shifted your mind. You changed your mind about it and then somebody, because it was to their advantage, hung you on your first statement.

The whole world of contracture in business was invented in order to suppress other businessmen so that somebody could succeed. The whole field of knight errantry and all of that sort of rot got built up on this basis.

Actually, there is a very definite mechanism behind it, but that is the aberrative side of that mechanism. You can take a preclear along the time track and find lots of places where, out of his own free will, he said he was going to do something and was then forced to do it. Every time this happens he becomes less able to handle his own postulates and conclusions. And those conclusions become aberrative upon him because very often physical effort intervened.

Willy says that every night he is going to put his bicycle away. He thinks this is a happy idea. He says, "I think I'll put my bicycle away every night; it won't get rusty." So he decides it and the first night he puts his bicycle away; next night, the devil with it. There are lots of bicycles in the world, after all.

Papa says, "I thought you said that you were going to put your bicycle away."

He is bewildered now. It was out of his own free will this decision was made. So he says, "No. I'm not going to put it away tonight."

"Now, you want to keep your word, don't you? You want to be a gentleman, you want to keep your word of honor, you want to be a businessman, you want to be a knight, you want to be—"
"any darn-fool number of mechanisms.

The next thing you know, there he is, with a good spanking back of his belt and under it, putting his bicycle away every night because he said he would. This is the way it runs.

You break a contract and you wind up in court—this is “breaking your word” again. In other words, here again is a force control mechanism intervening on something natural.

Faith and belief are things which are unchanging; there is a consistency to them. But an individual, who starts working out of these static's, handles motion. Motion is essentially change. Somebody else comes along and hangs him up with a consistency during a cycle of motion. The cycle is uncompleted. He has to remain consistent in order to be, he thinks, and so he hangs himself with a consistency which does not agree with his environment, and that is the trouble with him. His consistencies, in other words, are misinterpreted .

There is only one thing which he has said he would be. Cause is ahead of any effect anywhere. You can talk about engrams, secondaries, locks, all that sort of thing, but actually there is a cause ahead of all of them. Your cause is ahead of all of them.

The first cause, the first prime thought, is “to be”—moving from a state of not-beingness to a state of beingness. That is a decision and that is a postulate. And once that is undertaken it airs out into the spheres of motion or activity in life. To continue being, of course, one has to go through these various changes, because the whole environment shifts. So does the individual. But this decision “to be” is ahead of all these other decisions, and the only thing that can happen after “to be” is modification. You can't close out that first decision. The consistency of that first decision is very powerful, very strong.

This is the first act below faith. Faith is sort of above all this and faith is actually a state of not-beingness. Faith is the word which describes the life static. That emerges from faith. It is motionless; it is not-being, but it is potentially causative—just potentially causative.

The first decision or thought is undertaken, “to be.” “I am now going to be.” That starts with the handling of motion, and as long as one handles motion, one is. And even when motion is handling a person, he still is.

And so we have this first postulate of cause which is ahead of all other postulates.

There can be anything on the line from this first instant of beingness on forward to present time, and it could only have modified this initial postulate. In other words, you have, before all modifications, a prime postulate. And that starts existence. We will just go on the postulate that this is the case because it happens to work out this way.

Each and every human being, alive or dead, has started out with this prime postulate. He has emerged from cause into beingness. All of his decisions thereafter are wholly on the basis of “to be or not to be”—good old Shakespeare—whether he is going to be in a state of beingness or whether he is going to have a state of not-beingness on something; whether he is going to be or not be. As long as an individual answers these positively—that is to say, he makes clean-cut decisions to be or clean-cut decisions not to be, on any subject anywhere—he stays amazingly sane regardless of what happens to him. But let him hang between the two and he is in trouble.

This is a matter of yes-or-no decisions. No is a state of not-beingness and yes is a state of beingness, so you answer a problem in existence in this wise: You say, “Should I go to the movies tonight?” and you can say yes or no, but you can't say maybe. You can say “Maybe I will go to the movies tonight,” but what would you do—drive halfway down to the movie theater and park the car and wait for two and a half hours? That would be the maybe, and that is hung up between these clean-cut decisions of yes and no.

Someone comes along and challenges a little child one way or the other—beats him into line, makes him accept a flock of postulates he made himself, warps him around, makes him fail. The child- at that moment has the decision whether to be or not to be. The child can say, “All

right, this is the end of me because I have not made my prime postulate stick. I decided to be and here are all these giants around here and they say not to be. Well, I'm not going to 'not to be.' I'm going to try to keep on being"—on whatever this thing is. But he gets his head knocked in again. If he made the decision not to be—which is his only answer in a positive direction on the negative side—he would die right there. Then he could take another crack at it.

But he doesn't do that; he hangs up in maybe. He says, "Well, I won't quite be myself." So he goes into the valence of Mama, Papa, a bedpost, a horse, a dog—he could even go into a synthetic valence, anything. He goes out of valence at that moment and gets this pretense that he really isn't himself, but he is going to keep on going anyhow—a sort of a covert "to be." He continues along this line of this covert "to be" until something else happens to him, and again he has to choose a middle ground. He really can't be; he has to take a middle ground. After a person has done this for quite a while he becomes "normal."

Actually, all social teachings are apt to hang one up in maybes. A little girl invites you to a party. You go to the party and she is insulting, so you pick up the ice cream plate and throw it in her face. No, you can't be that way. So you have to take the middle ground and you have to say "I did wrong." But that is impossible—you cannot admit that you have done wrong. How wrong can you get? Dead! And the personality dies just to the degree that it is forced into admission of wrong. If it is forced too consistently into being wrong it becomes very aberrated.

Early in life one is operating on an enormously wide margin; one can be wrong every once in a while.

Now, knowledge—epistemology—is a subject one had to know before he could know that he knew. Epistemology would be knowledge. This is a state of knowing. It is odd that at the instant before you said "to be," you knew. You knew everything there was to know. And then you said "to be" and became, and from that point forward you said you had to learn.

That is very peculiar, because you know. And you are just pretending that you don't know, because about the only way that you can get action, motion, progress, survival and so forth is to pretend that you don't know. You pretend that you don't know certain things and then you have something to study. You pretend that you are not responsible for certain things, and you have counter-efforts, you have randomness, and you can go fight Russians or something.

As long as you pretend you can't quite handle something it will give you a bad time, so you have randomness, you have motion, you have action, and you are filling in time. The funny part of it is that you know you are doing it.

For instance, a man is willing to have somebody come along and tell him he has to have faith. He knows essentially this is wrong. If you don't think he doesn't know essentially that it is wrong that he has to have faith, just go down and listen to a few arguments on Christianity. I think that with the number of words written on the subject of Christianity, you will find that there must be something a little bit erroneous about it or there wouldn't have been quite as much argument. Actually, the basic on this is "have faith." The devil with that. You are faith. How can you have faith?

It is silly to tell somebody who is faith to have faith, because this makes him look elsewhere for his faith, not to himself. Yet, by doing this mechanism, one certainly can have some randomness. All one has to do is postulate that there is something outside that he doesn't have control of and that he is not cause of, and he is all set. Now he has randomness, he has action, he has the Crusades, he has the Baptist Church arguing with the Methodists.

In other words, these are positions which are actually opposed. Without these differences there could be no action.

People talk about death. Man has had a good time for an awfully long time pretending he didn't know about death. This made it horrible and he could be terrifically dramatic. He also could go

in for this wonderful idea of “I give my life for you. I am a hero.” Do we buy that one! Rats—maybe he gives his body, but he certainly doesn’t give his life.

Man has managed to obfuscate himself, in other words, and you will find people doing this; you will find children doing this particularly. They will pretend this and pretend that, because life isn’t too serious to them yet. They go on using these pretenses and out of them they produce motion. Then they grow up, and in order to be grown up they have to pretend these pretenses are not pretenses. That is about the main difference between an adult and a child, because the child knows he is pretending and the grown up is a liar.

This situation of being faith or having faith is very interesting. You are faith!

If you want to go feel sorry about somebody getting killed, go on and run a few past deaths. You will be amazed at the aplomb with which you took the last time you kicked off. It is wonderful, but it produces a tremendous drama.

The only reason anybody would have to get up and do something about this is sooner or later it was going to break. People were going to go down and societies were going to go down on the tone scale to the level where it would be too much work to go back and work it all out again. You could do that too, but we might just save a lot of the stuff that is working and look at it a little more sanely and then let somebody go on pretending from there. They will wind themselves up in a generation or two in some very fancy pretenses and have a lot of action and a lot of randomness out of it.

There was action in the Roman Empire. They found out that they had licked everybody, and this was a horrible state of affairs. They just had a few barbarians on the frontiers and these were no longer “worthy opponents,” and there was a very long period of peace. So they invented some randomness: the blues and the greens. They had chariots that ran for the blues and chariots that ran for the greens. They had the whole empire carved up into two halves.

A little later example of this is Democrats and Republicans. Everybody says how serious and important a two-party system is. Actually they can’t quite make it stick, but they sure argue. They sure burn up a lot of radio time about it. The truth of the matter is that this is an artificial division to produce randomness in government. Its efficacy does not quite meet the eye, but it is a swell pretense. These are the blues and the greens of our society.

So, if you and I were setting up a university tomorrow, we would probably figure out some way to have the pinks and the yellows or something of this sort—in other words, divide the school up so it could fight itself. Then it would have action.

CAUSE AND EFFECT - PART II

A lecture given on
19 November 1951

Responsibility on All Dynamics

There was a time in your life when you knew very well that you were posing pretenses—postulates—in order to achieve action.

You start working an individual and you only need pick up a lot of these and he will feel better, because you are trying to pick up the moments when he no longer considered them to be his pretenses. Life had become serious. These pretenses had then gone by the boards and become actualities.

One of the favorite aberrations of this society is “Now that you’re grown up...” That is the root to any number of endings. “Now that you are grown up . . .” “Now that you are married . . .” “Now that you have children of your own . . .” and so on and so on and so on. It gets to a point finally where a person is convinced that when he reaches a certain age all of his conclusions are set—in other words, fixed. The society is rigged so that they teach you that, but it isn’t true. An “old goat” of eighty is just as susceptible to pretense as a child of two. This is a fact.

Now, knowledge goes in a circle. At one point on this circle is “nothing known”; just to one side of that is where “everything is known” and then just on the other side of it there is a point of “one thing known.” From that point you go around the circle, and it multiplies with more and more things known, more and more things known, more and more things known, till everything is known.

This is a cycle of knowledge, and if you want to be knowledge you have to pick all this up and bring it around to zero so that you can start it again.

The Egyptian had a very, very interesting character who is still carried forward on Tarot cards. The nearest word we have for this is fool, but the word is used a little bit differently in this society than in their society. The word fool isn’t quite right because what we call fools in this society are simpletons or people that are missing part of their gray matter. The people the Egyptians referred to as fools were people who knew everything and used none of the knowledge.

The Egyptian Tarot shows the fool going down the road blindfolded with some dogs barking at him and an alligator snapping at his heels. That is the card that represents this. He knows everything: he uses nothing. And that actually is symbolic of a very high level.

There is a difference between having faith and applying faith. There is a difference between having knowledge and using knowledge.

If you use knowledge, you come down to understanding. When you seek knowledge you come down to ARC. But when you are knowledge, there is no action except potential action.

So people scatter around “learning” and doing all sorts of things. People have been known to go to universities for four years!

Cause is the same way. It starts out as potential action.

Your whole battle with existence, evidently, can be summed up in a very short sentence: You were trying to maintain yourself as cause on eight dynamics and refused to be effect on any dynamic. You were trying to continue to be cause on all dynamics and trying not to be effect on

any dynamic. The state of not-beingness is the state of being an effect—being affected by some exterior cause—and the state of being and beingness is the state of cause.

You can take a preclear and scan him up through his life, through all the times when he sought to be a cause and became an effect, and you will hit the major bumps in his life, just as easy as that.

Because of the “serious” button and certain other buttons, because of sympathy (which should all be run off a case 100 percent because it pins a person down on low tone levels), we sometimes have difficulty getting a case to a point where it can just face this one.

But as far as center buttons are concerned, this center button of cause-effect is a first-echelon button, a very high button.

Now, you can ask a person to make a list of all the things he ever desired to be. He postulated at some time or another that he wanted to be these things, then somebody else postulated that he wasn't to be them and he became an effect on these lines.

The process I told you about, of trying to do something to another dynamic and failing, is just this cycle. One tries to do something as the first dynamic to the third dynamic. When he tries to do something to the third dynamic (bad, good, it doesn't matter) and he does it successfully—in other words, he carries through his causative postulate to the third dynamic—the third dynamic is an effect of his cause. Let him fail, though, and the first dynamic becomes the effect of the cause which he postulated—cause and effect.

The motto of existence should be “Always be a cause; never be an effect.” How much of an effect can you be? Dead.

So, cause is “to be.” “I am,” it says. The state of beingness is the state of cause. A person goes all through his life trying to be cause.

It may seem rather funny to you that way down around 1.1 a person is still being cause. True, he is being less cause than he is being an effect, but he is still trying to be a cause. He has service facsimiles that are working for him, he has all sorts of weird panoplies of action, but he is being a cause. And he can really wreck things one way or the other.

A 1.5 is much more overtly a cause. But the only way he can demonstrate his causation is through destroying things, because it is very easy to cause destruction. It takes real skill to construct and very little skill to destroy.

The fact that it takes so little skill to destroy is why governments seldom come up above the level of destruction. If you turned everything over into the hands of government, your whole state would collapse almost instantly.

For instance, socialism even went back and elected Winston Churchill up in the British government. They weren't down to the lowest depths of socialism yet; all they had done was anchor people to their land and make everybody run on ration cards. As badly off as England was, they could still come back up the tone scale to a point where they put a Conservative in who at least would give them more selection as citizens in what they were going to destroy next.

Now, as an individual goes down the tone scale, he does not cease to be cause until he is dead, and then, evidently, he becomes the cause of a new self.

You can take Effort Processing and just tell your preclear to turn on this effort and that effort, and the next thing you know, he is lying there on a marble slab saying, “My God, how did I get here?” This is like the salesman who came in that I worked for a little while; he looked down as he got into the incident wholly and he saw a Confederate belt buckle. He had just

slipped into one of his past deaths. It is very easy to get people into these, and that is why all of a sudden I am talking about past deaths as facts, not as fancies— because there is no trouble proving them.

If you can't prove anything very much, you kind of come around covertly and say, "Well, it has been said by some of our auditors that they have discovered phenomena in preclears—which may of course be delusion, you know," and so on—the way I have been talking this last year.

But now it has gotten so easy to prove this one: You say, "Well, you've been dead. You've been dead a lot of times. And if you don't believe it, that's all right with me, but practically any auditor worth his salt can put you into an incident." No matter how much you disbelieve this fact, it is a point of actuality which is too great to be missed. You can start turning on efforts, and some of the major efforts that an individual will get will be death efforts—violent deaths.

You may wonder sometimes why so many violent deaths turn up on cases rather than natural deaths. Natural deaths aren't any struggle; if you die with your boots off in bed, the family is standing around saying, "Poor old Joe, he's dead." The priest is standing there and he says, "When you get to hell, I'll pray you on through somehow, but that'll cost you an extra thirty pieces of silver." (That is his idea of randomness!) So there aren't any holders in it. But a person who is going out the hard way with his boots on and his guts full of buckshot or something of the sort is going out under protest. He turns on muscular efforts and reactions and impacts which operate as holders. You get a person into one of these incidents and it takes quite a little time to work him out. He has been there most of the time anyway if you get him into one.

The only thing I am leading up to is really this: Let's say you are five years old and you have just gone to kindergarten. You have met the teacher and she wouldn't let you have any ice cream or something of the sort, so you say quite frankly, "You ought to be dead and somebody ought to put your eyes out," or something friendly like that. You are using a past-death facsimile. Don't get spanked for it, because you will get it.

You have called this thing up and the instant that you called it into being you said, "This has survival value." Now that you have it there you don't know what to do with it. There it is.

It is a question of handling a facsimile, by the way, rather than exhausting it. When did a person call into being these old facsimiles? Once he called them into being, he never called them out of being again.

Most people handle their minds the way some of the file girls that get hired by business handle files. They have a lot of drawers and they have a lot of file cards, and somebody comes in and asks for something and they bring it out and lay it up on the shelf. Then somebody comes in to file something. And then they have the "G.O.K. file" (the God-only-knows file), the miscellaneous file, "to be filed" and all of that sort of thing. Stuff is called up for action and is never put back in the case.

The way you put it all back in the case is you just find the time a person called it up. You have to know that it is out in order to know what to do with it. And mainly your processing is leveled at "When did you decide to cause what effects?" This gives you some idea of what service facsimiles are being handled.

I handled a preclear not too long ago who was in the valence of a horse. He had been in the valence of a horse for a long time. He had gotten so mad at a horse that he had wished everything off on this horse imaginable and then the horse won. And the preclear went into the horse's valence. Fact.

You have probably processed people in the valences of dogs and so forth. As a matter of fact, if I were raising a little child, I would certainly hang all the pets out the window and let them

run away rather than have them around a child, because the pet is liable to give the child trouble.

The child will be too small but he will start manhandling the dog, and the dog doesn't want to be manhandled, so the child loses. We don't know what went on between that child and that dog, but the child probably said, "I'm going to take you and beat you. I'm going to belt you between the ears. I'm going to stretch you till you're half a mile long and do horrible things to you." Then the dog said, "Oh, yeah?" and stepped on the child's stomach and went off to play with some other dog.

You just start turning on these facsimiles and you get them back again. The moral of course is not Don't use facsimiles; the moral is, Always use them successfully and only successfully, and never be anything else but successful—or get killed trying!

So, this is cause and effect. Anything that is wrong with anybody is directly in the field of having become an effect of somebody's cause.

There are certain causes in the field of theta and MEST which are looked upon as natural laws. You look over these natural laws and see that this is good, consistent behavior; it seems to be part of the system. You know those laws; you knew them once entirely, and now you know them again. Your causes operate within those laws. And if you are operating with a group which consistently, across the board, is following within these laws, you are all right. But if you are trying to operate within a group which is part of the American business system, for instance, you are not going to be all right, because you are consistently made an effect.

I am just going to give you an idea how far this goes. It might have cost the United States Navy some money, though it didn't cost them very much efficiency except occasionally, but when I was in the navy during the war I enjoyed very much using men-of-war as nice floating laboratories. What do men do under stress? How do groups of men operate? What can go wrong with men? These were interesting problems. Do you need, for instance, the old naval codes of the flog and the brig to handle men? On one ship I tried an experiment.

I knew the basic laws of Dianetics at the time; there just hadn't been a bridge built to them. They didn't communicate too well. There had been a manuscript in existence since 1938.

So I stood the whole crew, about a hundred and ten men, up on the forecandle and I said, "The only reason you are here as far as I'm concerned is to survive a war. This ship has got to survive, and you've got to survive, and I've got to survive this war, and we have got to get some action in. As far as I'm concerned there's only one way that we will be able to survive this war and that's if each and every one of you, individually, takes over the full responsibility for the ship, including me."

A couple of the seamen second class knocked their knees together at the thought of what would happen to them if they went down in the engine room and said "Look what you people are doing to this engine room." One of them mentioned it; he said, "We'd get our heads knocked in if we went down into the engine room."

I said, "Well, there's only one way to really make it stick so that you can go down into the engine room and show them those grease spots—there would really only be one way to make it stick, and that would be to have your part of the deck force in perfect working order. Now, that's true, isn't it? Nobody would object to your calling their attention to something if your department was in excellent shape."

"Well, that's true."

It took about thirty days for this to get through their skulls. In the meantime I just beat it at them regularly and steadily—"You're responsible for everything else on this ship." I even got to the

point of denying a man on the after twenty-millimeter guns liberty because the anchor had not been washed. He wasn't even responsible for the anchor. He got upset, too!

At the end of thirty days these boys were coming up to stand sea watches—in what was known as the “Dungaree Navy”—in undress blues, 1 of their own volition.

They got together a court of justice of their own volition. They handled all the cases. There was no further justice meted out by the captain on that ship—it was not necessary. The equipment was in beautiful condition and it all worked, which was something unheard of in the navy all during the war.

You would come up to a boy on the gangway and start to give him a little talking-to, and he would tell you quite frankly, “It's not possible to have an officer of the deck on a ship with this small an officer complement—only six officers—while you're in port. Therefore, I am the officer of the deck and I am in full charge of this ship. Now, what do you want?” The three-strippers and eight-strippers and sixteen-strippers and people at desks would come aboard that ship and get terrible shocks.

The boys threw away the ship's organization book that was handed out for vessels of that size because they had decided long since that it wasn't workable, but it never occurred to them to tell anybody. Somebody down in Washington who operated a desk next to the desk, next to the desk, next to the desk—and so on—had written it. He had never seen one of these ships. As a matter of fact, the only cognizance he probably had of salt water was the salt water he used to gargle when the Washington climate gave him a cold.

The boys threw this ship's organization book away, so none of their drills ran off standardly—but, boy, did their drills run off! General-quarters drill: thirty-five seconds to general quarters in the dark of night. If you have been in the navy, you know that is pretty rough; that is awfully fast. They did this blindfolded, and there were all kinds of things they invented and imposed on themselves.

There was about forty times as much discipline on that ship as there was on any ship. Nobody could get away with anything!

I deduced out of this that sooner or later I would probably find the button that caused this, because it was more or less just an experiment out of a hat.

Sure enough, every individual is cause on all dynamics. And when he is unable to be cause on a dynamic, he has failed. And individuals, knowing this, work best together when each one knows he is the cause and operates as such. The odd part of it is that they immediately start operating well; individuals in interpersonal relationships stop quarreling and bickering and growling around and they start operating smoothly, hand in glove.

They are very forceful to each other because each one is “I am.” But they don't get this interplay of wishing off things on each other because of this and that, which is a low-tone-scale operation after all.

Nothing enturbulates any dynamic so much as noncooperation on the part of a couple of individuals concerning that dynamic. Families are representative of this.

So what do you do with an individual? In processing, you have to bring him up to a point where he is full responsibility. That is a very high point. That is where he starts operating completely sanely. It is a level which has not been envisioned before by anyone anyplace, because by individuation and because of social training, human beings have more or less been taught to believe that in order to get compliance and cooperation they have to starve individuals, threaten them with loss of security, threaten them with cuts in pay and threaten them with scarcities.

The whole science of capitalism is based on scarcity so that “we can take it away from you if you don’t knuckle down.”

That is where communism gets its very wide sweep. It isn’t that communism is any good—it isn’t. Karl Marx must have had eight hangovers the night he invented it. But nevertheless it is superior to the degree that it says “You are all workers and you’re all lice, and the only thing that owns you is the state—only it really owns you. And you must all work together.” In other words, it is a complete enhancement of the third dynamic.

If you could enhance any dynamic utterly and completely, clear up to the neck, you could raise the other dynamics considerably.

So communism moves in on capitalism now like a scythe. The most capitalistic nation on the face of the earth was China, and she is a dead duck.

It isn’t that communism is any good, but it is not quite as bad as a philosophy which tells each and every individual that he has to be chained down. Regardless of whether or not somebody wants to call me a rabble-rouser (I can rouse rabbles with the best), it so happens that communism is not as wrong. It is not righter, it is just not as wrong. It is not much righter than anything else, because most of these political ideologies are nonsense. Nobody thought to put one of them together; they just sort of happened.

An individuation gives people power pushes. Every time I see somebody who is very worried about his own power, I see a man who is sick!

Another man will worry about his power as long as things don’t more or less stay in line, and he will encroach over on to somebody else’s liberty only to the degree that that person is encroaching on somebody else’s liberty. Then he will step back out of it. That is about the deepest you can go in incursion.

But an individual who tries to rule for the sake of ruling is a sick person, because he is scared. He does not consider himself to be cause, and he so distrusts individuals around him that he cannot be safe with them unless he has complete control of them and they are MEST.

That is why the back of capitalism broke. It actually broke in 1928 because it tended not to pull to it the strong men, but to bolster up the weak.

In 1870, capitalism was a fine, full-bodied, gusty philosophy with a lot of guts in it—imperialism. A man would get up and be thinking solely in terms of “Let’s get going!” and the MEST would start to fly at him. Just as a natural consequence he would start to amass a few million bucks. Then after 1870 the money started to get inherited and a lot of things started to happen. People started to hand out money one way or the other and it got very interesting, till in 1928 it crashed.

Another philosophy had come up in about 1870 with Karl Marx. It came on forward. Nobody had anything to hope for in Russia. Anything would have gone there; you could have gone over and sold them anything. They bought communism. They overthrew the czar and they had a lot of fun.

Then they found out the weakest target in the world that owned the most was the capitalist. So they started to batter down the walls of capitalism.

Actually, the United States government today owns and works more out of Karl Marx than it does out of any other textbook. You can read Karl Marx and compare it to our present laws. You will find our inheritance-tax laws, our income-tax laws—a lot of these laws—are based squarely upon Karl Marx. So we don’t have a capitalism here in the United States anymore. There isn’t a leisure class here anymore to amount to anything.

As a matter of fact, somebody had better stir his stumps and get something that fits here, because the only active punitive force in the world is communism and it is really a stinker. It is horrible, because it caters to the fascist type of mind by pretending not to. So the individual who tends to try to rise in a communist society is the individual who will start grabbing individuated power without restoring power. And he can gradually build himself up to a fine crash.

While he is going to this point of power, he appears to be powerful—he has police, secret-police controls and things like that. While he is en route, he appears to really be something. But he comes to the end of the road very quickly and goes off into the ditch and carries a large number of people with him. Hitler did this and Napoleon did this.

As a matter of fact, Alexander the Great did it too, although Alexander the Great should not be classified with any of the dictators because he was working on the very solid postulate given to him by Olympia, the priestess of Lesbos—his mother—that his father was not really his father and that Alexander was a god. So of course he conquered the known world. He didn't ever have any ARC, sympathy or anything else for human beings. He was running on the postulate he was a god. It was very handy. If you want to raise somebody to do the same thing, all you have to do is start him out in this wise and he will wind up there.

Now, all of these odds and ends are very interesting. But that individual who seeks exclusively to be cause and will not permit other individuals to be cause—will only permit them to be effect—is an individual who is going to fail. He is going to fail himself because every time he makes an effect in such a wise as to cause another individual to fail, he will get the failure back.

In other words, he is perfectly safe as long as he is advancing, as cause, other individuals as cause. But when he is advancing other individuals as effect, the moment that one of those effects breaks off, he gets it right straight back in the face. You understand how that can be.

This is very pertinent to processing because you are processing people who have been raised in an atmosphere which was probably dominated by one individual where the other individuals were effects. You have to find out whether your preclear is still trying to be a cause or has he consigned himself to being an effect, because the effect band is apathy.

That is where a society starts down the tone scale: people trying to make effects out of everybody. The only way you can get them back up the tone scale is to start making causes out of them.

This society went along beautifully as long as there was a pioneer area where anybody could get outside of the civilization and go out and chop down a few trees and fight a few Indians and get himself killed—in other words, be a thorough cause. But when that disappeared, the only sphere that apparently was left in which one could be cause—to the paucity of thinking which was in existence—was the field of the social structure, to govern other human beings and so forth. This is very bad because it will wind up eventually with everybody going down.

Your preclears have been subject to this on the third-dynamic level. (I am not giving you a political speech; I am just simply trying to acquaint you with some of the modus operandi.) You have an individual who has been the effect of tyranny and who has himself been a tyrant and failed. It is perfectly all right for you to be a tyrant, but don't ever fail. If you want to be cause on that level and make everybody else an effect, don't fail, because the second you do, the amount of pressure you have put out on the other dynamics will snap in against your own dynamics and the whole bundle of sticks will crash on you.

If you operate oppressively, it is much easier to fail because there are a bunch of causes standing around who want to cause you to be an effect. The more people you try to affect, the more thoroughly they are going to try to cause you to be an effect until all of a sudden you cave in.

People watch this modus operandi and they say, “Well, if everybody sat down and hated Stalin for fifteen minutes a day he would die.” That is not true. That possibly would work—if he knew about it.

No, the way to fix up Stalin would be to invite him in on an enormously broad program where everybody would become an effect, but then rig it in such a way that he would fail. He would cave in. That is the only way he would really cave in.

Now, you are trying to rehabilitate an individual into being a very specific thing. And here is a top-echelon goal of auditing: You are trying to rehabilitate a person so that he is cause on all dynamics—all dynamics. There are eight of them. You can do this.

And one modus operandi, after you have swamped up a case of a lot of sympathy and emotion and a lot of other things, is to get off the case—by Straightwire, scanning and so forth—cause and effect, willing and unwilling.

So there are four things you are going for. The first is “What have you been willing to cause?” What has your preclear been willing to cause in his life?

This consistency I told you about operates in another wise. An individual, theoretically, if he were not engaged in interpersonal relationships, could at any time change his mind, negate an old cause—specifically a sub-cause—and start a new one. But if he is engaged in interpersonal relationships, somebody is going to come along and hang him with it—even if it is just continuance of his own identity. Just continuing one’s own identity demonstrates to him that he has failed. He can’t step out of his valence. He can’t step over into some other life form or some other activity cleanly and clearly for a fresh start, because there is always something reaching for him a little bit.

This is such a roseate dream to man that even President Roosevelt was engaged with Liberty magazine at one time on a plot of how a man could disappear with twenty-five thousand dollars and never leave any trace so that he could start life anew. That was back in the thirties. It was kicked up as a good publicity gag, and Roosevelt was never shy on publicity.

The next one is the same modus operandi. You do the same thing with effect—willing and unwilling. When was a person willing to be an effect? If you find a point where an individual is willing to be an effect, you will find just before it a failure on the part of that individual. It will be a major operation that kicked him off the routes and lines he was on.

On the third part of this, we ask the preclear, “What are you unwilling to be a cause of?”—just like that. “What are you unwilling to be the cause of? What have you been the cause of in your past that you didn’t like to be the cause of?” Guilt, grief and everything else start falling out like inverting the magician’s top hat.

And the fourth part is “What are you unwilling to be the effect of?” “Of what are you unwilling to be the effect?” “What kind of an effect are you unwilling to be?” This is very important.

Those four factors, taken up in a case, will really straighten it out. They operate to straighten a case out.

There is one thing just ahead of this, which you take up before you take this up; it seems almost incidental to it: “What are you trying to hide from other people?”

Actually, what a person is trying to hide is very specific. He is trying to hide the times when he has been willing or unwilling to be cause or effect, when these operated badly. In other words, there is a specimen in each one of these things that a person is trying to hide from other human beings.

This operation of hiding is actually the operation of individuation. An individual seeks to maintain his own identity and his own personality despite the attacks of others around him.

Each individual is actually full cause. But he starts holding off, he starts setting himself up as a mystery, one way or the other. He starts telling the third dynamic and the fourth dynamic and the second dynamic and the fifth dynamic all sorts of things in order to hide. Or he refuses to tell.

And what happens to the first dynamic? You get the individual back and he starts to go into recalls and you find out that he has hidden it from himself. How very fascinating!

So, between “trust-distrust” and “hide,” we get the biggest occlusions on cases. Those are occlusions.

“What are you trying to hide?” Just take a preclear and tell him to start working this out, scan it out. “What are you trying to hide?” He will find one thing after another, after another, after another. But you as an auditor don’t ask him what he is trying to hide, because these are things he is trying to hide. And if he starts in naming them to you, you will get this weird manifestation they get in psycho-analysis where they think that if they could just get the fellow to admit that he is guilty, then he wouldn’t feel quite as guilty.

Most psychoanalysis is based on the idea that if you hold the patient down and you choke him long enough, he will finally admit that he is your effect. Then you have an effect and you have somebody you have affected, and besides, you have some money in the bank. Then you are all set up—the devil with the patient. Those are bitter words, but that is about the way it operates.

So you have willing and unwilling on cause and effect, and most of these things you will find under the heading “highly classified,” “drawer sealed,” “under no circumstances let anybody know anything about any of these.” And the person is hiding them from himself. At first he wasn’t.

You will occasionally find an individual, for instance, who has developed an enormous talent for remembering things that aren’t so and who has no talent at all for remembering things that are so. If you start lying about something, it is very necessary to keep those lies in mind. If you go and forget they are lies and you hide the fact (it is all hiding anyway) that they are lies—which is a truth—you end up with a wide-open case. All truth on the case is hidden.

This person concentrates too hard on what he has to remember. It is death to forget what you have told as a lie—you can forget the truth but don’t ever forget a lie. This is the wide-open case.

Hiding can go to the point, then, of substitution. This is the weird manifestation that puzzled psychology for so long, called substitution. People will substitute one thing for another—or so it apparently looks, on the surface. They are actually substituting in such a way that what they have said will be hidden or what they have thought will be hidden, and they reverse it. It is not so much substitution as reversals; they just turn the things all the way over. How thoroughly one reverses things depends on where he is on the tone scale.

Words, for instance, are a point in question. Up high on the tone scale an individual uses the actions themselves that go with the words. But the words are nothing to him. You can’t tell him anything literal. He can reason very facilely. But you start getting him down the tone scale and what do you find? Words become things as solid as a piece of chalk. Everything is literal to him, just like you find it at the bottom of an engram. Everything is literal.

As a consequence the individual has a very hard time. He substitutes everything for everything else. He will not permit himself to have the right facsimile, but he gets one that is similar to it or opposite from it. If he wants pleasure he will get pain. If he wants laughter he will get tears—substitution.

There is nothing like running a willing theory to death. They ran this out in psychoanalysis to the point of the theory of sublimation. This was lovely.

Sublimation was accidentally letting one thing out when you were trying to hide something, but somehow or other you would let it out anyway, and you really didn't know what was in your own mind. (You can sure tell where on the tone scale the inventors of this one were—way down!) They said, "You really don't know what is in your mind; you really don't know what you think, but you think in such a way as to try to do horrible things. And there are these awful green - slime areas in the mind that are so horrible that you don't dare touch them, but for fifteen dollars we will."

What a lovely mock-up this whole thing was. It postulated the unconscious mind. People knew there was something back there that they didn't know about. They knew there was something behind them that they didn't know about which would suddenly give them skills. They didn't ever think to look for actual experience.

There is evidently a lot of actual experience. Various lives, for instance, get occluded very easily. A death is a very fine failure and so you just close out the life. If you can get the death off the end of the life, the life will open up to straight recall. It has skills in it. There are all sorts of skills buried all over the place.

Another thing is that if you think of the amount of study and training which an individual has done in this lifetime, you don't have to look for any esoteric reason why little gnomes with crossed eyes and pink ears or something have to jump up on his shoulder and tell him things. We are taught as children, for instance, that there is such a thing as a conscience; it generally has wings. There is a devil that tempts you. All these are wonderful—beautiful delusions.

The net result was that people got a pretty weird idea of what the mind had in it, because they were trying to hide it. But you start skidding over the line on cause and effect, you start skidding over the line on hiding—"What are you trying to hide from others? What are you trying to hide this way, that way, and so forth?" "What did you unwillingly cause that you are trying to hide?"—just scanning over all this, and all sorts of stuff shows up. It produces terrific power, by the way, when a person hides something. Any time you make a mystery out of something it becomes much more powerful. Ask any priesthood about this; they will tell you exactly what it is all about. If you hide something thoroughly enough, then it has power in it—particularly if there is nothing there.

What happens is the individual will start to shake and then he will know there was something wrong. Did he murder his grandfather when he was nine? It was something horrible—he must have stolen something. Maybe he went to reform school and didn't know. You scan over a few other things he is hiding and all of a sudden this fact turns up, and it turns out that one night he left his dog out all night and he didn't tell his parents. The non-sensicalities that assume this terrific power!

The fact that it is hidden and can't be faced says immediately it is dangerous. You only hide things from you which are dangerous, so therefore if you start hiding things it follows that they must be dangerous, otherwise you would be able to look at them.

So when you ask the person to look at them, he says, "Oh, no, no! They're dangerous!" until he looks. And then he says, "So what?"

There isn't anything on any case that wouldn't bear complete exposition—blue laws or no blue laws. And that brings us to the next point: Anything in a society which is surrounded by taboos, which is forbidden, will become aberrative to that society. That is a law. Anything which is taboo and which is forbidden by that society will become aberrative to that society. It becomes taboo and forbidden because it inherently held some destructive element for the social culture at some past date. Now it remains in hiding although it is no longer dangerous. It is thoroughly hidden. So, you could make a whole therapy out of addressing one half of one

dynamic—namely, the second dynamic—but you could only do that in this society because sex is a very thoroughly hidden thing in this society. As you go skidding back on the track with a preclear, he doesn't have to vocalize this stuff and tell you what he is running over, but he is liable to start bursting out into laughter when he finds out the "horrible crimes" on the second dynamic he is hiding. He has hidden them from himself!

As soon as he starts hiding something on the second dynamic, he will start hiding things on the first, the third, the fourth, the fifth, the sixth, seventh and eighth. He is all set. All you have to do is hide one fragment of one dynamic and you have hidden a fragment of all dynamics. So he becomes very upset. Here is data he is hiding.

More doggone stuff will be on that second dynamic in this society, but not because there is anything inherently wrong on the second dynamic. It is because the second dynamic was at one time very aberrative to this society. At one time it was. There was a lot of disease, the family unit was very tough to keep in line and so forth.

Now we have the modern business world; where is the family unit? Women work as well as men. The need of the family went out, actually—as that terribly tight unit, compelled to be tight by the state—at that order of magnitude of importance, with agrarianism. Agrarianism made the family survive. Now the family can go on surviving for a long time, but it doesn't have to be this protected.

So here is this hidden mass of material. In this social culture, the material hidden on the subject of sex would fill many books.

To assign everything wrong with the human mind to one half of one dynamic would only be justified if what was wrong with the mind that so assigned it was one half of the second dynamic. I would sure like to get a blow-by-blow account of what Freud's mother used to say to him. She really must have hid it. "You mustn't mention those words. You mustn't do this, mustn't do that. You mustn't go around with little girls"—bad, hide, guilt. The only time you can have guilt is when something has to be hidden; it is just as simple as that.

What is guilt? Guilt is on the third dynamic. Guilt and shame are emotions which are on the third dynamic at the level of fear and grief. The third dynamic has that special characteristic—guilt. Of course, a person can then start feeling guilty inside himself and so on.

So when you start to pick up "hide," you will find an awful lot of stuff coming up on the second dynamic. Most of it isn't worth bothering about, but don't tell your preclear that. The only thing you want is his decisions to hide it. The devil with details. Freud wasn't even good at that.

Now, on a broader scale, if you want to do a diagnosis of a preclear (I use that word diagnosis against my own protest; there isn't any other word that particularly fits but medicine kind of nailed on to that one), simply go over all the phases of all the dynamics with a preclear and ask him if he has been cause on this area. In other words, divide all the dynamics—one, two, three, four, five, six, seven and eight—ask him where he is cause and where he is not cause, and you will pick up some stuff that will startle him. You will be right into the aberrative center of the case.

You probably want to know how to get out these tricky computations. A lot of people say, "Well, if I could just straightwire well, I'd do great," and so forth. But these "hide," "serious," "trust-distrust" buttons make up about all there is of Straightwire. The computations just fall out of the case.

"When haven't you been cause? What aren't you cause of?"

The person will all of a sudden recognize, for instance, that he has never been cause of anything with a group, that he has always been an effect. In a social group, he has never been a

cause. He never starts a conversation, he never suggests a game—he never does any of these things.

Right back there he has a bunch of locks and emotions that simply forbid him to do so. Maybe you won't find them right away, so you had better run "hide" on it. "What are you trying to hide from other people while you are sitting there?" "What have you tried to hide from people in the past in groups?" You may find it is some horrible fact that he is afraid he will mention if he talks in a group.

That isn't basic, however. The basic is being shut up consistently; it is being sat on consistently. Here was the family, sitting all around the table as a group, and he was never able to open his mouth. That immediately makes him an effect in a group, so of course he isn't cause on it.

And now we come to the last point of this whole thing that buttons it up very nicely for you: That thing which an individual cannot conceive to have been the cause of is that thing which the individual cannot control.

What happens to a service facsimile? You cannot control anything for which you will not accept full responsibility.

What is responsibility? It is simply this: Are you-willing to have caused? If you are willing to have caused, then you can accept the full responsibility for. And full responsibility is up above these levels.

Could you accept the responsibility for having been cause along each part of every dynamic? That may sound very weird to you. But you look it over and you will find that you have run on a computation like "Oh, I couldn't accept cause of that because then I'd be blamed." That is running just half a cycle late. You only get blamed when you have initiated a cause against something else without first having been willing to take full responsibility for the consequences. To be a cause you have to be tough. You have to be able to take all the consequences right up to death.

For instance, are you willing to be fully responsible for what people say to you that makes you feel bad? Oddly enough, the second that you say "Yes, I'll be fully responsible for what people say to me. Yeah, I'll be cause for what people say to me," immediately you soar over their heads.

Then somebody comes around to you and says, "Yak, yak, yak, yak. Mary said last night—yak, yak, yak, yak, yak."

"Sure."

"Well, aren't you worried? Aren't you upset?"

"No."

This, by the way, really drives the person telling you this into apathy in a hurry.

Work that one out with yourself. "What are you willing"—or unwilling—"to be the cause of?" It is very important.

This is a button which is above any button of which I know in the field of mysticism. It is a very happy moment to reach that button, because we have been building bridges to isolated, unproven and disputed facts, selecting the valuable from the not so valuable. One by one we have been nailing down points. Hardly any of these points were unknown to the race, but they also knew eight billion more that weren't true.

So we have been building bridges, and all of a sudden we have built a bridge out into space.

Cause and effect—this goes beyond the wildest statements of the eighth and ninth century Magi who were the “ultra-est of the ultra.” And it sure goes beyond the statements of people like Sir James Jeans and so on. Yet horribly enough, this one works. This one has that awful, inexorable workability about it.

A person can get this button down and figure this one out. He argues with himself on it: He says, “My God, eighth dynamic. Me, cause on the eighth dynamic? No, no! Thunder, lightning. Wasn't I almost struck by light—? What's that got to do with it? Maybe it's an illusion! Then I would be the cause of the illusion if I . . . But you couldn't tell me in this lifetime that I was cause between Russia and the United States and all their troubles on the third dynamic, so there! And I ain't cause of this animosity. I don't want anything to do with it. I'm scared to death....”

And there is the point you run into. Anything for which any individual feels any misemotion—antagonism, anger, fear, grief, apathy—is something for which he has not accepted his responsibility. And you only get misemotion on a case when an individual has refused to accept the responsibility in that sphere. If he doesn't accept the responsibility in that sphere then he is going to get misemotion.

He can control anything for which he has accepted the full responsibility. He is unable to control something for which he has not accepted it.

You have a car and the car won't start because it is cold. You say, “Those dogs up at that Ford Motor Company, when they made this car . . . The last mechanic that repaired this car did so-and-so and so-and-so.” Go on, step on the button. Try and start it, I dare you. Try and start it. You will be towed out of there. You talk about magic!

Just look back in the past and you will find that that person with whom you have had the most trouble was the person for whom you least would accept responsibility.

And what happens to your service facsimile? What happens to all of these facsimiles? You suddenly have a psychosomatic illness creeping up on you. You can't do anything with it.

You didn't ever accept the responsibility for it. You are not responsible for it. If you are not responsible for it, it is not yours—how can you possibly control it? So it is going to come into present time, naturally. There is the psychosomatic illness.

How do you get rid of it? Actually, there are several ways to get rid of it. The easiest way, but sometimes the longest one to do, is identify it. Identify it and then take the responsibility for all of its efforts and counter-efforts.

You have to know a great deal to be able to do this. You have to be up there with prime knowledge to some degree to encompass the whole thing. I would probably be shot by the governments of Russia and the United States if I were talking to large audiences and saying “It would be a good thing if an atomic war happened.” People wouldn't like that. You wouldn't like that right now.

What do you do with a society which has come almost up to a static? If you look over life cycles, if you look over civilization cycles, you will find out they go in cycles so they can improve. You find out that people die to get better.

So you take a look at all this and you say, “Well, ho-hum.” Then you say, “But, my God, I can't stand up here and take no action!” Of course, taking full responsibility and doing something about it is a bit down the tone scale: it is down there around 30.0, 35.0 or something.

Now you go down to 20.0. In order to get action, in order to get motion, you have to willfully refuse to accept responsibility for something in your sphere—or you will have no interplay of motion at all.

It is very interesting that you have to make a saint before you can make a man of real action.

“All angels have two faces” is another line that comes in. You are supposed to have been taught that all angels are good. They are so good that they would kill all your enemies for you. But what are they to your enemies?

All angels have two faces: one is black and one is white. That is an old, old metaphysical principle.

Nevertheless, in order to produce maximum action you have to attain something like the point from which you can produce maximum action and then be willing to depart that point and produce the maximum action. You go way up to come down a bit, because you would never have any motion or action, no interplay and no fun.

And by the way, it is only fun when you know it is a pretense. Then it is fun. Only when you are aware of the shallowness of consequences and when you are convinced that they are not quite as serious as they might be, only when you have an optimum consideration on this line, can you enter into the pretense called the business of living and have a lot of fun in the business of living.

What are you trying to achieve for a preclear after all? You want him to be happy, cheerful and have some fun in life.

So, in this condensed version, the formula for doing that is fairly well contained. Go ahead and try it.

AN ANALYSIS OF MEMORY - PART I

A lecture given on
26 November 1951

Handling Yourself in Present Time

As you know, processing has taken a very definite shift of emphasis in the past months. It has done this to a large degree on the basis of metering the amount of this stuff which had to be handed out: How much does an individual have to know in order to make a good, clean job of processing? How much does a person have to know in order to know something about this subject called knowledge?

Dianetics grows out of knowledge itself. Epistemology is a nice technical word. At the same time, it means a great deal. Epistemology was one of the big question-mark subjects of the field of philosophy. It was the least known and the least integrated subject in philosophy. And yet epistemology embraces even philosophy itself, so you can see it was a big subject. Very little was known about it.

At the time of address to these problems, actually very little was known about the human mind. What was known then compared to what we know about the human mind now shows about the same ratio as what an aborigine, suddenly snatched out of the wilderness of Australia, would know about a new Cadillac carburetor system compared to what a youngster knows about his hot rod. In short, with this subject we have done a considerable jump for man on the field of the human mind.

It should be apparent to you immediately—as one of the first and foremost points of epistemology, knowledge—that the computer of, the retainer of and the vessel which holds knowledge is the human mind, and the thing which uses knowledge is the human body.

It was all very well for somebody like Kant (no wonder he couldn't, with a name like that) to say, "Well, in the whole subject of the human race, anything that's worth knowing transcends human experience, and therefore can never be contacted by man." He was really in apathy.

It was 165 years ago that Immanuel Kant, nicknamed the Great Chinaman of Konigsberg, made this astounding fatuity. And he stopped the investigation of knowledge at that point by attempting to lay down a code which stated as its first principle that knowledge is beyond the realm of human experience and therefore can never be contacted by a human mind. He went on from there with the most terrifically resounding phrases, sounding brass and the tinkling of the temple bell, and stopped the forward progress of thought with sentences which have to be read with a piece of cardboard: You take the piece of cardboard and you close out the two center adverbial clauses; then you take another piece of cardboard and you knock out about four participial phrases, and you find out what it says by the time you have put the verb on the front part where it belongs.

It sounded awfully good—like one of Hitler's speeches! But when taken all apart, the whole philosophy fell down to a terrific simplicity: Man is moral out of an innate morality which is completely selfless and altruistic—and for which he gets bounteously paid. Kant wrote in his first book that man's morality was completely altruistic and inherent and innate and so forth, and then wrote in his second book the reasons why it had to be and why man got paid for it, and how a person had better have this innate thing, because he would get paid for it if he had it.

I hope the last three paragraphs make good sense to you! Really, there is no sense in them beyond this one point: 165 years ago, out of the terrific altitude of the university at Konigsberg, a philosopher pretended to lay down the rules of human behavior by saying that nobody could understand them. And he laid them down with so much force, so much thunder, that ever afterwards people stayed in a state of apathy about it.

Science, through those 165 years, began to kill a dragon called superstition. Whether the scientist knows it or not, that is his goal: the death of superstition and the birth of knowledge—the birth of data!

No matter how moldy and moth-eaten are the gray tweed suits of the individuals practicing science in universities, no matter how humble these fellows seem to be, these scientists are wild-eyed zealots. They are killing the dragon superstition.

We used to have a subject known as natural philosophy. Some of the early Greeks worked with it and made some nice observations, but they did very little experimentation. Aristotelian material came up through the Dark Ages, purveyed by the churches, as a contribution; it was picked up by a fellow by the name of Francis Bacon and picked up again by a fellow by the name of Newton, and all of a sudden there was a group of men in the world who had as their sole goal and mission the death of unknowns, the death of superstition.

These boys are wild-eyed; they don't even know what they are tackling, most of them. And yet tell one of them "This is not within the realms of mathematics; this is not within the embrace of human understanding," and although he has stood before many classes, and although he is a cowed little man in front of the faculty, this fellow will start frothing.

His concept of existence is simply on this basis: "It's knowable. We can find out! I can figure it out here on a mathematical pad. I can do it on my slide rule. It's knowable! There's a reason why cats, kings, coal heavers and cockroaches behave as they do, act as they do. There are certain natural laws."

It is a strange observation, but that nation and that society is the most prosperous which knows the most about the material universe and uses the least superstition. That nation which uses superstition as its modus operandi in tackling the world—"Let's go out and propitiate the gods. Let's all lie down and be walked on. Let's make sure no black cats walk across this path. Let's make sure that when we pass under a tree bearing mistletoe, we go ptock! because if you don't, oohhh!"—doesn't prosper.

Now, maybe somebody in Konigsberg could be fooled. Transportation has gotten better since the days of Immanuel Kant: I took a look.

I found nations meshed with superstition. I have seen, in China, men working as beasts of burden, with the cold, bitter winds of the Gobi coming down and tearing through their thin, lice-strewn garments while they wore a rope over their shoulders and pulled a stone boat. And at home they had the household gods. When they walked down the street—no longer pulling that stone boat—you would see one of them occasionally duck sideways in a doorway and come out by another doorway. Why did he do that? So the devils wouldn't catch up with him, because "everyone knows" that a devil must travel in a straight line and as soon as a person makes a crooked line the devil can't follow him.

I have seen Chinese junks cut across the bows of big U.S. freighters just so the devils would be cut off and wouldn't be able to follow them. The junk goes under the bows, and if it is just the fourth mate who happens to be on the bridge and he doesn't bother to bring the engines back to stop, there is a dull crunch and four, six, sixteen Chinamen are suddenly in the Huang-Pu, which never gives up its living or dead.

That is superstition at work.

I have been down in the jungles of Haiti. There is hardly a town in Haiti where you cannot hear, during the night, the throb of voodoo drums. Those people are barefoot and they starve, and their little children run around with sand fleas eating into their skin. They have what is known as "rice stomachs." They die off by the thousands, of dysentery, malaria and so on. They sleep in huts where, if you lay down, you would probably be a very sick person indeed. It is not pleasant to have cockroaches walk over you all night. This is superstition reigning!

And here in the United States, where the god has suddenly become “We can know, we can know,” you can go to almost any city and open the water tap and take a drink of water—fill a glass and drink that water—with perfect confidence. You are not going to get sick; no gods are going to afflict you. That is because there are some engineers who happen to know about bacteria, who put sand traps in, and who test that water for bacteria.

You can go down and eat in a restaurant without any fear whatsoever that tomorrow you will be dying of Asiatic cholera. And that isn't because we don't have it in this country, since there was an epidemic in that most untropical city of Chicago of this tropical thing called Asiatic cholera not very many years ago. The bug got loose and there we were.

That is a world without superstition, a world with knowledge, where the attitude of the thinking men is “We can know, we can find out.” And this society, per unit individual, does not walk down the street in ragged clothes with the winds of Michigan blowing through his every bone, and he is not pulling a stone boat as a beast of burden. There is a big difference.

Maybe some of you who haven't seen this sort of thing aren't as impressed by it as you might be. But during the last seventy-five years, something new has been born upon this earth: the philosophy of “we can know.”

In Dianetics we study the background logic of knowing. It just happens, incidentally, that the human mind gets embraced in “What is knowledge?” The human mind gets embraced by this merely because it is the vessel and the computer of knowledge. So, if you want to turn out better abilities to think, if you want to turn out better processes of thought, if you want to raise the level of health, you treat the human mind. But it is incidental.

Those of you who are deep students of this subject are studying on an echelon where, had you demonstrated a phenomenon or two, philosophers of the past would have looked at you with considerable awe. People would have said, “My God! Witches, devils. Burn him at the stake!”

You could take the oldest, crudest technique we have and make an effective thrust into a primitive society which would leave people somewhat staggered.

I am going to tell you about brand-new, shiny techniques which are visible all around the horizon, and it won't take very long to tell you about them.

It is true that in any subject the more one knows of the subject itself, the more he can extrapolate or figure out from a few data. That is what is happening in Dianetics at this time.

As far as processing itself is concerned, we have 218 axioms that embrace epistemology pretty well. There has merely been an improvement on earlier material with that. The material in the Axioms is not new; the codification of it and sudden presentation to you of the Axioms all together in a pile is rather new.

The processes as they relate to a human being are figured out from the Axioms, and you can figure out a lot more processes than now exist. This is like the difference between inventing a mathematics and using the mathematics to solve a particular problem. With the mathematics of the 218 axioms, we are now actually resolving the problems as they relate to one peculiar, particular, little, tiny sphere: How can the human mind think better? The overall subject can tell you how to live better and improve interpersonal relations; it tells you how to put together a nation or two and it tells you a lot of things that are interesting, such as how to draw a picture that will always win the prize.

But the fact of a change of emphasis in processing itself doesn't change the overall subject at all. You have seen, recently, quite a few changes—improvements. Each one of them is a higher-echelon button. I have now a higher button than any I have given you before.

Before you can know about this button, you should take a quick glance at this subject and find out what we are trying to do. What are we trying to do?

What is a human memory? How do you get one, and what do you do with it? Human memory is a very simple thing. You have nearly a hundred channels of perception of you and your environment. There is sight, sound, hearing, tactile, saline content, joint position, magnetic orientation—all sorts of them. There is a long list. They all operate simultaneously and they record straight on through—unless, of course, the mechanism by which the sense channel reaches the switchboard is itself cut by some psychiatrist.

The unit observer, by sight, sees the physical universe; he hears it by sound; he can feel it manually; he feels the temperature of the physical universe and so forth. All these things come in on physical-universe waves. For instance, sight comes in on the wavelengths of light; they are very easy to handle. Sound comes in on the wavelengths of sound—force waves traveling through the air.

Now, what is a memory? It would be a unit recording by a unit observer. That recording, by the way, can be moving. Let's take a unit recording, the period of five minutes or something like that (it can be a time-factor recording): for five minutes he records everything that is going on—all motion and everything else in the physical universe.

That is the recording of a memory. But what does he do with this memory after it is recorded?

There is where everybody has really broken down in the past. Right there is superstition—devils, demons and things that go boomp in the night. The scientist comes along and advances the imponderable and says, "It's recorded in a cell. The cells record it." No, they don't. In the first place, there isn't a wavelength small enough to record it in a thing as small as the cell. And the next thing is that these cells perpetually die and are replaced—even the protein molecules of a neuron. The psychiatrist (being relatively uneducated) and the scientist (being part of an old superstition) say, ". The neuron is born with the human being and lasts until he dies, so therefore it never changes."

You can take a Ford car and by the time you drive it twenty years, I guarantee there won't be many of the original parts left on it. But you could say it is the same Ford car. That is what is true with one of these neurons—in other words, a human nerve cell.

The human nerve cell is made up of organic chemical compounds, and these chemical compounds consist of protein molecules and all sorts of things. They are in a definite order in a neuron. A neuron is actually a living being within a living being, which is of course true of anything in a human being. The human being is composed of colonies of living beings. One neuron replaces itself chemically many times. You could say it is the same neuron, just like you could say, "Yes, that's the same Ford car," but everything in it has been replaced.

There have been some fancy theories. Not one of them has ever accounted for anything. We look at the phenomena of the mind and we discover something very strange: we discover that the human being is activated by something which does not have wavelength or position in space and time. I won't go ahead with proving this; that is another subject. That something we have called theta. It is a unit—a unit infinity.

It actually makes a facsimile. It takes a picture and stores a picture. We just get around this problem of memory by saying, "Let's take it functionally. Let's not try to be so darned superstitious that we believe man was made out of clay and always will be clay." We look around and see what kind of a mechanism it would really take to do this and then test the mechanism and find out if that is the mechanism. We test it and we find out this thing does answer all the conditions necessary to human memory; therefore it must be somewhere close to the truth.

So, what happens? The individual takes a physical recording and then it translates into a theta recording. It records in something of infinity depth, breadth and so forth. This is, as far as we can tell at this time, life source. You can go back and you can look at your memories, and by reexamining your memories you don't change the physical universe any.

Recording is done, then, in the physical universe and is all of a sudden recorded on material which is imperishable. That recording, done in theta, contains sound, tactile, hearing and all the rest of it. If you don't believe this, you can return an individual to these recordings and he can find them again, hear them again and so forth; it is very interesting.

If you were to conduct this examination amongst children you would be astonished: most of them have this facility to a very large extent. They are not taking things out of the cells; they are taking things out of a nothing which is infinity—which is, by the way, mathematically quite precise.

We have, then, a memory. When a man takes a recording, he has a potential memory. He can remember it. How does he remember it? Back in the days of superstition they would have had you believe that man was a stimulus-response mechanism: the environment stimulated something, a man responded.

I am afraid this was the wish of the people who ruled men, not the truth. The wish was that “if we hold up a red flag, the populace jumps two paces to the right. We hold up a blue flag, the populace jumps two paces to the left. When we say ‘Hup,’ they say ‘Hope.’” How easy it is to rule a country, to rule a science, to rule a university student, if you have taught him that he is a stimulus-response mechanism. You have taught him that he is MEST. You have taught him that he is the material universe. You have actually taught him he doesn't have self-determinism and he doesn't have a soul. It is very easy!

If I were in the most malicious, vicious frame of mind imaginable, I could not invent a better slave-control mechanism than the psychologists' stimulus-response reply to the material universe. Superstition is what it is because it is not founded in anything but a cursory observation that people do react to the environment. They even went so far as to say, “Does a man's glandular monitoring of fear turn on because he runs, or does he get afraid and then run, or does he run and then get afraid?”—all the time postulating that this is just a little machine. “All we do is push a couple of buttons and he sits down, works from nine till five and votes the right ticket.” Only men aren't well when they are like that; they are sick! And they are sick in exact ratio to the amount of stimulus-response they give to an environment. The more they respond to the stimulus of an environ, the sicker they are, and that is an exact ratio. It is precise.

You show me an individual who responds automatically to his environment and I will show you a sick man. Of course, today he is the “normal” man. They have all been taught this.

They have been taught that there is such a thing as “stream of consciousness.” That is wonderful. You have one thought and another thought is going to follow it inevitably, and they keep following each other, just like that, through a man's lifetime; he can't do anything about it. That is not true, except in a person who is pretty badly aberrated.

It happens to be that an individual, being reasonable, does align data and align the field of address. He aligns the data he is handling, and this makes it seem as though there is a relationship or association amongst his data. Actually there is differentiation. The second that he gets association in his data, the second he begins to automatically associate one datum with another datum, mark him off the chart. He is going out through the bottom.

The tone scale is just an arbitrary scale of human behavior—20.0, 4.0, 0.0. These are the emotional responses of an individual. At the bottom he is dead; he doesn't have any response. Up at tone 4.0 he is pretty happy and cheerful; he is still responding to the environment

considerably. Up higher than that, he chooses the environment to respond to him—a complete reversal.

But up at the very top, at 40.0, is cause without action. You have to come down the tone scale quite a ways before you get action, although the person is static cause up at the top. Maybe this is a desirable state and maybe it isn't. I tested it out and I found that an individual tends to chill when he starts going into this state. That would be natural, too, because infinity—or minus 270 degrees centigrade—is awfully cold. A person who starts to go into this state is trying to take his body along with him, and of course his body is in motion and motion doesn't exist in that bracket, so he gets cold.

It is very interesting that you could set a person down and teach him to be very still, very quiet and very relaxed, and the more quiet and the more relaxed he became, if you really got him to a point where he was starting into the static of 40.0, the colder he would get. Sometimes you might have to work on him for a day or two to get him speeded up again. It is a very interesting state of being.

Down at the lower static an individual sort of goes out through the bottom, goes into apathy and death, and he is dead.

This tone scale ought to look like a circle, with the static's of 40.0 and 0.0 both the same point. There are just different routes of getting to these static's. One of them is by dying and the other one is by becoming a saint. And the saint is just about as badly off as a dead man. A person down in apathy or a person down in grief or something like that demonstrates about the same physiological condition that a saint demonstrates.

By the way, I have known a few saints. They were wonderful people, when you could get them into motion to talk—very serene. But in order to be healthy and well, you have to be down in the middle bracket of motion. There, you are self-determining the environment, you have experience, your body is in good shape, you can even do things about your own body which are quite remarkable.

The point is that as you start to drift down toward death, you get into these automatic response mechanisms. Way down at 2.0 you start to get into anger and so forth where your survival is badly threatened, and you try to destroy. Then you become afraid, and then you decide you have lost it all anyway. Then you become apathetic and they call up the local undertaker. People seldom do that for themselves; they leave it up to other people even to bury them, which I think is remarkable.

By the way, down in the South I was talking to an old lady, and she was very, very proud: She had decided that she was going to live a couple more years. And the reason she had to live a couple more years was that she was going to have one of the biggest funerals that they had had down there in a long time! She had a tombstone bought and her plot bought and everything; she was all set. She was going to have a coffin with silver handles—silver plated, anyway. She had a very progressive, healthy attitude. I don't think she is dead. I think twenty years from now I will go back to Savannah and I will find that the undertaker is still taking payments off her.

Anyway, this tone scale is a scale of motion. It runs from no motion to optimum motion and down to no motion again. But it is also a scale of self-determinism, in that it just keeps on going up in the activity, the amount of self-determinism available. That evidently goes all the way up toward the top, although I wouldn't guarantee that. I haven't been dead recently, so I haven't found out.

As you go on up the line, a person's self-determinism increases. But what changes is the emphasis of his self-determinism, its shift with regard to the environment. In the range from 4.0 to 20.0 it is directed very actively against the environment—that is to say, the material universe, the living organisms around it. An individual is on a full-out attack on life.

But as he gets up above 20.0 he neglects more and more the physical universe, takes on less and less motion and takes on less and less activity, until finally he just sits down, taking on no activity at all.

At the top he is being self-determined in its uttermost, widest, furthest sense. He actually becomes capable of self-determining on enormously broad spheres. He can determine terrific things, but he doesn't want to—which is the hooker.

As we go down the tone scale we find out an individual's ability to control the environment decreases. The ability to control the environment decreases down to about 3.5, and at this point starts turning around to where it is much more the control of the individual by his environment. He is more and more controlled by the environment until he gets down to about 2.0, and in the bracket from there to about 0.12 is stimulus-response. This is the environment controlling the individual to some degree. Something happens in the environment and the individual acts, evidently, without his present-time self-determinism intervening. In other words, he responds automatically. Automatic response sets in. Somebody drops a teacup and he says, "Damn!" There isn't any observable interval of thought in there. He is just a puppet.

When he gets down below 2.0, he and the environment are practically the same thing. As the environment goes, so does he go. Whatever happens in the environment, he reacts to it—no reason at all. The quality of a person's reason at this level is fantastically bad. The speed at which he can operate, think, react and so forth is very slow.

It is so common in this society for a person to be running that slow that the person who runs a little bit faster is looked at as abnormal. And why not? The speed of the people who are out driving cars on the street is very, very poor. You are driving on the road with people whose reaction time is half a second, three quarters of a second, a second, two seconds. Think of what this means. How far does a car travel going sixty miles an hour in two seconds? How far does that car travel? A long way! And we have a society of people driving cars at that speed with that reaction time. Everybody else is driving at that speed, so they drive at that speed. That is about all the reason there is to it. But they can't control a car at that speed.

A sixth of a second, in terms of reaction time, is considered to be very good. There is a test for this: You take a dollar bill and let somebody hold it up vertically above your hand, and you hold your fingers apart just below the lower edge of the bill. Then have him drop that dollar bill and try to close your fingers on it the moment he lets go. To catch the upper edge of it is somewhere around a sixth of a second. If you can catch that bill, you have a fifth to a sixth of a second reaction; if you catch the middle of it, you have about an eighth of a second reaction; and if you catch the bottom of it, you have about a tenth of a second reaction—and do you know that you are traveling too slow the whole time? None of those reaction speeds are fast enough to throw a jet plane around with. Yet the boys running these jet planes, most of them, run a sixth or an eighth of a second, something like that.

The specific numbers I am using with regard to reaction time are based upon certain researches, by the way, which I do not trust, so don't take those numbers literally. It is just the theory I am giving you.

Anyway, down the tone scale in these lower bands, a person is so thoroughly responsive to the material universe that he responds 100 percent! The material universe says this and he responds with that. How dull. These people are pretty easy to control, by the way. The hypnotic band is down at about 0.5 to 1.0. The person does a revolt at about 1.0 or 1.1 and he won't be hypnotized, but that is because he is in somebody else's rapport. Somebody else has already done it to him.

Actually, until you get well above 2.0 you don't have a well human being. The person is so consistently driven by psychosomatic illnesses—which he thinks are pains, odds and ends, illnesses of various descriptions—that he is in pretty bad shape in general.

What does this have to do with what a memory is? It has a great deal to do with it.

A person has recorded a theta facsimile. That is a very fancy name. Facsimile simply means “something similar to.” These memories are not the actual thing. These memories are pictures of the actual thing.

Now, down in the lower tone levels, a person records and the universe around him is handling his facsimiles. You get the idea? This is stimulus response. He sees a black cat; that is bad luck so he wrecks his car. This is just automatic. No thought is involved in it at all.

Somebody says “alligator,” and this automatically brings him a memory of alligators or restimulates him in some way. The odd part of it is that the physical-effort facsimiles are the easiest to restimulate in an individual. We say a word to the person and he gets the facsimile immediately.

Up higher, he is operating a little bit better on self-determinism, just a shade better, so that he can select what facsimile. You say “alligator” to him and he can select the facsimile of whether he was at the alligator farm or whether it was an alligator suitcase or whether alligators are something that you chase away with Bromo Seltzer. In other words, he has some choice over the theta facsimiles. But when he gets a tough one—when the universe gets tough for him—the facsimiles are stimulus-response.

All I am trying to demonstrate is that down in the lowest bands every memory is handled by the material universe—every one! He sees something in the material universe and he gets the identical memory to it—back and forth. Language is identical to him: all symbols equal all language equal everything. It is a horrible mess. That is automatic response.

But in the band above 2.0, only the painful ones—the physical-effort ones and so forth—provoke a response.

Now, what is a unit memory? An individual goes out, he sits down in an automobile, he drives off down the road and a “normal” is driving along the other side of the road, so of course he gets hit. He bumps his head on the steering wheel and the bill for repairs is \$162, which he has to pay. He goes into court—which is always awfully stimulus-response and so forth—and he has to pay the other driver’s damages, too. All this is very painful. It is a package called “Automobile Wreck 16.”

He hit his head and that is part of the memory. There is nothing strange about this memory just because he got hit in the head in it; he has recorded it all.

He goes down the road and he passes by an automobile that has been hit. This is a standard American wreck: blood all over the road, bodies littered in the ditch, police cars there, people arguing, sirens going all over the place, broken glass all around—the automobile manufacturer can sell another car. So this fellow looks at this and he drives on down the road; he gets down the road a mile or he gets down the road till the next day, and the first thing you know, he gets a headache. He says, “How could I possibly have a headache? I don’t know how I could have a headache. I’m sane. I’m normal. I know what it was! I had fish for dinner last night; I must be allergic to it. That’s what it is.” That is just about the process of thought that goes on about these memories.

The truth of the matter is that he saw the wreck, the wreck was enough of a punch in the environment to call up to this individual his unit memory of having had a wreck, and part of that unit memory was a headache, so he gets it all back automatically. There is the environment controlling the individual to the extent of bringing up these unit memories.

Let’s take somebody else, and this individual is pretty self-determined. But it so happens at one time he was the only survivor of an eighteen passenger airplane crash. Bodies were littered over the mountainside— standard newspaper story—and he watched several people die in

agony, he had a broken leg and his back was pretty well broken. It took them days to get to him and he was finally borne down a mountainside on donkey back. This is, in other words, a unit experience—but a really rough one! Then a close relative gets in an airplane crash, and he gets a backache. He goes to the doctor and the doctor says it is arthritis. There is the unit memory called in.

So, the unit memory moves in on him. What does he do about it? Nothing, because he doesn't even "know" that it is there.

There are ways to handle these unit memories. You can do all sorts of things to them. They are a whole package. You can run out all the perceptions, all the pain, all the physical effort, the weight, everything else—you can run the whole thing. An auditor can take this package, give it to the individual and let him run all the way through it and reexperience it. w

What is happening is a very simple thing. You have a theta facsimile which is just, more or less, a light engraving of an incident which nevertheless contains pain and all the rest of it. That is a unit memory. The second that that thing is run into the vibration level of present time—which can be fairly calm sometimes—and it is run over thoroughly, it is just as though present time, with its actuality and reality, were an eraser erasing the traces off the engraving. There is nothing to this. You bring the old theta facsimile up and it just doesn't match present time—you run it through a few times and bong—it washes up. The only unfortunate part about it is that people have thousands of them. So that is too long a process.

Let's take the next way we can handle these: How does a person get it there? The emotional state of the individual himself is the glue by which he can stick together his life span, and which he uses to glue on to one of these facsimiles and hold it there.

There is one other thing intervening in there: the fact that you can also just take the physical effort out of it. You can just work the physical effort out of it and you will knock it to pieces.

This emotional memory is a very interesting one, though. The individual becomes angry and he then has a tendency to inherit, suddenly, theta facsimiles of anger—unit memories of anger. If he is happy, he tends to pick up unit memories of happiness, and so on. In other words, he picks up the memories in response to his present-time emotion.

There is some truth in the fact that if you just sit there and grin like an idiot for a while—"I'm happy (sniff, sniff) I'm happy, I'm happy, I'm happy, I'm happy"—all of a sudden you will have a lot of happy memories turn on. You are just supplying the emotional glue; you are artificially bringing up this business about happiness, and you make yourself feel happy. You don't just say "I'm happy," you feel happy. And if you feel happy hard enough, you will remember some happy incidents.

Your emotion of happiness probably compares to how happy you could be, by the way, about the same way apathy compares to anger. There is a big bridge between how happy you can be and how happy you are or have been. You can be a lot happier than you ever have been—that is a cinch.

You can get up into such a state that it is wonderful to behold. I was in it for about six months once. I kept trying to explain it to myself. I said, "Let's see, Karl Menninger says that euphoria is very bad. I must be in a state of euphoria, extreme happiness. The only trouble with it is that I'm writing about ten thousand words a day, I'm selling everything I write, everybody I meet likes me, I'm getting along fine, I figure everything out. If I walk near a piece of machinery and turn the key on it'll start, even though it's been dead for somebody else for a long time. And everybody is very pleased with this, including me, so this can't be euphoria." In other words, it was so far up the line I just distrusted the devil out of it. And I finally distrusted it enough so it went away!

Anyway, in short, what we have here is a glue that we call “emotion.” Emotion is the thought response to motion. This is very simple; you shouldn’t make it very complicated.

There is an awareness-of-awareness unit of the mind, the command post, the point that tells you to sit where you are and so forth. That is your self-determinism.

Then there is the motor switchboard, the endocrine switchboard and so forth, and that is part of your physical being. “I” is not part of your physical being; it is your theta being. “I” translates its orders to the body by calling for an emotion, and the endocrine system then turns on the motor switchboard. This is very, very easily tested and proven.

By the way, you could take a lot of adrenaline and just start shooting a person full of it, and if he were determined to be inactive, it would be no good. Nothing would happen. He has decided not to be active, and you are shooting him with the stuff that calls for physical action, but it isn’t relayed through the endocrine system switchboard and it isn’t at the command of “I,” so you are not going to get action with it. But a person has to be pretty well up the tone scale before he does that.

You take somebody who is way down the tone scale and shoot him with a little bit of adrenaline and he will immediately get active. That is because he is controlled by the environment. You can thus be the environment.

The individual, then, sends out his orders to this emotional endocrine system and he gets action. Action occurs and it will translate back in emotion and “I” can take it or not take it. It doesn’t matter one way or the other.

You get a certain amount of emotional response which is mixed up in this action. That is glue. Think of it as glue. It is the magnetic attraction, you might say, by which you can hold on to these theta facsimiles, these memories. You could run the effort out of them and you wouldn’t hold on to them anymore. You could take all the perceptions and all the effort out of them and the whole facsimile would just disappear. You don’t have to do that. Or you could take the emotion off it and unglue it. If you can find what emotional band it is on, you can just get the person to run that emotion, and the first thing you know, these things will start to peel off. It is quite remarkable.

You could also just run thought. But sometimes the preclear is so aberrated that the thought is all mixed up in the emotion, and you have to run the emotion for a little while before the thought starts coming out of it. This thought is self-determinism. It is the original basic orders and evaluation of “I.” “I” says, “Be happy,” so the fellow tries to be happy. His body then turns on stuff to be happy.

So, we have self-determinism, and then we have the physical body which is acted upon by self-determinism.

Now, the more an individual comes down this tone scale, the more the environment comes in and short-circuits into action. It doesn’t consult “I.” The body acts, in other words, without orders from “I.” This person is the “normal.” This is what is known as conditioning. It is all sorts of things. That is not really conditioning, though; conditioning is a little more technical than that, mostly because it doesn’t exist. But this is the environment making the individual dance, the environment being the puppet master.

The body is an implement or an instrument. Just look it over: hands, feet, and so on. It is a carbon-oxygen engine, a very interesting, very complex engine. It is set up to run and it keeps on running. But that engine is acted upon by the self-determinism of the individual or by the environment.

Have you ever worked around anybody who, when you picked up a screwdriver or a tool and tried to do something, came along and said “Let me do it,” and took the screwdriver out of your hand? Have you ever run into anybody who would do that?

The backseat driver is doing the same thing. He wants the steering wheel. The car runs down the road and he has a lot of facsimiles that have to do with sudden starts and stops; he puts on the brakes but there are no brakes under his feet, and so forth. But this business of taking the tool away from you is not much different than what happens in this aberrated world when a little child comes into it and he starts to use this instrument called a human body. He gets his coordination’s going, he finds out how to use it manually, he tries to train it into being, but somebody is always coming along and taking the tool out of his hands: “No, dear, you do it this way. You’ve done wrong. You should do something else. Why don’t you do this? You’ve got to learn how to handle yourself.”

And after he has had this happen to him eight or nine million times—as he arrives at the age of one year—he is fairly well convinced that he isn’t going to handle his own body. He is convinced that he can’t!

By the time he gets to be five, six, seven—along in that bracket—he has achieved the astounding illusion that he is his body, that he is his own memory of himself—that he is not himself, in other words, but he is just a physical being. And out of all of this aberration, we get the astounding concentration on human structure, and additionally the terrific concentration on the idea that the soul is somehow unknown, indistinct, off in the blue someplace, and will someday go to heaven or something. That is where we get that idea.

The individual is handled, in other words by things other than himself so much and so often that he gets to be a stimulus-response mechanism and he is at the point where, when the environment does something, his motor switchboards actually respond to that.

Stimulus-response: Something happens in the environment, he responds —not because he elects to respond, but because the environment has actually established a direct connection to his memory banks. Why does he operate this way? Is there anything physical that makes him operate this way? No, there isn’t. All that has suffered has been his ability to handle his facsimiles, not his ability to handle the universe. He can remember being handled, one way and another, and these memories of being handled are called up. He gets to a point, finally, where he no longer is able to handle his own memory.

This package called a “unit memory” was at first at his own beck and call. He could remember it or not remember it. It didn’t matter how unconscious he was, it didn’t matter how dead he was, it didn’t matter how big he was or how small he was or anything else, he could handle this memory. He could say “Now, I want to remember . . .” and there it would be, or “Now I don’t want to remember it” and it would be gone.

A psychosomatic illness is one of these memory units which has come into present time to such a marked degree and is glued so thoroughly in present time that a person pretends that he hasn’t got a memory there at all, that he has a physical illness. Isn’t it funny that when you empty the effort or the emotion off one of these memories, the person’s psychosomatic illness goes away? In other words, it is pain held in present time. It is a theta facsimile of pain. It isn’t the actual energy of pain; there is no energy there. It is a picture of the energy of pain, and it is able to come up into present time. The environment will bring it up into present time, and the person says, “Oh, my migraine. Oh, my migraine.” He is actually suffering from having been hit in the side of the head with a hammer by his baby brother, or something of the sort; it doesn’t matter what it was. It is a unit memory.

You think of a fellow having a circuit; he has a little voice inside of his head that tells him he is doing wrong. He will go ahead and do it but this voice will say, “I know it’s wrong. You’d better not do it.”

“Well, I guess I might as well do it anyhow, even though it will be wrong.”

“Well, you’ll regret it if you do”—standard thinking! This argument that goes on is just Mama or Papa or somebody back along the track, and they have said very often this sort of thing, till there is a whole bank of memories of having been cautioned over and over again about this and about that. Of course, he gets these things in a package and that makes up what we call the eccentricity of some individuals—a polite word for being crazy.

Now, these are just facsimiles ! There is no real reason why an individual cannot be in present time, in his own form, completely in control of himself, able to dictate to himself anything he wants, able to appreciate or not appreciate the beauties or pains of the world. There is no reason. Past memory is not necessarily the thing, although it appears to be. And a person can be straightened up by processing past memories. What is really wrong is not the individual’s inability to handle the physical universe, not the individual’s inability to handle the people around him, not the individual’s inherent inability to handle himself, but only the individual’s inability to handle his own facsimiles! So these come into present time and he is responding to them and so forth. The environment turns them on or turns them off.

How would you like to live in a house where the switchboard was out in the street and every pedestrian that came by punched a new button?

At this point in all recordings we have been able to locate, the lecture is cut off abruptly. It resumes after Ron and the students have taken a break. The rest of the lecture follows.

AN ANALYSIS OF MEMORY - PART II

A lecture given on
26 November 1951

Regaining Control of Memory

Now, Advanced Procedure consists of fourteen steps in auditing—fifteen, actually, although step fifteen is a recheck. It puts together a new approach to auditing and it is relatively fast. It tells the auditor what to do and when to do it. It also would space a preclear along at various stages so that the hit-or-miss addresses to cases wouldn't occur.

The material which I am giving you here is to some degree a summation of that, but more importantly, it goes in on Act Nine, running all emotion on the case. And the button I am about to give you comes under that heading. It is not in the book, but the book is very inclusive.

Now, a unit memory can often be seen, heard, felt and so forth, all over again. In other words, full perception of the memory itself is potentially possible. But here is a little bombshell for you that wipes out something in the first book: That is not particularly desirable, it is very far from necessary, and when memory is on to the extent of a wide-open case, watch out!

Almost any case, no matter how occluded, has a few visios, a few little pictures. Almost any wide-open case, no matter how wide open, has a few areas of occlusion. An occluded case, when he tries to look at something he has looked at before, sees black, and lots of it! A wide-open case, looking at something he has looked at before, generally sees something else.

This is phenomena which was slightly known before but not to the extent that it has been used in Dianetics. This phenomena is present in anybody, and in old texts they said it was present usually in morons and children. But they knew nothing about awake returning; they thought a person had to be hypnotized in order to look at any of his memories. That should give you some kind of an idea how utterly debased the whole understanding of the mind was. Mind you, a person had to be hypnotized to look at a memory! In other words, not only could another person not do it for him, but also there had to be a special mumbo-jumbo in order to throw this fellow into some kind of a hypnotic trance, get him to sit very quietly and put himself wholly in the possession of a hypnotist, and then the hypnotist could handle what? The unit memories of the individual.

There is another point of error: We talked about returning. Sure, you can hang together your theta facsimiles to a point where you have a time track. There is a time track—there is a unit of time on each one of these facsimiles; but an individual handling his facsimiles can take any unit off the time track, move it into present time and take a look at it. Not only that, he can look at any part of it he wants to. And if he is just looking for the data and conclusions, we have what we commonly call memory—"I remember that I went someplace; I remember this and that." The person isn't looking at anything; he isn't really calling any part of this facsimile into play except one, and that is just the conclusion of the data, so that is very easily called back. Actually, the whole package comes along with it, and if he wanted to really look it over, if it had a lot of pain in it and if he was pretty low down the tone scale, he could get latched up in it just by remembering it.

I have run into some cases recently where individuals tried to remember something that had happened to them so hard that they got the memory package back, complete. That is psychosomatic illness. It can turn on, in full, everything! If you put a person on the couch, you can put him so thoroughly into a unit memory that he conceives of himself as being that size, the same tastes that were present come back—everything, complete, just as though he were right there. That would be almost full returning. It is not desirable. It is not even useful.

If you have been struggling for visio and sonic, I am sorry to have to tell you that that is so unimportant as to be useless. All you want is the data, if you want that. That is all you want.

But more important even than the data is the ability to handle these unit memories. Handle your memory and you have achieved very full self determinism. You can achieve a self-determinism above this point which makes it unnecessary for you to handle any memory.

Up in the 27.0 to 40.0 band is “I am.” “I know” is in that band. Anybody in that band would know all there is to know about epistemology. All knowledge is there.

Have you ever seen a fellow walk out and pick up a set of golf clubs and knock a ball down the line 220 yards or something of the sort and say “Gee, I think I like golf”? He goes on and he plays golf for a few days, but then all of a sudden he gets terrible and he never gets that good afterwards. Have you ever seen this happen?

It is very simple. The fellow walked up, looked at the golf clubs and said, “I know”; he picked one up, knew, and hit the ball—bang! But after a few days he looked at a lot of duffers around him and he decided that he couldn’t possibly know, that there was a lot to learn about golf. The second he decided that, he became a lousy player.

Anyone, when he was young, has had the experience of walking up to a piece of machinery, equipment or something of the sort and knowing exactly what to do with it.

A child is a very natural actor until someone tells him how to act. He knows acting. After all, life is, to a large degree, an act. He can come on the stage totally lacking in self-consciousness and so forth, until somebody tells him, “Dear, are you sure you’re all right, now? You’re not going to have stage fright, are you? You’re not going to get nervous? No, you won’t get nervous in front of the audience.”

Then he says, “Part of acting is getting nervous, is having stage fright. Well, all right, I’ll be nervous.” It is just about that bad.

But “I know” is up at the top. It is that terrifically easy self-confidence, self-assurance of being able to do anything or to know anything. One examination by perception and you know!

Actually, inherent in this top level is also a full knowledge of physics. How do you think theta could build an algae with the terrifically complex organic compounds in an algae, unless it knew organic chemistry? That is a very complex subject, and the human mind, being low on the tone scale, has not yet learned how to synthesize some of the compounds contained in an algae. Yet the original life form put together those compounds. Interesting, isn’t it?

You have felt that there was an incredible amount of knowledge someplace back of you that, if you could just tap it somehow, would make you a very wise person. All you have to do is come up the tone scale to the top and you will tap it. It has some unfortunate liabilities, though.

I had someone walk down to tell me that I should tell the students about Advanced Procedure and that it is now in. He got about halfway down and I knew I should tell the students about Advanced Procedure. He got to me then and told me about it. He was probably running much too slow.

Somebody else came up and told me, “You know, today I was using some of the techniques you’re talking about.” I thought of them yesterday; he thought of them probably at the same time.

If you want ESP, it is there. If you want hocus-pocus and telekinesis and God knows what else, you can have them all; they are all there. So what? If you had complete theta communication, if everybody’s theta facsimiles were available to you, if all knowledge were available to you instantly, completely, and if you had answered up all the way along the line on

everything and you were perfection itself, you would be dead. That would be top static. Yet that knowledge is there, those things are all available if you want them—if you want them.

God help the mystic! Without any material bridge built through epistemology, the mystic goes hopping around from stone to stone in the raging torrent of the unknown. He gets himself trapped, caught, drowned, upset. It is a very dramatic life, being a mystic—very, very dramatic. Without being able to handle any of his theta facsimiles, he tries to handle all of the theta facsimiles. It gets complicated. He slows down to a very slow point without knowing how to speed up, and that is a terrific liability. We should bow our heads for thirty seconds for all those brave or ignorant people of the past who have gone into top static just for the devil of it. They have left their bodies strewn through Asia.

To enter mysticism without knowing the roads and bridges of epistemology is a very foolish thing indeed.

Yet there is a tremendous amount of research going on today. Rhinel is playing around down at Duke University. There is nothing wrong with his figures; he shows that ESP exists. There are all sorts of things existing that he plays with. There is also prediction. Of course theta hasn't got any time; you might as well be able to read the thirty-sixth card as the first. Why? The second you get up in this upper band you don't have any motion.

The evident reason for your existence is the gathering of a few experiences. But it is not gathering them to put them in the past: it is to have them now. And when a person feels that he is unable to have experiences now, he goes ransacking the past or he starts daydreaming up into the future, equally without action. The past is dead! The only moment you will ever know is now, and you will continue to know the moment of now from here on out. That is all there is! You can appreciate that: Try to eat yesterday's dinner in your memory. Once you have eaten it about twice the theta facsimile wears out and disappears.

It is very amusing to go way back down the track and pick up some of the very early facsimiles. As a matter of fact, you could take an individual, and without his realizing what you were doing, turn on his invertebrate state. You could turn it on at the moment of his death, and he would get sad. He wouldn't know what was happening to him. Or you could turn on some earlier state at a moment of ecstasy, and he would become very ecstatic.

You can take individuals, in short, and do almost anything you want to with their theta facsimiles, if you are up in the higher reaches of the scale.

An auditor gets what pleasure he gets, actually, out of manipulating the theta facsimiles of another human being. But it is kind of a joke, because they are somebody else's facsimiles and that person should be able to handle them himself. You as an auditor come along and audit him, you put him back through the times when he had broken legs and you do this and you do that, and he doesn't have any psychosomatic illnesses anymore. This is wonderful, but bluntly, it is a joke!

The second an auditor believes it is serious business, he starts to get aberrated and comes down the tone scale. He sits there and he says, "This poor preclear—lost his father, lost his mother, big automobile wreck smashed him, almost cut his head off. The poor little fellow was raised as an orphan and there he is. This poor preclear, this poor preclear. How serious, how awful." If this auditor is anywhere near a bracket which is running pretty slow, he will get a comparable facsimile himself and then all of a sudden he will have a stomachache or something. He is apparently getting the other man's facsimile. Actually he isn't, but he apparently is.

You can audit somebody and turn on a headache in yourself. But you only do it when you think "Boy, this past was really serious (sniff, sniff)." That is going into sympathy—a comparable vibration.

Actually, the real purpose of an auditor would be to let a lot of people work their way through this, show them how, maybe go into an institution once in a while and train up a few staff, give some talks to people, and use the subject of epistemology to produce a little more perfection and perhaps a little more randomness in the world. Co-auditing is not the best tool, but it was all the tool we had for a long time, so we did it. And we still have to do it for a little while, because people just don't take off suddenly like airplanes or jet planes or rockets or something just by giving them this piece of information, usually. Sometimes they do. Sometimes they take off and go clear up through the top, too.

What is the quality of death? The only thing really serious about death is the fact that sometimes it hurts. What is the quality of pain? We find, oddly enough, that pain is where motion and emotion come together, and that pain is in motion and emotion but a lot in emotion. What is death? What is pain? How can we turn them on? How can we turn them off? We know! So automatically we ought to be well up the line here.

I told you earlier about responsibility and cause and effect. An individual has inherently all eight dynamics. He is inherently dealing not only with himself but with future generations, his family, his-group, all mankind, all life, and so forth. Potentially he deals with all of these things at the same time. Potentially he can do this.

If he offends on one of these dynamics, fails on one of these dynamics, he will fail on the other ones. In other words, if he goes out to hit Bill Jones in the nose and he doesn't, or if he hits Bill Jones in the nose and then Bill Jones gets up and jumps on his head, it is odd, but he gets a pain in his nose. He fails! Don't fail; that is the main point. Or if you do, at least have the good grace to die. Or run it out. You have a lot of choices.

Now, an individual at 40.0 is operating as pure cause. He is not operating as cause with motion. He is merely potential cause without effort or direction or motion—pure cause, without application. The second that he applies it, he comes down the line a little bit; he comes down the line till he gets to about 20.0, and there he is handling an optimum amount of motion. Then the amount of motion he handles slows down, gets very, very slow, gets slower and slower and slower, and finally gets to “normal,” way down near the bottom.

The motion an individual handles—the optimum amount—is between cause and effect. You cause yourself to be, and then you get hungry and you eat. It is not optimum to be pure cause. You make an effort to be pure cause, but you don't quite get there because you have a carbon-oxygen engine you have to keep going and it is tied down in the time stream. Pure cause doesn't have any time in it, for one thing. And 20.0 doesn't have any fixed time in it. But you start going down the tone scale and an awful lot of time gets wrapped up.

What groups a time track and occludes a person? Time! The person's concept starts along the line of “I haven't got any time.” He makes the postulate; he says, as “I,” “I don't have enough time to do that. I haven't enough time to do something or other. I want to do this with time, I want to do that with time.” He starts saying, in other words, that he doesn't have any time ! And the next thing you know, he hasn't got any time in any of his theta facsimiles, apparently, and so they all jam together and he can't handle them or spot them on the time track. Of course—he hasn't got any time!

You will find that Axiom 68 says the single arbitrary is time. That is actually true. You can extrapolate from that. Have you ever heard someone saying “I haven't got any time. I have no time. I am too busy. I'm not going to do that. You know I haven't got any time to do this, and I am just rushed all the time and I am so tired. I'm just rushed, and I just haven't got any time to do anything”? You inspect this person in the course of his day's activities and you will find that twenty-three hours, fifty-nine minutes and sixty seconds are wasted. Why are they wasted? Because he doesn't have any time, of course! That is a very, very central aberration.

What that does to a person's concept of time, of course, is take all the time out, which of course takes all the theta facsimiles out because they are filed by time. What would you think of

a file case that suddenly had all of its alphabet cards picked up and thrown away? It would be pretty hard to find something in it, wouldn't it? When a person hasn't any time, he has just picked up all the alphabet cards and thrown them away, because things are filed by time in his mind. That is a principal aberration.

You are trying to be a cause without being too much of an effect. You are trying to be a cause of something which will result in a pleasant, not an unpleasant, effect. And then having become the effect, you still want to be fluid enough in the business of living to be able to be a cause again, so you fluctuate between cause and effect. But when a person gets way down the tone scale, he is effect. When a person is up too high, he is cause. In the highest band he is cause without motion, and at the bottom he is effect, or motion, without cause.

A self-determined individual causes. He is causation, and he is causation along all dynamics. If he offends against one dynamic—he causes something to happen along one dynamic—or even wants to cause something along that dynamic and fails, he will fail on the other dynamics. He is cause along all these dynamics. That is very easy to see.

But what happens to a person down in a complete stimulus-response category? He is effect! Everything in the environment puts him at effect. A person who is completely psychotic is so completely effect that there was only one environment which affected him and he is still in it. He is stuck with one great, big, powerful facsimile and he is swamped with it. He can't handle his memory, in other words, and so his memory is up in present time, which wipes out the environment. And a stimulus-response mechanism is "The environment is the cause and the individual is the effect."

Cause is very simple. You want to eat tomorrow, so you work today. The work you do today is the cause for tomorrow. But that is cause with motion in it.

Let's say somebody had mounted a pheasant or something and put it on a window ledge, and you knew that you were allergic to pheasants and the pheasant made you sneeze. Therefore you couldn't be cause today, so you won't eat tomorrow. What are you blaming? You are blaming this stuffed pheasant.

Now I am going to tell you something horrible: The second that you blame anything, including yourself, you elect a cause. You elect something else to be responsible—you elect a dynamic to be responsible—and it becomes the cause and you become the effect at that moment. Do you see how this would be?

You fall downstairs and hurt your knee. And you say to Isabel, "You pushed me!" You suddenly have elected Isabel to be the cause. Just as certainly, you elected yourself to be the effect. And from that moment on, Isabel is going to be more powerful than you. The environment is going to be more powerful than you. That is all you have to do.

Now, if you as an auditor insisted and insisted and failed in your insistence to make somebody else handle your theta facsimiles for you—in other words, audit you—you elected somebody else to handle your theta facsimiles, you elected them as cause and you elected yourself as effect. You have made that person much more powerful than you.

And when you said, "The reason I am so aberrated is Mama," you elected her as cause and made yourself effect. You said, "It's the teacher's fault"; that made her cause and you effect. You said, "It's this darn car"; the car became cause, you became effect.

You said, "It's my fault. I am to blame for this." This says there is somebody to blame, then, doesn't it? So, as a sort of a messed-up idea, you have considered yourself to be two people, one of which is over you in some fashion or other, and you are causing an effect, but you were mainly the effect because you are to blame. But this makes you more powerful than you—only you have to be the effect because you have blamed something, so you become the lesser entity

of self. And the second you become the lesser entity of self, you become subject almost wholly and completely to your own past postulates as being above change.

And that is why you have to do Postulate Processing on individuals. You say, "I am to blame." "I am to blame" means that there must be two "I's" because something has to be there that blames "I." So you say, "Well, this must be exterior to that and therefore the 'I' which I am blaming is me, and therefore I am the effect of this other 'I,' so therefore everything that this 'I' has postulated over here, I am subject to. I am the effect of everything I have been!" And there is the aberration of past experience being valuable.

Furthermore, the whole society forces on you the idea that your past experiences are valuable. Every time you go in to fill out an application blank, you see "What school have you been to? What experience have you had?" This society is so crazy that it believes a fellow has to have an enormous amount of experience before he does anything. But demonstrably, this is not true, unless the fellow is way down the tone scale so he has to do a puppet-response training.

There are many people who know very well that they could go out, and after observing a set of tools for a little while and figuring out kind of how they work, could probably qualify as a carpenter or most anything. But there is a big aberration going on in this society that says "You must work sixteen years as a carpenter before you can come on this job as a carpenter. Therefore you must have had experience. Therefore past experience is valuable. If you have a lot of past experience, you eat today." And they continually make you the effect of your own past.

How can you escape being effect of your own past? How can you escape being an effect all the time? How do you escape, in other words, having the environment handle all of your memories for you, which is the same thing?

If you have elected yourself as an effect, then you have said "All of my memories are affecting me, too." Therefore you can't, of course, handle them. You can't put them away or bring them back or do anything about them; you have to suffer with them. You have got to run them, you have to do all sorts of things with them.

That makes it necessary to do auditing on you, and it has gotten now so it takes fifty or a hundred hours. You don't have to spend that long.

Let me tell you this about this button: About the highest level of aberration there could be is something that you have elected as "time cause."

Let me have any two human beings and I will fix it up so one of them gets the other one up every morning, and regardless of their relative positions on the tone scale at the start of this operation, after a little while you will have the one who is being gotten up at effect and the one who is doing the rousing at cause. You see how this is? This person doing the rousing is time cause.

Who got you up when you went to school? Who got you up every morning? You didn't get yourself up every morning, so you started every day with somebody else owning your time. How can you possibly handle theta facsimiles if somebody else owns your time? "Time for you to get up now." "If I have to call you one more time . . . !"

Then you go to school and you have bells. There are school bells and seats and all sorts of things. You sit down and you get up, and you go here and you do this and that: bells ring, you act; bells ring, you act; bells ring, you act. Those bells are time cause.

It gets to the point where, if a standard school bell of the kind they have in high schools were to ring outside your door, you might instinctively get up and start to leave. That bell is time cause.

Whoever you have elected as time cause, then, you have elected as your boss and the handler of your theta facsimiles or the handler of your memories.

No wonder you get worried about your mind. You appointed a guardian for these facsimiles every time you appointed somebody else as cause. Every time you blamed anyone or anything along any dynamic, you appointed a boss, and you made it so that you couldn't handle your own theta facsimiles anymore on that subject.

Now, here are phenomena: A person has a visio—one visio. Let him pick up that visio, regardless of what it is, and have him run just one emotion off it, and it will go out. Get an occluded area and run just one emotion with regard to that occlusion and it will faintly come on and then go out.

You want to know how to resolve occlusions? Don't worry about being in valence, out of valence, on your head or upside down—the devil with it. Don't worry about visios or any of that. It doesn't matter. The only place you want to be is present time. If you can't find enough to do in present time, daydream something about the future. But get the past cleaned up so that it isn't up against you.

How does the past get up against you? You elect somebody else as cause and you lose control of the theta facsimile of whatever you think they have caused. You lose the control of the memory for which you blame anyone along any dynamic. And how do you do this? You say, "I didn't cause it." Therefore, how can you handle it?

What are you trying to do when you blame self, space, time, energy, organisms, trees, grass, rocks, God? When you blame anything, anywhere along the line, what are you doing? You are wishing it didn't happen, and you are trying to do it over again. You want to change it! The aberrated solution is to blame in an effort to get somebody else to accept the blame. If they don't accept it—you have handed them a theta facsimile, "This is your fault, you handle it," and they say, "It's not my fault"—you get it right there in present time. You have it from there on out.

Any counter-effort which you experience has been blamed on something or somebody else. You have not taken the responsibility for it, in other words.

Now, how do you get any action out of cause? If you are just cause, you have to move from cause into motion in order to get any action. You say, "I will be." That is all right, you can be, but then be what? Now you have to have motion.

So, as you move out of cause, you are moving into the sphere of motion. And the way you get action and conflict and randomness, the way you get anything in motion, or even the way you get a human body and keep it running, is actually by self-determinedly appointing for yourself counterefforts for which you are not responsible.

The moment you appoint something else as something for which you are not responsible, it will fight you, just as sure as can be. I am not talking about metaphysics, now; this happens to be actually true. You say, "I am not responsible for what they did," and you will get the counter-effort of what they did. You can appoint a lot of counter-efforts this way and keep life very dramatic for yourself. In fact, people, when they get down along this band, spend their time doing practically nothing but fighting the things which they have appointed to be cause. And they keep on appointing these things to be cause, appointing them to be cause, and they get into trouble and they get into more trouble and they get into more trouble and more stimulus response, and go out the bottom of the tone scale. This is a sure way to kill yourself.

You could drift up toward the top of the scale and never have any randomness at all if you didn't appoint some opponent. But keep control of what you appoint as an opponent and don't get into the belief that it is a stimulus-response mechanism, because that is death.

Regret is the emotion which suspends in time, with you, things for which you have tried to blame other people. Any time that you went against another individual with punitive action and failed—that is to say, hurt him, maimed him—you felt sympathy afterwards. That is the emotional cycle of the incident. But how do you suspend that incident? You say, “I wish it had never happened.” In other words, it is out of time: “I wish it had never happened.” That is regret.

If you get a visio of anything, evidently it is because you failed afterwards and regretted it, and you are still keeping that theta facsimile next to you. You look at it and it is apparently a very innocuous visio. You can’t imagine how that got there; it is just natural that it would be there.

Just experimentally try to feel the emotion of regret; run up from the incident and run the regret for a moment or two.

Let’s say you see a visio of a person standing there and you “know” that nothing happened between you and that person, since you have a visio on him. So you run up the line two or three times from there; you run regret, and you find that was the individual about whom, the next year, you told somebody something and it cost him his job! And you felt sorry for it. You blamed yourself and you said, “I regret it.” So you kept it around as a visio.

But suppose you blamed somebody else: you said, “It’s their fault.” You would just bundle it right up in present time as an occlusion. You try to hand it to that person—“It’s your fault, accept it! “—and this person won’t accept the blame, won’t accept the fault, won’t break down. You are stuck with it—only you won’t accept it! And you regret their inability to accept it. Run that off and you will get the occlusion. It will pile up into view, whatever it is.

Now, there are four ways you can go about this. You can figure this out very simply. You have to run the times when you blamed somebody else, and when you blamed yourself, the times when you refused to blame somebody else, and the times when you refused to blame yourself. It all comes under the heading of regret. If you run all the regret off a case it will remarkably disinturbulate. More postulates will show up in less time, particularly on self-blame.

The moment when you went below 4.0 was the first moment you elected to blame yourself. The first moment you decided to blame yourself—you decided that it was your fault and that you were guilty—you dropped below 4.0.

That is right now a top-strata button, and that is very useful. Appointing time cause and so forth is a theoretical button. It is not as useful, but you can still use it. There is more to be learned about that button. You run off regret, you run off hide, trust-distrust, incidents of blame, run off some effort if you want to, and you have practically got the package.

All of this is listed in the fourteen acts of Advanced Procedure and Axioms—except, where it says “all emotion,” be sure to cover regret.

You will wind up, on this process, taking full responsibility as an individual for the whole cockeyed universe. Then you will have to move down from that point in order to get some motion, and you will have to appoint a few villains. Otherwise you won’t have any action.

Just saying “I take full responsibility for this and that” has a certain mystical aspect; it isn’t very workable. But run it out to a point where you can accept full responsibility on these various things. The occlusions will be gone, and so will these remarkably visible visios.

Did you ever notice the visios on a past death? Why are they so brilliant when they are there? It is regret: “Poor me, I’m dead. Poor me.” But on the shut-out ones you get only “Their fault, their fault, their fault—here I am dying and so forth; poor me—and it’s their fault. They did it to me, they did it. I’m not responsible. Here I die a martyr.” You run that off a past death and it will flick into view. Run the blame of these other people and the regret.

Then, for those who don't know that strange phenomenon, you can take almost anybody in off the street at random and run them by Effort Processing, and they will wind up in a past life or death. One day I took a salesman and processed him by Effort Processing for a few minutes. I just made him move against motions which he was receiving, and he found himself staring down rather dazedly at a Confederate belt buckle which he had been wearing.

In short, you can go back down the whole time track. It is very strange. If you got to the point where you were responsible for death too, you probably wouldn't be able to kick off when you wanted to.

Anyway, here is the subject of cause and effect, responsibility and memory. The whole thing can be simply summed up into this line: If you can put a preclear into a state where he can handle his own memories, where his own memories aren't handling him and where the environment isn't handling his memories for him, you have really brought him up the line. This is so far above what we used to consider the state of Clear, I don't think there is very much comparison to it. It is a method of getting there without running out everything there is in the past. It is a method of both getting rid of the past and having the past—and "so what" the past! You can take Present Time Processing and just process the various factors of blame in present time—what you blame yourself for in present time, what you don't blame yourself for in present time, what other people are blaming you for in present time—and just process these things out and your preclear will suddenly start walking around about eight and a half feet tall.

Publication of Advanced Procedure and Axioms - 26 November 1951

On 26 November 1951, the first copies of Advanced Procedure and Axioms arrived at the Hubbard Dianetic Foundation in Wichita, Kansas. This book contained the first complete codification of the principles of Dianetics technology.

The basic principles and operating, postulates of Dianetics technology had been formulated by September 1951. These materials Ron had gathered together at the end of September and published as the Logic's—the principles of thought itself—and the Axioms of Dianetics.

Throughout October 1951 Ron carried on his research, working out further applications of the technology. Starting from his identification of the source of life and his discovery of the basic self-determined nature of man, he developed a new series of applications by which a person could return to cause over his own destiny and regain control of his environment.

This system, Advanced Procedure, incorporates all of the advances and discoveries of the previous year in a system which is designed to take a preclear from his first contact with Dianetics technology to new and higher levels of beingness and action. It is set up in fifteen steps which gradiently bring the preclear up to cause over his own memory, thus returning him to full use of his potential abilities.

Ron put these discoveries together and published them in Advanced Procedure and Axioms, a simple text which tells how to apply the most basic materials of Dianetics technology to better your life and increase your awareness and self-determined control of the environment. He typed the first edition on stencils himself, and 1750 copies of this first mimeographed edition were made. It was then retyped and a second mimeographed edition of 1500 copies was printed before the book was published in regular hard-cover format.

The fundamental principles of Advanced Procedure would be developed almost thirty years later into the lightning-fast clearing technology of New Era Dianetics spiritual counseling.

ADVANCED PROCEDURE

A lecture given on
3 December 1951

Rehabilitating Control of Memory

I am going to give you some new material. It is amazing that we rather consistently find faster ways of doing things. A couple of years ago you could get a case going with a routine of “Get that phrase (snap!), get that phrase (snap!), get that next phrase (snap!)”— and people would get well. You could run out engrams and people would get well and so on.

Of course, an engram has some effect in its key-in on making a person make a postulate. A person decides something, but the data he is deciding it on may be an engram. Actually, all that you need to do is kick out his decision—regardless of what it was based on—and the case will free up, because there you will have knocked out the actual, effective key-in of an engram. It is gone when you get the first time he makes a decision based upon its data.

So what are we running engrams for?

I imagine anyone, at one time or another, has gone down the street saying, “Why do I keep thinking of that? I’ll think about something else,” and then looked in a store window, admired a dress or something of the sort. “But I keep thinking about that thing. Why can’t I get rid of that thought?”

Or maybe you are familiar with the tune that keeps running through your head. You say, “I don’t want this tune. I’ll think about another tune.” “The music goes round and round and it comes out here” may be what is going through your head, so you say, “I’ll think about something else. I’ll think about ‘Beat Me, Daddy, Eight to the Bar’ or ‘Slowpoke’ or something of the sort.” And you try to but all you get is “The music goes round and round and it comes out here.”

What is wrong? You have gotten hold of a memory that you haven’t owned—a memory which you have never considered belonged to you and which you are not working with. That is all. It is not in your realm of handling or action. And the harder you try to shove it away, the more you are saying to it “I don’t own it,” so it keeps sitting with you. And the harder you try to put these insignificant obsessions away from you, the more they come in. It isn’t the magnificent obsessions that worry us, it is the insignificant ones. What you have done is just refused to own it, refused to take the responsibility for it, refused to have anything to do with it and of course you have said “I can’t handle it.” So, naturally, there you are. You are stuck with it. That is a psychosomatic illness.

A person has a memory which contains a lot of pain and he says, “I don’t own this, I blame it, it’s no good, I don’t want it, it can’t do anything to me,” and the thing keeps moving in on him. It isn’t being controlled by the individual. The individual is not controlling this one. And the more he says “Doggone it” and “Consarn it” and “It’s no good” and “I don’t want it,” the tougher the thing gets, because he is saying “I can’t handle it. I wonder why it’s cutting my throat off; I can’t handle it, that’s all. You know, it’s a terrible thing but every time Mary” (that is somebody else he can blame) “says something like that, I sort of get this catch in my throat. Doggone Mary anyway for doing that to me. I wish she wouldn’t talk that way. It makes my throat hurt to listen to her talk! “ He says this rather violently, and he says it again and again and again and he thinks it again and again and again. The first thing you know, he is going around trying to talk and he can’t.

He goes down to the doctor and the doctor says, “Well, we have a remedy for that. Lie down on the table so we can cut your throat.” And of course, the fellow is “not responsible” for the initial facsimile, but he did ask to have the operation.

So a few years go by and he doesn't have any of this sort of trouble, but then one day he says, "It's funny, my throat feels bad. Throat feels very bad; I can't understand why my throat feels bad—terrible. I bet it was that operation that doctor gave me." Now he has disowned the operation; he is taking no responsibility for it. He has said, "It shouldn't have any effect upon me because I don't own the thing; that memory does not belong to me!"—which also says "I can't handle it"—so now he is getting a sorer and sorer throat.

There is no difference between a thought and an effort in the actual field of operation. You think something and anything that affects this thought that you are thinking can get fouled up in what we call an aberration—a mental aberration. If you have a pain with that same memory, you can feel the pain. When you feel the pain of that memory, that is a psychosomatic illness. In other words, here is a memory and it has all these perceptions in it and it includes a perception of pain and everything else, and pain can be remembered.

This is a new concept. This phenomenon was not known a relatively short time ago. As a matter of fact, memory itself had not been well identified. I don't even think you would find a precise statement of how anybody came to remember anything in the old textbooks.

Here you have a memory; it contains force. What is this memory? It is perception of the physical universe, let's say, or perception of somebody talking, which is also the physical universe. This memory is a perception of the physical universe. What comprises it? You were just standing looking at something and you were not feeling any pain particularly, but the odd part of it is that when you recall the incident you can recall it thoroughly enough to feel the weight on your own feet. And what is that? That is just another perception. It is like sight. It is the perception of weight.

In other words, a perception is a perception. And when you have something strike your hand, that is a perception along another nerve line which you call pain or force. If you want to remember the incident, you will get the force again. What is it? It is just another perception.

So what is a memory? It is just a package of perceptions; that is all. If you want to really start remembering something hard, you can get everything that goes along with it. And if your mind is in good working order—you are up the tone scale—you can select and discard memory at will. Any sort of memory that you want, you can select it or discard it at will. You can remember "Beat Me, Daddy, Eight to the Bar" and then stop remembering it.

You can start and stop any cycle of memory, then, and you can do it so thoroughly and so fast that the old-time boys back there—the psychiatrists—thought that there was an "unconscious mind." They thought this unconscious mind had some horrible effect upon the individual and it was waiting at any moment to spring on him, and it contained all sorts of green slime and horrible urges from the animal kingdom. They really dreamed themselves up a good one there; there isn't anything dizzier to be found in Grimm's Fairy Tales than their account of this unconscious mind.

Anyway, it was just waiting to grab this individual up. And the whole effort of the prefrontal lobotomy, in which a big hole is drilled in the skull by a psychiatrist, is to let out the green slime of the unconscious mind. That is the basic philosophy back of it. They drain it very carefully, and then they plug up the hole again and put the fellow back in the cell. It's a nice experiment; it shows the human skull can have a hole drilled in it!

But we have the *modus operandi*, and the "unconscious mind" works this way: You remember something and you can't get rid of the memory. The reason you can't get rid of the surface memory is probably that there is something else under it—which you can remember too. There is no trouble remembering it, but people just don't look underneath to find out what is holding the memory in place. It is held there because there is something earlier that probably says "I mustn't think about this sort of thing, I mustn't remember it and I don't want to have anything to do with that." So when anything comes after that which equals it, you have memories you can't handle. The next thing you know, a person begins to believe that he is being acted upon

by the environment in some peculiar fashion: somebody is hypnotizing him or the walls have an effect on him and so on. This is the mechanism of restimulation of an engram.

Now, an engram is particularly tough on this memory basis because at the time it was received you agreed not to feel it or know anything about it. It was received with all perceptics; you can prove this without any trouble. But when you were very young you agreed to your first tonsillectomy or something of the sort, and you agreed not to feel it or know anything about it—generally with anesthetic.

Anesthesia is very new; I don't think it is over about seventy or eighty years old. They know practically nothing about it. How they can be authoritarian about anesthesia, I don't know, because nobody has ever studied it. They know that people suddenly go "unconscious" and it is a good convenience to the doctor because the patient doesn't squirm.

During the first years of its use, this was its avowed purpose. They had so much trouble cutting open the stomach of some patient or doing something of the sort while he was wide awake that they couldn't hold him still. However, somebody got this happy idea. They had known about knockout drops for ages; why nobody thought of knockout drops for surgery, I don't know. Earlier than that they were using rum; they would get the fellow drunk and then he would be relaxed and they could work on him. But they finally started using chloroform and nitrous oxide and all sorts of odds and ends—anything that would make the patient relax so that they could whittle. But they had never studied what happened when they did this to a person.

You just study it a little while—take some Effort Processing—and you will find you can knock a person back into his appendectomy just as quickly and easily as snapping your fingers.

So here is a memory package about which the person has agreed not to know anything. Little Oswald is about to get a tooth extracted, and little Oswald is about three. You say, "Now, you sit in the dentist's chair, and the nice dentist is going to play a game with you and he's going to put this over your face, Oswald, and you'll go to sleep and you won't know a thing about anything. That will keep it from hurting; it won't hurt if you don't know about it," or something of the sort.

Little Oswald says, "Uh-huh. Okay." Sure—he doesn't want it to hurt. So this is just another way of postulating that it isn't going to hurt. Now, he can actually remember this incident, but by the time he has done this about forty or fifty times, one way or another—he has gone unconscious over and over again—he loses control of these things completely.

Then all of a sudden, one fine day, one of these facsimiles shows up. It is just a memory. Maybe it is a time when he got hit in the head with a baseball bat when he was a child or something of the sort, and he gets a headache. So he says, "That's funny. I wonder what's causing the headache?"

Now, cause for headaches has been assigned by this society to the nerves. The nerves have been blamed, sometimes bone pressure, sometimes this, sometimes that; but they have never blamed a memory. As a result, it is very simple how you get rid of a headache in this society: you take Bromo Seltzer.

If you can make people postulate that when they take Bromo Seltzer the headache goes away, then you are all set: you can sell a billion tons of the stuff. As a matter of fact, out in the oil fields they use some particularly horrible-looking mud. You could get a patent on this mud and then buy enough radio advertising to get everybody to make an absolute postulate that this mud would do something very fascinating for them, and it would. There is nothing to it. You just get the person to make the postulate and it will come true.

It is sort of gruesome, but they teach little children this story about the three wishes: A fairy godmother comes along and gives the child three wishes; the child uses two of the wishes and such horrible things happen that he uses the third one in order to get rid of the first two, and

they are all gone. That has been a standard fairy tale for generations. The only horrible part of it is that it is true: you get your wishes. You have gotten out of life just exactly what you wanted—what you said you wanted at the time. And then life has played you the horrible trick of continuing to give it to you. It is like starting to feed a child something because it is “good for him”; then he objects, and you start feeding it to him because he is objecting!

So, this is the trick about memory. You have made postulates—that is to say, you have made decisions. You have said, “Well, I don’t want to go to the party.”

“Well, why don’t you want to go to the party?” somebody says.

You think, “Well, I just don’t want to—well, that isn’t polite. I really can’t tell them over there that I think that furniture they’ve got is perfectly horrible and the booze they serve is dreadful, and I sure can’t stand the way she cackles every time he tells a joke.” So you say, “Oh dear, I have a headache.” You will get one, just as neat as you please.

The amount of integrity which life demands of you is wonderful. You may have never trusted yourself and maybe people haven’t trusted you and you haven’t trusted other people and everything else, but do you really keep your word! You really keep your word. You say, “You hurt my eye! I have a bad eye.” Forty years later you have still got it.

Such terrific integrity really should be rewarded! And I am doing my best to reward you for this integrity by showing you how you can bundle it all up and throw it away and boot it out the window quick.

Now, I want to go over Advanced Procedure and Axioms and go through its steps. This material may seem a little bit strange, if you haven’t gone over it, but nevertheless it is material which ought to be covered.

In the first place it is new enough so that the students are still arguing about it. A student can have the most complete, utter, widest self-determined range under the sun, he can make up his own mind and do anything he wants, as long as he will do Dianetics exactly as I tell him! There is a good reason for this. A lot of material has been waded through—an awful lot of material. And what you want to do is to take a student and make an auditor as good as you can as fast as you can. So you want to teach him a highly standardized procedure which you know works well and won’t fail him if he practices it as it is written. His first order of interest in the matter should be that procedure, and when he has that one down, there is a lot of phenomena to worry about. I think, in Dianetics, I have isolated about two hundred hitherto unknown new phenomena about the mind. That is quite a large number and they are not all listed.

Every once in a while I am completely amazed to find in the mails Technique 23, which was discarded in August 1947 as unworkable. And this is a “new technique” that somebody has suddenly sent in—“brand-new.”

There have been other techniques sent in or circulated in the field which were explored as research techniques or simply discarded as unworkable or even as being aberrative in themselves.

Now, actually, auditing and submitting to being audited is bad. It has to be done on a lot of cases that are down around the neurotic level. And it has to be done definitely on cases that are in the psychotic bracket. But it is bad. Why? Because it is one human being handling another human being’s memory. And the first moment that an auditor starts to handle the other human being’s memories, the other human being relaxes on his control of his own memory.

Sure, the auditor can get rid of a bunch of bad memories for these preclears and he can straighten up a lot of chronic somatics and everything, but unless he gives back to his preclear control of the preclear’s own memory at the end of the session or the end of the system of

processing he is using, he has left his preclear up in the air. All a preclear has to do is merely take back the possession of his own memory; it is very simple.

When you think, you are evidently handling these memories, these facsimiles in their various combinations. You control them so fast, you control so many of them—in the most aberrated and horribly abused and brutalized period of your whole life you still sort these things through so fast—that no electronic computing machine can equal it on its relay switches. The memories are translated into physical action in a tenth of a millisecond—that is a tenth of a thousandth of a second. That is how fast it is done, and that is a physical action. The only reason it takes any time at all is that there are synapses opening and closing, and it takes a tenth of a millisecond for a synapse to pop and let the impulse through into the nerve channels.

Memories themselves don't have speed. When you are handling memory you are handling something other than physical objects. But it is very odd that the more aberrated an individual becomes, the more memory appears to him to be a physical entity. You get people way down at the bottom of the tone scale—very aberrated—and to them, words are things.

For instance, you are talking to somebody and you say, "I think I will go down to the fair."

It doesn't strike this person that you are going to go down to the fair; what strikes him is the fact that you have said "fair," and he says, "Oh, it isn't a fair!"

And you say, "Well, what is it?"

"It's a display. That's really what they're having down there."

"I thought it was a fair."

"No, it's not a fair; it's a display."

"Well, all right, I'm going down to the display."

And he sighs with relief.

People go around with this terrific anxiety about words. They won't follow the track of an idea, only the words—unit by unit by unit, words. Have you ever been interrupted by somebody who did that sort of thing to you? That person was so concerned about words that he was practically at the level of consciousness of an engram itself—that is the truth—because it is only in the depths of an engram that words get that literal. In the depths of an engram words get pretty literal.

So, Advanced Procedure is then slanted, not toward handling a person's memories, but toward reconditioning the ability of the individual to handle his own memory—to handle his own memory packages. All you do for him is straighten him up to a point where he is handling his own memory packages. It is up to him from there on out.

Now, the speed of this technique is not slow. I was informed that the reason the boys were having a little bit of trouble with this technique was a misconception on time; a little search on the matter turned up a misconception on time. I don't know how the boss instructor ever let them fall into that error, but he did. It is the speed with which this is done that counts.

There are fifteen acts that one performs with a preclear, one right after the other. He does these in rotation.

Actually, there will be a self-help book out, not too long from now, which will be put in the preclear's hands and the preclear will be doing most of these things himself; the auditor will just cheer him up and say, "Good boy! Good boy!" and so on. Then the preclear will get down to a point where he says, "My 'gungahosis' was much worse this morning," and then the

auditor says, “I’ll be right out!” The auditor goes out, audits out the preclear’s service facsimile, gets him straightened out, gets him in present time and lets him finish off the rest of the case himself. That is going to be the process.

But auditors will always, at one time or another, be confronted with neurotics or psychotics. This is the procedure you use. And all you use each step for is just to make sure that he can get to the next step. That doesn’t mean that you do each step exhaustively.

Take Act One: A good auditor normally always has done Act One. He merely evaluates himself with regard to the preclear.

Let me give you an example of this: Last summer somebody brought his wife up from a nearby town; his wife was in very bad shape. I heard later that week that the fellow had gone home and taken his wife with him. Why? I asked the auditor, “What’s the pitch?”

“Well, I couldn’t do anything for her. I couldn’t get into communication with her.”

This would have made the first psychotic I ever heard of that you couldn’t get into communication with. Sometimes it’s a little difficult, sometimes you have to keep dodging razor blades and so forth, but you can get in communication with them. So I thought for a moment and I said, “Did you ever know a person who looked like or sounded like that psychotic?”

The auditor said, “Oh, yes!”

“Where?”

“Well,” she said, “I was working in the psychiatric ward of an eastern hospital and there was a woman that looked just like that, and she picked up a platter and broke it over my head!”

Of course the psychotic went home the next day! This auditor was scared of her. The auditor took one look at her and said, “Well, this woman goes psychotic and breaks platters over your head. And I don’t want this psychotic to get violent, I want this psychotic to be quiet—go off someplace.”

Now, that was a dirty trick on this psychotic’s husband; he had had some hopes, he had brought his wife up here, and all of a sudden boom!—nothing happened. You don’t want to do that. It happened because the auditor had omitted Act One.

The auditor merely asks himself whether or not he wants this preclear to get well; that is all. Does he know anybody that this preclear reminds him of? Does he know of any reasons in the past that might lock up and make him make mistakes with this preclear, on purpose? He just reviews the case. If all of a sudden he finds himself taking more than three or four minutes to do this, he really has an awful lot on the bank with regard to this person and he had better take some time. But normally you could flick out a couple of locks that something has reminded you of in just three or four minutes. It is that fast.

Your next act is to just find out if the preclear has you as the auditor tangled up with anybody. What we are doing here is group processing. The auditor gets himself so that he doesn’t feel antagonistic or upset about the preclear through some misconception, then he does the same thing for the preclear.

“Did you ever know anybody that looked like me?” you ask the preclear.

The preclear says, “No, except my uncle George. As a matter of fact, he went after me with a butcher knife. Yeah. Yeah, you did remind me of my uncle George—yeah, that’s right. Ha-ha.” And you go on to the next act. That is how long that takes.

Sometimes you will have some preclear who will be very shy: “Now, come on, tell me what you don’t like about me.”

The preclear says, “Oh-ho, nothing! I like you, I . . .”

“Well, now, is there anybody I remind you of? Anything like that?”

“No-o, no. No, nobody—except my father.”

“Well, what in particular about me reminds you of your father?”

“Well, there is something. Oh, yes. Oh, yes—you’ve got red hair.”

Now, don’t give the preclear a bunch of sympathy on this angle, because normally this stuff will blow unless your preclear is very badly off. In that case you are going to be using Acts One, Two, Three and Four for hours and hours and hours on this preclear, because these first four steps are how you treat a psychotic.

But if this preclear has any kind of recognition, if he is not too horribly bad off—he is above “normal,” in other words—this happens quickly.

So you go on to your next act. You have now been auditing him for maybe ten or fifteen minutes, with your usual preclear. Act Three consists of cleaning up present-time facsimiles for the preclear so that the environment is not confused.

“Were you ever in a place like this before?”

“No—except jail in Memphis.”

You make him aware of the fact that he has a couple of facsimiles—a couple of memories, in other words—tangled up.

As a matter of fact, you could take a lot of people and do that one step and say, “Now, your living room—what former living room does it remind you of?” And they would think for a moment and the next thing you know, they would get an association with something in some former living room that maybe wasn’t so good or they would get a time that they were hurt. Maybe when they were little children they were hurt or they were spanked continually in a living room. You get them to looking around and all of a sudden they will identify something.

For instance, a person has been having very bad back pains lately—lumbago or something—and you trace it back and find that it was a time he got spanked. He got spanked looking at a vase. Somebody turned him over their knee and spanked him, and right in front of him on a dresser or on a table was a vase, and he has a vase that looks like it sitting in the living room. Somebody else in the family brought the thing in. Every time he passes by that vase he gets a little twinge of lumbago—because he has never owned up to this spanking. The spanking was a great injustice. It shouldn’t have happened to him! Father was to blame for it—the person has nothing to do with this facsimile. Of course, then, the facsimile can do anything it wants to do, and there is the vase sitting there and he passes by the vase and he gets a little twinge of lumbago. The individual finally gets pretty bad, and then he gets “normal.”

You will find out that anybody’s environment has this sort of crossed, mixed-up, confused association with other environments. And the place you are auditing your preclear should seem very safe to the preclear. So you find out that it reminds him of this past living room: Let’s pick up a couple of postulates that he didn’t like the thing that reminded him of this place, and all of sudden he gets comfortable. Up to this time he has been a little bit nervous; you haven’t had his full attention. Now you have his full attention. You have been auditing him for maybe twenty minutes.

The Fourth Act is establishing accessibility of the preclear with himself. In some cases this is going to be kind of long because it contains past, present and future problems. You may find your preclear so concerned with the present time that he has utterly retreated from present time. He is clear back down the track someplace; he doesn't want anything to do with present time. Or he thinks present time is so dangerous that he doesn't want to come into it. You just get him to sort out the relative values of the things in present time and what they are hung up on in the past. All of a sudden the fellow will make a decision that present time is either dangerous or it isn't dangerous, because he has been hung on a maybe. He is in present time, maybe—but it is maybe. "Maybe I'm safe in present time and maybe I'm not. Maybe George is going to be this way or Bill is going to be that way, or I may not get married next week, and the whole trouble of the thing is the car might break down . . ."

You say, "Well, all right. What objects don't you like in present time that you live with? What objects don't you like?"

"Don't like the Ford!"

"Why don't you like the Ford?" He has never thought about this before; he just knew he didn't like the Ford.

"Well . . . I wrecked a car like that once! That's right."

"Well, are you going to wreck this one?"

"No! "

"Well, all right, that settles the Ford."

Now we can get a little more complicated about the thing: "With what persons are you living that you feel a little bit upset about? How about your boss?"

Your preclear sort of grits his teeth and growls, "Oh, he's all right. He's an old crab. That doesn't worry me. I wouldn't worry about him anyway!"

"Well, who does he remind you of particularly, or what situation in your life does he remind you of?"

By the way, I blew a grief charge on this with a preclear one day, just on that question. All of a sudden he was in tears. The boss was the barrier—the big barrier—to this person's earliest ambitions. The boss had been symbolized completely as the guy who made him punch the time clock, who made him work. He had to have a job, he had to be self-supporting, he had to be responsible. This fellow had wanted to go to sea and he couldn't quit his job. Who was forcing him to keep the job? The boss! And he had never figured this out. The boss "forced him to keep this job," but he didn't need this job! We sorted this all out and we finally found out that the boss was identified with his grandfather, and all of a sudden his grandfather and his boss flew apart. I tried to call the preclear three days later but his wife said he had left—he had gone to sea.

It is very "dangerous" to process people. They are liable to do all sorts of things. They are liable to get rational on you, and being rational about the way they live their lives is not necessarily being completely in ARC and in the groove with everything and everybody in their environment. Do you understand that?

For instance, you have this preclear and his name is Bill. Bill's parents think he is a nice fellow now. He used to be kind of wild, but he is a nice fellow now: He is married, he has settled down and so forth, and they approve of him. Everybody approves of him. They think he is in fine shape. But we take a look at Bill and we find that Bill has chronic somatics. Why does he have chronic somatics? He is trying so hard to be approved of by everybody in the environment

that there is no Bill. He has gotten to a point where he is up against a lot of people, and there are a lot of people in the world who like you as long as you do exactly as they tell you. And the second that you won't do exactly what they order—no matter how irrational it is—they don't like you anymore. People use this as a modus operandi of controlling you. As long as you do what they want, whether it is good for you or not, they approve of you and you are supposed to be happy. There is one way a man resigns all of his independence in the world.

So here are your circumstances, then, on this Fourth Act. We process Bill and Bill finds out all of a sudden what he is doing. Bill is liable to blow out of there, or the next time you see Bill, there has been a knockdown-dragout fight someplace or other and "it is all on account of Dianetics." Dianetics has been blamed by the family.

All you did was restore something of an individual's life, some of his living characteristics; that is all you did for him. You just made him a little more alive. But there are lots of people in the world to whom a "live" object is something that has to be stopped, quick.

Now, you could work with past, present and future problems for a long time, because the funny part of this is that each one of these acts is a complete therapy. It is a complete package up to Act Four.

But we get into the Fifth Act and we merely have an assessment. It is very interesting to get an assessment. We find out if the preclear has certain idiosyncrasies or certain aches or pains. We want to know the source of those aches or pains. We want to know more or less what they are, because where each ache, each pain, each mental idiosyncrasy that he doesn't like exists, he has a memory for which he will not take responsibility and which he cannot handle. It is important for you to know this: Everything that is wrong with any human being in his whole life stems out of refusal to take control of and full responsibility for—and therefore, refusal to be able to handle—a memory of some sort. He keeps pushing this thing away and it keeps coming back on him, and he blames it on something over here, he blames it over there and he does this with it and plays volleyball with it and does anything but just use it as a memory. The second he settles down and uses it as memory, its ability to harm him goes away.

Later on I will talk about cause and effect, but I want to tell you right here that that is the way you find excitement in life. That is the basic method of finding excitement in existence. You elect an antagonist, you elect something to be outside of your sphere of control, and you get action!

If you are bored or something of the sort, try it someday. Try it. If you have an automobile, the automobile is still probably running on its factory reputation. You can't do too much to an automobile. Mother Nature is in there kicking when it comes to raising flowers, so you can't do too much in this bracket. So take something in your own sphere of manufacture, like making a dress or building a table or something of the sort, and refuse to take over the responsibility for your tools and what they do. You will have fun. Refuse to take over responsibility for the finished product: If you can finish it, it will be because somebody else helped you, not because you did it. And it works out that way with your whole life.

Actually, as you go through life—no matter how well swamped up your case is, no matter how able your mind becomes—in order to have some action in life, some excitement in life, you still have to elect an antagonist and elect another antagonist over here and elect another one there. You say, "I'm not responsible for this sphere, this sphere and this sphere." That is how you get action.

You know why psychiatry doesn't back up Dianetics? I elected them as a field of randomness. It makes a good fight! There never needed to have been one. All I would have had to have done was look at the first psychiatrist that I ran into about Dianetics and sort of say to myself, "I take full responsibility for you, you jerk, even though you are a jerk." I could have said I would take responsibility for psychiatry—responsibility for electric shock, Metrazol, prefrontal lobotomy, their institutional practices. I could have said, "It's all right; that's the best the boys

could do at the time; there are better ways to go about it now.” Probably now it would be the order of the day of the American Psychiatric Association that any psychiatrist would be shot who didn’t use Dianetics. But I say, “Electric shock—rrrhh! Prefrontal lobotomy —rrrhh! Institutional conditions—rrrhh!” Of course, we got a fight! But it has been interesting.

That should give you some sort of an idea of the breadth and scope that you can encompass. So, Act Five is just an assessment. You find out what is wrong with him.

Act Six is establishing the preclear’s service facsimile chain. You aren’t running it out at this stage; that comes later.

The Seventh Act is there not so much as an act as it is to find out whether this individual is actually running on his own control center. Is he a southpaw who has become a right-hander? Is he a man who is trying to be a woman? Is he a woman who is trying to be a man? Which is it? What is it? You just establish that to your own satisfaction so that you are not going into this thing cold. You won’t leave anything unfinished in the case if you find out this person has been a southpaw and then been a right-hander and then been a southpaw. Or this woman all of a sudden tells you rather timidly, “Well, I was in love with another girl at school.” You say, “Yeah? All right,” and you put it down in the book. Something happened in school that shifted her facsimiles in such a way that she behaved a trifle as a man for a certain period of time. There is something wrong there. But its wrongness is just the wrongness of running on the wrong control center.

You have two control centers—two sides to the head, two sides to the body. You can cut either one out or cut either one in, but one of them is the natural top boss. When that natural command center of the body fails, the sub-control center—which is not a natural command center—takes over. It is normally kept by the natural control center in the lower range of the tone scale. Therefore you can occasionally turn an insanity off just like clicking a switch, because the sub-control center is quite often in the insane bracket.

If the person is running on his correct control center, everything is right as rain; he is reasonable and everything else. But he has controlled the other side of the body by putting the sub-control center of his mind as far into apathy as he possibly could put it. That is how he can control it. And when a person knocks out the main control center and the other control center suddenly turns on, you have this phenomenon of amnesia. This is the old gag of a person getting hit in the head and losing his memory and being another person for six months. He has just swapped control centers.

You will get a gradient scale of this, where it is not so sudden, not so abrupt.

And then you get, also, the phenomenon of valence—a person shifting through a number of valences, which is the manifestation of schizophrenia.

Now, the Eighth Act is very important. It requires that your preclear know good, sound Straightwire and Lock Scanning procedures, because all you are doing is just loosening up the bank a bit. You are just getting the person to recover pieces of his life and so forth.

It is amazing. You start running start and stop, and you finally all of a sudden discover that the preclear has somebody in his vicinity who makes him wait all the time, and this waiting and this antagonism toward not moving, waiting and so forth, has brought the preclear into a state of boredom, and that is what has brought him into the state of boredom. That is all that is wrong with him. You just run “wait”; you just scan through all the times he ever had to wait. All of a sudden he will come up the tone scale, because, of course, what is he doing with those facsimiles?

Somebody else is making him wait, and he suddenly gets hold of the facsimile and decides that he can’t control it—that he can’t control his own memories, that he would like not to.

Or he has a postulate where he says, “I’ve got to stop this; I’ve got to stop it; I’ve got to stop smoking. Now I’ve decided; I’ve made up my mind I’ve got to stop smoking.”

After an individual has postulated that he has got to stop, of course, he becomes a liar if he starts again. That is why trying to break a habit is so heartbreaking to an individual. He has already made a postulate which gave him the habit and then he comes along later and says he doesn’t want to do this. That is a direct negation of himself and so he doesn’t stop the habit.

All you have to do to stop a habit is knock out all the times when you decided to have that habit. You will find that you could stop a fellow from smoking cigarettes in an hour or so without much trouble.

The whole point is why? I understand that there is an \$18 billion research program going on at this present time which is going to investigate the enzymes in tobacco so as to stop cancer of the lungs. It is wonderful what people will spend money for. If you were sure that was the cause and you had \$18 billion to spend, you wouldn’t be spending it on investigating the enzymes; you would just say, “Well, that’s probably the cause; let’s just stop everybody from smoking.” For \$18 billion you could probably clear everybody in the United States of smoking without much trouble. Of course, it would disrupt commerce and the United States Treasury Department wouldn’t like you.

It is highly doubtful if these enzymes have any effect whatsoever upon cancer.

We have worked on cancer a bit in Dianetics. We haven’t specialized on it to any degree, but evidently cancer folds up rather rapidly. It is linked with a couple of very peculiar engrams clear down at the bottom of a bank. Evidently when you knock these things out (just at a guess: we haven’t enough cases to really establish it), the fellow doesn’t have them anymore; it goes away.

So, the Eighth Act is just to get your preclear moving well on the track. Life then looks a little better to him; he can get to these facsimiles a little bit better.

All this time what you have been doing with him is giving him some cognizance of his own wits and how they work. That, all by itself, will establish an improvement in an individual. You are building some confidence in his ability to think. You are showing him things about his mind he didn’t know existed. When he knows they exist he comes up the tone scale, because at the top of the tone scale is “I know,” and the bottom of the tone scale is “I don’t know.” All these guesses that he is making are in between.

The Ninth Act consists of running emotional curves until the preclear has the curve of one attempt-failure engram cycle. You do this until the service facsimile is located.

At that point you go on to Act Ten, which consists of running out every thought and emotion in the service facsimile.

What we call a service facsimile is just that particular rough experience which a person uses to excuse the things life has done to him: “Well, I was perfectly all right until Agnes left me. Yes, everything stemmed from there.” “I was all right until the bank failed. Since that time . . .”

All the person is doing is excusing what he is doing at the present moment. He is using an analytical moment or action to explain to the rest of life and to himself how he is failing. Underneath that thing will be an engram—a bad physical experience—somewhere on the track. You run that out by effort and it will show up.

There is the real auditing in the case, right there. And you can spend quite a little time in that because when you have gotten that out, it is gone.

Now, you can leave the case right there. You could probably leave this case walking if it hadn't walked before and so forth, and just stop the case right there. But if you want to fix it up so this case doesn't get sick anymore then you keep on from there.

The Eleventh Act consists of running out all sympathy on everyone—all dynamics. You just lock-scan out every time an individual has felt sympathy for anybody.

I had an example recently when the housekeeper started coming down with a bad throat. It was very strange—she had been very sympathetic for three days to her sister who had a bad throat. Now she wonders why she is sick.

The doctor says, “Well, we don't understand quite what it is, but it seems to be going around.” What is going around isn't a bug, it is this contagion: “Poor Eleanor; Eleanor is so sick today. Yes, you poor thing. Poor Eleanor, poor Eleanor, poor Eleanor.... I think I'm coming down with something too.”

Now they languish, and then somebody comes along and says, “What's the matter, Isabel?”

“Got a sore throat; I can't talk.”

“Oh, poor Isabel, poor Isabel.... I think I'm getting it.” In such a way you get an epidemic.

It isn't because you want to become a hard-hearted fellow that you scan out all sympathy; it is just that you want to get to a point where the human race can't affect you that strongly or where you can choose the effect, because your past points of sympathy fixed you so that you lost your power of choice by having used it. You became sympathetic in this direction and sympathetic in that direction, and all of a sudden your power of choice went off.

Then you run the rest of the emotion off the case. You will get some very interesting material.

The Thirteenth Act has to do with postulates—just swamping the case up on postulates: everything the person has said he was, wasn't and so forth all through his whole life.

Now, the Fourteenth Act may require just a little more Effort Processing; there may be some Effort Processing needed. But what it is actually is a very nice complicated procedure (which could also be used earlier), which consists of several buttons that you don't know about yet. In other words, you haven't got all your buttons yet.

There are three important things in this new book coming up. It has a chart of all possible things that you could hit in a case. There is cause and effect, and out of cause and effect we get full responsibility. Then there is the big boss button of all—the “serious” button.

I hope I have made the point with you that these fourteen acts are run as fast as necessary to get the preclear up to a point where he can hit the next step. That is as long as you linger on any one of those acts. It might look like a lick and a promise to you, but actually it isn't.

Now, there is a possibility as we progress on this that there will be some change made in what happens in what act. But this is a form of operation which I can assure you will remain very consistent. And if the first four acts get changed at any time in the next six months, it will be because we have found the magic syringe which you point at the preclear and squeeze and the preclear goes bang! and he is Clear.

CAUSE AND EFFECT: FULL RESPONSIBILITY

A lecture given on
3 December 1951

A Higher Level of Being

I am going to tell you about cause and effect because it is almost the magic button. We have just gotten through taking many, many hours off the completion of a case. What it is down to now, I don't know, because I haven't had a broad play at this yet.

Cause and effect: You already know that you as an individual are representative of cause on eight dynamics. Whether or not there is a common source for all life and you are merely a representative of that common source with all of its characteristics or whether you as an individual come from an independent source is beside the point. It works out that you as an individual have the potential of causation in any field of action anywhere—yourself, children, groups, mankind at large, the physical universe, all life and even the static itself. You are cause.

In order to have motion, in order to live, you also have to be an effect.

You could be a cause without action. A cause without action would be above 20.0. There would be no motion connected with it because it would merely be potential. For instance, you can potentially pick up an ashtray. You could say at this moment that you are the cause of any movement of the ashtray at this time; then you move it. You actually come down the tone scale to get into motion. You come down into an optimum range, in other words.

Cause and effect: You are cause! But you go along very far and you find out that you want to eat. The moment you eat you become an effect. There is nothing wrong with this, but it demonstrates how cause and effect interoperate.

It works out, then, that you are cause before you become an effect. And after you have become an effect, it is more difficult for you to be a cause again unless you start all over again and decide "Well, I'm cause again. Now I'm going into a chain of effects." A person does this when he says "I think I will live life now," quits his job and buys a motorcycle and rides off to Puget Sound or something. He is then cause again. He has deserted everything which was going to affect him and to a large degree he can also desert himself on the first dynamic.

You will find an individual every once in a while will postulate the fact that he is dead, just almost out of thin air. "I don't exist anymore." He says exactly that, really, when he says "I'm through with all that." When a girl says "I am through with him—finished, no more," she is also declaring that she is dead. She says, "I'm going to go out into a new field. I'm going to go from here on and do something else." Now she is cause again.

Life is an interplay of this business of cause and effect. You cause yourself to learn something so that you can perform an act so that you will get paid so that you can eat. You start from cause and wind up, having eaten, as an effect.

Of course, a few generations ago you very often wound up by being eaten, but that is beside the point.

Now, cause and effect add up to this: A person who says "I am not cause" is in bad shape. The proof of the pudding is in the eating. This isn't just a metaphysical or a mystical statement; it happens to resolve cases. A person says, "I am not a cause; I didn't cause that," and then he is really off to the races. He will not blame self but blames others. "I didn't cause that," he says, and he blames something else. The second he blames something else, he is saying "That thing is cause." It becomes more powerful than himself, it becomes occluded and it can thereafter

affect him forcefully because he cannot handle the memory of it by himself anymore. He said something else was to blame, so the-memory of that something else is something beyond his ability to handle. He said, "Cause is over there"; therefore cause is there.

What else is he saying? He is saying "I'm effect." There must be a cause and an effect in this situation. "What he did to me was horrible. He's done these horrible things to me," and so on and so on. A person, all the time he is saying this, is saying "He's cause." Cause is the big boss. How to make your enemies powerful and yourself weak: "They're to blame." You assign them as cause, you can't handle the facsimiles of them and you are electing to be an effect of them. In this fashion we get occlusion.

By the way, if you get a relatively occluded case that has an occasional fragmentary visio, every visio that person has is where he has blamed himself, and it is followed with regret. So evidently blame and regret are highly aberrative. Blame is the artificial or arbitrary election of cause; it is the introduction of an arbitrary cause.

A person who says "It is my fault and I am to blame" is then stepping sideways from saying "I am cause," because he is not accepting the fact that he caused something for which he can be blamed. He has to be able to accept cause, regardless of what happens to the other person.

Let's say he gets in a fight and he busts somebody's nose. Then he says, "Well, I am to blame; it's my fault. I'm sorry. Let me fix up your nose." There is nothing wrong with fixing up the other person's nose, but the fellow said, "I didn't cause it. I'm sorry that I caused it. I'm sorry that I am cause." "I'm sorry I'm alive" is the same phrase. "I'm sorry I'm alive; I regret being an active, causative force. I blame myself." That is the same thing as saying "I regret the fact that I can cause." And the first moment an individual says "I regret that I can cause," he is saying "I am not cause." The second he says "I am not cause," he has to find something to blame; this is rationalization .

People go around explaining why this and that happened, explaining why it was: ". . . and the bus broke down and that's why I'm late for work." Everybody looks at them kind of pityingly; they say, "Well, you shouldn't be late for work," or something of the sort. An individual could run into all these circumstances and arrive late at the office, and what do you think would happen if the individual simply said, without any excuses, "Well, I'm late; I got up late this morning. How are you?" and started writing at his desk? People would immediately become afraid of him.

What has he done? He has sat down and he hasn't negated, way down at the bottom of the tone scale, and said "I'm not cause. Everybody else is cause and everything else is cause; I'm not. The car broke down, I couldn't get the motor started, my wife didn't get me up in time." Instead of all this, he has just simply said, "Well, I'm late." There is nothing you can do to him!

Any and all rationalization becomes an assignment of cause. But let's get practical now: A person has a psychosomatic illness—a set of knees that are very bad, for instance. He says, "I can't walk very far because my knees are bad." Cause is what? A memory. The cause is a memory. The second you blame a memory and say that it is cause, you immediately and automatically negate your responsibility over it and you are not able to handle it, and it will become a psychosomatic illness. It is just as simple as that.

You say, "I'm not responsible for this." Anything for which you are not responsible can really fix you up.

What is the first symptom of a person low on the tone scale? A failure in carrying out responsibilities. You look at an individual very low on the tone scale and you will find an individual who will not persist in responsibility and who is very anxious not to have responsibility. They have in the past assigned cause to this, cause to that and cause to something else—in other words, blame, blame, blame. "All this is more powerful than I." And

they have then said, “My environment is cause.” The second they said “My environment is cause,” they said “I am controlled by my environment,” because they said immediately “I am an effect.” And an individual who has achieved the ultimate in effect is dead.

There is an interplay between the human mind and the human body. The human mind says “I am cause” and the human body says “I am effect.” And so we have mystics, we have religionists and we have individuals since time immemorial saying, “In order to escape it all and rise into the high strata of glory, you must negate the body”—that must go by the boards.

The body is effect to an individual who doesn’t occasionally get a kick out of being a cause. You don’t find very many mystics indulging in very much action. You want to cure somebody of mysticism? The fastest way I know of, next to processing, is to put them on a motorcycle and see how fast the thing will run. Get them into some action! This makes the body a cause. As soon as you get into action the body is a cause. Of course there is an end of track somewhere to it; the body, through all of this unrestrained action, will hit a brick wall or fall five hundred feet or get a bullet in it or get a broken leg or something of the sort. But it is like they say of a Cape Cod cod: “With his mouth full of squid, he dies happy.”

A fellow who gets knocked out from action which he himself is causing, oddly enough, heals up fast. But a fellow who gets knocked out without causing the action which led to it is in a bad way.

The soldier who goes over the top we think very mawkishly about as “Oh-h-h, the poor hero.” (Of course, what he is poor about is the fact that he will come home and find out that he wasn’t a hero and people will look at him and say, “What Korean War?”) But the point is that this individual, when he goes over the parapet, is in action. So he stops a slug, so it tears him up, so it kills him—so what? He was in action. He had as good a chance of nailing somebody else as they had of nailing him. Men don’t go crazy from this.

Where they go crazy is where they are not active—where they have to sit at the quartermaster-depot desk and fill requisitions, where they have to hurry up at Fort Dix so they can wait, where they realize the complete uselessness of the situation. Men actually don’t even protest against close order drill; they like close-order drill. But they sure as the devil hate to stand for four hours to start the drill and then stand for another two hours in line to eat supper. That is aberrative.

I had an interesting experience on this line. I was supposed to have been the first casualty who came home from the South Pacific at the beginning of the war. I woke up in a bed at the hospital and there was a little fellow standing there with thick glasses on, and he held up a finger and he said, “How many fingers have I got?”

I remembered the experience of a girl who was picked up on the street in New York and taken to Bellevue, and somebody said, “How many fingers have I got?”

She said, “Ten, of course.” “What time is it?”

And she said sarcastically, “Well, it’s twenty-six o’clock; what d’ya think? Get out of here. Who are you anyway?” They kept her there for ten days.

So I said carefully, “One finger.”

He said, “What time is it?”

I looked at the clock and I said, “It’s seven thirty-two and sixteen seconds.”

“HMMMM!”

This was a confused situation. It remained confused for about a week, merely because “everybody knew” that the stress of modern war was such that the human mind and human anatomy could not stand up to it. They “knew”—they had all been stateside ever since the war started, so they “knew.” It was very interesting.

The hospital was full of psychotics! I walked around looking at these characters and noticing they had new bars up on this window and that ward had been made into a psycho ward. I said, “I didn’t think anybody had gotten home here yet. What’s this all about? Are these boys from Pearl Harbor?”

“Oh, no. No, they’re from the navy yard.”

You examine war neurosis and you will find out it happened so far from any field of action that it was the inaction. During the periods of time when London was under her heaviest bombardment, not one individual reported as psychotic. Think of the bad news they were getting—Dunkirk. Think of the bad news they were getting in the RAF. Think of the bad news that must have been thrown at them every day—“Well, Bill Sykes is dead and so on; got killed in the bombing last night. And your wife and baby just kicked the bucket and we’ve not gotten them out of the wreckage yet,” and so forth. This is great stuff. But they didn’t get any psychotics! Isn’t that interesting?

The body, in that case, was too busy effecting being a cause of—rescue, reconstruction, keeping alive, action. In other words, the body was being causative and there was no psychosis. This is in this field of cause and effect.

Now, on effect, an individual can sit down quietly and if he sits still enough and concentrates on not-being hard enough, he will start to get all the counter-efforts in the bank. What is he actually doing while he is sitting there? He is negating against all of the springboards of his own physical action, and the second he does this he says, “I can’t handle them,” so he starts to get all the counter-efforts. The second a mystic gets the ambition to study yoga and sit quietly—mystery, wonderful stuff—in order to produce something, he has made a postulate whereby he is negating against his own ability to move, which immediately negates against the facsimiles of motion. He will start to get psychosomatic illnesses right away, because he is suddenly an effect.

The highest points of the tone scale are “I am,” “I know” and “cause.” Those are the highest points. The lowest points are “I am not,” “I do not know” and “effect.”

Now, here is something very funny that has jumped into view and you should really know this one cold, because you can apply this in life. I asked a question of myself last week; I said, “What are interpersonal relations?” And I got an answer. It has to do with cause and effect—that little formula that says a person will not be aberrated unless he has consented to be aberrated. Nothing was ever righter. That is right in the groove. A person has to want to be aberrated before he can be aberrated.

Why can’t you make some people get rid of their chronic somatics and their aberrations? They want them—but they don’t want them, they want something else.

A person first opens up the door to aberration and psychosomatic illness by desiring to be an effect. One has to have desired to be an effect in the exact area where he is aberrated or on the exact subject of his aberration before he can afterwards suffer entheia—that is to say, aberration—to come in on that channel. In other words, he opens up the door; he wants to be an effect.

Now, dear old Sigmund Freud (he has probably had a couple of lives since)—I wish I could get in touch with him, because he was almost right. It is a very funny thing: He had no bridge built to this thing and he missed it kind of wide, but nevertheless, of all the boys working in this field in the past, this fellow was closest to it. A miss is as good as a mile, but he was close.

If he had just kept on to find out what was this libido theory, if he had been able to think long enough and far enough, he would have found out this point: Where does a person want to be the most effect? On sex! A person wants to be affected on the second dynamic. He also wants to be affected on the first dynamic by food, which is almost as aberrative. So there you have food, clothing and shelter. Or he wants to be affected by the rites of some lodge or something of the sort; he wants to be affected by his fellow men. That is the third dynamic.

But on the second dynamic, that is a very, very interesting computation, because the individual does not want to be, in this society, a cause.

Children are hard to raise, they are difficult to get born, and sometimes there have been stratas of the United States which frowned upon children born out of wedlock and so forth. So a person doesn't want to be a cause on the second dynamic. Right away they have negated cause. But they want to experience, so they want to be an effect.

Now, if an individual wants to be an effect and fails, then he gets a bad effect very easily. He wants to be an effect, so the door is open to be an effect; now, he will be an effect all right, but it might not be what he expected. This is why lovers' quarrels are so tough. This is why Tin Pan Alley makes so much money when they write about moon, spoon, June—love. People want to be affected.

That is why the Freudians made the terrible error of believing that all arts were in the field of the second dynamic, in the field of sex. The Freudians said, "Sex, art—they're all the same." They were very confused people. But they were almost right.

A person wants to sit in a theater and be affected. He wants to be pleasantly affected by art, music and so forth. Here he wants to be effect.

If you want to clean up somebody's sonic, you look up the bank for any time they wanted to be affected by sound. You will find them sitting at concerts and all that sort of thing. You will probably trigger a grief charge—this is one of the easiest ways in the world to trigger a grief charge—because somewhere along that line the person wanted to be an effect and got something he hadn't counted on; but he got it because he was an effect.

So before any individual can be affected by a memory which causes psychosomatic illness, before he can be affected by a memory which causes aberration, he must have desired to be an effect in that field and desired not to be a cause in that field. That opened the gates.

It is not sadness that causes the aberration; it is the failure. The person wants to be an effect and then fails in some fashion or other. This is why little children get very easily aberrated on the second dynamic, and they do. In practically any case you go into in this society, you will find aberration on the second dynamic, because sex is verboten. Society realized a long time ago that "sex drove people crazy," so they said "It's no good" so they could drive more people crazy.

Now, it works out for any dynamic that where the individual has wanted to be an effect he can thereafter be aberrated on that dynamic. Where he negates being a cause he can thereafter be an effect. This is so awfully simple that of course it would be overlooked. And so it has been.

I was just running the other day into some of this material and finding out what is blame? what is regret? what is this thing "full responsibility"? Full responsibility is very interesting stuff. Once you have elected yourself to be a cause, you have elected yourself to be cause on eight dynamics.

Then afterwards you all of a sudden blame God. Whether or not you are God, whether or not the most God that you will know is in you, whether or not you have the same characteristic as the eighth dynamic or whether or not you have an actively operating channel right straight from God to you, we don't care. We don't have to answer that question. But we do know that when

you blamed the Creator—started electing him cause—the darnedest things could happen. You started to blame yourself for blaming the Creator. Then you blamed the Creator for having blamed yourself for having blamed the Creator. It really starts to get fun about that time.

The reason we have to talk about this is because you can solve cases with it. It is a necessary piece of *modus operandi* in auditing to know cause and effect.

So, the individual then starts assigning cause—assigning cause for his ills—and saying he is not cause. This is aberration. The individual decides he will be an effect—aberration.

You don't take full responsibility just by saying "Well, I'm responsible for everything, so that's that." I am afraid you have to run it—on cause and effect, blame and regret.

You could take an individual and do nothing but get him to experience the emotion of regret—just that one little emotion, the emotion of regret. He wouldn't have to experience it fully; you would just get him to feel some vague shadow of how one feels when he regrets something and just have him scan the track, scan all the regret off the track. Then you could turn around and say, "All right. Now let's scan all the times you felt something else was the cause and how it made you feel, for the emotion of blame. Let's scan that off.

"Now, let's feel how you feel when you blame yourself. All right. Well, let's scan off all the times you ever blamed yourself."

You would turn on sonic, visio, full perception. Because that is all that is jamming up the track.

The reason we have the acts in Advanced Procedure is so that we can get into the state of affairs which is Act Fourteen—which is cause, effect, full responsibility. You have to get a preclear opened up a little bit sometimes.

But you would be utterly amazed if as an individual you just suddenly sat down by yourself and said, "How do I feel when I regret something?" and then found a visio and ran some regret off it. You would be utterly fascinated at what would happen to that visio. It might be the first time that you ever made a visio do tricks. Naturally, if you are blaming yourself, if you are blaming somebody else, if you are not taking responsibility for these facsimiles—for your memory—how can you handle something for which you don't have responsibility? If you regret an incident, you regret the memory. And if you busily regret this memory, how can you handle it in processing? Or how can you handle it in thinking? How can you handle it in living? You can't.

So there are several levels of this. There is cause: desire to be cause and inhibition of being cause, or refusal to be cause; and there is effect: desire to be effect and inhibition of or negation against being effect—two for cause, two for effect.

Now, you can play around all you want with strange therapies or earlier forms of Dianetics, but I assume you want action. I try to talk to you with what I know and what I have tested and what has more or less come along. I hope nobody tries to pick out of it merely that which agrees with his own philosophy. Of course, nobody would do that! But the point I am making is that we are dealing with something that is very mechanical—awfully mechanical.

We have material and a *modus operandi*, we have a workability and we know these points about it. I am telling you how to fix a clock and this clock is getting less and less complicated, and it has gotten uncomplicated to the point now where it has a pendulum that swings across and turns a ratchet that turns the hands on the clock. That is how simple this clock is.

I don't expect you to completely appreciate cause and effect until you have tried it.

Where have you wanted to be an effect? There you became an effect. This postulate, again, is at the bottom of the emotion. "I want to be affected by life," somebody says. If you pick that up,

you will pick up the pin right out of why the environment can affect him. He decided he wanted to be affected by his own environment. He decided he wasn't getting the fun he wanted out of life, that he wanted life to affect him. He wanted life to push him around; he didn't want to push life around all of a sudden, and boom! Life affected him all right!

That is why artists very often wind up low on the tone scale: they want to render what life is like, so they desire to experience life. They say, "Oh, I want to experience it. I want to be affected by life, I want to fling myself into it and I want to have all the sensations of . . ." They sure get them. And that is a negation of themselves being cause.

This works on eight dynamics. If you refuse to be cause on another dynamic you become effect on that dynamic. Let's say you are talking to a girl by the name of Josie and you refuse to be cause for what is happening to Josie. The next thing you know, you will find yourself being sympathetic toward Josie. Being sympathetic is electing a cause as being exterior from Josie and yourself. The second you do that you are not as alive as you were before. Sympathy—you have looked at Josie and elected to blame what Josie was blaming.

Josie says, "I have a sore throat which is caused by bacteria. I went to the doctor—I was just lying there in agony."

And you say, "Poor dear, poor dear. I'm sorry you are so sick. Terrible we have an epidemic going around—awfully sorry." That is the way the epidemic runs.

You say, "Isn't it terrible!" and you get all upset about something happening in the society—like when you read any column of any page of a newspaper. You say, "Boy, isn't that terrible, and isn't this terrible, isn't something else terrible?" You are sitting there assigning cause and when you finish reading it you feel terrible.

Now, evidently you can't (perhaps you can) simply step up to the great philosophic height of serenity and say "I accept the cause of all." Some people work self-determinism this way: they go into the valence of Papa or somebody who was a 1.5 and they say, "Now I'm self-determined!" The funny part of it is you kind of have to be processed up to self-determinism a little bit, or at least process yourself up to it.

It is the same way with full responsibility for everything that goes on in the universe. You have to kind of process yourself up to it.

Somewhere en route in this process you will get up into the static and you will sit there and say, "All right, I'm the cause of everything. So there's war. Atomic war." You will sit around for a couple of days being cause—"I'm cause." You will see it clearly. You will have processed out an awful lot of things, you will have seen what assigning blame has done to you and you will have gotten up to a point where you are not afraid of assigning blame, you are not afraid of being cause and so forth, and so you will say, "Well, I'm cause." For a moment or a couple of days you will have a tough time. You will have a really rough time being cause because you won't come down into motion.

All of a sudden you will get tired of being cause and you will elect something to be effect of; you will say, "All right, I'm an effect of something or other." And you can actually find yourself going to the point of saying "Oh, those darn Russians. I'm mad at the Russians." You aren't at all. You are perfectly willing to take full responsibility for the Russians. But you say, "Oh, those Russians—I'm mad at them now," and all of a sudden you will start to take an interest in life. You will get catalyzed.

You are then starting the same cycle all over again on your postulates. You say, "These people that drive these cars are no good! They don't know how to drive!" Now you can be nice and mad and drive down the highway and have a good time. But if you stay at cause you won't do anything!

There was a namesake of mine, a fellow by the name of Elbert Hubbard, who used to have little journeys he wrote about. This is a little journey that a preclear takes up through static and down again. It is a very, very interesting trip. Fortunately we know how to get a person out of it. You just have him go around and elect some effects—elect some randomness, in other words. He won't stay in motion unless he does. And that is how it all begins all over again.

You can get yourself into more trouble . . . Of course, now you have a new weapon. If you get yourself into too much trouble, process it out. So you get killed—so what?

Now, you realize that nobody could have understood cause and effect or have used it as a process or realized what was happening. This is true on the second dynamic in particular, where a person is very anxious to be a cause but anxious not to be a cause; he wants to be an effect but can't be an effect. In other words, why do you have so much trouble between marital partners? They want to be an effect of each other.

You try to get them processing each other, and does that louse things up! It is very, very interesting what happens. They are both trying to be an effect and each one wants the other one to be a cause, and they will row about processing and everything else because they will start talking about memory. Actually, they are talking on the second dynamic and don't realize it.

The funny part of all this is that we had to know a lot of things before they could spring out into view. This cause and effect is all right.

But if you were to take somebody out on the street, just cold, and suddenly say, "Cause-effect—all you have to do is take all the responsibility for everything and you are all set," they wouldn't be able to get there. You are working with a tone scale which has several columns. One of these columns is "I am"—that is the state of being—down to "I am not." Another one has, at the top, "I know" and goes down to "I know not." Again at the top we have "cause," and at the bottom we have "effect"; in between we have blame and shame and so forth. And these levels run right straight across the columns.

Try and get an individual to stop being an effect when he doesn't know. He will hang up in that column right there—he doesn't know! And he will come no higher than he knows.

That is why you have fourteen acts in Advanced Procedure. It doesn't matter what processing you do to this individual in those fourteen acts, as long as you get up some of the service facsimile and as long as you finish off that last act completely, which is cause and effect, the establishment of full responsibility. It will put the individual on his proper service center.

But in those acts, as you come up the line, you are raising the "I know" column. He knows! So you have processing and education going on simultaneously. Therefore you use these acts as fast as he knows what they are. He should be able to get subjective experience on each step so that he knows that that phenomenon exists for him. By the time he gets through to the Fourteenth Act and you start establishing cause and effect, blame, shame and so on—assigning cause to self, assigning cause to others, deciding to be neither a cause nor an effect (that hangs in the middle, it is neither right nor wrong; cause is right and effect is wrong, from the standpoint of the life static)—you have him educated willy-nilly. You didn't sit there and explain to him, but you have shown him a sample of each of the phenomena and he will start to add this up. When he gets to cause and effect, all of a sudden he is there to understand it. That is why you have fourteen acts and that is why you shouldn't take very long to do them,

The reason Act Fifteen is there is that when you get through with cause and effect and start going back over this track again, you are going to find out that only then will you get all of the theta facsimile. There is still more of a service facsimile or more facsimiles that he might use; that is why you recheck the case. You may run out a person's arthritis, but what is arthritis?

Now, there is another button. I have mentioned this button a couple of times, but I didn't know how important it was. It is all very well to know all these buttons, but to have them evaluated

properly is something else. So, we have cause and effect and then there is the “serious” button. If you were to draw a graph to show right and wrong, cause would be over with right and effect would be over with wrong—and serious would also be over with wrong.

Let’s look at this on a gradient scale of evaluation: How right something is would depend on how many units right we assigned it, and how wrong something is would be over the other way. Now, we have survive on the “right” side, dead on the “wrong” side, cause over with “right” and effect over with “wrong.” And if you understood completely that you were the complete and utter cause of everything, I am afraid it wouldn’t be very serious to you.

So we have something over with “right” which we had better call “unserious.” It is strange, but there is no word in the language for this that I know of. It has been missed. There is no descriptive word of which I know in the English language that fills the exact meaning of this. The boys in philosophy, etymology, mathematics and everything else have missed on this point. So we are obviously into a point which has no forebear; it has, then, no background. We are being cause at this point—unserious.

How serious can you get? Dead. By the time you have gone through life sympathizing with all of these individuals who are in such agony on a sympathy basis, considering that everything is serious, you have really fixed yourself up. Because every time you sympathize with something that everybody claims is serious, you go down the line to that point. This is a horrible thing to introduce into the society. It is brand-new; it is making its debut right now. It is insidious. What will sergeants do after this?

You can elect all the randomness areas you want to, as dangerous as you want to, you can go out and juggle with bottles of nitroglycerin and get away with it, as long as it is not serious.

What happens to an individual low on the tone scale? He makes mistakes. He causes self-destruction. He causes destruction on other individuals. He messes up things. He can’t take care of MEST. He will not carry forward responsibilities. He will accomplish nothing in life.

And what have we got? “It’s serious!” If life gets really serious for an individual, his value goes down to practically zero.

Now, you can hang up in the middle and say, “Well, I negate against everything being serious. I don’t think it’s serious. No, it’s not serious.” That is an individual trying to get up to the top.

You can do it with processing. It is a very simple technique. All you do is scan everything off a person’s life where anybody has ever claimed anything was serious on any dynamic. That is all. That is the process. And the real finish-up, bang-up process of all processes would be to scan everything from the earliest moment you could find on the track—no matter how many eons ago—and simply scan off every postulate or thought that something was serious. Just take it all off the bank, right on up to present time.

I will make you a bet that you could take an individual who, for instance, is a sportsman—let’s say a golfer—and all you would do with him is scan off everything that was ever serious to him. You could spend a couple of hours with him working him over, knocking out all the seriousness, and knock from five to thirty strokes off his game just as fast as that. Because it is only when handling a golf club has to be done in a certain fashion—by rote and rite and so on—that a person gets to be a bad golfer.

When you were a little child you could step into the valence of almost anybody and do what they were doing. Did you ever have an older sister or brother going to dancing school or something? The most horrible thing you could have done would have been to suddenly waltz in and go through this dance step and say “Is that it?” Bang!—they would have convinced you it was serious!

Now, driving a car is serious business, and if it is serious enough, you will wreck it. Running a business is serious enough, and if you worry . . .

What are people trying to cure themselves of? They are trying to cure themselves of worry, anxiety, grief, disturbance. They want to have peace.

That is the worst thing in the world you could want, by the way: peace. You don't want peace; you want action. A person who won't go out and get arrested once in a while for driving too fast—there is something wrong with him!

All of these conditions sum up to the “serious” button. A person worries because something is serious. It is very doubtful if an individual will be able to improve his lot in life in any way or degree as long as he considers it terribly serious that he is not able to and is trying to overcome these serious obstacles.

You can practically guarantee that an individual would starve to death if he thought eating was serious enough. Did you ever see a food faddist? “Let's see, we'll have eighteen and a half protein units of walnuts . . .” Look at where they are on the tone scale. In other words, the more serious they get about food, the worse off they are on the subject of food. And that precedes their ulcers. Getting serious about food precedes the ulcers.

So, how do we handle the “serious” button?

You just take any time during a person's lifetime and find out what is the emotion of thinking something is serious? Let's just scan that emotion off the whole bank. Let's just take it off the case. Let's not do the fourteen acts, let's just do that one.

The individual says, “But I can't do anything like that. My case is in bad shape. It's serious!”

“That's fine. Let's scan all the seriousness off your case.”

He says, “Well, you're just mocking me, but I will do it anyway. Life is too serious.”

“Life is not serious to you” is one of the main complaints.

You will find out the only thing there is aberrative about dying is the fact that you considered it serious at the time.

How do you train children? All you do is convince them it is serious.

Take a puppy dog: He is dancing around having a good time. You say, “Life is serious!” Pretty soon this puppy gets the idea.

Yes, the ancient Italian really knew what he was talking about when he considered the only psychotherapy there was, was laughter.

DEAD MEN'S GOALS - PART I

A lecture given on
10 December 1951

The Noble Gesture

Recently I contacted some very interesting facsimiles of Captain Frank de Wolfe of the United States Army, who was wounded at Fort Donelson in 1862. You may think I am talking about a past death; I am not. I am talking about a sympathy facsimile picked up when I was about a year and a half old, evidently, on the death of my great-grandfather.

I almost killed myself. I started running out a lot of emotional curves and life began to look more and more interesting, and then when I went to get up out of the chair I couldn't get up. I wondered what this was all about so I began to run some more emotional curves, and then I suddenly recalled that my great-grandfather had a black cane with a solid-gold dog's head. It was a great little gimmick, this solid-gold dog's head.

The facsimile which I had just finished running out was the facsimile of the death of my dog when I was fourteen, which tied in to the cane with the dog's head, which was the death of my great-grandfather that occurred while I was still sick with pneumonia when about a year and a half old. Evidently my legs from the waist down had been out of valence most of my life.

It is very interesting that you can get such tie-ins. Of course, you know that you can have a service facsimile for practically anything under the sun that has happened to you. You undoubtedly have engrams and counterefforts that have to do with being walked over by elephants and smashed and with being caught in riots of the Republicans trying to elect Abraham Lincoln or something. In fact, as was not suspected at the beginning of Dianetics, you have an enormous number of these things. So you can always tailor one up to match your circumstances; you can always do that.

Now, we are going to go over a very romantic, mean-sounding subject: dead men's goals. It sounds like something that, when I was just out of college and scrambling around, I might have written for Adventure magazine —dead men's goals.

There isn't a person around who isn't living forward in his time continuum on ambitions he does not want, does not need and cannot fulfill, simply because he is finishing off the life of a dead man. It's a grim little subject, isn't it?

I ran head-on into this mechanism in July of 1950 in the study of what we called "coffin cases." Many a preclear would lie down on the couch and cross his arms on his chest, and you would say, "All right. Now, let's run through a time when you were very excited."

And he would say, apathetically, "Okay."

This person was lying in a coffin, obviously. Some person, maybe twenty-six or twenty-seven years of age, would look like somebody of forty, fifty or sixty. This was fascinating. Why? What was the survival advantage of being dead?

I asked a lot of questions of myself, and as a matter of fact, through asking these questions, I ran into past deaths. This was somewhat on the order of being the engineer of a freight train going down the track minding its own business somewhere in Iowa, and all of a sudden finding himself in the Belgian Congo driving a circus wagon. My perplexity was the perplexity of an engineer who ran into that sort of a situation, because that is practically what happened.

The theory I started working on starts out simply with this: A child or a human being is standing around a stiff (you will forgive me that use of the word; I know the dead are "holy")

and “one must never speak evil of the dead—the dogs!”) and everybody comes in and looks at the coffin; they look upon the painted face of the corpse and they say, “Poor Aunt Bessie. She was really a good woman.”

Three days before her death they were saying, “Aunt Bessie! Bah! A disgrace to the family! Do you know that she once accepted a diamond ring . . . And, my dear, you know . . .” This was Aunt Bessie just before she kicked off.

But here is Aunt Bessie lying in the coffin and everybody says, “God bless her. I hope she goes on to the great beyond and gets her just reward. She was a noble woman; she was a good woman.” The little child hears this and he says, “How do I get sympathy? How do I get sympathy? That’s easy—I just have to be dead like Aunt Bessie” and is thereafter Aunt Bessie.

Maybe this is the way it works. I never had a chance to find out if this was the way it worked.

In order to make a test run, then, you say to the individual, “Go back to the time you died.” (I would say to myself, “Naturally, he will find himself in the coffin with Aunt Bessie. That’s a simple way to test it.”)

Then the preclear says, “I hate to tell you this, but there’s a boa constrictor chasing me!”

So you think, “Well, it’s wonderful, wonderful. Hallucination is just wonderful.” And you say, “Well, come back to present time.”

He says, “All right,” in sort of a dazed tone of voice and gets up off the couch. And nobody can run him. His case is stopped right there! Before this he ran easily on the track.

But you say, “Oh, well, it was a shock to him. He’s suddenly become a dub-in case. Next case! Lie down on the couch. All right.” You are going to find “Aunt Bessie” this time. So you say, “All right, go back to the last time you died.”

The fellow says, “Ow!”

“What’s the matter?”

“A horse just stepped on my face!”

“Well, where are you?”

“Let me think for a minute. It’s the Battle of Antietam.”

You say to yourself, “Well, obviously it’s hallucination.” “Come up to present time.” His case wouldn’t run either. But that’s beside the point—in research you want to find things out!

“Next case. Go back to the last time you died.”

“Ow! “

“What’s the matter with you?”

“A Masai has just run me through with an assagai.” Three minutes before, this person hadn’t known a Masai from Pepsi-Cola.

It became a problem. After I had loused up ten or twelve cases I realized that we were running into the laws of engrams. You know there are laws of engrams and laws of delusion. Recently we brought in a number of psychogalvanometers. One of these days we are going to run somebody through an engram and then we are going to get a dub-in case and run it through dub-in, registering each one on the psychogalvanometer to see how excited the person gets and

so forth. Then we will be able to read it by meters; it will all be on meters and it will say, "There is actuality on the recall of pain and there is a certain set of laws that delusion runs on too." You have to have a meter in order to convince psychiatry of anything. (Actually, you have a pretty hard time trying to convince them of any reality on anything, particularly themselves.)

Anyway, we tested out these past deaths on a psychogalvometer. A person would run into one of these deaths and the needle would go wham! He would run into birth—wham! He would run into the last time that somebody knifed him for sleeping with the wrong woman—wham! But when he ran into delusion the needle just bumped over a little. Another delusion, and it ticked a bit. So we said, "Well, that's very easy. We run him into some 'delusory experiences' like these past deaths and so forth"—wham! Just like that!

I didn't catch up with four or five of those early cases. One was in the Foundation recently and I didn't tell him so, but his case hasn't run since. But we got the rest of them that I had run back into these deaths and we ran off the deaths. We ran them off, and they reduced like engrams—after I had made another interesting experiment.

A fellow had gotten into one of these past deaths. He was at sea; he was dying on shipboard. The whole ship was coming to pieces. The spars were all falling down. He got his foot caught in a bit alongside the deckhouse and he couldn't get off with the rest of the sailors, and there he was. He was busy drowning and objecting to it. It wouldn't reduce. I ran it and ran it but it wouldn't reduce. So I said, "Go to the death necessary to resolve this case (snap!)"—not knowing a person would ever have any more than one of these things kicking around.

The fellow went sliding back down the track and hit another incident where his shipmates were so glad to get rid of him they wouldn't throw him a box (I think it was back in Phoenicia or someplace) and he drowned in that incident. We ran that incident and then the later one reduced.

I thought, "This is very, very interesting. I wonder if they'll reduce any faster than that."

I had simply said, "Go to the death necessary to resolve the case"—bang! He ran it. He was never the same man afterwards: He was in good condition. He spoke to people when they spoke to him. He was the most normal man around the Foundation.

All this gave one a little bit of pause. Here was obvious phenomena.

Sometimes somebody would be very skeptical and with the early techniques you couldn't run a person into one of these things unless he was willing to move on the track. However, with Effort Processing it is not necessary to have anybody's permission to go into any such incident. You just say, "Now, what is the effort to keep your blood circulating?" (That is a good one.)

All of a sudden the preclear is choking and gasping, and you say, "Where are you? What are you doing?"—very mystified about the whole thing.

"I'm dying! What do you suppose?" This fellow had been very skeptical a few minutes earlier.

Sometimes the first somatic that you will ever be able to get on a case you get just by picking a random psychosomatic and asking for the effort and counter-effort with regard to it. You find this person dancing on the side of a cliff to an ode to the moon or something of the sort, and at this point the ground slides away and he gets killed. He gets a somatic for the first time. His case runs well afterwards if you run out the past death. You desensitize the data in one of those lifetimes merely by running the death of it.

Why is this? I didn't realize this until a very short time ago: It is regret. A person always regrets dying. I regret dying—don't you? It isn't very important anymore, but it is something that one

normally regrets. One still has a bunch of coupons from the supermarket he hasn't cashed in or something, so he has this regret.

If you were to take a case and just take all the regret off the whole track from algae to present time, you would start blowing grief charges all over the track and you would find something very interesting: the individual's occlusions on his past deaths would resolve.

I have made one test on this which was very peculiar, but some people have followed into this. They start working Self Analysis and they start straightwiring too far back. It says, "Do you remember a time you were glad to say good-bye to somebody?" And the fellow will slip through it and say, "Must be a movie I saw. Girl standing on this balustrade and . . . Seems kind of real! Her name's Isabelle. Yeah, her name's Isabelle. Yeah. Boy, I was sure glad to get rid Where am I?"

In other words, these death experiences contain an enormous amount of regret, and a death is an invalidation of having lived. The life was not successful because the person died out of it, so he just says, "Well, the whole life isn't successful," and he just moves all the data aside.

But where does the natural-born Nimrod suddenly start out from? He walks out with a BB gun when he is ten years of age and starts knocking all the sparrows off the telephone wire, and at twelve years of age he wins a couple of trap shoots, and then he starts firing with mirrors and over his shoulders and so forth. He can't miss targets. How did he get that way? Talent, of course—but it might be an awful lot of training too. It might be a great many generations of training. Maybe he was a dub at shooting eight generations ago, but he improved. He probably made a postulate to himself when he was lying behind a barricade stuffing the powder and ball into a flintlock and saying, "Missed again! They're going to get me in about two minutes, but I'll see if I can get another one. Missed again! You know, I've got to learn how to shoot!" So he sort of picks the tomahawk out of his skull and goes to his "great reward," which is birth.

So, here are phenomena, and you can keep reproducing these phenomena just endlessly.

For a while I began to worry whether or not a person wasn't just picking deaths out of someplace or other—whether they were his own line continuum. But they evidently are his own line continuum.

There is this line that you call a "theta body"—that is to say, it is just the collected memories of one individual and his individuation—and this goes along all by itself: conception, birth, growth, momentary pausing and doing something, decay, death; conception, birth, growth, off on the plane and out again; conception . . . It is a cycle.

Then there is this unending line of protoplasm, and it runs from conception up to maturity, a sexual act and a conception, then another line up to the next conception, another line and so on. That is the protoplasmic line. It follows the generations of parents, children, then children, more children, children, more children, children, and so on down the line. And that is what gives you your structural line. But that structural line is enormously modified by this theta line.

Now, how this theta line ties in and where it chooses up is kind of beside the point. But the funny part of it is that the body itself, having once been endowed with life, hangs on to it to some degree, so there is a third line: After death, you sometimes find a person kicking around in a coffin or in his skeleton for a while. You very often get some little child who has terrific nightmares about skeletons and coffins, and he reads Edgar Allan Poe (or some of the stories I used to write!) and he gets horrors about these things.

You start processing this individual and you run into some interesting phenomena. I ran into this very early in the game of investigating this life-continuum theory. I said to one fellow, "Now what are you doing?"

"Well, I'm lying here in a farmhouse. I'm dying."

“Well, all right, let’s go to the moment you died.”

“Okay.”

“All right, now let’s go to the moment you take off.”

“I don’t.”

“What happens to you?”

“Well, they put me in a box and they bury me.”

“All right. Where are you now?”

“Well, fingernails seem to still be growing.”

“Where are you now?”

“Well, I’ve kind of decayed.”

“Where are you now?”

“Well, my chest bones just caved in.”

“Where are you now?”

“Well, I’m sort of just dust, I guess; nothing much else.”

“Are you out of there yet?”

“No. I will be, another fifty years or so.”

“Well, go to the time you got out of there.”

He did.

You can get off on this track. Then you say, “Now let’s go back to the death and let’s get the time when you take off.”

“All right.” He runs through this physical-body continuum—in other words, a little bit of theta hanging around with the physical body for a while—and then he comes back to the moment he died and you get this thing that you normally get with almost everybody when you run a past death. They don’t realize that it is so standard. What you want to do is get somebody right off the street who doesn’t know anything about this at all; you will find that the same phenomena repeats itself consistently.

So, he dies and the next thing you know, he is way up someplace looking down, saying, “So what?”

You say, “Well, let’s go back to the moment you start to die.”

“Oh, weep, boo-hoo. How can I leave them?” You get regret and so on, and then he is up there looking down and he says, “So what?” There is a definite tone change.

There are a lot of people who have been hung up in one of those “so what’s.” I know—I used to think when I was a young writer that nearly all editors were!

So here we have three lines of continuum. You will find the genetic line can be recovered. You can send somebody back down his family line or his genetic line and so on, but it is not an individual line. You don't get individuality this way; you get bodies. And the preclear gets pretty confused because the theta line is where he is actually traveling, evidently.

On this theta line, you would suffer to see how some of the boys—particularly those with an engineering background—went into action on the lines of “how do you get an individual back from a death to the moment of the continuance of the protoplasm?” That is to say, how do we get this individual coming up to the end of track and dying and then coming back and being himself as his protoplasm line?

Darwin and the rest of them introduced an arbitrary a long time ago—that they didn't know any more about than you do—when they talked about this “unending line of protoplasm.” Of course, this has worked out very well in the field of cytology. It doesn't happen to be very well accepted in the field of biology. But it is an arbitrary.

“Why do you keep working it that way?”

“Well, it's impossible for a person who is death to procreate!”

You say, “Why does it have to be on a genetic line?” Then you suddenly realize what these boys are doing: They are following out the theory that all is matter—“There is nothing but a material universe. There is only energy, space, time; that's all.” That is a very narrow-sighted sort of a view, isn't it? I would hate to work a problem after somebody had put down in front of me only 50 percent of the factors I needed to resolve it. They say, “Now, you've got to solve this problem but you can only solve it with 50 percent of its factors.”

We had to go out into some very interesting mathematical lineups in Dianetics in order to get anything. I have been very interested in getting hold of a book on quantum mechanics. I want to convert all the infinities to zero and all the zeros to infinity in it and see if it won't work for a change (quantum mechanics doesn't work), because in Dianetics, quite as a byproduct, we have proven that zero equals infinity, not one divided by infinity. You might not care too much about that, but let me tell you that there are individuals in colleges whose whole lives are spent in the bloody battleground of whether or not the square root of one is or isn't. They are serious.

Anyway, this theta line is evidently a very simple line: A fellow merely goes on living and then kicks off and he goes on living some more and kicks off and goes on living some more. It seems awfully simple. The theta line, however, gets very, very badly messed up, because a person is busy regretting his dying; he thinks it is important.

It was all theoretical as far as I was concerned—it was just observed phenomena and so on—and I hadn't realized in any attitude of my own living that anything had changed, till one day I was driving down the street and a cop came tearing up on a big motorcycle with the red lights flashing and so on—“Pull over to the curb!”

“Sure, I'll pull over to the curb.” It was a funeral.

Along came this big hearse with a coffin—there were silver handles on the coffin—and then cars, cars and more cars. Suddenly it occurred to me that if a Dianetic auditor could set up shop out at the cemetery, he could do a hot business just blowing grief charges, blowing off the death! (“Ten bucks, lady. Blow your grief off.”)

The next thought that occurred to me was “Boy, are those people being fooled—are they being fooled about this whole thing!” They are talking about this individual going to the great beyond and his great reward; they look at it as finality. This is the end.

And I thought, “Well, two or three years from now, someplace around Wichita, there’ll be a little kid kicking people in the shins and so forth. Everybody will shove him in the face. And he will be Joe Glutz, the great banker!”

By the time the second policeman came along, following the procession, I was laughing. This cop really looked at me hard. All of a sudden it occurred to me that these people were indulging in a very nice rite but they were missing the whole show.

I drove on down the street and the colors had turned up—way up above what they had been before—just on the realization “What do you go along through life being afraid of? You go along through life being afraid of dying. Well, why do you go along through life being afraid of dying? That’s silly.”

Take any person around and run a past death on them and they will say, “Oh, how did I get back here? My, I was a sweet girl. Yes, my family loved me very much.” Or “The idea of being killed in such a fashion—it’s outrageous. It’s a disgrace! Makes me feel awfully unimportant.” It sort of changes your viewpoint.

Now, I could give you a talk on reincarnation, also on transmigration. Down through the years and in various places there have been a lot of guesses, and they were very interesting. The Egyptians thought that an individual who didn’t mind his p’s and q’s became a bug and maybe transmigrated off into some other species and finally worked back up into being a human again. (I don’t know why he wanted to work to that level, but that is what they said.) They thought this was the way life ran.

Reincarnation is an old idea. This idea I know is at least thirty-five hundred years old. People have been talking about reincarnation for a long time. And then some people brought reincarnation into disgrace by insisting on having been Julius Caesar or Napoleon or Cicero or Bach or Mozart and so forth.

Of course, the funny part of it is that these people are still with us someplace. But there also is a phenomenon where a big personality along the line someplace seems to shatter and get on to a lot of theta lines, or it even seems to start theta lines sometimes. Talk about unknowns!

So, you will run into the phenomena of reincarnation. Nobody has ever had these phenomena before. It isn’t just an idea. And you can demonstrate it to your own satisfaction. From individual to individual, it doesn’t go along as a lot of hallucination; it goes along according to a set of natural laws. It becomes very fascinating. This doesn’t mean the ancients were right, but it sure means that I was bewildered.

When you get life laid out in such a fashion, your values have a tendency to change.

Now, I don’t know how much a knowledge of this would change this particular subject, dead men’s goals. But there is such a tremendous desire on the part of a living organism to keep other organisms alive, to help, to alleviate the pain in the world, to shoulder the burdens of all God’s creation, that an individual gets pretty scrambled up on his theta line. If you want to straighten this theta line out, you have to know something about these phenomena.

A fellow dies and for some reason or other his friend goes into his valence. Don’t think for a moment that his friend does not continue to live his own life; he does. He lives his own life plus the dead man’s life, which makes his own life kind of complicated sometimes. And as far as I can tell at this time, it doesn’t do a bit of good to do this. People just do it.

A dog dies and fifteen years later you find the dog’s mistress, now a grown young lady, being cute at parties, acting like the little dog. She is carrying that dog’s life along with her.

If you ever wanted any substantiation of the validity of the concept of the eight dynamics, believe me, it is contained in this idea of dead men’s goals—this life-continuum theory, to be

much more technical and proper. (Let's make it complex so that the professors will appreciate it!)

So, here we have Grandpa and Grandma and so on: When these people are alive they have a certain influence upon the preclear, but when they are dead the preclear keeps on trying to live their lives for them. We all know this phenomenon of one human being trying to live another human being's life for him: "Now, Willie, you'll have to go to school. You'd better do this. And I want you to get good grades. You know, I never had an opportunity like this when I was a boy. You'd better engage in this kind of a business, and you'd better do this and go here and go there." There is that kind of living someone's life, but there is this other fabulously noble, heroic picking-up of the theta burdens—not the responsibilities, just the theta burdens—of the dead person and going on with them. I am not quite sure that, at the basic assessment, psychosomatics are not broadly out of this mechanism.

I checked back on a few cases and I found an individual who was very, very worried that he was going to go insane. We checked out his family and we found out that his grandmother had gone insane. This would make it look, according to the present-day evaluation ("all men are dogs" is the present-day evaluation; the communists say they are slaves and then go on to prove it), as if this person were just unduly worried because he had heard of heredity. That is not the way the mechanism works. Unless you know this other mechanism, you are not going to solve that worry; you won't take that worry away from this preclear. Why? Of his own free, open-hearted will, he is carrying on his grandmother's worry about being insane. He just reached out and picked it up.

It would be an awful joke on the human race to find out at this late date that it actually was that noble—that all that goes wrong with anybody is trying to make everybody go on living.

A supporting fact is that we consider it quite heroic for a man to lay down his life on the third dynamic; we play that up a great deal in our stories. There is a lot of other data around.

If you want to solve or get some sort of an investigation going in a case, you will find that practically everything that is wrong with the case or everything the person is trying to do that he really doesn't want to do is on account of somebody who is dead or who is at least out of the running and no longer in circulation. You can assess the thing out that way.

Yes, you can knock it out by running engrams, but the funny part of it is that you don't find all the engrams on a case when you start in. You get all the engrams you can lay your hands on and that is all you can get. The person feels much better and life is running along fine—only you didn't take away that one particular fear or problem. You can't quite understand why you were never able to get the reason this person had to sit down to the dinner table and beg like a dog. There is a dead dog someplace on the case, that is all.

An individual has a very bad back; he feels swaybacked. He will tell you that he is swaybacked and so forth. We go back and we don't find anything one way or the other till all of a sudden we run into him in his youth standing on a street corner looking at a swaybacked horse and thinking, "Isn't it terrible; that swaybacked horse has to carry a man and a saddle. It's practically going to break his back." So he picks it up and carries it for the horse. I don't know that this does the horse any good but I do know that men do it.

Now, there was a polio case in at the Foundation a short time ago—a little girl from Indiana. She is standing by herself. She had been an immobile case—a bed case. It will probably take two or three months for her muscle tissue to build back to a point where she will be able to walk and be as active as a child of fourteen should be. This girl is well, through a minor miracle. What do we find at the bottom of this case? According to the auditor's report on the thing, we find that she saw another little child and the other child had polio, and she felt sorry for the other child so she went home and got polio. That was the start of it! And there she was, bedridden for many years—sympathy for this other person and so forth.

Now, one can add it up and say, “Well, the reason human beings do this is very simple. It’s because they want sympathy. They’ll do anything to get sympathy.” I am afraid that is just somebody’s 1.5 engram talking. It is silly!

Of course, an individual does discover that there are times in his life when he is dependent upon other people. But one of the surest ways in the world you can get yourself in trouble is to help somebody. Just for a moment, think of somebody you have tried to help. You didn’t ask for gratitude, you didn’t ask for anything. But sooner or later you got hit.

What did Shakespeare say about the “wintry winds and fangs of ingratitude” or something of the sort? According to an old Chinese proverb, that person who has mentioned twice that he has helped somebody else has been amply rewarded. And that is all the pay there is, because the individual is going to resent it.

Parental-child relationships are sour, really, only for one good reason: The child cannot contribute equally to the parental contribution. This demonstrates the child to be much less powerful than the parents; it puts him in a bad way. He goes out to build up some of his own potential; maybe that is why he carries on dead men’s goals. But he does! H-e goes out and he sees some pitiful sight in the world and he is triggered. He says, “Why, that’s too bad,” he picks it up, presses it to his bosom and he is sick. Then people come around and give him sympathy and it gets really complicated. But the purity of the nobility of that gesture is unquestioned. There is nothing but an altruistic computation behind it. You can investigate it if you want to. You won’t find the person saying “Now, let’s see, if I get sick like Bessie is, why, my parents will have to be nice to me.” However, you will find the child occasionally going around saying, “Well, when I die, boy, are they going to regret it. They’re going to feel sorry for me.” You are going to find that! But you are also going to find this child merely being spontaneous about the thing, saying, “It’s too bad. I’ll take it on.”

A child, evidently, or the human being, at the time he does this, feels well and strong and able to support these things. It is only later when he is staggering under his own burdens and all the other burdens of the world that he begins to fold up under this. Then he wants to get rid of some of these burdens.

But what burdens will he get rid of? He will get rid of his own! He won’t give up the other person’s. What are we, a flock of saints? That is the way it works.

You try to spring a chronic somatic off somebody who is carrying it for somebody else who is dead and you are going to have a little fight on your hands. You won’t solve it by fighting about it. You will solve it by getting the first time he felt sympathy for this other person or the first time he felt sympathy for the condition. You get the first time he felt sympathy for the condition and then you can unlock the chain, but not otherwise.

He will hold on to his own integrity to that much more solidly than his integrity to himself. It is a very peculiar race that we live in.

If this amount of nobility, sainthood and altruism were actually let alone, this race would probably go along at a heck of a rate. But I think people are so busy being altruistic that they raise hell with each other—“Oh, so you won’t let me help you, huh? I’ll fix you! “ By the way, that is about the fastest way you can get into a fight.

Go out sometime and find some marital group where the husband or the wife is fighting continually; take the most combative and punitive partner aside and have a little talk with them. You say, “Well, now, Joe, what’s wrong? What’s wrong, Joe?”

“Well, she’s—” yakety-yakety-yak—a lot of accusations and so on.

“Yeah, but when did this start?”

“Well, it started pretty young—a long time ago, when we first got married.”

“What are you trying to do for this woman, Joe?”

“Well, that’s just it! I wanted to help her do this, I wanted to get her that, I wanted to try to get this other kind of a position so that she could do this or that, and she won’t listen to it! She doesn’t think it’s worthwhile. She doesn’t think it’s this way, and she doesn’t think it’s that way.” He will cover it up by interlarding it with “. . . and she keeps saying I’m stingy, and I’ll show her I’m not stingy!” and so on. It is all tangled up, but the middle strand of it is “She won’t let me help her; she won’t let me contribute.” Even contribution is really an improper word on it. “She won’t let me help her.”

You ask her and if she is in apathy she will tell you, “Well, I can’t help him. I realize that I can’t.”

You could take people who are known in their neighborhood as being the most reprehensible gadabouts, drunks, who treat their kids badly—people with a bad reputation—and get them aside and shake down the problem without any suggestion to them at all, and you would find that their basic difficulty is that they can’t help each other enough.

It’s a funny race we live in, isn’t it?

DEAD MEN'S GOALS - PART II

A lecture given on
10 December 1951

Resolving the Life Continuum

Now we will deal with the resolution of cases which have afflicted themselves in this fashion.

I am about three quarters of the way through on a new Dianetics workbook and it takes this up to some degree. It will be interesting to test it out; the preclear is going to get hold of this and work it very unsuspectingly, because it doesn't turn out the way one might think it does. It is rigged in such a way that after he has put down all the future goals he has, all the things he is afraid of, all the present and immediate goals he has, all the things he is afraid of in the present, and all the things he has been afraid of and the goals he has had in the past, then he is going to find out that these belong to other people. And that is approximately the system by which you work this thing out.

We take one individual and we find that he is being a terrible failure as a salesman. He is an awful failure as a salesman and it has caused him a great deal of concern. We look his personality over and so forth and we find out this fellow is a pretty good trumpet player.

We say, "Why don't you play a trumpet?"

"Well, that's not steady," and a lot of other excuses and so forth; he couldn't get along in that. Theoretically, we would look back on the track for times when he had been discouraged as a trumpet player. And we will find those—a lot of them—but for some reason or other, he won't go on playing the trumpet. Of course, you could become impatient with him and hit him or something, but this doesn't produce good results either.

The point is that this person is being a salesman and that is why he is not being a trumpet player. Get that point. If you want to rehabilitate an artist or rehabilitate an individual in any line, don't concentrate so much on what they had an ambition to be and try to rehabilitate that. What you want to do is try to find out why they are being what they are being that makes their ambition seem small and pale. It is very indirect.

In other words, this person is being a bad salesman and he always wanted to be a trumpet player. You realize, in just looking him over, that he would be happy in being a trumpet player; he is unhappy in being a salesman.

What is this all about? Let's make it unnecessary for him to be a salesman before we try to make a trumpet player out of him. Take an assay of his goals, in other words, and you will find that he is being a salesman because somebody else who is still alive—but not very much so—or somebody who is dead wanted to be a salesman.

Now, you will get this strange one sometimes: The individual wants to be a trumpet player and he is a trumpet player, but he doesn't like being a trumpet player. His ambition is to be a trumpet player, but he doesn't like being a trumpet player and he would rather do anything than be a trumpet player. Let's just find this one. His natural talent was playing a trumpet and then he took over the ambition of some dead person to be a trumpet player, which alloyed his own ambition. (One always has a tendency to regret, sooner or later, noble gestures.)

That may seem rather complicated to you at first glance but that is because it is too simple. This is a coincidence.

Character A has his goal, and our preclear B has his own goal. Now A comes up along the line and fails markedly or dies. Preclear B is going along just fine.

By the way, this business of somebody wanting to be something or do something because they admired somebody who did something is a lot of malarkey. Little children two years of age know what they want to be; they are not emulating somebody.

Anyway, Preclear B is going along fine with his own goal. Now all of a sudden Character A dies; the preclear wants to carry this life continuum forward for A and he has to carry it forward with his own goal. After a while he will regret this. He will hate being a trumpet player.

Have you ever seen anybody who was being “noble,” who was being martyred? “Life . . . I go on as I can. I do do my best. Of course, it’s hard, but somehow—somehow I manage.” Have you ever run into anybody like this? No one has a parent that does this—oh, say not so! It is an actual attitude; they are actually doing just that. It is not a pose; they are doing that.

So this fellow goes on as a trumpet player, and he says, “Life is hard, but I manage to play the trumpet. I manage to keep going somehow.” Whereas his attitude toward trumpet playing once was “Beat me, Daddy, eight to the bar. Hurrah, three cheers! I’m a good trumpeter—zingity-bang! I like to be with the boys in the band!” and so forth, now he has to be noble about it. It will ruin him.

I ran a writer one time who had done just fine as a writer, up to a point. I never knew, really, at the time I was working this case, how the case resolved. I ran certain grief charges off the case and it then resolved. Until recently I didn’t know why that case had resolved. He was being the life continuum, the ambition continuum, for three separate dead people who had had the ambition to be writers, plus he had his own ambition to be a writer. He was being noble three times and himself once. It finally bogged him down completely.

And the reason people bog down on talents, ambitions and abilities when they are being a life continuum of some other person is not because of the nobility involved—that would be all right—but because they are sitting on grief charges. So the grief charge gets all mixed up in what the individual is doing—the grief for A gets all mixed up in trumpet playing.

Therefore the rehabilitation of an individual definitely must address the goals of the dead around him.

If you are doing Dianetic personnel work it would be very much to your interest to find out whether or not the fellow you are hiring on a fairly high level of position (you know this job is going to be important; it is a junior executive job or something of the sort) is doing what he wants to do.

All you would have to ask him is “Who’s dead?”

He would look rather surprised and he would say, “Well, Grandfather, Aunt Bertha, Agnes, Rover, a horse I had once, Mother—yeah, but what’s that got to do with it?”

“Which one of these wanted to be a junior executive?”

The fellow would sit there blankly for a moment and say, “Well, my mother was a business-type woman.”

“What year did your mother die?”

“Oh, Mother died in 1942.”

“What was your ambition in 1938?”

His face would glow for a moment and he would say, “I wanted to play drums! Well . . . she always wanted to be a junior executive and so forth. I realize that I can do this job.” Sure he can, on a sort of a half-way basis, with a grief charge sitting in front of him.

Don't hire him. He will be a failure. He may not be a failure right then, not right at that moment, but if you plan on a high-level job like that being filled for a few years and being filled happily, you should realize that the more he works at that job, the more he will restimulate the grief charge, until he fails. Grim, isn't it?

Sometimes you don't have to blow a grief charge if you just ask the person to assay the ambitions of all the people he knows who have failed or who are dead. You will get the darnedest hodgepodge. The fellow will all of a sudden start integrating it into his own life—how he has behaved with regard to these various items.

Let's take something which is very interesting to us. This is not a nice subject; this is a subject which is practically taboo, but a subject which is making an awful lot of men unhappy and an awful lot of girls unhappy—homosexuality. Why? Why do people get an emphasis on a shifted sex line? Let's take Mother, who was very dominant: Why is it that we find a dominant mother or a very dominant father? When we find a dominant father for the girl or a dominant mother for the boy, what have we got? When Mama kicks off, we have a second-dynamic continuum. There is already a tendency toward a second-dynamic continuum because of the dominance of that parent, and when Mama kicks off it gets confirmed.

But during his own lifetime and so forth he is living under this dominance—appointing Mother cause, being in Mother's valence because of such dominance and so on. Mother has already failed earlier. Mama is very dominant but she has had some bad failures, such as a divorce. And a child will get a life continuum extending from a parent's failure. Mama lived up to a certain point and got divorced, and from then on her son feels very sympathetic because of Mama's divorce. He moves over. It is a valence problem, isn't it? It is a standard, routine valence problem. That is the way it happens. When Mama dies, this fellow just shifts over and picks up Mama's life.

Now, if we have a woman who had a very dominant father, she is liable to have a similar setup. When he dies, she gets in a very, very bad way.

That is what I mean by goals. There is a goal on every dynamic. What do you want to be? What do you want the human race to be? What do you want children to be? What do you want your own second dynamic to be? What do you want the community to be? What do you want animals to do and be? What do you want the physical universe to amount to? How should God act? That is a goal too.

You just start sorting out the dead men, and down amongst the dead men you will find these goals lying. And there is your preclear, who natively at the age of two would have been very, very happy and cheerful to have been a streetcar conductor, finding out at the age of ten with the failure of Uncle Bill that he now has to be a painter and botching his life up from there on until he is eighteen. Then Papa dies and Papa was the president of a trust company, so now he has to be an office boy in the trust company. You will find this individual doing billiard shots in life—caroming here and there, changing profession, changing interest—and life itself is saying, "Hey, boy, whoa! Will you please follow along one course so we can keep track of you? And why do you keep failing all the time? What's the idea?"

If a person goes into the valence of somebody who failed, he will fail. To carry out the life continuum of somebody who failed means that you fail too. You have to carry out the whole continuum. You have to like pork chops, you have to do this, that and so on. There is a special set of rules for all the things that you have to do to continue the life of somebody who is either failed or dead.

This is very interesting. It is a bunch of nonsense, but it is an effort to keep the person alive. It may even be only based upon the aberration that an individual lives but once. Only some aberration of that magnitude could come in and land something in our laps as heavy as this life-continuum thing.

There is a great anxiety in a person's mind if he feels that he has reached the age, let us say, of thirty-five and has not yet "lived." I remember when I was twenty-one I was one of the most desperate boys you ever met; life was slipping through my fingers and I couldn't grab hold of it. And "obviously" I would never have another chance. That is what everybody said. It must be true; they couldn't be wrong. Everybody said so.

Past deaths couldn't come out unless we could prove them as easily as we can. But I wonder why we were ever very reticent about them? I talk to somebody about this subject once in a while, mention it casually, out of the blue—somebody who doesn't know anything about Dianetics or something of the sort—and I get an astonishing result. I don't get "Oh, no!" I get "Yeah?" That is very interesting. With that "Yeah?" they are saying, "You mean to say I'm going to have another chance at it?"

Now, that is an awful lot of aberration, by the way, because what is aberration? The single arbitrary in aberration is time. And if you convince an individual he is never going to go back over any kind of ground he has gone over before—he is never going to get another chance to be a young man, she is never going to get a chance to be a little girl and choose her own life, he is never going to get any other parents than he has and is never going to get anything but what he has, he has made his bed and he has to lie in it (it is a bed of roses but they are mostly thorns)—if you convince him of this, of course he will get into a state of anxiety.

Only an untruth, by the way, can get a person into a state of anxiety. A complete untruth is necessary. People get into a state of anxiety for lack of data or for untrue data.

The net result is that individuals—particularly people in their early twenties—are in a terrible furor. Their minds cannot settle to an ambition because they think they are shooting these dice just once. It is as if you were taking a fellow around a dice table and saying, "All right, now, all the dice you are ever going to play is right here. And we are going to give you one pass; you get to shoot the dice once. If you win on this one pass, you're going to be easy and comfortable and life is going to be a song. But if you lose you're going to be a hobo, bud, and that will be the end of you." Do you see this gambler's dilemma?

That is most people facing life, and that very anxiety is similar to the golfer who goes out and wraps his hands around the club, and he has read all the rule books and he knows he only gets one shot and then it goes on the score card. He doesn't get that shot again, ever. And if he is convinced enough that this game is that serious and it is that important—dub. The ball goes bounce, bounce, bounce—not 220 yards down the fairway but right there at the tee. Then, of course, because of the stress of evaluation on the thing—he sees the ball has only moved three inches—he goes into apathy and stays there.

We don't see a very clean world around, as far as this trial and error is concerned. This is the "serious" button. This is a part of the "serious" button on an educational level. Seriousness says, "Life is serious, life is real, life is earnest, and the grave is the goal." And a fellow looks at this and says, "Gee, it's serious. I'm never going to get a chance to be a young man again—never." "This one love is the only love and, boy, it's been a sloppy one." "I'm old now; I will never have a chance to write that great American novel." There he is, in apathy, and he kicks off.

I don't know who dealt the cards this way some thousands of years ago, but they were obviously dealt this way. And here in Dianetics we have broken out a new deck. We found out that the old cards were marked. I don't like to play with readers myself, unless I've got a better set.

So, there is the "serious" button right there: they say, "Well, you live once."

You don't have to add to it "What you do in this life is going to be kept in a big book and it's going to be written down, every single thing that you do—particularly the bad things—and we are going to burn you for eternity if the marks come up wrong."

Actually, it is perfectly true that there are such “books.” Everything you do is written down in the book. You are the book. There you sit.

But you get what this does to the “serious” button; this takes some of the smash out of that button. All of a sudden you can relax and roll out the typewriter and say, “Well, probably won’t be till next lifetime that I’ll ever find a publisher white enough to publish this thing, but I might as well get it started now and I’ll sort of have the idea kicking around. Maybe I ought to bury it someplace and go dig it up. I’ll have to be sure and keep these manuscript files in good order. I may get processed into remembering where I stuck ‘em.”

It is very interesting that individuals occasionally turn up and tell me rather excitedly, “Hey, couldn’t we go find some buried treasure by running off a death or something—a buried treasure?”

“Sure .”

“Well, why don’t we?”

So I say, “I did.”

They say, “You did? Well, wouldn’t the Foundation like to have a hundred billion dollars in doubloons or something of the sort?”

I say, “No. No, we’re concerned with Dianetics. We’re not much interested in money because, you see, if you’ve got money you have to spend all your time protecting the money. You know what happened the last time you had money. And you don’t get any research work done and nobody gets well. You get as much money as you need.”

And they say, “Well, wait a minute, you said you did this.”

“Yeah. The only trouble is that the stuff was on a ledge of the sea floor which went out from Port Royal about a quarter of a mile, and a tidal wave came along and completely knocked the whole thing to pieces and it’s not there anymore; the charts are different.”

“Well, how do you know they’re different?”

“Well, I’ll tell you why I know they’re different. I went down to the library and I took the chart I had and I compared it to the charts of Jamaica. It’s the chart of Jamaica for 1658, only the chart for Jamaica of 1949 shows that that whole point there has been wiped off by a tidal wave. So there’s nothing much we can do about it.”

“Well, supposing you buried some treasure in this life and you could pick it up in the next life, and you could do this and you could do that . . .”

“Yes, yes.” We could be very platitudinous now and say “Yeah, there’s some treasure you can fix up in this life. You can get yourself up the tone scale so when you’re born again . . . Or you can straighten the world out so it’s a little easier to live in next time.”

You have a vested interest in this society. Could I sell you a piece of tomorrow? You definitely do. How would you like to go through the childhood that you have just gone through? That would be a rough deal, wouldn’t it? If you don’t want to go through that childhood again, I can tell you what you can do. You can make darn sure that the public school systems for the first, second and third grade—your next parents—include a good intensive course in how to raise children by Dianetic principles. And we had better make sure that it is right.

In the resolution of cases, then, you will find there is one button above all other buttons that is an interesting button; it does tricks. It is the “serious” button. When you start to consider things very, very serious, you are on your way down. An individual who considers driving a car

serious business can consider it so seriously that he will have nothing but wrecks. That is where serious goes. Serious goes down into the accident band—upsets, mistakes and so forth—and it drops out of sight in that direction. How serious can you get? Dead! That is how serious you can get.

But that is not very serious now. So there isn't anything terribly serious about the line.

Take somebody who considers things in a very serious light: This person will take responsibility but he won't execute it. In other words, his level of taking hold of responsibility—his ability to handle responsibility—is very poor, even when he says he is a very responsible fellow. He considers it too serious.

The biggest gag I have ever seen pulled is a first sergeant of marines. A first sergeant is not serious, but boy, he sure gets things done. It is an act and he knows it is an act.

Most anybody who is getting anything done really knows that it is not for blood—it is a game. Have you ever seen a college football team? They start hitting the line, they get broken legs and they grit their teeth and they are in there to do and die for dear old (their employers), but it is a game, and that is important. As long as life has the level of being a game, you can play it. But when it no longer has the level of being a game, it plays you. That is the difference between being the chess player and being the pawn. The difference between being the chess player and being the pawn is the player is playing a game on a relatively nonserious level and the pawn is being all the seriousness there is. The pawn is handled on the board by somebody else. The pawn is not cause; the pawn moves as it is moved by the environment, and that is all it is moved. And it is a very serious pawn.

When your chances in life start to get cut down and the amount of time which you have in order to execute a certain thing gets cut down, that thing becomes serious, doesn't it? That is this one-life span hallucination. It is a very serious thing, this one-life span hallucination. It means it is now or never, and that makes a person almost immediately into a pawn.

There are individuals in this world who are under the concept that this is one life—being completely blinked out on both ends of the track, invalidated out—who are doing things, onerous things, despicable things, unnecessary and harmful things. If they knew that it was not just one life, they could get right up there into the level of nobility: “Okay, shoot me, you mugs. So what?”

Some fellow says, “Well, if you don't do so-and-so and so-and-so and so-and-so, we're going to shoot you!” What threat have they got to offer? They are going to shoot you. Of course, they can also say they are going to shoot you painfully. But that is how serious they can be.

I don't think very many individuals would be forced into onerous and despicable courses if it weren't for “how serious things are.”

Now, here is this one button. If you try to run this button you are going to find out that the most serious points of a lifetime (how serious can you get? Death!) are going to be those points which have to do with deep failure on the part of other individuals or the death of other individuals or the destruction of possessions, things—in other words, it is a very serious damage level. That is seriousness. Those are the serious points of a person's life. And it is from those points that he considers it serious and necessary to carry on the life continuum of something or somebody else. When he starts in a life his regret for his last death is usually pretty deep. He is busy regretting while he is dying and all sorts of things, because he says, just as he dies, “Well, this is the end.” And then he is up there at thirty thousand feet looking down at his body saying, “Well, there it is. I wonder how I got mixed up about this? I'm still alive. No, I'm not, I'm dead. Let's see, what am I supposed to do now?”

I don't know. I think somebody comes along about that time and hands you a little red guidebook or something of the sort. We haven't investigated this very thoroughly.

The point is, an individual starts in fresh and he doesn't have any commitments in the present environment. But as long as he continues in this environment he collects commitments or life continuums. He keeps collecting these things and then he keeps carrying them on. And in view of the fact that Homo Sapiens is down about one hundredth of one millimeter above "I know not," as far as his concept of himself, his mind and how he thinks is concerned—he hasn't ever questioned this—he is in an interesting state of mind.

Somebody comes along and tells a man, "You're sick of the hives because of the allergious ramifications of platitudinous strawberries, and the correction for this is anablistomine. It's all physical, it's all a physical universe." And recently, in the last few decades, they've started saying, "Well, it's kind of fashionable to support the church, but actually . . ." In the modern university you run into people and you say, "Is there such a thing as a human soul?" and they answer, "Don't be dull, bud!"

People have gone that far. That is too far; it is about time somebody put a hydraulic jack under the whole works. They are looking at man on the "clay" basis: "There is no soul, there is no life, there is no knowledge beyond anything. You have to be taught everything you know. And it is all structurally physical. Nobility? Why, man has no nobility; he doesn't have any interest in anybody else but himself. He runs exclusively on the first dynamic. Everybody knows that."

Those "everybody knows" phrases are just wonderful! "Everybody knows that everybody runs on the first dynamic. Everybody is out for himself; you know that"—until you start to process somebody and find out that he is out for everybody else but himself, and he is his own worst enemy.

If a person is taking himself seriously, he is solidly in the life continuum of somebody who is dead who is not himself. Swallow that one for a minute.

But take someone who is happy and carefree: He goes along, he falls flat on his face, he stumbles, he fails, he goes out and loses all the football games, he gets nothing but rejection slips, he lives on beans and wears rags. But he gets along fine.

Somebody comes around and says, "You know, life is serious. You ought to go to work, you ought to do this, you ought . . ."

"Why? "

If this happy, carefree fellow thought it was worth doing, he would pitch in and do a bang-up job on it.

But do you know what a person gets very early in life? He gets the deep responsibility of carrying on for somebody else who is dead and then he is serious. Then he has to take himself seriously. He isn't himself anymore. Now he has to take this death seriously. He has to take people seriously and he has to take these problems seriously because they are not his problems. He has entrusted himself with them, and in view of the fact that he has entrusted himself with them he must of course take them seriously. And death is a serious thing; death is as serious as you can get and if death is very serious, then he has to be very serious. So of course he will fail.

But the point is, he moves over there into the other person's continuum. From that point on he takes life pretty seriously. Who is he taking seriously? He is taking that dead person seriously. He is playing the role for its evaluation in the modern world, and the evaluation in the modern world says, "Poor old George. He only had one chance. He got born and he had a tough time and he struggled and he tried this and that and he had these few small successes. But he had these ambitions, and then one day he died. And he'll never have another chance."

So the fellow sighs and says, "That's rough! Well, here I go," and he moves over on to the dead man's life continuum.

You can put it down in your little book that any time an individual takes himself very seriously he is carrying on the life continuum of another individual in this lifetime. Also, if he carries on very, very seriously, he will be sure to fail, because “serious” is way down tone.

And the way to get this individual straightened out is to take an assay of his goals, one after the other, find out what these goals amount to and then find out who had them. The individual quite often will be able to just sort himself out kind of in a blur, and be very upset for two or three days and then all of a sudden find out what his own goals are, without blowing any grief charges. That is interesting, isn't it? It will occasionally happen like this.

Set the person up on something like this: “Name five things in the past of which you were afraid. Name five goals you had in the past.” Have him write those down. “Now name five things in the present of which you're afraid. Now name five things in the present that you're trying to get accomplished on a goal basis that are desirable. Now name five things which you would like to accomplish in the future, and give us five fears—why you don't think you'll be able to accomplish them.”

He writes all these things down and he looks over the spheres of these various things.

We have a new chart—the Chart of Attitudes. It has twelve columns, and it is the “button chart,” actually. It gives you all these buttons and all the gradations of these buttons.

But you have him look at these goals and these things he is afraid of and then you say, “Now, who else, besides yourself, might have been afraid of this? Who else might have wanted to have done this in the past?” Take the past category. “Whose ambitions were these?”

He will occasionally say “Mine.” Don't challenge him, particularly. They may or may not be his.

But take up those goals and take those fears one after the other and all of a sudden he will say, “Well, it's Grandpa Jenkins. Grandpa Jenkins wanted to sell horse liniment. That's why I'm down here on the stand every day selling horse liniment. Well, that's silly. And you know, I've had an awful time selling horse liniment. I'm not able to unload a bottle of it. But of course I've got to do it. But I don't have to do it now.”

Now, you will all of a sudden find one thing that was a goal and one thing that was a fear of his and which were another person's too. And he will kick off the other person's and think he has kicked off his own. He will be unhappy for two or three days and then suddenly he will revert back to his own goal.

Who is it? This is the game of “Who is it?” “Is it me or is it A?” This is the game of “Who's dead?” And this is the game of “Well, what was your ambition?”

I imagine you will find individuals all broken down—people who are middle-aged today—because they can't go on manufacturing buggy whips. They feel like life isn't worthwhile because they can't manufacture buggy whips. But it was Grandpa Smith who was trying to manufacture buggy whips and they can't, of course, continue his life because his whole life, everybody said, was in buggy whips. You will find this the case on an ambition, and all that sort of thing.

You will also get this kind of a situation taking place: You will be able to rehabilitate somebody's goals, somebody's future, on a very simple assay like this and find that they go on doing what they have been doing, although it isn't an ambition of theirs—but they do it about three times better. They don't have the responsibility to the dead person for doing a good job. And believe me, there is nobody harder to be responsible to than somebody who has kicked the bucket. You can't go out in the orphan asylums and keep sticking every little child and saying, “Is your name Smorgasbord?”

“No.”

You can't go down the line through all the maternity wards and say, “Does anybody here have a child who used to be Joe Smorgasbord? You see, I promised Joe—I owe him five dollars.”

I ran into a case not very long ago of a little girl—this was reported by a minister—in a small country community who had the most interesting line of chatter. She was quite rational, but every once in a while she would tell her mother very sadly (she was only about five or six), “Say, I wonder how my children are doing.”

Mother would say, “Ha-ha, you go on out and play with your dolls.”

Finally this little girl became very morose. They took her to see the local minister, and the local minister took her in back and asked her what was up. She was very evasive for a while. (A child has an awful time trying to get into communication with low-tone-scale people, such as adults.) Finally she figured out that she could trust him enough, and she said her name was so-and-so, her husband's name was so-and-so, her children's names were so-and-so, so-and-so and so-and-so, her address was such-and-such and she was very worried how her husband could possibly get along with the children and so forth. She was quite concerned about it.

The minister said, “What town was that?” and it was only about a hundred miles from there.

So the little girl was let go home—instead of being locked up—and the minister got in his car and drove up to this town and made inquiries. The woman had died at the hour and minute that the little girl had said. This was her husband. The family wasn't getting along too badly; he had gotten married again in the ensuing six or seven years. The children were doing fine;

The minister got all of the data, including how well was her clock being taken care of, the livestock by name—everything. He took it back home and called in the little girl, feeling very, very respectful, and he said, “I wanted to tell you your children are doing fine.”

She thanked him so much for all the good news and she said, “All right, then I can forget about it,” and she promptly did. From then on she went on acting as any other child and never mentioned the subject again.

The minister wrote it in to the church headquarters and it kicked around for quite a while and it finally appeared over his byline in a little booklet on curiosities of this and that.

But I have had some correspondence with several people who have had this sort of thing turn up. There are a lot of them, but people know better than to mention them too widely.

What is reality? Reality is agreement. What is insanity? Insanity is not agreeing with somebody else's reality. The commonest phrase in the language is “You're crazy.” We have a hard enough time agreeing on the fact that every election we are supposed to elect Democrats or something; we have a hard enough time agreeing on the fact that everybody should have an electric refrigerator, that the men should wear pants and the women dresses. These are wild points of agreement, by the way, but we have managed them. Yet we still have, as one of the commonest phrases in our conversation, “You're crazy!”

People say this particularly to little children. They are easily sat on. They are small; they fit in the chair easily and you can sit on them quite easily. A little child starts to tell about a dream he has had and he says, “And I dreamed I was standing there in the crib and a dinosaur stuck its head over and it bit me in half!”

“That's all right, dear, it's just your imagination. (Let's make sure you're very sleepy and groggy so this will be hypnotic.) This is just your imagination. Now, you understand that?”

“But it's so real!” “It's just your imagination.”

Now they have invented another one: dream analysis. They have said that if you only tell somebody your dreams it will expose all of your second dynamic events. So you mustn't tell anybody your dreams because then they will find out.

And then people say, "Children's imaginations have to be sat on all the time." (You don't let them get away with that stuff; it is too restimulative!) So they manage to turn off the spigot on this line of communication by the time a child is three, four, five—something like that. About the time he learns how to talk they manage to turn it off. All I can say is that there have been a bunch of cowards dying in the last few generations—they are scared to remember it!

This mechanism of going out of valence every time you die is fascinating. That is a nice, pat little mechanism: you die, you go out of valence. It is very interesting going back down the track flicking back into valence all the way down the line—painful too, sometimes.

The point is that I am almost sure that not too many generations ago—maybe five hundred generations ago—man had a direct recall on the whole thing. Then somebody could make a quick buck by turning it off and they did. But I'm sure that that is the case.

I get the spooky feeling every once in a while that this used to be common computation—that we would sit around a campfire and somebody would say, "Well, I remember a caribou I shot seventy-five winters ago; it was up on that river. It was pretty hard packing him down, and I haven't been up there this life, but you'll find that there's a sort of a ravine there, and if you can manage to slide him into the ravine you can bring him down the creek."

The other hunter would say, "Thanks," and never question it.

So it is something for you to think about. It is sort of creepy when you start thinking about it, though, because you become sure it is there.

But what would you be betraying or violating if you remembered all the way back down the track by Straightwire? What would you be violating in the terms of life continuum and living on somebody else's death? Whose integrity would you be violating if you suddenly said there were more than one life? Whose goal was it to have only one life? That is something for you to think about. Who would you be betraying if you suddenly said "Well, I can remember all the way back down the track?"

We just had an incident of it at the Foundation. One of the auditors was processing a fellow and he found the preclear to be a wide-open case. He went back the next day, the next session, and the fellow was completely occluded. One postulate had been made. He worked the fellow for two and a half hours before he could even start to crack this case again.

All of a sudden just one proposition was going to be made. This preclear's thing was "I'm afraid you're going to take my blindness away from me," so he turned off all his perceptics. And they all turned on again the moment the auditor found this postulate and ran it out.

What blindness was this man carrying forward? It was his brother's. His brother died in an automobile accident. That one he mustn't give up. So he turned off all of his perceptics and everything else, loused up his whole case thoroughly. But it could be loosened up in about a split second, if one found the right postulate.

That may give you a little better idea of what an occluded case is. If this individual were to give up his aberrations he would be betraying somebody else whose life he is continuing. So when somebody comes along and asks him to give up his aberrations he says, "No!" The funny part of it is that he will give up any of his own aberrations, and those are the ones you will get. But he won't give up somebody else's that he is holding for them. These are granted to him in trust. Unless you can find the initial postulates on the thing you are going to have a rough time. Sympathy is one of the ways you get into it; running the emotional curve is another one—postulates turn up out of these things—and also you can get into it by running effort itself.

Maybe you know a little bit more about cases and maybe you know a little bit more about people now. These studies, particularly the last few weeks, have jelled remarkably. The amount of simplification has been quite remarkable. Also, the method of doing this has become much simplified.

I don't want to overrate this workbook I am working on because it may take more work by the auditor than I think it will, but this workbook will make it possible for the auditor to pilot down these fifteen acts with much less ardure. Auditing will operate on more of a consulting basis. They ask you what is meant by this and how does that work. Maybe they say, "I don't get anything about this Lock Scanning myself; I just can't seem to get it." You find out if they can lock-scan or not, fix them up, run a curve for them, show them what a curve is—demonstrate it.

Sitting down with a preclear and running out his case phrase by phrase hour after hour, hour after hour, is not so good. If you could be sure that you would only have to audit a case fifteen to twenty-five hours with deep, on-the-couch processing, you would be very happy to tackle any case that walked up to you. I know that. But if somebody asks you to keep on going and you look ahead down the track and see five hundred hours on this line, you have qualms. Just maybe, it is now down to a point where, if you simply advise somebody what can be done and what exists, you can give him a copy of this book and answer a few questions for him—maybe take an hour of your time—and he all of a sudden gets well. Although they will kick you in the teeth later because you tried to help them, I am sure you would like to do that! That is all we have been trying to move toward.

You might find it a little bit of fun to carry forward the process which I gave you of assaying five fears and five goals of the past, five fears and five goals of the present, five fears and five goals of the future, and then tying them up with other people who are no longer in our midst or who are in our midst and have failed badly. Why don't you try it?

Once, a couple of years ago, I spent ten consecutive evenings in Washington, D, talking to the superstrata of the upper crust of, as they humorously called it, mental healing—the best they had. We had a crew of auditors upstairs who were instructing them and processing them after they had listened to a little introductory talk. It was sort of an easy talk, like "The goal of life is survival. Man has several dynamics; he is not just interested in himself." I would get to that point every evening when I gave this talk—it was the same talk—and then they were supposed to go on and see how auditing was done. But they never moved out of the front room.

Every evening I had the argument "Well, how do you know that man is not only interested in himself? Now, according to Jung . . ." and I would get a bunch of unproven, unsubstantiated opinions which had nothing to do with phenomena. I would try to explain the difference between phenomena and opinion.

Dr. Frieda Fromm-Reichmann, at one of those meetings, turned around to a doctor of biology and said, "Please, Doctor, please tell me that a baby cannot hear in the womb!" So he told her and she was happy. Only he didn't know. As a matter of fact, a doctor in practice who is on the ball knows very well that you can hear a baby cry through a stethoscope. Very often, before a baby is born, you can hear the baby cry without any stethoscope or anything else. Mothers are quite often very startled!

They never even knew of the phenomena of extended hearing. Any time an individual is very frightened, he gets extended hearing. You can take common hypnotism and you can extend a person's hearing by hypnotic command to a point where he can hear a bus coming two or three blocks before you hear it coming—yet his hearing is normal under normal conditions.

You can check this up. You could set it up as exact experiments. This is one of the oldest tricks known to charlatans and quacks of the mind—extended hearing. But these people, the top of the field in "mental healing," didn't know it. So at the end of that ten days I was sorry I had come to Washington.

I converted one man, who occasionally even today sends a pre-clear around. He recommends Dianetics to people. It is not for him, but he and I have an understanding. I happen to know more about mysticism than his mentor, Krishnamurti, knows; I am a better mystic than Krishnamurti. But I wasted those days and ever since that time I have just said, “Well, it’s wasted time,” as far as talking to psychiatrists about Dianetics is concerned.

You know what we ought to do for a future program at the Foundation? People see in terms of black and white: yes, no; can, can’t. A person can’t see and all of a sudden he can see—they know something has happened. Aristotle laid this down and people have believed it ever since. If a person has been bedridden and all of a sudden walks, people think that is really something. So we want to carry forward an unpaid research program here. We will work as hard as we can to get people, for instance, who have been in a wheelchair with arthritis, people who are blind (but have not had their eye corneas or lenses removed) and so on, the type of case where something is a complete shut-off—and we want to turn it on.

Now, I personally do not know how many blind people will suddenly be able to see again. I don’t know whether it will be ten, twenty or fifty out of a hundred. It has not been possible for us to undertake research of this character in any broad magnitude because it is fantastically expensive. (And everybody knows research money in the United States goes to people who sit around in chairs and read papers by other people who are sitting around in chairs, who then pass the papers on to other people who are sitting around in chairs, and who all attend all the society meetings and keep their records and files straight. That is research in the United States.)

We will have this self-help book I’m working on. It will permit a research program to go forward broadly for the first time. Our techniques and understanding of this are apparently broad enough now so that they can be laid down in this form, making a minimal number of auditing hours. All we are going to try to do is turn out some miracles.

The Foundation is now specializing in miracles, and I don’t mean a person who is dying that would then keep living; that is not a miracle. The public can always say, “Well, he probably would have lived anyway.” That is not a can or can’t. But just on this basis of can or can’t, anything that comes under the heading of miracle, we can probably do it very easily.

By the way, there are a lot of physicians in this town—medical doctors—who very definitely have an eye on the Foundation. This is very interesting. Somebody goes in for a treatment or penicillin shot or something of the sort and mentions they are even vaguely connected with Dianetics, and the doctor, sort of underneath the blotter, says, “Well, you know, I’m very interested in it. I know about past lives too; I’ve seen too many of my patients do strange things. There must be some kind of an answer to this sort of thing. We had a fight about it up at the hospital yesterday. Yeah, just yesterday they were fighting about it.”

So it doesn’t matter what happens in newsprint and it doesn’t matter what the opinions of the great society are. It has occurred to me in the past that merely making a person happier was not considered of any worth in the society.

So they need some miracles. I am not saying that we will produce any of these miracles, but we will try to hand a few out. I think it will make a very marked change.

But what has been accomplished has been accomplished, and we have accomplished exactly the goals that we set out to accomplish. We wanted a twenty-five-to-fifty-hour process that would do a miracle. We have got it.

SERIOUSNESS AND APPROVAL

A lecture given on
17 December 1951

The Importance of Importance

I have just gotten through writing two books in eight days. When I was very young and frisky I used to bat out about 100,000 to 150,000 words a month, but later on my speed went down to about 40,000 or 50,000 words a month. Of course, I wasn't working at it very often.

I noticed one day my typing speed had fallen off to around twenty-five words a minute or something like that. I must have processed something— actually, I was running “wait”— because I went in and sat down at the typewriter and my speed was back at ninety words a minute.

I am very interested in what takes place here. We are taught very carefully that it is practice and muscular conditioning which gives one skill.

But there is also the factor of self-confidence. I ventured one day that all a person would have to do, if he had very thorough self-determinism, is merely look at somebody, imitate his motions, step into his act and promptly be able to hit the ball—bat the ball with a racquet—or do whatever it was.

What do you know about that? My typewriter speed jumped from about twenty-five to ninety. It was no real trick getting these books out.

Everything is speeding up around here. It is going to get to a point where the minute will stop inflating like the dollar is. I have noticed that “minute inflation” is something attendant upon advancing years. I have often heard people say “When I get older, why, there is less and less time in the day,” and I remember that back when I was a little boy a day dawned last year sometime and at four o'clock in the afternoon you were so much older!

Is it true that time does this sort of an accordion setup?

By the way, what I have just finished writing is the self-help book called Handbook for Preclears. If you can get through the first few exercises of that alive, you are a candidate for the “Survivors' Club.” The “Survivors' Club” membership will depend upon positive proof that an individual has gotten all the way through this Handbook for Preclears completely, doing every exercise! It is very easy to check whether or not a person has been through this book: If he is still there and so forth and if he looks like a human being, he hasn't been through it!

This book is an expansion on, but follows the pattern of, the fifteen acts of Advanced Procedure. The two books go together: Advanced Procedure is what the auditor does for each act, and the self-processing book, Handbook for Preclears, is what the preclear does if he is running himself. There is one act which very certainly requires auditor assistance, and that is the act which runs out the service facsimile—Act Ten. On the other acts, a person very green at this business might require a little coaching here and there or a little push once in a while; he has had the book two months and you haven't heard from him, so you find out that the publisher neglected to cut an early page and two pages have not been separated yet.

This book is going to make a very definite difference in the whole field. As a matter of fact, Advanced Procedure already seems to have made some slight difference in the field. There is a doctor who was at an early auditors' class in Elizabeth. He must be about sixty; he is an M.D., a psychoanalyst who studied with Freud. One day I came in and I saw a student standing there doing something very peculiar. I said, “What's the matter with you?” and he just kept on doing this. So I questioned the fellow who had been in the room with him and he said somebody with

a mustache and a goatee had been auditing this student, had looked at his watch and said, “It’s about an hour and a half now; I have an appointment with another preclear. Come up to present time,” and had walked out, leaving this student in the middle of birth.

So I wrote a note in a ferocious hand—letters about two inches high— and I said, “Notice: Do not leave students stuck in birth on these premises,” and sent it to the doctor.

That doctor came around later looking very contrite, as though somebody had jabbed him with something, and he apologized. I hadn’t heard much of him since. But all of a sudden he started a series of correspondence in this direction. And in a letter that I just received a couple of days ago he said that Advanced Procedure was the first comprehensive lineup of psychotherapy that had ever been published anywhere.

Now, that is quite remarkable, because here is a man who has been through it all since about 1898—Freud, Jung, Alder and all the rest of them. He has been through all of this stuff as a student and practitioner and so forth; he calls that very definitely to attention. Yet what he said is perfectly true. It is because nobody had the science of epistemology before, so nobody could make anything out of psychotherapy.

But people who are closely associated with psychotherapy continue to think of these procedures and these advances and so forth as wholly in the field of psychotherapy. Of course, to them everybody is nuts. Actually, these advances of late are far more significant in the field of general science. They are very workable and significant and they do advance psychotherapy, but their sphere of operation is in general science.

Take biology: Those boys were out on a raft without a paddle; they hadn’t answered the first question—how do you organize a science? As a consequence, you have the biologist, the cytologist, the other people and various factors in that field all at loose ends with one another. They never said “What’s the fundamental of biology? What is the basic in biology? What is the background in biology? What’s this all about? How do we go ahead and make a science out of this thing?” And the organization of that science is terribly poor.

Those boys had some nice answers. They figured out a theory of evolution—a fellow by the name of Darwin and some others. But they spent most of their time arguing about whether or not the theory of evolution was the theory of evolution instead of trying to figure out why the theory of evolution had holes in it and why it is not a completely embracing theory. For instance, why does it not agree with the theories underlying cytology, which is the science of cells? They just had no comparative data. There has never been a rundown on that science, but they call it a science.

Then you look around and you find sociology. Sociology is about as much of a science as two cats fighting on a back fence. There will be a professor out at Yale and a professor at Harvard, and it is not because their football teams fight that the one and the other have not even vaguely agreed upon the primary principles of sociology. It is simply because they have all of a sudden come up with something and said, “See? It’s a science.”

What made it a science? What is the alignment of its data? That is all it amounts to in Dianetics. The second they had tried to align properly the data of sociology they would have discovered that tenet two did not agree with tenet ten and that it just didn’t add up.

Anyway, the whole field of Dianetics right now looks pretty bright, because I hit another button. If you have any cases—any old, secondhand, worn-out cases—that are kind of stuck or something like that, they will unstick now.

I laid out a terrible goal: I said, “How good does a psychotherapy (excuse the word) have to be? It has to be good enough to resolve a case very, very rapidly. But in particular, it has to be good enough to undo or create at will the phenomena of occlusion and the phenomena of the

wide-open case, and explain them. It has to be able to handle them quickly and without any trouble.”

A lot of the answer was regret. One looks at regret and he finds out that strange things happen to his visios and his occlusions when he starts to run some regret. It is very funny, though—after he has run quite a bit of regret, something happens and he isn't able to run any more regret. Why?

There was a whole mechanical array of data sitting there that had already been predicted in the Axioms, and having been predicted, when one saw it one suddenly realized what he was looking at.

What do you know about counter-effort—effort and counter-effort? An individual puts out an effort—he moves something across a table. The counter-effort to that effort is the drag, the friction and so forth of the table. But we think of counter-effort as something a little more dramatic: Some fellow cracks you in the jaw; your effort to keep your jaw from being broken is your effort, and his force in striking it is your counter-effort. It is his effort, but your counter-effort. “Environmental effort” could be referred to.

An individual has been constantly in receipt of counter-efforts since the year zero, the hour zero, the minute zero and the second zero, because the first thing that started him going, evidently, was a counter-effort. Then he took this counter-effort and turned around and he started to use it against other effort. A new counter-effort came in—boom! Then he used the older counter-effort as his effort and handled the new counter-effort. Then he used this new counter-effort; he turned it around and made his effort out of it and used it the next time he was hit with a counter-effort.

The only reason you are here is because you have handled with relative success all the counter-efforts which have ever hit you. You wouldn't think it to look at us, all beat up the way we are, but we have lived a number of eons—a very large number of eons—in almost continual and consecutive receipt of counter-efforts, and we are still alive. There isn't anyone who doesn't go back a billion years or so. These are very, very ancient lines.

I want to congratulate you on coming down such ancient lines; of course, the proof of the matter is you are here. If you hadn't come all the way up the line, you wouldn't be here. You have won.

Maybe a lot of things have happened in the past to individuals or to the beginnings of lines, but they are not here. They didn't win. It kind of changes your orientation when you realize to what degree you have been a victor.

Take an engram: They get you down on the operating table and the doctor sits on you; they take out a saw, a knife, a hammer, a chisel; they feed you some more oxygen—talk back and forth, kick you a little bit and knock you off the table. You drop off the stretcher and hit the floor, so they put you back on the stretcher again, run you into bed, neglect you and don't feed you anything. You wake up and you expect a pretty nurse and you get somebody who probably played opposite Frankenstein. That is routine; that is nothing.

But in recent years it has become fashionable for people to insist upon the great importance of importance.

There are four buttons on the Chart of Attitudes which are very interesting buttons. One is “I'm important,” another is “I'm not important.” One is “I'm somebody,” another is “I'm nobody.”

There is an effort to convince the world that you are important so they won't keep walking on you with those hobnails—you don't so much mind the shoes, it's the hobnails—but they keep walking on you. You finally say, “But I am important, I am valuable.” They don't believe you.

People put up signs like a sign I saw in a garage down in Amarillo, Texas: “If you think you’re important, go down to the graveyard and take a look at them thar tombstones. A lot of guys down there thought the world couldn’t get along without them, too.” I think this sign is 1.5! People spread a lot of data around about this; they object to people coming around and saying, “I’m important!”

Now, when a race gets very old and very aberrated and very down at the heels its people, when they greet you, suck in their breath and say, “I withhold my foul breath from your face. This dishonorable one, this insignificant one, addresses you, worthy sir.” They go down into the propitiation level and become very good at it and so on.

But in this society where we are all good, solid, red-blooded Americans (particularly solid!), you look over the individuals who are trying to convince you they are important and trying to convince you that you are not important, trying to convince you that they are somebody and that you are nobody, and the first thing you know, you pick it up and start doing it too.

You go around and in various ways you say, “Well, I’m very important. And I do this and I do that, and I am the assistant editor to the associate printer’s devil on the high-school paper,” or, “Look at all these medals I got in the war.”

The point is that when an individual tries to advance something on one dynamic and fails, it hits on the other dynamics. Wouldn’t some priest love it if he knew where that eighth dynamic sat there—if you said “All right, every time I fail on the third dynamic, God gets it in the teeth.” He would gasp and immediately go back and start counting his beads rapidly!

Of course, he hasn’t got any evidence. I have never seen anybody in any church yet who got struck by lightning. I have never seen the roof fall in, except with a man-made shell. And I have seen people sit in church and not get struck by lightning—and I knew the people! So there is something about man and the eighth dynamic that we don’t quite know about. It is quite obviously a prime mover unmoved.

You go around and you start saying to people, “I’m important.” A little child says, “Look, Mama, look what I’m doing. Look, I can walk on this fence with one finger.” And the little boy says to the little girls, “I’m important— look how many handsprings I can turn.” A person gets all of this stuff added up until one day somebody doesn’t think he is important. Then he goes in and earnestly pleads with this other person to believe that he is important. They still don’t believe it. Poor fellow—he is stuck right there. He has tried to convince other people that he is important and failed, so he has to convince himself. Now he has to convince himself that he is important.

He convinces himself that he is important and in order to set a good example he starts considering other people important. He starts considering their opinions important. Therefore, after that, he will listen to criticism.

He started the whole thing himself. The next thing you know, he is believing the sixth-grade, seventh-grade, eighth-grade, ninth-grade, tenth grade teachers that he will never be able to ride a bicycle or something, and so he is never able to. They are important; he has to listen to them. That is how the mechanism more or less evolves and comes about.

Sooner or later he is going to go down the tone scale because of all this and he will hit the level of “I’m not important.” He will do a super failure, particularly when he tries to convince somebody else they are not important. If he tries to convince them long enough and fails to convince them, then he becomes not important. This is a wonderful squirrel cage and it is a manifestation of the “serious” button.

You want to know this “serious” button. People have run this button and they can see that it is obviously a powerful button, and it has that variation—importance. If a fellow is important, he has to take himself seriously. And if a fellow considers himself important, in order to set a

good example and make people believe he is important then he has to pretend that other people are important and that it is very serious for them too. Both of these actions nail down “serious” as a button.

If a person cannot throw off the seriousness of existence and realize it for more or less what it is—if he can’t do that one thing—not all the psychotherapy, psychoanalysis and psychology in the world will help him one bit. Of course, these things won’t help anyway, not when their most advanced discovery—which people spend four years in college trying to learn—is that a rat won’t stand on an electric plate that has current in it!

I wanted to give you that data about the “serious” button, because it works like a dreamboat.

Now we get back to this other. Do you see a relationship between counter-effort (your effort versus outside effort) and your trying to convince somebody of something and failing and getting it back?

All you are, actually, is a collection of counter-efforts. There is no “your effort.” There is “your thought,” but even on that, there is only one thought that is yours, and that is prime thought. All the rest of them have efforts behind them. So, if you took all the efforts off a case the person would disappear. We haven’t done that yet; I think there are probably ten to the twenty-billionth power efforts in the life span of any individual.

You take the counter-effort that comes in and you throw it over, use it, in order to baffle the next counter-effort physically. But if you fail in your use of this counter-effort, it becomes a counter-effort again. You didn’t handle it and so it is a counter-effort. You made it your effort, you claimed it for your effort for some time, but all of a sudden you are not able to use it—it fails to stop a new counter-effort—and you get it as a counter-effort afterwards.

There is no difference between that and this interaction of the dynamics. Somebody tries to convince Joe Blow that he is important, Joe Blow doesn’t believe it, and the fellow after that has to convince himself that he is important. This keeps up until it is completely proven to this individual that he is not important. Then he goes on down the line. That is a thought going by the boards, interactive amongst the dynamics.

But let’s take this very elementary fact that you are a collection of counter-efforts: you have used them, you have claimed them, you know what they are. You take these counter-efforts and you baffle new, incoming counter-efforts with these old counter-efforts.

Take your shin, for instance: You walk along and you hit a chair with your shin—bang! What are you doing? This chair, being at rest, will pose to you a counter-effort, won’t it? What are you baffling it with? You are baffling it with your effort. That is fine, but what is your effort? Your effort is an old counter-effort that you have conquered.

Now, if you find out that every time you bump into a chair it just hurts you and the chairs never move—you never seem to have any effect on these darn chairs or the table or something of the sort—you are going to get restless after a while because you know you have a tiger by the tail where your human body is concerned. You know that.

People go around all the time and they say, “Now, let me see if I can make myself do this; I think maybe I had better make myself do what I tell myself to do in order to make myself do things, because I’m not ambitious enough.” You go around telling yourself things like this and finally you come to a point where your body is pretty well under control. But then all of a sudden you find out that some portion of your body for some reason or other is never able to move a counter-effort. You are going to get something wrong with your shin if your shin can’t kick things aside and so forth. Something will develop about your shin.

What is a psychosomatic illness? It is some old counter-effort restimulated by something you couldn’t handle, something you failed at. And you not only recognize that you failed in

handling this new counter-effort, you recognize that the old counter-effort that you tried to use to handle this new one has failed too.

So every psychosomatic illness has two parts. Every one I have monkeyed with to date always has had. Not too long ago I was wondering why this was—why there was a new failure and an old failure, in terms of efforts.

Only one of these psychosomatics can keep up, and there can be a variety of old ones but the point is they are old.

Now, you can't find a psychosomatic illness on an individual today which hasn't failed him; that is an old, old counter-effort that he has used to handle some new counter-effort and failed. So the new counter-effort is very painful to him mentally or something of the sort, and the old counter-effort is painful to him physically; they will be pinned right together just as nice as you please.

The reason why you have a hard time, if you do, taking apart these darn things is that you have generally got an emotional charge having to do with failure lying on top of something that is back in the caves—something that is way back a lot of the time—on these psychosomatic ills.

So you look at a human being and find some portion of his anatomy is aberrated, physically aberrated; the counter-effort has taken the form of a psychosomatic illness. Let's say it is dermatitis or something like that. That dermatitis is two things; these are the composite sides of it: It is an old, old somatic of some sort and it is a failure—a relatively recent, this-lifetime, failure. We look at this and we say, "Ah, Grandma died of it. Grandma died of some kind of a skin infection; she did have something wrong with her left hand. All right. All we've got to do is pick up Grandma's death and it'll go away." That is perfectly true. But why has this darn thing been so stubborn? We try to pick it up and we can blow charges all over the case, but we can't blow Grandma's death. Why? It must have been a rugged one if it made a mark.

This person is trying to carry out Grandma's goals, obviously.

You try to run sympathy and you don't get very far; you can run a little bit of it. You try to run regret on Grandma's death and you will get a little bit of that.

So then you run approval—something on that order. You see if you can get any early approval.

What is approval? Approval is somebody else saying you are important. That will ruin a person right there. "You're important" is what approval is saying. And this person got a lot of approval from Grandma.

But you start examining this somatic and you expect it immediately to go away and it doesn't go away. You find out that, horribly, all the data seems to be lost in this thing. Of course it is lost; it is in the middle of a bunch of counter-efforts. I don't care how old these counter-efforts are; that data is all mixed into these counter-efforts, and believe me, those counter-efforts have more data in them which is just as serious as Grandma's death. Therefore, an auditor, if he strikes one of these super combinations that he can't just explode, should simply apply that formula: It is a this-life failure which has made a person lose control of yesterday's counter-effort.

Now, you see how thought and action interplay. How do you resolve it? You start monkeying around with the efforts on that hand and you will start blowing data into view; you are liable to blow almost anything into view. At any moment you are thinking, "Well, I'll have this resolved in a snap," but you keep getting more and more data. All of a sudden you find out about Grandma and you try to run Grandma. You run through the thing a few times and you find out you can get some more counter-efforts off the thing. But suddenly the preclear says to you, "I don't want to be processed anymore. No. No, I think I'll keep my 'epagloosis.' It's been a comfort to me all these years."

The case was being run just a little bit too hot and the thing which you neglected to take off it was sympathy and “I’m important.” The hand represented approval one way or another.

On some of these chronic somatics you get something like this: You go up to some soldier who is living on a government pension—he doesn’t have anything, in other words—and he is limping along and you say, “Now, to make you well, we’re going to have to take off your Congressional Medal of Honor.” No, you just aren’t going to get any Congressional Medal of Honor off this man—no sir!

There is something about approval. That is all a Congressional Medal of Honor is. It says, “We approve of you. You’re important.”

Somebody who didn’t know his history said Napoleon invented the medal, and Napoleon really knew how to handle men’s desire for importance and knew how to pay them off with these medals. That doesn’t happen to be true. A fellow by the name of George Washington invented them. The first of them was the Purple Heart—look how that has degenerated: “If you can manage to get yourself wounded, we will give you a medal. All you accident-prones are going to get decorated in this war. The rest of you guys that have really got something on the ball, you managed to miss all them bullets, we aren’t going to decorate you.”

That, in essence, is a psychosomatic illness; it’s many of them. Of course, you understand I am talking about tough psychosomatic illnesses. As a matter of fact, you can take a little bit of Effort Processing or get a guy to sneeze a couple of times and sometimes blow something that the great legions of medicine working in their white coats in the biochemists’ laboratories have never been able to handle.

I never could figure out how the medical doctors always got into that category, because the boys who do the research in that field happen to be chemists. They give this stuff over to these technicians, and the doctors just take a quick read through the literature before they go ahead and use the drug on their patients.

You see the headlines in the papers—“NEW MIRACLE DRUG CURES!”—in three-inch type. That is always what they say. You just wait for the next story. It is no wonder doctors don’t believe anything about Dianetics: it is because they are such liars themselves! It is like trying to get a horse trader to believe you are trying to trade him a good horse. He doesn’t believe that.

So, the new miracle drug does a spin in the news and then you find, back in the back pages, “New miracle drug is found not to be working well anymore. New miracle drug only cures .01 percent of its cases instead of the 99.44 percent previously advertised.”

The main reason that happens is the doctor is so busy. He takes his tongue depressor and sticks it down some child’s throat—“Say ‘aahh, aahh.’ Yeah, you got measles. Take her home. Next patient!”—and so on, one after the other.

“Oh, yes, my dear Mrs. Zilch. All you’ll have to do is cut out all of the carbohydrates, and get lots of—uh... carbohydrates! Yeah, yeah, that’s right. Good-bye.”

The next fellow comes along and he says, “Well, you’re one of these high-powered individuals, aren’t you? Now, what you want to do is rest, relax and control yourself. You’ve got to take it easy—got to learn how to take it easy and learn how to live with that ulcer. In a few years, if you don’t take care of that ulcer and if you don’t relax, rest, take it easy and sit down quietly” (and let all the counter-efforts hit you) “we’ll be having to cut it out.”

He says to himself, “Come to think about it, my wife wanted a new fur coat. Yeah, that’s right, she did want . . .”

Then he tells the patient, “Say, by the way, I was telling you about that ulcer—there’s this new operation . . .” and he is off to the races.

The doctor doesn't have time to read the literature, so very strange things happen to these drugs.

These new drugs, when they get thrown into taking the patient's "Congressional Medal of Honor" away from him and taking his "Purple Heart" away from him—the things that bring him approval—just don't work. But if they do happen to work on that, the individual has always got another angle on the same incident that he can bring to view. This occasioned the people in the field of psychotherapy to say "Well, it's no use continuing on. There is nothing to study, there's no data at all, no more phenomena than we have discovered (except maybe all the phenomena, of which we have discovered none). And every time you take a disease away from somebody or a psychosomatic illness away from somebody, he immediately gets another one. There's just no use treating them."

If you force a person to suppress parts of the incident, you can move him a little bit on the track and move him into some other batch of counterefforts.

So you can't take penicillin or any one of these things and cure Grandma's sympathy with it. For some peculiar reason, when you work on the physical side of the ledger, in the belief that men can't think and have no emotions, you fail. So a miracle drug will always remain just that: a miracle drug.

Anyhow, one of the finest things that you can possibly lay your hands on if you want somebody to get well from a cold or something like that (don't give him all these advertised medicines) is to just keep all the sympathetic people away from him. Keep all the sympathetic people away and the person will recover fairly rapidly, because sympathy is saying "You're important and I sympathize with you and I approve of your cold. I approve of your cold. I approve of you. I like you. I hope you get better. Oh, you poor dear, I hope you get better."

The person has been working for this approval all his life. Mama said, "Whap! Yes, dear." And Grandma said, "Well, you can't wear your new shoes because if you wear your new shoes, why, then your bicycle . . . And besides, you've left it in the street and after all . . . And here's a dollar and it's all yours to do whatever you like with, as long as you go down and get a haircut." And Father said, "Now, you've got to uphold the honor of this family. You've got to uphold the honor of this family because we Snides have always been something to the community, and therefore we expect a great deal of you. And the reason I'm spending all this money upon you and sending you to school is because we Snides have always done this. And you're important and you've got to live up to being important."

About this time the fellow starts saying, "But I'm not, I'm not important."

This is the level of approval the fellow has gotten, and all of a sudden one day he unfortunately has a cold and somebody comes along and says to him, "You poor fellow."

"Gee, nice cold. Look what it got me: a nice 'Purple Heart.'"

How are you going to cure a person of doing that? You start running sympathy all up and down the line and sooner or later you are going to run into his brutality and his regret and then you will run into this confounded "I'm important" button.

The individual is all geared up to resist counter-effort—particularly counter-effort which might occur while he is flat on his back.

That is a dangerous time for any counter-effort to appear, by the way—when you are incapacitated. You will find quite a few sick people just lying quietly, and they are impressible; counter-efforts can hit them easily—and old past counter-efforts are hitting them easily—and all of a sudden you make them desire the moment by giving approval of it.

All of a sudden you say, “This is the moment,” and you stick the individual right on the track, just like nearly anybody is stuck at the moment he got a Congressional Medal of Honor. He is stuck there a little bit, he likes to think about this once in a while. Of course, he goes around saying with a lot of false modesty, “Ha, ‘tis nothing, nothing. I keep it home in the wastebasket, usually.”

But you stick this sick person with approval. He is capable of receiving any kind of an effort and you tell him at once, “I like you; I am sympathetic toward you”—that is to say, “I have a feeling for you when you’re this way. You are important; it is too bad. You, as another member of the human race, are sick and therefore it’s too bad, because you must be important to things.” And the reason he is probably just a little bit sick is that he already has one of these going, like Grandma’s death and dermatitis. It also latches up on birth and latches up other places down the line.

Grandma has taken his hand and has extracted a splinter from it or has fixed it up when it was scraped. He had this terrible fall off his tricycle—all of one foot down to the pavement—and he scraped the skin off his hand. Grandma said, “Too bad. I’m so sorry. Let me kiss it and make it well. You poor little fellow. Well, that’s a very brave little boy, not crying that way.” Then Grandma dies and the fellow desperately regrets Grandma’s death. Grandma happens to have had dermatitis. For some reason or other he has a whole chain of chronic somatics on a hand that he has not been able to handle. He keeps extending this or extending his whole being in the direction of this moment, trying to pull back an interchange of sympathy, life and approval. And, of course, right in the midst of it Grandma dies, and that is complete failure.

There is no more complete failure than to see yourself looking at a stiff. That is right, crudely enough. If you try to bring some animal, some human being, back to life—you try to breathe the breath of life into him, you hope nothing is going to happen to him or something of the sort—and you fail, that is the biggest failure there is, because that goes down the whole length of the tone scale—bang! At the moment you try it you are completely self-sacrificing, you are way up there in the stars, all set. You would do anything to bring this person back to life. You are moving way up there when you start this sort of thing and then all of a sudden somebody says, “Dead.” Whoosh!—too much fall in too little time is what it is. It is just maximal failure.

Even when a person starts to receive the news that somebody is dead, he will go through this whole thing: “Oh, if I could only do something. It’s my fault. I should have been there. I should have—I knew if I didn’t pray for him every night he would die. I knew I forgot to,” and on and on and on. What he is trying to do is like one of these cats in a cartoon—when the cat stops, you hear the tires screech. The fellow is-trying to get back there to a moment when he could do something about this.

Now you as the auditor say, “Come up to present time.”

“No!” He is still back there trying to back up time and so forth. “Now, if I could only have been there and if I had done this. . .” He has this terrific unsolved computation. The computation is simply “Why did Grandmother have to die? Why did she have to die? What was this all about? If I had done something different earlier, would she now be alive?” Computationally, this thing is all fouled up because Grandma was a source of approval or something like that, and the fellow will carry the token of a psychosomatic ill. He will carry a token, just like a girl will wear an engagement ring. It is a token and it says, “Somebody loves me.” w

So a person can carry this psychosomatic that belongs to Grandma or the face shape that belongs to Grandpa or almost anything along that line—pets, dogs, anything of the sort. But it is always trying to solve this one problem: Why did he have to die? It isn’t self-pity. It is just the fact that a fellow goes all out to help and then fails.

You will process a lot of this. The formula for getting this undone is very simple. You pick up the sympathy, the approval, the feeling of importance the person gave you—you pick up all of

these various emotional lines—and that chronic somatic will blow. That is all there is to it—it is gone. The net result is you will leave that chronic somatic either not necessary to run or you will leave it in a condition where, by running a very little bit of effort, it will go. But unless you solve those problems lying around on top of it, there are chronic somatics around that won't resolve any more than a soldier will give you his Congressional Medal of Honor. That is sympathy, approval and so on.

COUNTER-EFFORT, COUNTER-EMOTION AND COUNTER-THOUGHT

A lecture given on
17 December 1951

Environmental Influences

There used to be a big gag on the ships I was on. Anybody who was out with the fleet didn't get promoted—people only got promoted at home, and they got promoted on the number of square inches they developed from sitting in swivel chairs. They had a formula worked out for that. So one of the things the navy did was develop what was known as a "lieutenant super grade." A lieutenant super grade got to wear a neon star on his cap and so forth. He had just been in service long past the time his number should have come up.

The boys were kidding me about not getting promoted one day, and I said something about "Well, I have a real old commission; I have probably the oldest commission in the navy." So some hand-lettering expert turned out for me a commission in the Phoenician Navy, and it was marked 1003 B as the date of rank!

Then one day we were chasing down a submarine and another ship came over the horizon. Right away he signaled across "What is your date of rank?" I was too busy on the navigation bridge with a sound stack and so forth to say anything to him at all, but one of my signal men up on the flying bridge answered him.

A little bit later I asked, "What happened to that fellow?"

They said, "He's right behind us, skipper. He's going to drop his cans on our course and follow through on the attack."

I said, "Well, tell him to get back so turbulence won't upset his aim," and a couple of other things. We kept giving him his orders and so on.

I was standing up on the bridge wing a short time later, after it was all over; I had a pair of glasses and I looked back at this other ship and there was a three-striper walking on the bridge over there!

So I went up to the signal bridge and said, "Hey, wasn't there any interchange of signals? Where is your signal book? Where's the interchange of signals on date of rank?" The chief looked very stony and the signal man sort of squirmed.

The chief said to this signal man, "I'm going to tell on you." He told me, "You know what this square head did? 'What is your date of rank?' the guy says. So he runs it up—'1003 B, Phoenician Navy'!"

I often wondered whether or not the other skipper was a regular, because if he was a regular he would have believed it!

Anyway, to resume the thread of our conversation, little did you know that there lurked so big a sphere of knowledge, without its having been more than suspected on a folk level.

There is effort and counter-effort: You can run effort and counter-effort until the cows come home and the medical profession gets sensible and psychiatry stops using shock and the end of the universe happens; you can run it for a long time and maybe you will crack a chronic somatic and maybe you won't, because there is also counter-emotion and there is counter thought. These lay right there in the Axioms all ready to be extrapolated and figured out.

You have probably experienced coming into a room and knowing the people there have been talking about you before you arrived. You can feel it in the air. You know when somebody is angry with you. You may lie in the dark alongside your marital partner, and as far as you know, everything is all right, but after a while you say, "What's the matter, dear?"

"Oh, nothing!"

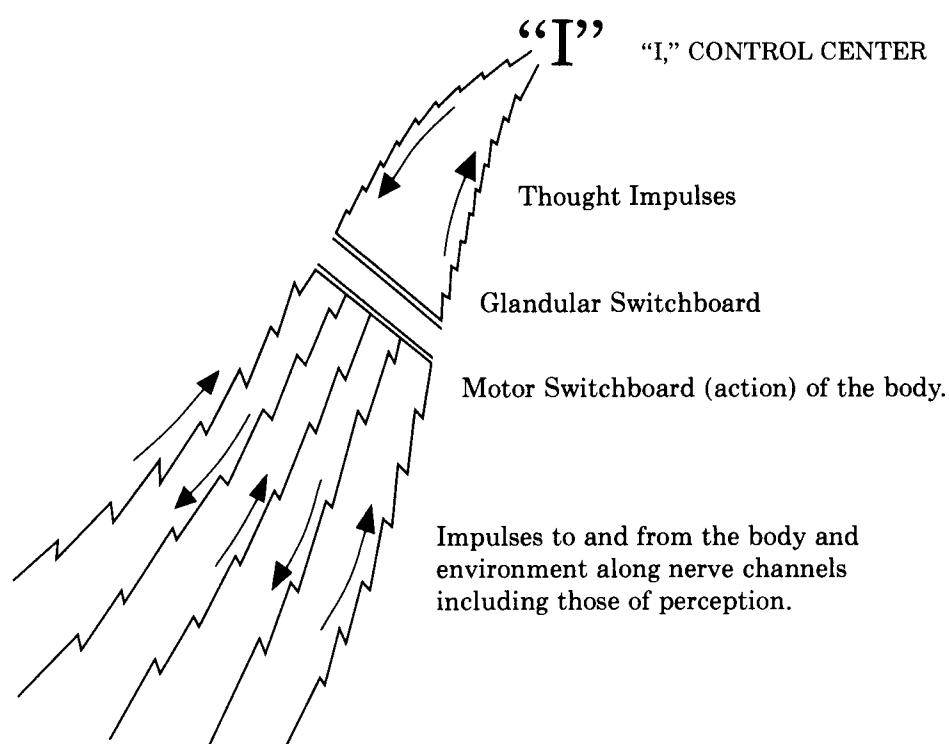
You have experienced this. Why it hadn't popped into view before this, I am not sure, but it popped into view in exact sequence. You would have to know about effort and counter-effort before you would know emotion counter-emotion, and you would have to know the relationship of thought, emotion and effort before this thing made sense.

So thought, emotion and effort are on three levels, and these make a nice little neat package. Thought is the mental level of computation and effort is the level of action. A fellow thinks "I will touch this table," and he touches the table. How does it get through from thought to action?

Here is a graph of the motor-control switchboard showing the impulses down to the body, with the converter level where theta converts to MEST action.

This is an analogy, but it has gotten to be a little bit more than analogy. There has to be something in there to meter action. What do you meter action with? You meter action with emotion.

You can speak of intention. Intention would be the intention of "I," and this would be a sort of a tone that would fall over the endocrine system and so forth and emotionally put things into action. Actually, your endocrine system is a method of burning fuel in various ways.



There is a pituitary gland which has, evidently, a component part for every gland in the body. It is in the brain. Evidently this thing does some monitoring. It is absolutely certain that a gland will not operate if its pituitary equivalent is missing. That is very interesting.

For instance, the parathyroid does something very special. But there is a parathyroid trigger in the pituitary. There is a trigger for every type of gland in the pituitary. It happens to be up in the prefrontal lobes about an inch back of the forehead or something like that.

This is a monitor system—a switchboard system, you might say—on a glandular level. It is very interesting that the upper part of this system, if you think it over for a moment, must be sensitive to thought, just as action is sensitive to the emotion. In other words, the upper part of emotion in this analogy must be sensitive to thought, and the lower part of it has to be sensitive to effort or action or muscular reaction.

So there is evidently a fringe of emotion which is the lower fringe of thought.

We happen to know just by empirical evidence that these three things go together. We happen to know that by a self-determined thought you can pin down the emotion and effort. We happen to know that with emotion you can pin down an effort. But also, by fishing around with self-determinism, we find out that it is pretty difficult for a thought to control an effort directly so that just by getting up a thought you can turn off somebody's effort. You find that this gets clogged when there is an emotional band over the top of the effort.

There is a counter-switchboard, in other words, the upper part of which is thought, the lower part of which is effort. Emotion would then be a band, the top of which could be controlled by thought and the bottom of which could be controlled by effort. Nothing is more obvious.

Now let's look at effort: A person puts out his effort to resist a countereffort. This is his effort to remain at rest, his effort to remain in motion.

Someplace in that band between thought and effort is emotion.

We know that thought can extend itself, and it is very strange but on actual empirical discovery, having already extrapolated this, all of a sudden some of the confoundest things began to happen to cases.

So we have counter-effort and counter-emotion, and I think you have probably experienced—particularly if you have been trying to explain Dianetics to somebody—such a thing as counter-thought.

We have, then, three things which the individual himself can put out.

There is such a thing as an engram; we are just neglecting the thing because we have found faster ways to snap the case out of it. All an engram is, is counter-thought and counter-emotion impressed against the individual when he is inert and unable to put forth an effort to resist them.

There is nothing truer than this band of emotion and counter-emotion.

Now, have you ever come across somebody with an effort which had too heavy a counter-effort lying on it for it to spring?

Running an effort out of an individual, you say, "Go find your effort."

He groans, "No."

"Well, run the counter-effort."

You find that the preclear just isn't there. That effort was too rough. Result: near death. The individual is in apathy on the tone scale when he gets an effort so solid that he has hardly any effort at all to resist it. In other words, where there is a very strong counter-effort—for instance, a fellow being hit with a car and knocked ninety feet or something like that—and you

start to run this out of the individual, you don't find any of his own effort to kick it out. You have to run the counter-effort in order to get rid of some of it before you can get the fellow into his own valence running his own effort. In other words, the counter-effort was overpowering and depressed the individual practically to zero. It almost killed him.

There is magnitude that high in counter-emotion. How do you expect a preclear to get up his own grief charges, how do you expect him to get up his own apathy, if it is lying there pinned down with a tremendous overburden of counter-emotion?

A little child is very excited and he comes in and says, "Mama, I just "

"Shut up!"—counter-emotion. It is relayed in part by voice tone, but where it hits in the bank is on that center strata of counter-emotion. The child's emotion—not action—runs with a crusher into a sudden counter emotion, and the child goes into apathy.

What is the tone scale? It has to do with emotion, doesn't it? What do you have trouble with in cases? Emotion. What do you have trouble getting a preclear to do? Cry or get off anger or something of the sort.

You will find out that the index of emotion is the same as it is for motion. You know this test on motion. Take a case in apathy: A counter-emotion comes in and he just sits there; motion goes right on through. In other words, there is no resistance to incoming motion.

Each level of the tone scale has its own characteristic, demonstrated motion. In other words, there is an index of motion, and any moment you start to use the tone scale it says there was something happening with emotion too, as long as it was happening with motion.

So how does an individual get his emotional band pinned down? You know that you can't get a case low on the tone scale to give forth with his own effort; all the effort is going through him. As a matter of fact, if you took a very low-toned individual and tried to dump him out of a chair or something like that, he would just fall out of the chair.

In the lower emotional band is the individual who has had too much heavy, powerful emotion thrown at him—particularly when he was trying to put out emotion and counter-emotion was thrown at it heavily, or when he had counter-emotion thrown at him and he tried to put out emotion to counter-balance it and so on. He could do this until he lost. He can get very serious.

An individual has a tough time trying to hold his emotional stability in the vicinity of some people—for instance, his parents. He takes many courses of action to handle this; he takes just as many courses as there are courses to handle motion. He might say, "Well, I'm not going to let her affect me anymore," or "Well, I just won't talk to them anymore; that's it. I can't fill them up full of enthusiasm, so something else is going to happen."

Blame, cause and effect and so forth are on a higher theoretical echelon than counter-emotion. Counter-emotion is right down there at the basic level along with the plumber's wrench.

So, if you find somebody on the case who is occluded, get the preclear to run the counter-emotion. A preclear who is low on the tone scale will really squirm. He will say, "Oh, I couldn't feel that. Oh, I don't know what you mean. I couldn't go out of valence and get into their valence and feel the emotion they're feeling . . ." and so on. He will just get the explanations all fouled up.

You say, "No, look. Here you are—that's you. And here is 'they.' Now, what I want you to feel is the emanation of emotion from 'they'—how you respond to 'they.' That's what I want you to feel."

"Oh, I couldn't go over and get in their valence and feel this."

Don't hit a preclear! It's against the Auditor's Code. What you tell him then is "Did you ever walk into a room and feel that somebody had been talking about you?"

"Well, yes."

"All right. Now, that's the same type of emanation I wish you to feel when I ask you to feel counter-emotion."

"No, I can't get it. No. (Boy, that was close !) I can't get it. No, I can't get that."

So you spring this one on him: "Can you feel the emotion of somebody you love?" You may get a yes or a no. "Can you feel the emotion of somebody you love when they're a little bit cross at you?"

"Yeah, I can get that."

In other words, you keep working with the preclear on lighter and lighter levels until you can finally get him into the idea of what you are trying to get him to feel.

Now, you can make a preclear work well on this very shortly. If you have a preclear who works very well right away, have him pick up somebody like Mama. But he says, "Mama is completely occluded. There isn't any Mama as far as I know. I know analytically that I had a mother, but I have no visio—nothing!" Asking this person to feel his sympathy for Mother or his emotion toward Mother (he is in apathy about Mother) would be like asking him to feel his effort when he gets hit by a Mack truck. He wouldn't have any effort; he is flying through the air and it is all counter-effort.

So you just take an occluded person in this preclear's life and you say, "All right. Can you feel the counter-emotion?"

"Oh-ho, no. No."

And by the way, you start to convince people of this after a while, if you are actually working right straight at them. They suddenly start to get the idea of what emotion and counter-emotion is all about. What are people afraid of from other people? They are not afraid of somebody else walking up and slapping their face or something of the sort; they are afraid of emotion, they are afraid of this emanation—somebody getting angry and so on. It actually produces a considerable sensation.

So, you can call it atmosphere. "Now, can you feel the atmosphere?"

"Oh, sure. I can feel atmosphere."

"Well, how about feeling the atmosphere of a brook while you're sitting there quietly and so forth? Can you feel the atmosphere coming from the brook and the trees and so forth around there?"

"Yeah, it's a nice atmosphere. Yeah. Sure, I get a good—hey, what do you know? I get a good visio on that!"

Now, that's very funny. You never could get a visio on a pleasure moment for this person before, but you ask him to feel the counter-emotion of a tree and he is all set. He can stand right in there to the counter emotion of a tree.

By the way, you could probably blow a grief charge on almost anybody by running the counter-emotion of trees. You would almost never fail to get one off "How did you feel when they burned the first Christmas tree?" I have had people's hair stand on end on that one. It is a sympathy reaction on trees. The poem "Woodman, Spare That Tree" is on the chain, and so

on. It is quite a chain, and it is a chain with a lot of counter-emotion on it because there is a lot of counter-emotion concerning trees. And remember, there is also an absence of counter-emotion when one is out in the woods by himself. It is sometimes quite a relief.

Have you ever walked to the subway at 5:15 in New York? There is an example of counter-emotion. You don't have to take many steps; there is nothing there that upsets you particularly; you don't even stand on your own feet. You don't have to support yourself in the car. You can't fall. You have nice soft bumpers no matter how fast the engineer stops. It should be a completely comfortable ride, but it is not! The answer to this is probably partly counter-emotion. It is probably Mamie worrying about her steak that she knows she got that morning—but did she put it in the icebox?—and a lot of other interesting things.

So when you get out in the wide open spaces—you stand out in the middle of Arizona, in the vacuum—you breathe a big sigh of relief.

Actually it is very, very survival for an individual to be able to feel this. Let's take the phenomenon of mass hysteria: People have observed this; it is one of the few things that psychology was able to observe. It is very curious that, for instance, one girl in a knitting factory would run a needle through her finger and suddenly scream slightly, and all of a sudden everybody in the factory would be in a panic and nobody could explain why.

Take a lynch mob: They are standing around just as a bunch of individuals, and nobody even has to speak—all of a sudden they are a cohesed, single beast.

By the way, a police officer, if he is not quite on his toes, can actually make a mob force him to do something or other.

That reminds me of a story; it is a little bit off the track. Down in Texas they had a big centennial or exhibition of some kind, and there were some boys from New York running shows and all this sort of thing in the centennial grounds. There was a big mob, a riot—they were going to lynch somebody or other—and one of the men in the New York booths grabbed a telephone and called for the Texas Rangers. There he was, and at any moment he expected to see Hopalong Cassidy, multiplied fifty times over, come riding in on a squadron of white horses or something of the sort. But a few minutes later, a big, tall, gangly fellow in Levis and a Stetson came up and poked him and said, "Okay, where's the riot?" The riot was really going on—tents were coming down and so on—and this fellow from New York said, "My God, don't tell me there's only one of you!" And the ranger said, "Well, there's only one riot."

I wonder why it was that when this fellow walked over to the crowd and said "Well, that's enough, boys, let's quit," they quit. They all dispersed. He had sort of a feeling about the whole thing. He was probably carrying the counter-emotion of the entire Texas Rangers for the last 150 years with him.

Anyway, you can feel these various things. Why is it that a low-toned auditor has such a rotten time with a preclear? The preclear gets to feeling sadder and sadder and sadder. Running back and forth up the track, he gets very sensitive to counter-emotion.

There are cases who have difficulty getting rid of bad auditors. Just run out the counter-emotion. You can get the emotion of that auditor. There is not much of a trick to it.

Now, emotion is a sort of a glue; it glues thought to effort. You get a fellow whose track is all bunched up and when he goes up to present time he appears over in Brooklyn and when he goes back to conception he is in a store buying a hat. When you ask him "Now, let's see your parental home," he says "Yes." If you are a bad auditor you just go on from there without asking him any further questions.

He says, "Yes."

You say, “What does it look like?”

“Oh, it’s a little tiny house.”

“You get a visio on your father?”

“Sure, sure.”

If you are a bad auditor you just let that ride. But you say, “Well, what kind of a visio is it?”

“Well, it’s just crayon portrait.”

“Oh, it’s a picture of him.”

“Sure, sure. Yeah, I always see that picture for my father.”

You say, “Now, let’s get a visio on your father alive or talking.”

He sort of laughs nervously and says, “N-no—no! I’ve never been able to do that.”

If you use counter-emotion on it you will have visio after visio of Papa snapping into play.

“What is the counter-emotion of your father?”

“What’s the counter-emotion of your father when he’s explaining something to your mother?”

“What’s the counter-emotion of your father when he has given you the same set of instructions five times, and you understood them the first time?”

You build up this thing by just asking for atmosphere, and you can actually start in with a preclear who is in pretty bad shape just by asking him “What’s the atmosphere of this room?” Quite often if they are out of present time they will come to present time. It is a very handy method of bringing a preclear up to present time.

You say, “What is the atmosphere of the parental home?” The fellow is getting a complete blank, and then all of a sudden he gets the living room. He has never been in there before in auditing. It is empty at the time he gets it, but he gets the living room.

You ask a person, “What is the counter-emotion surrounding a crib?” They will get some of the feeling of it.

A person takes all this in on a sort of a gunshot basis. They take the atmosphere as generated by smell, sound and so forth and consider it as a unit of “feel,” sort of on a MEST level, and they don’t recognize that they are bringing in some counter-emotion with this. So they will get an atmosphere with their actual sense channels. When they do this they start to get three dimensional visio.

Three-dimensional visio is not all that common. The thing that drives the visio in and flattens it is counter-emotion. You will be surprised, when you start to run counter-emotion, how visio facsimiles expand; it is quite surprising! They go way out in all directions.

Now, counter-emotion on sympathy would be the sympathy somebody else was feeling for you. How could you get any of your own sympathy if you were completely overburdened and treasuring and nursing to your bosom the sympathy of somebody else? That sympathy of somebody else is quite valuable.

The next time a person feels sympathetic toward you, get the sensitivity toward it. It is interesting. Sympathy high on the tone scale is love, liking, desire. Sympathy low on the tone

scale is pity; it has various qualities. But if you get one of these high-tone-scale appreciation's—fairly high on the tone scale—it is just like candy! No wonder people go nuts and fall for this stuff this way. I have been experimenting with it a little bit, and I picked up some of it and started tracking back just on that feeling as it was, and I landed in more sickbeds than I thought I had ever been in! Before that time I could have sworn I was never in bed—you'd never get me sick, no sir!

When you start to run counter-emotion, you pick out the individual who is occluded or the individual who is dead—it doesn't matter—and get the counter-emotion. How the devil can you feel your grief when the counter emotion on that grief is like a ton of coal poured over your head? There is just no effort to return it. You can't push it out; it is too close in.

But the counter-emotion is something you can feel. You can go up and down the track, all around and so forth. Your preclear will feel it partially as sensory messages, sense channels—smell, taste, tactile, various things like this—coming in toward him; he sort of regards this as an atmosphere, but he is also pulling in some of the emotion with it. You let him feel all the atmosphere he wants to, because he will feel enough emotion along with that atmosphere (and you needn't even tell him there is such a thing as counter-emotion) to all of a sudden start getting visios on Grandpa and all the rest of it.

Now, where an individual's emotion has been blunted markedly, you have a counter-emotional curve. "What is the emotion of your mother before you try to enthuse her about something?" "What is the emotion of your mother immediately after you have tried to enthuse her about something?" The fellow walks in, feeds her some enthusiasm and expects approval but gets anger or disregard or indifference or something of the sort. But what is that counter-emotion? So there is a counter-emotional curve. And the counter-emotional curve will lead an individual into more of his past fights and household emotional upsets than any other thing I have run into to date.

The individual can run his own emotional curve and get into these things, but when he is tremendously overburdened by counter-emotion he doesn't have a chance. Let him run the counter-emotional curve—that is to say, the change of emotion of an individual with whom he is attempting to live or who he is attempting to talk into something or something of the sort.

You get these various combinations and you will get resolutions now and then that you didn't get before. One of these is particularly in the field of deceased people. Somebody is unable to feel or see or hear anything about Papa; get them to run Papa's counter-emotion this way and run it that way. Sympathy is pretty valuable, so you don't want to run sympathy right off the bat with it; you can sneak up on sympathy. But you can get Papa being a little bit cross and a little bit antagonistic and get him being regretful and get him being discouraged with the preclear and get him being this way and that way, and then, "How does it feel when Papa is sympathetic? You're sure that Papa was sympathetic?"

"You know, that's the feeling that—yeah, I can get that. That's the feeling I always get when I'm mad or concerned." That is the way Papa felt when he was sympathetic. All of a sudden, "Gee, I feel different." The guy has come out of Papa's valence into his own valence.

What keeps him penned out of his own valence? Counter-emotion.

Now, you can run counter-emotion and counter-effort: try running counter-thought. "Can you remember a time when somebody disagreed with you—said it wasn't quite that way?" Just run it as counter-thought. It isn't so much of a sensation as it is a sort of a clash of gears. Whether it exists or not as such is a horse of another hue. You can get a rapid shift of mood in an individual when he runs into counter-thought. A person may not change his emotion, may not change his pace of speech, may not change anything, but all of a sudden he hands out to you a counter-thought—something that doesn't align with the way you are trying to think—and it does weird things to you.

Nearly all comedy is counter-thought: a pretended alignment with your thought and then unseriously throwing thought in some other fashion. It produces, oddly enough, the emotional reaction of happiness and laughter. So there is such a thing as counter-thought, even if it is only a counter thought received through MEST communication lines. It still exists as such and can be run as such.

You pick up an individual and have him scan off all the counter-thought of somebody who was intolerant of his ideas and schemes (of course, with counter-thought you will get some counter-emotion), and this person can run through scene after scene after scene that hitherto have just been lost. He hasn't thought of them; they have just been gone as far as he is concerned.

Not too long ago I decided that it was time we solved interpersonal relations. This is the answer to interpersonal relations: It is an extension of counter-effort up into the realm of counter-emotion and counter-thought.

You like somebody, so you get an emotional response from that individual. You want to know what personal magnetism is? There is such a thing; after all these years we find there is such a thing as personal magnetism.

For instance, take a fellow like John L. Lewis: Don't underestimate a fellow like that. He has practically wrecked the coal industry. I happen to have been in the presence of this man a few times and he is a fellow with a terrific impact. Just as you start in the door you know that some enormously savage, unkillable bear lives there, before you even lay eyes on him. There is that sort of an atmosphere about him.

He takes these hard-headed men from down in the mines who don't have anything to lose anyhow, and he stands up before a crowd of them—he is not even a very good speaker—and he just lays them down in windrows. He is 1.5 and they are clear down in the apathy, grief and propitiation levels, but he can bring them all up to 1.5.

Somebody else could go down and talk to those miners mellifluously, beautifully, smoothly, or he could talk to them on 1.5 with the best ideas you ever heard of, and nothing would happen.

With counter-emotion you can undoubtedly rehabilitate the individual's ability to influence the people around him. I know many people, and I know many people who have an adverse effect upon people.

There is a lot of technology. If all you knew was Lock Scanning and counter-emotion, you could do tricks with any human being—if you just had those two things and nothing else. It is very, very odd that there would be such a big, unexplored area sitting right in our laps.

But you wonder why it is that an individual cannot feel, does not have a visio on many people or has practically no visios and so forth. This person has been in a supercharged emotional atmosphere many times, until his own effort and his own emotion have been canceled and canceled and canceled by counter-emotion. Before very long he gets pretty crushed. He will go down on the emotional tone scale very rapidly, and as his emotional curve descends, his ability on efforts descends and his persistence, his responsibility and all these other things will deteriorate in him.

Now we have the self-help book, and it lays everything out very nicely. It contains counter-emotion. If a person really wanted to be very thorough about it, I suppose there are five hundred hours of processing in that self-help book. But personally I don't think the individual would still have two feet on the ground if he spent five hundred hours at it. It is not very rough. It starts in with a very nice computation and the fellow does some past, present and future computations on his fears and desires, and then it dumps in his lap that some of them belong to dead men.

You can imagine somebody out in the public suddenly doing this—very carefully lining it up. He writes down all his past goals, present goals, future goals, past fears, present fears, future fears—he makes a nice composite list of them—and then you say, “All right. Now, make a list of the persons, level by level, who might have had these desires or fears.” So he starts writing them down, Grandpa and George and Bill and so on.

When he gets down to the end of the thing, it asks him the question—in caps on the next page, over where he couldn’t have seen it—”How many of these people are dead?”

The fellow goes “Ziz-zz-zz! They’re all dead.”

Just why it is that we carry out dead men’s goals and aren’t ourselves is a horse of another hue. But that is the note on which we go into processing in this book.

There is a new chart with this book. The chart has twelve columns (it runs backwards, merely because I was unrolling the kitchen-shelf paper that I was drawing it on backwards): “I am-I am not, cause-effect,” and so on. This chart has more than twenty-nine levels, but they are not all filled by a long ways. They are jammed in very tightly along the bottom bracket. It includes “everyone-no one, always-never,” and so on—in other words, the standard run of buttons which I have been giving you, but with all their intermediate steps. And each one of those lines is in itself a button.

In the past we had a little bit of trouble using the tone scale, trying to find somebody on the tone scale. That was because we were taking his attitude mostly from his emotional tone. Now we have the Chart of Attitudes—attitudes toward life, toward self, toward any of the dynamics for every level. And you can take a person and just by listening to him and knowing what his attitudes are, you- can track it out along that level and it will really give you his position on the tone scale. We had to have an improvement on the tone scale so I went ahead and made one.

Part of the processing in Handbook for Preclears is a process whereby you start with column one, bottom rung, and scan it off the case, then column one, next-to-bottom rung, and scan it off the case, and so on through the whole chart, because everybody is going to find a majority of these instances on his case. If you take it off on a counter-emotional level and an emotional level and a thought level and so forth, you won’t leave very much on the scale.

In fact, it is fairly easy to blow a grief charge on this stuff. You start picking up counter-emotion and all of a sudden the bank gets very loose. Then the preclear says, “Poor Pogo—my God, who’s Pogo?” and you realize that he went off to Mars and left you.

The use of the emotional curve leads a person straight into the front of the service facsimile. The use of the counter-emotional curve will lead a person into a spotting of his major failures in life. That is quite important because his failures were relayed to him with counter-emotion.

It is quite normally the sympathy with which a death is relayed to a child which occludes the death completely. There is sympathy all over it and it is very rough.

Handbook for Preclears

Written December 1951

Published December 1951

Having seen a need in the field for wider, swifter dissemination, Ron conceived a plan to provide auditors with a means of handling many more preclears than current methods of processing would allow. On 3 December 1951, Ron told the students on the Professional Auditor's Course that he was working on a special self-help book using the fifteen acts of Advanced Procedure. By 17 December the writing of the book was complete, and on 27 December 1951 Handbook for Preclears was released at the Second Annual Conference of Hubbard Dianetic Auditors.

A very important part of this book is the Hubbard Chart of Attitudes, which includes buttons culled by Ron from years of research. This chart encompasses the major difficulties men have, and plots people's attitudes toward life according to the emotional tone scale. Ron worked out the chart as he was preparing the processes of Handbook for Preclears.

The columns of the Chart of Attitudes still run from right to left, merely because the kitchen-shelf paper on which Ron drew the original chart was unrolled backwards as he was working.

The twelve buttons of the Hubbard Chart of Attitudes and the gradient scale of attitudes which it plots between the top and bottom of the tone scale form the basis of many advanced processes that Ron worked out in later research. The chart is included in Handbook for Preclears as basic material, and much of the processing in the book is built around it.

The processing in the book is Advanced Procedure, modified into a set of fifteen steps which a preclear could work through on his own under the supervision of an auditor. These steps, involving a minimum of auditor time, take a preclear from his first inquiry about Dianetics processing up to new levels of understanding and ability. The preclear is being put at cause in his own life and gently made responsible for his own case advance.

SECOND ANNUAL CONFERENCE OF HUBBARD DIANETIC AUDITORS;

Hubbard Dianetic Foundation

Wichita, Kansas

27-30 December 1951

In his research during November and December 1951, Ron was uncovering not only the basic nature of a being but the means to return man to his full potentials.

His discoveries about cause and effect and man's fully self-determined nature revealed the principles of what would become, nearly thirty years later, New Era Dianetics spiritual counseling—the most rapid clearing technology ever developed.

At the end of the October Conference at which Ron had released the Axioms of Dianetics, he had announced that he would not lecture again that year at any further conferences on Dianetics technology; he would be concentrating fully on his research activities. But letters poured in to the Foundation, imploring Ron to call another conference and speak again.

So, to satisfy the demands and to commemorate his new discoveries and ensure their wide dissemination, Ron invited all Hubbard Dianetic Auditors and Foundation affiliates to Wichita for a special conference to be held in the week between Christmas and New Year's.

The Second Annual Conference of Hubbard Dianetic Auditors was held at the Shirkmere Hotel in Wichita from Thursday, 27 December through Sunday, 30 December. More than 150 trained auditors attended, from all parts of the United States.

Ron lectured each afternoon at 2:00 in the Crystal Room, with an extra, unscheduled lecture on Saturday evening at 8:00. Seminars on Advanced Procedure and Effort Processing were run by Foundation staff in the mornings to bring the visiting auditors up-to-date on newly discovered principles and techniques. On Thursday and Friday evenings, demonstrations of Advanced Procedure were run by a staff auditor; the auditor's and preclear's voices were picked up by microphone and amplified in the hall where the conference attendees were gathered.

One of the most important topics at the conference, covered in detail in Ron's lectures, was his new book, Handbook for Preclears. Part of a program to disseminate Dianetics technology rapidly, the book was written in eight days at the beginning of December and Ron had it published and delivered in time for the conference.

Ron also spoke at length on his research into man's past time track, both the evolutionary line of earth and man's experiences as a theta being. This research was begun in the summer of 1950 when auditors first ran into past-lives phenomena, and at the end of 1951 it was drawing to a conclusion. The results of this fascinating exploration would be published early in 1952 in a book, What to Audit, which we know today as Scientology: A History of Man.

MIRACLES IN DIANETICS

A lecture given on
27 December 1951

A Program for Rapid Dissemination

Today there are a couple of new techniques. I have started nearly every speech that way for many months. Fortunately, the situation is under control—under my control, anyway—and I am going to try to put it under your control.

It is with considerable glee that I can announce to you that the number of hours you will be spending sweating over a hot brain has been markedly decreased. It may be decreased, in the average cases, to as little as ten hours. In some cases it may be decreased, as far as you are concerned, to a little indoctrination before and a few hours of auditing after.

It still takes an auditor, though, for several reasons. One of the best reasons is the innate and cursed impersistence of a human being trying to help himself. But we have even got a solution to that.

We left the first echelon of Dianetics behind us about three or four months ago. I don't know the exact moment, but it came with the identification of the life static in a workable form of definition. That was quite a jump. What you have been watching since is the scramble to catch up with that definition.

It can be proven very easily that we are dealing for the first time in mathematical or physical history with what could be called a true static. That is of great interest perhaps to a mathematician and it is certainly of great interest to a nuclear physicist, but it is of much more interest to you.

The identity of life energy and the identity of thought in the descriptive form, with the phenomena which will demonstrate this descriptive form to be the case—that was quite a jump. It made a big difference in things.

We have traveled, at this moment, clear on through the second echelon, and that was simply the application of this “energy,” when identified, to techniques of application for the rehabilitation of human beings.

The third echelon of this is already knocking at the door. Whether that third echelon is caught up with now or two thousand years from now, I don't know at this moment. But I do know this: We wouldn't have to have another confounded thing from here on beyond what we have.

In addition, we have a package in which this is enclosed: Handbook for Preclears. This package, running in short editions and available to you in the field, will pick up the successive small points which may follow or refine out of this. So we are not going to have a disorderly advance.

We have this thing codified into fifteen acts. Parts of those acts may change. Their general sequence probably will not change.

The new points, the new buttons, the new slots in the chart, or maybe a new column on the chart, can be issued. But an overall basic understanding of this subject will make it possible for you to follow through with any preclear. Just by checking every new issue of the book you will find probably a couple of points changed.

For instance, right now this book lacks two things: one is the “approval” button and the other is the column on the chart, and they are really both the same thing. There are several other little minor improvements that have come out—after all, this book was published over ten days ago!

But the point I am trying to make is that part of my struggle was to achieve a codification of the subject to such a degree that merely by changing some minor part of procedure here and there from time to time, it could be kept up-to-date. That means that one of the goals announced in the earliest publications on Dianetics has been achieved: a rendition of technique on a level of simplicity—very easy to understand—and a marked reduction (by about eighty thousand percent) of the amount of time an auditor has to spend on a case.

So, an auditor is actually able to stand by on a case with a minimum of indoctrination and handle, through this book, a very large number of preclears. And an auditor is supplied with some randomness. He is talking to Susie Glutz and Jones and Bill and so forth, and he can generally talk to them on the other end of a telephone or he can give them fifteen minutes in his office and he can straighten this and that out for them. And there are various ways that he can get his money for having done so, if it continues to be the case that auditors have to eat.

We also have something, then, which cuts down restimulation for the auditor. Sometimes an auditor who does a lot of auditing is something like a horse on a treadmill. He gets up the last couple of sessions with the last preclear he had, and he is just barely keeping ahead of himself. His own case does not have a chance to proceed. But if you don’t have to step in there very much, listening to lots of phrases and situations and sob stories and that sort of thing, your own case can get up on top and stay up on top, particularly since you can resolve a case fast enough now so that it doesn’t have a chance to slump.

You could, for instance, tell Mr. Doakes that if he would just go up to a summer resort—Leaky Boat Lake or something—and apply himself for a few days to this book, he could come back and the little wife probably wouldn’t bother him anymore. You can, in other words, do an environmental separation on a relatively short-time basis, according to what I have found, and be able to achieve results with your preclear instead of crawling uphill one inch and having the family throw him back five inches. That still takes a little arranging.

I have been looking for a long time for the magic button—the very, very magic button. I came up with twelve buttons.

Effort Processing, Emotional Processing and Thought Processing are evidently the three areas of action that the auditor must address. There evidently are no more, unless somebody stands up and swoops down from Valhalla or somebody brings in a new technique whereby you strike two sparks off the left-hand sword and the preclear grows nine feet tall. But it would be just about as miraculous as that.

An auditor can take this book and hand it to his preclear; he can even run a little evening schoolwork for his preclears. They can come in a couple of times a week or something like that, or he can have several classes. People can come in and study what they are supposed to do or catch up on indoctrination in it, or he can just turn it loose and trust to luck and try to instruct them little by little here and there.

There is a book simpler than this which is going to be written. This book is for the boys who can read and write without moving their lips and everything. The simpler one will be an effort to put these same techniques within the comprehension of an eight- or nine-year-old child. That is going to be quite a little trick; and I imagine you will probably be using it on the bulk of your preclears, so I will try to keep from making examples about little turtles and cute things in it.

But we have in this book fifteen acts. It coordinates with the book Advanced Procedure and Axioms. This is more up-to-date. Advanced Procedure was written some weeks before this book was.

Now, it has been a considerable struggle with you who have been out in the field. With all of the new techniques, we have had to surmount the barrier of how to relay them to you. How could we get them to you? How could we be absolutely sure that you were going to be able to handle these things at the other end of the line? We have found by experience that it is pretty difficult to take a procedure as complex as Effort Processing and put it down in a book or in a few pages and send it to somebody and have him understand the whole thing. Therefore we have a basic technique.

The text on Advanced Procedure is the best one available at this moment. It will be some little time before another text on Advanced Procedure comes out.

A few hours of Effort Processing is worth running a thousand engrams out of a case. It is quite remarkable, since it exhausts the basic action difficulty with a case.

So, I want you to know—and know you know—Effort Processing, Emotional Processing and Thought Processing as delineated. Then, as new techniques develop they can be written up as addenda and special sheets sent you to bring your own books up-to-date, or the books can be changed for each new issue with short issues and an instruction line can be written up to send to you on any small alteration which has taken place.

It would rather astonish you that the general line of operation has now made, really, a complete circle. We are back at 1938 on the word survive. We find out, on my investigation, that there is quite a bit more to be learned about this word survive. There is a tremendous amount to be learned. We are actually taking off from there again, but now we have a bridge built and we have a tremendous amount of phenomena. There are over two hundred new phenomena concerning the human mind which have been uncovered in Dianetics in the short time of twenty years, and that is probably more phenomena than has ever before been uncovered about the human mind in any period.

It all came up on finding one button. The second I found that one “survive” button, the rest of this stuff started to unwind so fast, it was as though it were in a deep vat someplace with a spring cover on it, and the second that I released the safety catch it exploded. It has been there waiting for a long time. If I did anything, it was just to say “Well, that must be the button,” and spring the catch. Out of all of this has proceeded a technique which now is actively capable of producing miracles almost at will.

This, so far, is very general. I will be much more specific about these things later on.

Now, we have had one level we were going out on which was wrong. We can help every case when we get them into communication and so on. We can help every case and we know that. But this is an Achilles’ heel. It is an Achilles’ heel because it denies the auditor the cooperation of the preclear to some degree. The preclear thinks, “Well, if you can do this for me, then I don’t have to work.”

You can even go to the extent now of saying “In most cases this works. In most cases like yours it works. Of course, some intelligence and some persistence is required on the part of the preclear, and then in most cases it works.”

Come off this it-helps-everybody stuff. It hasn’t done us any good from the beginning. Let’s not go back and “fall for the same woman” again. There is no point in it.

The actuality is that the general intelligence of the individual in the world was grossly overestimated—and I mean grossly. Those characters on the radio that write radio scripts and say “Well, we have to aim these at a twelve-year-old intelligence” are probably doing the same thing. Let’s try to shoot Dianetics at two years of age—people who just barely can talk—and I am afraid we will hit the average public level. I notice a lot of people don’t listen to the radio; it is too complicated for them. That is why we have to have a simplified book and so forth.

But in the main, these tenets produce entirely new lines and a plan of advance for Dianetics into the society with a lot less trouble and, I hope, a great deal more effectiveness.

Now, one of these lines is the miracle. What is a miracle? You take a miracle apart and you will find out that a miracle is something which people consider hasn't been done—it is out of the ordinary. But it is more than that. A miracle is “from can't to can.” And if you specialize on only “can't to can” you are all set. By that I mean black and white: he can't see, he can see; he can't walk, he can walk; he can't get out of bed, now he walks; he can't hear, he can hear—black and white, black and white.

And don't try it on any 100 percent. If the fellow is giving you trouble after you have spent ten, twelve, fifteen hours of your time on him, get another one—because you will succeed in saving the fellow only if you desert his case early enough to permit you to go next door or down the block or someplace else and perform a miracle. Then the boy you were having trouble with, of course, recovers.

If you go ahead and slug, slug, slug on the idea that it has got to help every case, you will have everybody walking up to you not only with his jaw out but with you addressed to that postulate. And you won't give up on a case. In other words, you are kept down the tone scale with regard to your preclears. That postulate keeps you down there.

You can take them up on a basis like “Well, we help as many as we can. It helps most—helps quite a few. Oh, work on you? I don't know. I'm working on quite a few cases these days. Well, sure, sure. Well, if you're willing to work hard on it, all right. Here's the book. Good-bye. Call me up on Tuesday.” If he doesn't recover, you say, “Well, so what?”

We took in ten cases of arthritis the first of December—volunteer cases. Two of them dropped out almost immediately. One of them looked at the auditor and found the auditor had dirty fingernails or something of the sort and said, “Well, I don't want to go back to that place,” and the other one just disappeared. (I don't think that Postulate Processing or Effort Processing was used to make the preclear disappear; I think she is actually in existence someplace.)

But seven showed very, very marked improvement; one of them didn't show very much. This was according to the report I had on the tenth of December. I don't know what has happened to these people since. They had had ten days in which they had been in the Foundation, each one of them two or three days or something like that.

One of the eight, however, was an almost instantaneous remission. The girl couldn't walk up and down stairs. Her doctor came down to the Foundation and took a look at this girl. She went up the stairs to the lecture hall like a gazelle (I wondered who the stunned-looking individual was, sitting in the back row) and after the lecture she went down the stairs like a gazelle. I think they gave the doctor oxygen or something; they brought him around. This was a nearly instantaneous remission.

The percentage—including those others who left—on this series of cases was 10 percent. How much work on the part of the auditor? I would say, roughly, probably four, five, maybe six hours. No other work was done—no book, nothing like that. That is very interesting.

On that line you say, “Well, 10 percent of the cases of arthritis—most of these 10 percent could probably be helped.” Then you turn out a miracle: “can't to can.”

Maybe three or four more of the rest of those cases have come through— maybe they have, maybe they haven't.

We are going to try to set up a long series of blind cases, and we might take 10 percent of them and do something for their sight—ten out of a hundred, maybe.

One miracle sight recovery is front-page news in America.

We say, “Well, we do it quite a bit of the time. Help you? Well, I don’t know if we have time, but if you want to work hard . . .”

A little girl came down here from Indiana; she was bedridden, paralyzed from the waist down and so forth. She got nine hours of Effort Processing and nothing but Effort Processing. She is showing quite marked improvement. Her case was cracked.

I don’t know whether this little girl is actually walking yet or not, but I know she is standing. That was the last report I had, several weeks ago. It takes a little while for a number of years of paralysis to go by the boards. Rehabilitation on that might be slow.

But the main point is there are polio cases amongst children, which are badly crippled and in bed. You can go around as an auditor (it doesn’t matter much whether you use just straight Effort Processing or process it on thought or something of the sort) and persuade somebody to sit there and read the child the questions and so on. You just make somebody work with the child for a while. You could actually go around and spot whatever children were in bed from polio in your neighborhood, and even put a little ad in the paper: “Request for volunteers to read to polio cases.” You would get lots of them. You could then pick out some of these people that don’t look to be in too bad a shape and turn a copy of Handbook for Preclears over to them and have them read it to the children and keep in touch with you as the auditor.

Maybe two of these children in your whole area—New York City—are walking at the end of a month. That is a pretty good percentage! I wouldn’t worry about it. The chances are, maybe 40 or 50 percent of them will be, eventually. The joker is that if you kept at it and if these other children found out that 2 percent or 8 percent or 10 percent were walking, they would start to walk too, so you would eventually get 100 percent. But you don’t get 100 percent in any way, shape or form by telling people you will get 100 percent.

Say, “Well, it does some very interesting things.” Don’t try to give anybody much of a sales talk on it. “It just does some interesting things. On a large number of cases like yours, it helps out.”

Now, if you would go out into the field with this book and a knowledge of Effort Processing and grab yourself ten assorted cases of the “can’t to can” variety and produce a miracle in the community, we would probably be having to hire the Royal Light Horse Infantry to keep people off the backs of our necks. You know that. This circumvents newspapers and the purchase money for news stories. This circumvents directives, if any, from the AMA. This circumvents all these interesting letters that we keep getting from all over the field where some psychiatrist has just spread some entheta about me. It circumvents all of the entheta lines.

Let’s audit old Mr. Jones. He has been sitting on the porch in a wheelchair for many a day now, and people come home from work and see him sitting on the porch in his wheelchair and they know him. They think it is a nice thing to know somebody who is ill like that and to be nice to him (be good and sympathetic and keep him real sick!).

They say, “Well, how are you this evening, Mr. Jones?”

“Well, gettin’ along pretty bad. Arthritis is pretty bad, you know.”

One day they walk home from work and there is Mr. Jones sweeping off the front porch. “What happened to you?”

“Oh, some feller came around here; he said he was an auditor or an editor or somethin’, and I read me a book and I’m well!”

Right away the community tries not to believe in Mr. Jones. But they won’t be able to disbelieve him because just disbelieving in somebody doesn’t make him disappear. So you can see this would be an interesting line of advance.

We had a blind man over at the Foundation, and the auditor wanted to turn on the fellow's sight. He charged into the case like the light horse brigade and ran the preclear right straight to the incident and the fellow all of a sudden said, "If I run this I'll see again!" And he came up to present time.

It is all right that the auditor didn't turn that fellow's sight on. So what? There are lots of blind men. We aren't going to run out of fodder.

That is a very valuable lesson. It says that when you are turning on sight like that you had certainly better run sympathy, approval and regret—approval for being blind, approval from the person he is carrying the blindness for and regret for what he had done. And the way you get up a grief charge (we can add this as an admonition, having noticed it before with running sympathy, blame and regret) is just to run it until it blows, until a submarine compartment door couldn't keep it back.

Don't pay any attention to the fact that the preclear is going to cry. He looks like he is going to cry—don't get interested in the fact that he is going to cry. Don't get all quivery and say "Oh, boy! Here I get that secondary!" No, just insist he run some more sympathy and some more regret and some more desire for approval and so on, and the next thing you know, the case bears all the signs of Vesuvius about to erupt. You keep on processing the incidental stuff and all of a sudden the case goes bang in your face or suddenly the incident just keys out.

In other words, these techniques are insidious in that they can go in from the bottom of the case and blow it apart without your having to be very challenging about it. Therefore let us take a lesson from these techniques themselves and go at the promulgation and dissemination of Dianetics more or less in the same way. Let's be very insidious.

It would be very interesting if a community suddenly found several sight recoveries on its hands, three or four polio cases snapped to, or four or five arthritis cases recovered. Wouldn't that be interesting? What would people do?

I will tell you one of the things they would do: They would say, "What is the matter with these newspapers that they don't carry stories on this stuff? That's interesting!"

Another thing they would say to themselves is "We have wronged Dianetics."

You are going to develop, if you do that, a national emotional curve on Dianetics—sympathy and contribution. Everybody who has been very mean to it suddenly runs into the bright and smiling face of some little child that is walking who didn't before. This person is going to say, "Was I wrong!" He will come right down to about 1.0 on the tone scale—contribution, sympathy and so forth. Just after we do this, don't let the sympathy kill you!

But you see how this might be possible.

We made another mistake: We have been willing to apply this to everything it would help. A sixteen-inch gun will kill rabbits—it will. We have been killing too many rabbits.

If you use this gun on its proper game, you are going to have remarkable regeneration. As a matter of fact, Dianetics, whether you realize it or not, is undergoing a very active regeneration throughout the country. Any time I can climb on an airplane and have the fellow sitting next to me tell me that he spent all last night talking about some subject called "dynamics" or something of the sort, I know something is going on.

I said, "Was it Dianetics?"

And he said, "Yes!" and he told me all about this and about various things, and he told me "This guy Hubbard, evidently, is a terror!" or something of the sort. He told me all about it.

I broke out my typewriter (I got tired of listening to him after a while; he had a layman's opinion on the subject) to catch up a little bit on some work. I ran a piece of stationery into the thing and it said "Hubbard Dianetic Foundation" across the top.

He got interested. "Say," he said, "what kind of a—do you know this fellow Hubbard?"

And I said, "Yes."

"Well, I know a fellow who knows a girl who used to be Hubbard's secretary...."

We went on and after a while I reached the signature on the letter. This fellow got a bit upset and confused.

The point is that there is evidently a cycle through which a subject has to go. For instance, it was years before relativity was accepted. Einstein was called every dirty name you could think of, for a while. (I am not comparing myself to him—he produced an atom bomb.) They were awfully mean to him and then the whole field of mathematics went into propitiation with regard to him.

Until about 1932 there were twelve men in the United States who were regarded with some awe—who regarded themselves with some awe—because they understood something about Einstein. It was propitiation, more or less, because I tried to talk to one of these boys once. I wanted to run an article in the college newspaper with regard to Einstein's theory of relativity as discussed by a certain professor who was one of the twelve men in the United States who knew something about the theory of relativity. He became very angry at the idea that anybody else could know something about the theory of relativity; that anybody could communicate it through a newspaper or say anything about it in any way was very upsetting to him. But he spoke with such sympathy about the whole thing that today, knowing some of these mechanisms, I wonder if he wasn't among the toughest doubters at the first issuance of that theory.

Some people have been awfully mean to us. Now let's knock them down the emotional curve. The way you do it is to define a miracle and then turn them out, because you can turn out a certain percentage of miracles. The lame aren't good enough—you want somebody who can't walk. The blind are fine, but don't get people blind in just one eye; you want a seeing-eye-dog type of blindness. And if you follow out that line of advance you will then, as a third-, fifth- or tenth-echelon reaction, help all the others.

The hard way to do it is try to help everybody. The hard way to do it is try to hit every case. The tough way to go about it is try to make people happier and more successful. It is not "can't to can," that's all. I mean, it just isn't that direct division. So there are people who are happier: there are a lot of people in this world who don't want people any happier. But the public as a whole is educated into believing that a miracle is a desirable and a strange thing. We can turn them out. Let's turn them out.

Now, the first time you turn out a miracle you will probably go into it rather doubtfully in spite of the fact it says in the book you must be inexorable in your approach. If you realize that some small percentage of these cases will snap to on a minimal address to the case, you won't be straining at it and trying to hang yourself up—your whole proposition and your whole life—on whether or not this one person who can't see sees again, because he is a part of the whole pattern of all blind people.

Let's take it mathematically: All the blind of the world exist as a set. They exist as individuals and each one is valuable as an individual, but the problem is to take apart this set of blind people. You take apart this puzzle of blind people. You understand that? You don't do it by taking every blind man, one after the other as they come up the line, and hanging yourself up with the solution of his case. That is not the way you do it, any more than you can make a nation sane by processing every individual in it to sanity. It takes too long. So consider

blindness as a set, a puzzle, and figure out how to solve the whole puzzle. And the way you solve the whole puzzle is to just pass through a case without promising the case very much.

Say, “Well, in a certain number of cases it happens. If the person works hard, if he cooperates with the auditor, it’ll happen. It doesn’t require any faith and belief, particularly; we don’t care about that. But if the fellow works hard and is cooperative, why, we can do something for him.”

Then just start down your cases and don’t spend very much time on any one of them. All of a sudden, bang!—you will get one there, one there and one there. They were all ready to blow anyhow. Someone could have come along with last week’s techniques and blown them. Undoubtedly, by the way—and all kidding aside—they probably would have blown with last year’s techniques. They were all ready to go.

All of a sudden it starts word of mouth all over: “Dianetics is turning on people’s sight.” Everybody who is blind, who really wants some help and objects to being blind and isn’t basing—all the approval of his life upon being blind, will be on the other end of a telephone, as far as you are concerned. His case will blow that much easier. But if his case doesn’t blow, you say, “Oh, well, give it a little time; try it again. It works in most of the cases. It isn’t a failure in your case, it’s just—probably you just didn’t work hard enough.” Make him cause of his own sight recovery, and keep going.

Take the little children who are sick in bed and handle it the same way.

But you can become very emotionally involved with one individual and say “I’m going to make this guy,” not “I’m going to make blind men,” but “I’m going to make this guy see again.” And you have just cut yourself down that much. When you get through with that case and you have suddenly discovered that you didn’t get very far with the case—that he is merely happier or something of the sort and his sight did not recover—don’t you then go into a failure cycle. A failure cycle is nothing to be afraid of and in this case it is completely stupid. Why should you go into a failure cycle because you failed to turn on the eyesight of a man? It has been two thousand years since there have been any of these real routine miracles!

Let’s set up shop and undo three specific problems. I know you have a lot of preclears that are hanging on your skirts and so forth. Give them the book and tell them to give you a call, and you go to work on blindness, arthritis “can’ts” and children in bed with the aftereffects of polio. Just work on those categories. Don’t take children that have been all chewed up by surgery. You can make them better off but they are not spectacular.

You can establish, then, the fact that Dianetics can turn on miracles. And if it can turn on miracles, the miracles exist and you haven’t bothered to publicize them. You don’t worry about publicizing; they will make their own publicity. The next thing you know, the cases that you wouldn’t have been able to crack—merely because the fellow was saying “Oh, I’ve got to have this,” or something of the sort—will start cracking. You will have tackled three problems simultaneously.

Dear old Franklin D. Roosevelt built up a tremendous national sympathy complex on the aftereffects of polio. Actually if the truth be known, numerically, polio is not even serious compared to tuberculosis, heart trouble and any number of other illnesses, because there are not very many of these cases.

If you wanted to help the set called “all children,” you would be going in on the basis of straightening out their poor, befuddled little heads on the subject of “Should I obey?” or “Am I myself?” or “Where am I going?” or “What’s my name?” and setting them up so that the strong ones in the society would become strong. That would be the efficient way to take care of the set of children. But we are already taking care of the set called children if we suddenly start getting polio kids on their feet. If we can get a few polio cases on their feet, then somebody is going to pay some attention to Dianetics as far as children are concerned.

And you will have not only resolved the bulk of the cases of polio aftereffects (and believe me, there are plenty of those that are walking; they are around, though they are very unhappy about it) just by specializing in the miracle side of this, but you also will resolve the whole set of children.

“If it does this much for polio... they say it does something in education. I’m having trouble with little Johnny—he tore all the wallpaper off the wall day before yesterday. I’ll take Johnny down to see that man.”

They bring Johnny down to see that man. You say, “Hello, Johnny. How are you? Would you wait outside?” And you turn around and say, “Well, now, let’s find out what’s wrong with you, madam.”

A tremendous hurdle has been overcome, a tremendous hurdle. It would have taken tens of thousands or hundreds of thousands of auditors to have carried the ball.

We need more auditors. We haven’t got anywhere near enough. But by golly, for the first time, this handful of us can knock an impact into the society that will be too rough for the society to try to throw anything back on. Anybody trying to stop Dianetics from expanding on a miracle line would have an interesting time of it. They would have to go around and see all the neighbors of every person who had had a miracle recovery and say, “Now, you know this isn’t true. Mr. Jones doesn’t exist.” That can’t be done, can it?

I am not saying that everybody is against Dianetics. That is a very paranoid reaction and it doesn’t happen to be true. One girl went up to the hospital the other day to get herself a shot of penicillin. The doctor asked her name, occupation and so forth, so she gave it and it immediately connected her with Dianetics. He said, “You know, that’s an interesting thing. I’ve been keeping an eye on that. We’ve had a lot of fights up here in the staff meetings at the hospital. Several of us have come to the conclusion there must be definitely something in it.”

If people attack something hard enough, there is almost always an automatic response in another part of the people to defend it.

For instance, my family—maybe forty or fifty people—are scattered all over the United States. There are aunts and uncles and all of this sort of thing besides my parents—a lot of people. I was the baby of the family—I always was—and when I first came out with Dianetics they were very tolerant: “Well, that’s interesting, Ronald. Very interesting, Ronald.” Since the newspaper publicity has hit, these people are pulling 100 percent for me with no further information.

I don’t know what percentage of the society is for an underdog, but there is that reaction and we can take advantage of it.

So, the method of dissemination of Dianetics—how we go about the handling of this book in relation to preclears—is also the question of how we get preclears, and for those of us who are still low enough on the tone scale to have to eat, how we get money for processing. There are three possible answers; actually there are many more, possibly and probably, but there are three which have come up which make it rather easy to do this. I want to tell you about these three methods and I want you to think them over, and I definitely want your opinion with regard to them.

You people from the field have been out there fighting the battle, not in the front-line trench—that is the Foundation—but way out in those lonely bastions which are way off on the horizon, and in the observation posts and so forth that are, many of them, far behind the enemy lines.

So, we have, then, a certain amount of advance to talk to you about. And I have some very definite additions to give you with regard to Dianetics in general, and I want some very definite opinions from you.

One of the things that is going to monitor this book is your reaction in the field, which you will collect from your preclears. When you find that you are constantly explaining one point—not your opinion of it, but when you explain one point over and over and over again and you say, “I’ve explained this for the last time!”—you put that on a good, standard, brief report back to the Foundation: “I have explained this point about Dianetics too many times.” You say what the point is, give what your general explanation is that has been found acceptable on that and shoot it in. This way we will be able to keep the book highly informative for your preclears.

Don’t expect this book to be perfect. It was tested on written sheets—handwritten, some of them—to individuals. It needs a very thorough mauling. But oddly enough I have already seen this book, as it is, turn off one chronic somatic—sinusitis—by the time the person reached the end of the Second Act.

Another case I just heard about had lost another somatic, and had evidently gotten along beautifully. This person knew nothing about Dianetics; he had read the book up to about Act Three and suddenly snapped to.

Since the book has been issued, a few copies of it have been handed out in various places. I have seen one person to whom this book was given and for whom I knew former techniques and processes didn’t do anything, and this person is way up the tone scale.

In other words, the printed copy is living up to the expectations contained in the handwritten copy. That does not say—and I am not trying to sell you the idea—that this book is perfection. But I am giving you the idea that it can be handed out just as it is to your preclears and it will work just as it is.

As the book works better for your preclears, it will require from you less work. And that is the ratio we are adjusting. We are adjusting how much time—time being money when you are investing in lots of cases—you as an auditor have to invest in the case. And right now it balances out; the equation is balanced. You as the auditor with what you know, together with this book in the hands of the preclear, make one hundred. What you know of Advanced Procedure, and this book in the hands of the preclear, with you working as an auditor on the preclear, is one hundred.

What we are trying to do from here on out is save minutes or hours of your time as an auditor by improving the book. We can then run up the number of cases which you as an individual can handle. Maybe with this book, at the beginning, you might only be able to handle five or ten cases, depending on your own speed of operation. We will build it up to a lot more.

When you will have to be in a much higher level of operation depends exclusively upon how long it takes us to produce the number of miracles necessary to put the society at 1.0 with regard to Dianetics. I would say five or ten such cases to a town would adequately do it. Twenty miracles in one area—say, Wichita—might suffice for the whole nation, also, because word of mouth is very peculiar; it runs fast.

Newspapers love to tell you they are necessary to the community life. They do have some value—they carry classified ads and help you keep lost your lost wallet. They whet your appetite for various types of automobiles and so forth. They give you an instantaneous sort of a thing. But I have never received a major piece of news from a newspaper. I have yet to receive a major piece of news from a newspaper. Somebody has always stopped me and told me.

I walked out of a little cigar store on Eighth Avenue in New York and a bum was standing there; he had just had access to a radio and he stopped me and said, “Pearl Harbor is being bombed!” I imagine that the number of people who were at radios at that moment was not too many, but the amount of news which suddenly spread from those radios by word of mouth was tremendous.

People have calculated it takes twenty-four hours for a joke to get from New York to San Francisco. Some argue with them and say it takes thirty-six. But the rate of travel on hot news or hot interest is very fast.

So we are not going to worry about the newspapers.

I think I have given you a quick brace on what we can expect.

I expect something else to happen. Each individual one of you, ever since you came into Dianetics, has wanted to see your own case snap to. Let them snap, because they will snap now. I know they will.

COUNTER-EMOTION

A lecture given on
27 December 1951

Thought, Emotion and Effort

The line of advance of Dianetic processing has been, actually, very consistent. Dianetics took off from the knowledge of modern medicine—in some cases, I think, from well in advance of the knowledge of modern medicine, because I wasn't burdened down with a bunch of postulates about how "he didn't come to me soon enough" and so forth.

I had already assumed that modern medicine could do something for somebody. That was a mistake. Modern medicine can do something for somebody as long as they use biochemistry: penicillin, Aureomycin, sulfa, quinine and so on, and they can put somebody out of pain with the various sedatives.

They need to be coached up enormously before they are on the ball with obstetrics because they aren't getting healthy babies born, and that is the purpose of obstetrics. Somebody ought to tell them about Dianetics, because we have got too many cases now of babies born Dianetics-wise that have just come up beaming and beautiful. I would bet you that if you took a maternity ward with a hundred women in it and one baby that had been born with Preventive Dianetics very definitely in mind, I could pick out the mother and the baby at a glance.

Maybe you haven't had much to do with maternity wards. It is a pretty grim business. The last one I went through, over 50 percent of the women there had been damaged needlessly and were showing it very markedly. About a third of them had heavy postpartum neuroses, and one a postpartum psychosis. It was a fascinating business.

We shouldn't have this in this society. This is our society; it is yours and mine. It doesn't belong to anybody else any more than it does to us—something we are liable to forget when we are fighting a minority action. That minority action is getting stronger and stronger and it is becoming less and less of a minority action.

So, if we want to see the next generation snapping into it—healthier, a lot of these diseases prevented—we can just take off from right there on obstetrics.

The next level of medicine is orthopedics: the patching-up of bones. And the next is emergency surgery.

I knew these techniques fairly well, and I say it quite honestly because they aren't very hard to learn.

We didn't have any babies born on our corvettes but we sure had everything else, and I objected to men being at sea for six weeks without any further medical attention. The naval Bureau of Medicine and Surgery gives the captain of a corvette all of the textbooks he thinks he needs on the subject. They don't limit him; you can go up to a hospital and say "I am skipper of the so-and-so" and they will hand you practically anything you want, at least during wartime.

We had no doctor, and I was on ship for a long time as the only one. The pharmacist's mate was generally a kid who had come in and been made third class because they didn't have any hospital apprentices to promote immediately; he was made third class and then he was made second class because there weren't enough second-class men. And then he was promoted to first class immediately afterwards so that he could go to sea because the law said that he had to be a first class in order to go to sea on a solitary post as the one pharmacist's mate on a ship.

But those kids had manuals and a lot of them had brains. I have seen some very remarkable things.

As far as medicine is concerned, then, Dianetics was begun with the assumption that more was known than was known, that results were better than they are, because I know that the results that were achieved medically on my corvettes were better than the average results turned out by hospitals. Why? Because we didn't know any better.

Now, in addition to that, the navy is very careful in its indoctrination of what is to be done for what. Their manuals and so forth are very well adhered to; they do not issue a new drug without putting out a rather comprehensive proposition. The navy in many ways, like any large organization, may be a bit bureaucratic, but it nevertheless gives you information when you ask for it and tries to do a good job of it.

So Dianetics—as far as a process was concerned, not a philosophy—came out with the understanding that much could be done for the human body on the structural side of the ledger. I just give you that slight background because that was the viewpoint: a lot can be done structurally. You can stick a fellow full of needles and so forth. We hornswoggled people out of being seasick and everything else. We figured out a lot of things.

It was a misapprehension, because a review of this sort of thing demonstrates that an awful lot of these cases recovered on the mental side of the ledger, not just on the physical side of the ledger. This is interesting, but true.

We went into this technique of application, then, with the understanding, in its first development, that structure had something to do with it—that you could go in from the structural side and achieve some results. In other words, we advanced, from what was generally known and accepted, a little bit higher.

In a reevaluation of what wasn't known, we found that we had been too optimistic. So we started backing up. We got a little bit higher than structure and we found out there actually wasn't too much known in that area, so the first postulates of the first handbook stress function. It was the first graduation from an age-old belief that structure has a lot to do with it. We went over into the field of function, but we did so in the misapprehension of stimulus-response activity—an automatic stimulus-response mechanism.

Now, a person low on the tone scale does operate this way. This was Dianetics low on the tone scale and growing: stimulus-response mechanism—the engram, the key-in from the environment and the operation against the mind of the individual.

Nothing, by the way, alters that situation. An individual who is low on the tone scale operates that way. You can still run that sort of thing.

The next few discoveries, which came just in time to get included in the first handbook, had to do with handling emotion—secondaries. We found out that blowing a secondary has quite a marked effect on an individual. So we said, to quote the first line of the chapter on emotion, “Emotion is a theta quantity”—not known, but it does something.

We graduated up the line from there and we went into the fact, after that book was published, that Straightwire is very often effective. We were thus up into our first echelon of thought.

The next line of advance was handling thought much better, as represented in the technique of Lock Scanning. You can handle thought very rapidly by Lock Scanning, and this was a big jump.

We began to examine thought on that echelon and we found out, after we had summed up these various levels, that the upper level is self-determinism and that an individual who falls for a stimulus-response mechanism is low on the tone scale and is not very self-determined. Fairly

high above that level you discover self-determinism. The upper level, as far as we can reach it, is self-determinism.

Now, this gives us a package that is in three echelons. If we look at them backwards—that is to say, as they developed—we can see they consist of structure, which is action or effort; the next echelon is emotion, or the mechanisms of stimulus-response; and the next echelon is just ordinary, run-of-the-mill thought. Then there is self-determined thought above that, but we will just take thought as one package; there are actually two steps in thought. This is the line of advance in Dianetics.

The advance of Dianetics has paralleled the advance from structure on up to thought.

Now, the new third echelon, which has not taken place and which may or may not take place, would have to do with the identification of the overall control of the body, because it is very interesting that these self-determined postulates themselves are actually dependent on former structural action. We already can identify the fact that there is a prime thought which rides along with the individual all the way through: the prime thought “to be.” There is an upper-level action taking place there.

Since you learned about Postulate Processing, you may have gone around thinking to yourself a little bit, “Well, I shouldn’t make this postulate and I shouldn’t make that postulate, and I should do this and that in regard to this.” What is telling you not to make that postulate? That is the boss. That would be the boss mechanism. Something else must be making the postulate.

So we are just to that degree inside the third echelon, and that is the borderline. What we are talking about now is what we will call the second echelon of processing; this includes effort, emotion and thought, and believe me, we can handle all three. That is the first thing you should know—that there are three subdivisions. And you should know how those subdivisions are interactive.

There is a drawing in Hand book for Preclears that shows “I,” and then the motor-response mechanism, with the glandular switchboard in between.

“I” puts out an order and it evidently is translated into the physical universe by means of a glandular reaction of some sort. Your thought is an intention which translates into an emotion which goes into the switchboard of the body as an effort.

Your intention and the thought stemming from the intention may go into the motor switchboard immediately or it may simply be filed as something nice that you imagined.

And there is a reverse mechanism of the physical universe or your environment hitting on the motor level, kicking back up into the glandular level and then kicking back up into the thought level.

There are those three steps and, believe me, that is very simple. That is how thought gets to be action and how action can kick back and become thought, via emotion.

We also know pretty well what emotion is; it is pretty simple. With an emotional curve you can certainly manhandle the devil out of emotion; you really can. By running emotional curves on an individual you can get some of the doggonedest things. It is a very simple mechanism. The change from one level on the tone scale to the other is the emotional curve.

We find that the mind is engaged in the estimation of effort. The resolution of problems, the posing of problems, the observations connected with problems and their solution, have to do with that central button, “estimation of effort.”

The effort could be parked as a future effort or it could be an immediate effort or it could merely be an estimated effort to relay by communication to somebody else. Your problems resolve on these estimations of effort.

Emotion takes place in direct ratio to the correctness of the estimation of effort, correctness being a gradient scale. If you were estimating your efforts just beautifully in all directions, you would be happy. But if you were estimating them incorrectly you would go down into the misemotional band. That is the connection between emotion and thought and that is the connection between emotion and action. On one side it can be balked by counter-actions or it can be interrupted by new intentions.

You walk up to a drawer, you put your hands on the two knobs of the drawer and it slides open very easily. How much pressure did you have to estimate to put on the handles of that drawer? How much pull did it require for you to slide that drawer open? How much residual tension did there have to be in your body in order for you to stand up straight while you opened that drawer? All of these are various estimates of effort. If the drawer slides open easily, you are perfectly cheerful and your tone does not change at all; you go on and pick up what is in the drawer. That, because it stimulates a thought or something of the sort, might change your tone—if you want it to. But as you open up this drawer your tone would stay along a level.

However, if you reach up to the drawer and start to open the drawer and you haven't estimated the amount of grip that these two fingers have and they slide off the knob, that is that much of a drop; you become just a little bit annoyed and you grab hold of it again and hold it more solidly. You probably hold it more solidly than you have to. A miscalculation of effort in one direction causes you to miscalculate a little bit in the other direction.

If you open the drawer and as you start to open it one side of it sticks—it won't move—you struggle with it, you might cuss at it a bit, and you go down the tone scale with regard to that drawer. If the drawer won't open at all, where do you wind up? You say, "Well, I didn't want it anyhow." That is apathy.

So, there is your range of the tone scale. This is interesting phenomena, and by the way, this is phenomena which had hitherto been unobserved and unstated. You can actually take an unsuspecting individual and put him at an action which you have triggered to go wrong, such as a sticky drawer with slippery handles and so forth, and watch this individual's tone as he starts to handle this drawer. Don't set it up as though it is an experiment; set it up as though something valuable that he is supposed to have is in that drawer. And then fix it up eventually so the drawer won't open at all. Don't help him out, but watch him go down the tone scale. You will see him at every step on the tone scale as he goes down.

This has to do with the fellow's estimation of effort, doesn't it? But what is the drawer doing? The drawer is doing something; the drawer is the environment, so the drawer is imposing upon him a counter-effort. Even if the drawer opens with great smoothness there is still a counter-effort in that drawer. Do you see how that would be? But if it opens very roughly, there is a bad counter-effort in the drawer—that is to say, a counter-effort in the drawer which inhibits one's emotional response.

So, there is effort and counter-effort. There is a person trying to make an effort come out and the effort not coming out. The effort which opposes an individual's efforts we refer to always as counter-effort. That is the language. That is counter-effort; it could also be called, for your understanding, environmental effort.

Every moment of a lifetime has, contained in it, counter-efforts. There are the balances and imbalances of exterior and interior atmosphere: There is fifteen pounds per square inch playing all over your body and there is fifteen pounds per square inch inside your body to balance the fifteen pounds per square inch outside your body. When you go up in an airplane, your ears pop; that is just the fact that the pressure has dropped to thirteen pounds per square inch outside of your body and stayed at fifteen pounds inside, or something like that, so your ears have to

adjust to it. The Eustachian tube is doing that, but also your whole body is doing that and every cell is doing that.

Then there is gravity. You always have gravity. The first fellow who gets into a spaceship somewhere between here and the moon at zero gravity is going to have an interesting time; we actually don't know quite what is going to happen to this individual emotionally because he has a certain stability in his gravity. You use gravity; gravity doesn't use you, but it can use you.

The last time you went down the stairs and didn't estimate that there was one more step, gravity gave you quite a shock. The last time you went down stairs and thought there was one more and there wasn't, that gave you quite a shock too. That would be gravity on a misaligned counter-effort—in other words, gravity at non optimum. When you fall out of an airplane and fall five thousand feet and splatter, that is non optimum gravity doing it.

So, we have this environmental effort. And the conflict with it is composed of these categories: your effort to remain at rest or to remain in a state of motion—your effort to remain at rest or accomplish motion, to put it more aptly—and the environment's effort to remain at rest or remain in a state of motion. And that is all the conflicts there are in an action category. That is all the conflicts there are—your effort to remain still when something is trying to move you, and your effort to remain in motion when something is trying to change you or influence you.

There are actually start, stop and change as three categories, but change is just a combination of start and stop. Nevertheless we will list them as three categories.

You make a physical effort to remain at a state of rest, to remain in a state of motion or to change. And the counter-effort would be that effort from the environment which inhibits your remaining at a state of rest when you want to, inhibits your remaining in motion or inhibits your changing. Counter-effort would be the effort which you would have to overcome or handle, but do not necessarily overcome or handle, in the environment around you.

Now, emotion is a translator medium. It demonstrates how much activity is necessary to address the situation. It is a monitor, a meter, on the way the body should run in a certain situation. If it is running low on the tone scale, that means that the conflict between counter-effort and effort is getting tremendous.

Emotion goes down from zero upset—no upset, no conflict, in other words—to all conflict. When it is all conflict you are dead, and when it is zero conflict and you have all these conflicts completely resolved in that degree, you have taken off for Valhalla or someplace in body.

Those would be your extremes, bottom and top, on this tone scale. And in the mean, in between, you have all of these descending reactions. We had this in "Ten Lecture Notes." They were worked out, just empirically, before this was fully known. They give you a person's responses between action and counter-action—that is, effort and counter-effort.

Anger is an emotion which is trying to hold everything still. For instance, an angry person, if you try to walk away from him, wants you to come back. If you try to stay near him, he wants you to go away. It is destruction because it is no-motion that he is trying to accomplish. The angry person is trying to destroy—hammer, pound, yell, scream or do anything he can think of in the line of effort to cause zero counter-effort. Zero counter-effort is what he is trying to accomplish, because zero counter-effort is death. The angry person destroys.

The way you destroy and the only way you can destroy anything is to cause motion to cease to exist in it. Zero motion is death.

When you come down to 1.1, you have fear.

Now, there is a little demonstration that goes along with this. Let's take anger's reaction to counter-effort. We have an angry person and an environmental effort which comes along and

hits this angry person. Actually, if this succeeds in doing much motion around the angry person, he will move up and stop it. But the counter-effort in motion, hitting an angry person, causes him to try to hold it.

That comes out this way in Effort Processing: If you get an individual who is at anger on his intentional level and he is struck by something, you will find him holding that right there. He is holding the motion. His physical body is actually damping out the motion. He will hold anything in suspension that is in the body. He will try to stop everything in the body. That is where you get calcium deposits; there is depository illness at 1.5. It is holding motion right still. If a person is at 1.5 on the tone scale he will have depository illnesses, and that is all there is to it. You can handle these chronic somatics in two ways: you can drive him down the tone scale or you can pull him up.

Now, as he drops down the tone scale to fear, when motion hits him he has a tendency to go with the motion a little bit; he is undecided whether to flee or not. It is an indecisive state. When motion hits someone in that band it will cause a motion, but it causes the motion in this way: The countereffort hits a person who is afraid or at 1.1 on the band—he moves away a bit and he will be ready to flee; but as soon as this counter-motion goes away, he will make sure that it is not going to be there and then come back.

The little boy who goes whistling past the graveyard stops often and looks for the ghosts. He is ready to flee but he doesn't quite. He sure would if there were anything there. In other words, any time a counter-action appeared in the environment, he would flee. This is covert hostility. That is why covert hostility is there. Motion comes along and the person says, "Well, yes, I'm here. I've been put back." There is where you get propitiation and so forth.

This person is so low on the tone scale that he will go with motion. So there is a certain level there where you get sympathy; in this whole band you get sympathy. The counter-action is going in one direction and you can actually get a person at that point of the tone scale where he can watch that counter-action and start going the same way himself. Have you ever observed that? You may have observed it particularly amongst human beings where one gets nervous and shaky and somebody else gets nervous and shaky too.

It happens that sympathy can occur on any band of the tone scale, but we must then define our words a little more correctly. We would say that sympathy, as a word, is that which we assign from 1.1 to 0.5 on the tone scale. It is an interchange of misemotion; that we will call sympathy.

But the society appreciates sympathy differently. When they think of sympathy they think of somebody all gimping along and everybody is sympathetic toward him; when there is a loss in the family, people are sympathetic and so forth.

What they are arguing about on the rest of the band is merely coaction. Somebody is happy so somebody else gets happy; that would be coaction or co-emotional response, rather than sympathy. So let's be more precise in our words since the society was not sufficiently precise before us.

Now, grief on the tone scale is very interesting. You can do anything you want with a person in grief—anything you want. Motion hits them and they just go where the motion says. That is grief.

But apathy is something else; the person isn't even there. The motion comes in, the counter-motion in the environment comes in, and the person isn't there. Apathy—the motion goes through.

This case, by the way, may be running on a vivacious sort of a manic' or something of the sort, where they appear pepped up every once in a while and so forth. But you can take an apathy case—let's say a girl—and put her in a chair. She sits in the chair and if she is a real

apathy case and you were to come along and pick up the back end of the chair and tip it, the girl would go right off on the floor. In other words, the emotion goes through. They sort of feel like anything goes through them. Their whole virtue is that they can endure, and “endure” is apathy. So if you want to cure an apathy case get them to run some “endure” out. Get them to run anybody who endured and themselves enduring and everything they have to endure and every time they thought they had to endure and all the things they have endured and so forth, and you will find that they are coming up the tone scale. An apathy case is busy enduring.

Do you see how motion fits with emotion? Very simple, isn't it?

Now, the person in grief has a tendency to be a little sodden on the apathy edge of the grief band. But on the upper edge—if we take this experiment with the chair—if they are sitting in the chair and you pick up the chair and dump them, they have a slight tendency to come up and stand. They just stand and then sort of adjust themselves a little bit—particularly if you adjust them. You can pick up a person's hand if he is in grief and put it up to wipe his eyes and he will go on wiping his eyes.

Let's take a person who is in fear: You come along and pick up the back of the chair he is sitting in and start to dump it, and this person catalyzes the reaction. He does it quicker than you want him to; he comes right up. Then as soon as you aren't watching, he will sit back down again.

If he is in the lower band—the little lower band just below fear—he won't even question you as to why you did it.

In apathy, by the way, the first remark is generally “Oh, that's all right.” They haven't got any conception of why you have dumped them on the floor. They say, “That's all right.”

A person in fear won't even ask you. But about two or three minutes later they will say, “You know that last book you wrote? I was talking to a fellow the other day—a good friend. He's all in favor of this. He's very authoritative and so forth. ‘My,’ he said, ‘it was terrible!’”

Now take anger: The person is sitting there in the chair and you come along and pick up the back of the chair. He will sit there and hold—he is not going to be moved.

We go up the band a little bit and get to 2.0. This person is sitting there and you come along and start to reach for the chair. The person at 2.0 is usually very alert; he will just guide your hand off. If you touched the back of the chair and started up, he would take a relatively self-determined action to come up and prevent you from dumping him off on the floor. The handling of motion by a person at 2.0 is, as it comes in, to change it and get right rid of it. At 2.0 is where we find “Anything you say to me I'll say right back to you; I will show you”—pugnacious echoing. Echoing is what it is, because any motion that comes in he will put back out again.

As you come well up the band, you will find that an individual starts taking the motion, looking it over—quick glance—to find out if he can use it or not and then dumping it, using it or doing anything he wants to it.

So, there is emotion against motion, and there is emotion plotted against action. Do you understand that? You must understand that because you must be able to look at a human being for about two seconds and know where he is on the tone scale before he even talks. After he talks, you have the Chart of Attitudes and you have the chart in Science of Survival. But you must know where people are on the tone scale if you are going to do some fast action for them, because there are specific things that you do for specific levels of the tone scale now. It has gotten awfully precise, like carpentry or something.

It is fabulous to watch the consistency of human beings on this thing. You sit down at your desk and offer this person a cigarette and he takes the cigarette rather mechanically, although he doesn't smoke. That person is down there around grief or the upper band of apathy.

If you give him a cigarette and he doesn't react to it for a considerable little space of time and so forth, he is in apathy. That motion can go right on through him anyhow—"It doesn't matter. Nothing matters."

A person who is angry will see you start to offer him a cigarette or even see your hand move, guess your intention and stop you. He will stop you from talking, he will stop you from acting, he will stop you from moving. Generally the people around individuals who are in chronic anger have been held to motionlessness and are finally pushed right down to the bottom of the tone scale, because the angry person demands no-motion and, by the way, demands no emotional response except complete stop. The angry person says, "You must do this and you must do that." Go ahead, just try and do these things; the second you start to do either one of them you have to do something else.

A little child who is around an angry person is in apathy very badly, quite often. You will find these children very sick. If he wants to run outdoors and play, that is what he mustn't do. If he doesn't want to run outdoors and play, he has to run outdoors and play. But the 1.5 won't let the child get up and put on his shoes and start outdoors and play because he can't go outdoors. It looks like there is a lot of reasoning behind it, and there is a terrific amount of rationalization as to why they mustn't, but the whole end goal at 1.5 on the tone scale is to just stop the motion. Obey, act—only God help you if you move!

Now, as you come up the tone scale these other manifestations are there. But you can watch people. You can watch them as they walk, you can watch the way they sit. You can suddenly realize how they are handling motion, and right away you will pick them up. And that will be right across the boards for you, and you know what to run if you are doing something fast for them.

So, there is motion as it impinges on emotion; there is that bridge right there.

There is another little gimmick which, unless you have looked at Handbook for Preclears, you haven't heard of yet. It is not in Advanced Procedure and Axioms. There is emotion and there is counter-emotion; and you guessed it, there is thought and counter-thought. Effort-counter-effort, emotion-counter-emotion, thought-counter-thought—those are the six categories of life manifestation in the physical universe, and that is evidently all there are. It is that neat.

It is very interesting: You take an individual and tell him to start running counter-thought and he will pick up more stuff in less time than any quantity of earlier styles of processing will do; it just pours in by the bucketful.

Counter-thought: He thinks a thought and somebody else thinks an opposite thought. How does it fit with his thoughts? It isn't necessarily that these counter-thoughts are opposed to the individual.

What happens to a person with a low-tone-scale crew if he agrees with them all the time? What happens to a salesman who goes out and sees Blitz and Company and Smog and Company in Los Angeles and so on? He goes around and the fellow says, "I like golf," and the salesman according to his instruction book has to say "I like golf too. How is your golf game, Mr. Snide?" He has to continually agree. This is counter-thought, but where is it on the tone scale? If you plot counter-thought on the tone scale, having to agree with everything that somebody says puts you on the tone scale pretty low unless you are agreeing on a level of natural or logical action.

For instance, you see that weights and balances act in a certain way, and the professor shows you that weights and balances act in a certain way, and you come along and you say, "Weights

and balances act that way. Yeah, I agree with that.” You are not agreeing with somebody; you are not agreeing with his mode of presentation. You are agreeing with a physical-universe fact. You are just observing that fact. You look at that fact and there is the fact.

But if you go along agreeing with everybody you meet—if you just try that for twenty-four hours—I guarantee that you will go out the bottom, because this is sympathy on ARC level. You act as they act and it gets to be pretty grim.

That is why salesmen crack up. Nearly all of the hot boys that go out selling and do a great job for the first few years eventually head for ulcers and migraines and everything else. They start to drink—anything—to snap themselves out of this. They don’t know what is holding them in there; it is counter-thought.

Also, a good salesman hits counter-emotion. Any emotion he finds in his environment he will agree with. He finds the boss mad at democracy and he will get mad at democracy. He uses that type of counter-emotion; he agrees with any level of the tone scale in which he finds his potential buyer. And by the way, he really sells them too. But if he keeps it up too terribly long, he will practically polish himself off.

A good salesman will even go into the level of effort and counter-effort so that he will be the effort for every counter-effort. At the risk of making you blush, that is generally the way they sell a lot of orders in New York City—using girl salesmen.

Golf is a typical example of that. The salesman goes out and plays golf with somebody in order to sell him. He plays golf, not because he wants to play golf, but because the fellow he is trying to sell likes to play golf and he agrees with this fellow he is trying to sell. So he is putting out an effort to match up the counter-effort.

That gets pretty grim because he is putting himself on the tone scale at the level of every individual he is trying to sell, and some of those people might be as badly off as “normal.”

So, counter-thought merely means the thought—the opposing thought. It can come before or after your own thought. It is just the environmental thought—however voiced, however written, however felt.

If somebody thinks we are going into mysticism, it is just about as mystic—this whole thing—as the fact that a table is full of holes, which it isn’t. (By the way, it actually is, but that datum comes out of nuclear physics, not mysticism.)

Now, you can extrapolate this further up and say, “Well, then there is ESP and there are these other various things.” That is in the field of para-Dianetics. If you want to investigate that on thought and counter thought and so forth you might get somewhere, but believe me, you don’t have to do that to get action from a preclear on counter-thought. You just start running “Run all the times when somebody else thought something different than what you thought.” Of course, you are running anger if you do that, because that is completely opposite.

“Run all the times when somebody got afraid at the things you thought.”

“Run all the times when somebody expressed grief at the things you thought. And get the counter-thought—get what they thought about it.”

“Run all the times when it didn’t matter what you thought”—complete apathy.

Just run counter-thought—just run their thoughts on this line—and you will get a lot of action out of a case.

Some individuals can only do this one, and that is about as light as you can get.

Now, let's take emotion. Emotion is a little bit stickier. There are two bands to emotion: the one which goes into thought and the one which goes into action or effort. The bottom band is communicable, and that is what causes mass hysteria.

One girl in the factory says "Nyahh!"—she has seen a mouse. Then 560 women say "Nyahh!" and they don't know why, and they all dash outside.

Somebody walks down the street in a southern town and he sees a white girl with a black man and he gets very emotional. All of a sudden the whole town is in a total uproar. That is mass hysteria.

Only let us not make the mistake which was made in the past of calling it hysteria, because it isn't there on the tone scale. Hysteria sort of says that it is fear and upset and so forth. That just happens to be very easy to communicate, because that is where this mechanism apparently came from. Man is a pack animal. So are deer and other herd animals and so on. The leader all of a sudden sees something that gives him a jolt and you see the whole herd go alert simultaneously. He doesn't whistle or spit or anything. They aren't watching him—they have their backs to him, grazing and so forth.

This was a very handy thing as man came up the generations: The leader turns a corner with great self-confidence and runs smack into the teeth of a mammoth. It would actually build up on the genetic facsimile line that the fellow in advance would very often be injured and the others would see it and so on. Therefore it gets into the lower band.

If anything broadcasts, it is not thought but emotion. We know emotion broadcasts. It is more solid than a radio wave.

Counter-emotion, then, can be at apathy. An individual is walking along, happy and cheerful; then he comes into a crowd of people and they are all sitting around in apathy. After a while he goes into apathy too. The counter-emotion gets him.

An individual is perfectly happy, free and cheerful. He has just learned about a death—maybe a member of the family—but he doesn't feel bad about it at all. Then he suddenly walks into the house and everybody is crying, and he slides right down into grief.

This can happen with fear, anger and on up the tone scale.

The same thing happens in a crew of men. The top man in a crew is in a certain tone level emotionally, and the whole crew will be this way. A ship, for instance, has a tendency to feel that all the way down to its last rivet, and it all acts that way.

This is very interesting. Take a ship where the bulk of the upper strata are pretty jumpy about the situation and so forth: you can look down on number one gun and you can see the boys down there getting jumpy too.

Of course, you can say "Well, this happened because of the sound-power phones, I and this happened because of this and happened because of that," but believe me, it happens.

Now, you start running counter-emotion on the various band levels of the tone scale for an individual and you can eventually coax him into feeling it. The lower a person is on the tone scale, the more trouble you are going to have in putting across counter-emotion.

In apathy the individual can endure. You ask him to run counter emotion and he says, "Well, doesn't bother me. Goes on by. Oh, no, there couldn't be any such thing as counter-emotion—I don't understand what you're talking about. You mean I go into the valence of the other person and feel that sort of thing? I feel their anger, right?"

"No, no. As you're standing there, can you feel the emotion of the other person? Very simple."

They say, “Oh, you mean am I going into their valence?”

“No. Nope. You’re standing there and you feel an emanation. Here is a pinpoint—that’s you—and here is the other person. Now, we’ll pretend he is a light bulb and it throws out rays and they hit you. Now, we want you to feel those emotional responses. This other person is angry and we want you to feel that anger coming at you.”

“Oh,” the person says, “you mean I go into their valence.”

You have a hard time explaining it unless you tell him to run “endure,” and then he knows what you mean.

Now, you can coax somebody into feeling the counter-emotion of an individual they love very much. Maybe they can’t find it for a little while, but all of a sudden they will find a time when it was different from what it is normally, and then they will feel counter-emotion. You can just coax them into finally feeling counter-emotion.

You don’t have to coax anybody into feeling counter-effort, by the way. You can demonstrate it.

Counter-emotion has some interesting manifestations. But you should know what we mean by it. It comes from another human being, a life form or any part of any dynamic, and you can feel an emanation from that somehow or other. I don’t care whether you call it “atmosphere”; sometimes you just start calling it “atmosphere” and an individual understands it better.

Actually, any dynamic gives an atmosphere to an individual. We don’t care how this is sensed—whether the person is seeing it, feeling it, hearing it or how he is receiving it. He may try to analyze how he is receiving it, but it is always the same thing. (He isn’t seeing or feeling it, by the way.)

The upper part of this emotional band, however, is all on the subject of thought; emotion is in between thought and effort. Thought does not have impact value of its own, but thought, by monitoring an individual’s own emotion, can have an impact value. And thought, by being transmitted to another individual and entering into his emotional system, can have an impact value.

So these are the methods of communication of emotion. But individuals communicate with individuals more or less with some emotion connected. Pure communication by thought, no matter how done, would be without emotion.

Individuals are quite often very happy to work in the physical sciences because they don’t have to have anything to do with anything that has a very strong counter-emotion. They duck on such a thing.

The only real liability to an individual in auditing is not counter thought but counter-emotion. Some auditors, for instance, are scared to run grief; they just won’t run grief off a preclear, and that is that. They just don’t want any of it. They know that a counter-emotion will hit them on it.

What are people afraid of? The auditor is not afraid that the preclear is going to get up off the couch and hit him over the head with a brickbat. And he is not really going to be terribly afraid, unless he has a bad engram on the subject, that the preclear has thoughts about him.

By the way, there is a whole psychotherapy that has to do with a psychiatric psychosis where the psychiatrist says, “Now, you’re thinking about me, aren’t you? You’re doubting me, aren’t you?” And they are only happy when they can get the patient to think or doubt or something.

But what are people in the world at large afraid of? When I say “afraid,” that is right on that hysterical band, isn’t it? What don’t they want to face in the society around them? Nine times out of ten, when you say “Well, you don’t like the feel of somebody being angry. What don’t you like about somebody being angry?” they give you a lot of explanation about it, but what it is, is that they don’t like the “feel” of it. And they don’t like the feel of somebody being scared.

It has been said that dogs can smell people who are scared. You know as auditors that you can smell somebody who is scared, because people get very scared sometimes. But there is something more than that; it is just an impact.

All available recordings of this lecture end abruptly as this point. We have been unable to locate any recording or transcript for the few minutes of lecture that are missing.

THE CHART OF ATTITUDES

A lecture given on
28 December 1951

Route to an Ideal State of Being

One of the many interesting phenomena that led up to where we are now is the phenomenon of epicenters and control centers. The fact is, there are many, many control centers. There are probably hundreds of thousands of them.

If you know anything about the theory of the epicenter, you will see how a control center comes into being. The control center is just the organism taking the position of the new counter-effort. Every time you have gone through a failure and come up on the other side you have generally gotten a new epicenter. Actually these are "subposts." Every one of them is a subpost, including the top control center. This may all seem very confusing to you; believe me, it was confusing to me too.

Here you are looking at not an opinion but phenomena, and this phenomena is discoverable. You can trace down, for instance, the control center setup of the right elbow. Where is the control center in the right elbow? Any time you take a little child you are fooling around with and stick your fingers in between those two bones at the right elbow you will find the control center. Every one of these control centers is a nerve-coordination point, which is actually a new switchboard.

We are talking physiologically at this point. Your control nerves come in to certain points in the body. There is one in the stomach area. Evidently man got hit often enough there to eventually have enough counter-effort in that area for him to have to take care of it structurally, so he got a control center setup. You hit somebody there and he gets pretty sick.

There are control centers at the elbow, the wrist and in each finger. It is no joke that a writer starts to think with his hands.

You may have seen a Japanese vaudeville artist write upside down on one line and backwards on another line simultaneously. He has just thrown a "disconnect" into the machinery and he can think independently with one hand or the other. Actually, you could probably carry forward not just one but several thousand simultaneous trains of thought.

These phenomena are discoverable along this genetic line. You start going back along the genetic control-center line and you will find these control centers, one by one, each graduating to a new control center.

Somebody started this nonsense of saying the mind was in the head or something of the sort. That doesn't happen to be true. The mind isn't anyplace; that is the big joke. But there are all sorts of switchboards and each one of these central switchboards has a contact on its own line of experience. These evidently cross-feed data, one to the other, until you get your summations and evaluations of data and they sum up.

Now, if you can ever reach it, there is a control center above all other control centers, and it has been there all the time. And probably when you got that one nicely established and so forth, you would find out you could establish a higher one above it. There seems to be an infinity of control center levels.

But when you are dealing with a preclear, you are dealing with somebody, generally, who is on such a gross point of material-universe being that he is more or less running on the right-side or the left-side control center. People who have strokes just have one control center go on strike; it kicks the bucket. It says, "I don't want to go on living anymore." One half of their

body goes paralyzed and that sort of thing. One control center, in terrific protest, picks up an old facsimile and says to the other control center, "I'm not in there pitching no more!" and that is that. I am talking about phenomena, and this is just something which you will observe.

The dentist has long held the idea that one tooth aches when another tooth aches—that is to say, there is a sympathy of toothache. Tooth A starts aching and its mate starts aching, but there is nothing wrong with its mate—nothing wrong with tooth B. It is tooth A that has—thinks it has—something wrong with it. That is fascinating, because it leads us off into the doggonedest process that you ever heard of. It is the "internal sympathy" process—internal sympathy. Tooth B sees poor old tooth A going by the boards so tooth B actually gets sympathetic, and I mean that on an emotional level. It gets sympathetic.

If you want to run out somebody's toothache, get the individual's sympathy for that tooth and that tooth's desire for sympathy for the individual. You can actually get an emotional-curve line on this; there is actually an emotional interchange amongst organs of the body.

This is very interesting for you to know, because if you were able to do just this and nothing but this, you would have a well preclear. If you could get every organ of the body in full communication with every other organ of the body—if every part of the body were in communication with every other part of the body, if every control center or old epicenter were in contact with the rest of the epicenters—you would have a well preclear.

You start getting somebody in contact with his liver, if he has some bizarre pain in his liver, and you just get communication to the liver and work on it for a while, and you are liable to turn up with an emotional situation between the individual "I," wherever it is located, and the liver. There is an internal interplay in the body. And why shouldn't there be? The body contains hundreds of thousands of colonial aggregations of cells, and each one of these has joined up with the others. Each one of these has its own genetic background; each one of these has its own thought pattern, its own experience pattern. They are in there pitching just as long as they figure out things are all right and the control center that should be in charge is in charge. But all of a sudden the fellow starts shifting around on control centers, wavering, he gets beaten down into apathy and he is no longer in charge of his own body. When this happens—he goes down to 0.5 or somewhere like that on the tone scale—you get the same interchange from one part of the body to the other that you get from one human being to the other. You actually have the proposition of an individual who feels so sorry for some part of his body that it is in continual trouble.

Actually, every tooth in your head has a potential service facsimile which it will turn on to get sympathy. I am very sorry to have to tell you about that because it means that the human body is, after all, built out of the material universe. I don't think you will ever take it up to static.

I examined this from an engineering viewpoint. I found out that the static is, evidently, at minus 273 degrees centigrade. That is the temperature of the static. It would have to be, because that is the temperature of no-motion. A static has no motion in it.

So I put this to the test: I set an individual down and got him to concentrate on a state of not-beingness. He started to get counter-efforts which he had not handled in the past, because he was slowing down. He was sitting there motionless, relaxed, in a state of not-beingness. These counterefforts kept coming in and hitting him, and I would say, "That's all right. Just calm down." Bang!—another one. The next thing I knew, he began to chill. He started to chill.

Now, this is the sort of a rat race that a person can get into if he starts practicing very great concentration and an abandonment of the physical body. This is all right; there is nothing wrong with practicing it—but he gets into this situation where he goes up the tone scale above 20.0 and starts to travel too slow. When he gets way up at the top, if he can take his body through it, that is all right, but these cells don't stand up very well under a very quick freeze. It is cold. If you don't believe it, put it to test. It might take you some months to get up to speed

again, but if you want to put it to test, go ahead. We did it to a couple of boys, and they are not quite right yet.

People in spiritualism and mysticism have noticed that a great quietness, a lot of going into trance and so forth eventually does something to somebody. And that is evidently what it does.

Understand now, we are not talking in terms of right or wrong—whether it is right or wrong or otherwise to do this. If you want to go out through the top, go! Use complete self-determinism. If you want to go out through the bottom, just keep taking in lots of sympathy and using your service facsimile and it won't be long.

We used to have a skipper the crew was always threatening to mutiny against, and he said, "This gangway is open to all parts of the world." That tone scale sure is.

Now, the tone scale is plotted from 0.0 to 40.0. Tone 0.0 is stop and 40.0 is stop too, actually. At 20.0, theoretically, you get optimum motion.

The human being who is in a state of optimum motion probably doesn't exist. Man is usually way down the line from there. If he gets up to 4.0 he is a heck of a lot higher than normal, and there is a long distance to go and a lot of speed to pick up between 4.0 and 20.0.

The tone scale is a circle. It starts at 0.0 and goes on up through various strange manifestations (including normal) to 4.0; it starts getting up above 4.0, goes on up to 20.0—which is optimum motion, theoretically—and then starts to slow down again through some interesting aspects.

The Chart of Attitudes has a plot across the top of an ideal state of being, but nowhere does this chart say where these ideal states occur, except that they are above about 27.0. They are certainly above 27.0; they are spotted anywhere between 27.0 and 40.0, and where each one is, I don't know. I just happen to know empirically they are all there.

So, it may be that some of these come in at various speeds.

It is certain that there is a band between 38.0 and 40.0 which is as thoroughly insidious as the band between 0.0 and 2.0. It would be a rough deal if somebody got up in there. Yet they do this every once in a while over in India.

Now, every so often somebody who doesn't know what he is talking about says Dianetics has to do with mysticism. I don't wish to be blunt about it—I want to be courteous about the whole thing—but these people sure don't know mysticism.

Mysticism is a channel for discovery. It is not a subject. It is a process, you might say; it is a field of traffic which one uses to discover what might be wholly true. It is an effort to discover that. But it is a channel; it is an activity. Dianetics is a subject. Dianetics is actually in bin three.

I have talked about this before, but let's take a look at this proposition of three bins. Everything in bin one may or may not be known, but if anything in bin one can be experienced, felt or measured by any process at all by a human being or life in any form, then it is knowable. Furthermore, this is the bin of near-absolute truths.

This is the mysterious, this is the unknown, but it is not the unknowable. The unknowable is over someplace else. That is where they buried Spencer; that is where they buried Kant. Hegel is buried lower down—that is closer to hell!

Everything in bin one is potentially knowable, one way or the other. But how do you find out about it? We can call that bin two; it is actually a series of tracks and there are a lot of them there. Religion is one of them, mysticism is one of them, magic is one of them—I mean old-time magic, which was a highly codified thing. Even science is one of them. Science is a sort

of a limited—and I do mean limited—methodology, because science insists upon observation without inductive jumping to the conclusion and then trying to ride back on it. We actually expanded, in Book 1, the definition and activity of the general scientist.

It caused quite an activity at Bell Labs, by the way, at the time this was going forward. There were several engineers over at Bell Labs who were perfectly delighted to sit down and try to figure out “What is this thing called scientific logic?” The interesting thing was they came up with a brand-new idea on it, and it was a better one. I imagine everybody believes this has been science now for a long time. It is not true.

The scientist goes from an enormous number of observations to what he considers to be a conclusion that is a super conclusion; no other conclusion can be made from this data but that conclusion. And that is the way science has worked.

But they have actually evolved in the field of electronics and physics and so forth a new level of activity. They call it mathematics. That is a swell new name for inductive logic. In mathematics you take a lot of symbols and you throw them into a hat and scramble them up and you bring out an answer and say it is absolutely true because it came from the field of mathematics. (Oh, yeah? Have you ever read an income tax return?)

The point is that science joined to mathematics makes an inductive deductive type of methodology by which you recover data. But what is it? It is one of these tracks in bin two. There have been tracks in there for a long time. They had them in India and Persia and China and all over the place.

Men have been trying for many ages to recover data out of bin one and get it into bin three. And what is in bin three? That is usable, relative truths. That is what we think we know.

Now, Dianetics is a channel which is at once a composite of any usable channels into an outlined method of exploration of bin one. And that quite bluntly contains anything that is workable, anything that is useful, as a method of discovery. What are these methods? They have been a lot of things; I don't care what they are. Practically any channel known has some part of this. It is a broad track, but don't think that there aren't other methods outside of Dianetics that can discover what is in bin one. That would be a very limited scope. Undoubtedly these methods exist, and Dianetics has done the rather horrible thing of picking up as part of its channels the practices of hypnotism, mysticism, spiritualism, magic, science, mathematics and so on—anything and everything which man thought man knew—and looking these things over, in trying to get into bin one. And believe me, any one of those tracks is a valid effort, a valid channel of discovery. As a result we have pinned down in bin three and located a very large number of phenomena about knowledge and about the human mind. They are in bin three.

Where do you want to study Dianetics? Do you want to study it in bin three—relative, workable truths which, by their application, can resolve a great many of the ills, aberrations, misunderstandings and conflicts of men? There is a lot of that pinned down in bin three. And you can take a Cook's tour through the phenomena of Dianetics and leave somebody mighty shaken at the other end of it—mighty shaken. There are about two hundred new phenomena you can show them.

But Dianetics still goes on as a channel. Only it is not narrow-minded: it decided that any route you can get anything out of bin one on, travel it!

And anybody that says Dianetics is mysticism is insulting neither mysticism nor Dianetics, particularly, because how do you think man got up high enough to get science? This person is overlooking the fact that there are concrete, positive phenomena that are as real and as easy to locate and as invariable as “you have to pick up the pitcher and pour it into a glass in order to have a glass of water.” Let's not be sloppy with our thinking on this. We have these phenomena. I don't care what else is discovered, these phenomena will continue and remain.

By the way, the science of physics is no better off than that. And as a matter of fact we may at this moment be just a little bit better off than the science of physics, because the science of physics is doing mathematics along in this line: c plus 30284 divided by 1 over infinity plus 6297 equals 1—quantum mechanics. (Of course, that is a very slap-happy rendition of quantum mechanics.)

You ask, “Hey, hey! What are those odd numbers you’ve got in there? We know what c is—that’s the speed of light.”

The subject of nuclear physics is being regulated by a mathematics which requires what we call “bugger factors” to balance. You say, “What are these things?”

“Well, it doesn’t balance unless you put them in.”

And you say, “Is this the way you’re figuring out those atomic piles?”

“Yes.”

So we are better off than that; our preclears don’t explode.

We have two levels, then, in Dianetics. Actually, they should be differentiated by two names. This channel should probably be called something like Scientology (a new coined word); it probably should be. What is it? It is a route—the study of science or the study of truth or the study of knowledge—because it is “the study of”; it is not an -etic, meaning “science of.” And in bin three should be Dianetics.

Regardless of what we use to compose our Scientology, when we nail down these phenomena with tenpenny spikes, we have recovered data to the field of useful, relative truth. It is useful, relative truth: You can take an individual and do this and do that. You don’t just take one individual and do this and do that, you can take all individuals and do this and do that. Of course, sometimes you have to do something to the individual before you can do these things, but you will find the phenomena go on from individual to individual.

It must be a pretty good track, this track of Scientology, because it has sure been producing an awful lot of stuff. As a matter of fact, sometimes I think maybe we ought to get some concrete and kind of seal that channel off for a few minutes. But it is going so fast, actually, that it is resolving cases before you get a chance to resolve them with the earlier techniques. It resolves them with a faster technique. So you are saving time anyhow.

The codification of the Axioms and Logic’s made it possible, however, to lay out a form.

Some of the things I will be going over are in the stage of workability—high workability—but what explanation is assigned to the phenomena belongs temporarily in bin two; it is still in process. So you have the phenomena and you have the technique of how you resolve it, and then there is this wide-open channel that tells you there is probably more to be learned. And there is a horrible, insidious fact about all this: Bin one never empties into bin three; it is inexhaustible, utterly inexhaustible.

But upon the alertness and the ability to know of the individual depends how well he can use bin two and how much he can drag for himself out of bin one. Because in bin one is everything: Here is life eternal, here is happiness, the basic truths behind Freemasonry, the Catholic Church and so on—all of these things have some basic truths behind them. Whether they have attained those truths or not is beside the point. There are a tremendous number of answers; theoretically, there are answers to everything under the sun.

What I am giving you here is the basic idea of how I have been working in order to get enough data into the field of useful, relative truth to resolve cases.

We can perform some miracles with this stuff. But I don't say that a miracle has to be performed in every case as it comes along. The devil with that; let's just say that it performs miracles. I call to your attention that it has been an awfully long time since anybody was producing any assembly line miracles—quite a while. That doesn't make either thee or me a citizen of Nazareth, but it certainly makes us interesting.

Now, on motion, I can tell you what lies out in advance. It is fairly easy to figure out. There is something on the motion line, some sort of a central governor that we are all running on; and if you could just somehow or other hit this button and speed up, none of your engrams would bother you. This has something to do with the speed of running. Unfortunately it doesn't have anything to do with human memory. It is something else.

This is quite an advance—being able to take a 200-inch telescope and look ahead a little bit and see that there is an end of track. There is an answer up there someplace. Of course, the second we get there, we will see that there is another end of track visible by a 400-inch telescope. But the point is that I have been looking in advance toward this thing now for some months, and it doesn't seem to be very much closer, so we just might as well bow our heads and get to work on what we have. I am not apologizing to you for not having discovered this, but it is certainly there. It has the same shape as every other discovery in evolution.

A discovery in evolution is an interesting thing. It is first used to play around with—just to say “Well, maybe ...” and think happy, fuddled thoughts. The second somebody finds out something about it, they find out the black side of it and then somebody comes along and says you shouldn't do this anymore and picks it up and carries it on to a high degree of workability. That happened to gunpowder and atomic physics. Gunpowder was first used to make noise—celebrations and so forth—and then somebody said, “It'll kill people. Gimme!” Then they started fixing it up and later on, not too long ago, they said, “You know, this stuff is handy in mining,” and they started to build dams and mines and use gunpowder all over the place.

They are doing the same thing with atomic fission. They never learn by these cycles; it just seems to go by a cycle.

So right now, this little discovery I am talking about—which we will call the “governor” for lack of a better term—can be used on the black side. There are several of these little gimmicks that can be used on the black side today.

You could have somebody sit down and you could say, “Well, now, just concentrate on not being. That's right, just sit there. Sit there quietly and concentrate on not being.” You can do this to anybody, and after he has sat there for a little while, you begin to get your results.

In spiritualism they used to think these were idle spirits slapping people. People sit there in a state of not-beingness or something of the sort, concentrating, waiting to hear something from the environment.

By the way, I don't say there aren't such things as idle spirits. There is no reason to cut off these communication lines, any more than I would cut off any other communication line: spiritualism, medical-doctoring, witch doctoring or any of these things; it doesn't matter. You want to keep those channels open; don't close them just because you are mad.

I have seen a medium get a bruised cheek from a slap from an “idle spirit.” It's quite interesting. The person sits there, there is a jolt and then you turn on the lights and you see finger marks or something on the cheek. (Boy, does that sell the suckers!) But this was done in honest experimental endeavor to find out if there was anything there, and we got these finger marks.

Not very long ago, I just had somebody sit down in a state of nonbeingness—knowing very well that such a thing as a counter-effort existed in a facsimile—and this person got a black eye! You can do that to people.

Now, that demonstrates that we can slow down a governor. You are not dealing with a facsimile when you make a person do this. It is just a mechanical action: you take his MEST body and make it sit still, and you have persuaded him to slow his governor down. How to speed it up is what we want to know—the devil with slowing it down. A person will sit there and get black and blue, get chilled and so forth, and he will go around pretty wobbly for quite a little while. He will have an awful time speeding up again.

What is the gimmick that lets him speed up again? Evidently, if you could get this little gimmick that makes a person speed up again, if you could find in yourself the state of beingness—how do you “be”?—all of these low-tone facsimiles wouldn’t stand a chance, because you would merely reach out and assimilate every last counter-effort that you haven’t used in the past and just promptly take them and use them. They do have a certain value. In other words, you could theoretically speed up above the level of these facsimiles. This little gimmick has something to do with motion, it has something to do with speed. A person gets down below a certain level and the rate of speed of the facsimile counter-efforts is greater than the rate of speed of the individual, so they have force against the individual.

How slow can you get? Dead! It comes way down. Or, how slow can you get? Out through the top. You could get that slow—where you just sort of step off in body—but it would be a pretty chilly business, I am afraid.

The people who practice this out in the Orient demonstrate, evidently, that there is a separation of the theta and MEST as you go on up the line too high. You get up at the top and they are completely separated. These people don’t seem to go through the top complete with body. They are not in good health; they just don’t pay any attention to the fact that they are completely disintegrated. You never saw such detached, disinterested, spiritual, aoristic people in your life. And they are fascinating. What they are doing is going out from the top.

What the great American public does, and the public of the rest of the world, is decay out through the bottom. It is practically the same thing, but on one the theta is self-determinedly separating from the MEST, and on the other route the MEST is falling apart and kicking out the theta. It just depends on which is boss; the end result is no-motion in the static.

There is the distinct possibility that the reason you go on living and dying and living and dying and the genetic line keeps rolling and everything else is that people keep going out through the bottom. There may be some distinct difference between going out through the bottom and going out through the top. I am talking, now, about phenomena, not about anything else. You have seen people decaying and going out through the bottom. You may not have seen somebody going out through the top. But if you wanted to go look, I could sure tell you where to look.

These people have enormous presence when they start going out through the top. It is fascinating. There is terrific volume to the atmosphere around these people. They are very wise too; they are up there around “I know,” and they really do. But of course they don’t know and do anything about it; that is the difference. They are fully responsible.

Your idea of full responsibility might be “Well, I’m fully responsible and I’m going to do something about it.” That is way down the tone scale from the real thing. These boys are fully responsible—they really are—but they don’t do anything about it. There is no action, in other words, as they start up.

I am sorry if this leads you into the belief that we are investigating anything but human beings and phenomena, because that is exactly what we are doing. In the past it was customary to cut off and say “Verboten, bar sinister, mustn’t touch, wrong fraternity” to a lot of these lines of research. One of the principle reasons why we have made so much progress in Dianetics is that we just opened up all the channels; we took the various blocks off and let it flow.

Now, somebody comes around and tells you, “You know, Dianetics is really spiritualism.”

You look at him and say, “I’ll let you in on a little secret: It’s not spiritualism—not very much, anyway. It’s actually ancient magic from 632 A.D., Persia. Of course, we wouldn’t let many people know this. Oddly enough, it is also modern psychiatry.” Don’t let anybody get you into an argument on this basis, because it takes in all of it, across the boards.

The discoveries of (pardon me while I snicker) modern psychiatry have been examined in this field and they have definite negative value. You have found out just as I did that human beings can’t be electrocuted and made sane, nor can they be carved up and served for roast beef or scrambled brains on toast or something of the sort and made sane. So these things have negative value; there has been a tremendous amount of experimentation. They have also demonstrated that the handling of people by shooting drugs into the body doesn’t work either. Of course, I must say they certainly took long enough on this subject, since it was used quite a bit and abandoned by the practical Romans about 2300 years ago.

The Greeks were doing it with hellebore—convulsive shock; they broke people’s spines and did interesting things to them, just like today. The Romans came over and looked at the Aesculapian methods and decided “Well, we’ll keep on praying to the goddess Febris. We’re all set.”

Remember, the Roman was practical; he was an engineer. He built very good roads, and he wouldn’t listen to something that was highly impractical. I just don’t see quite what has happened in this society. The same thing does not obtain.

These techniques have all been thoroughly investigated. Down in Ecuador, many, many hundreds of years ago—maybe thousands (I didn’t ask the fellow I was talking to at the Explorers Club how old the last skull he found was)—they evidently were treating insanity by brain operations amongst the ancient Incas. Only they had sense enough to know what they were doing. What they would do was take some fellow who had had his head bashed in with a stone ax or something like that, and they would trepan and relieve the brain pressure. They didn’t go in and try to cut out the medulla oblongata or something just to find out if he would bleed. They had sense back in those days, in other words.

The Romans knocked off from shock therapy and the Incas did no more than trepanning with the brain. Of course, people were getting pretty desperate as the middle of the twentieth century approached, to the point of doing almost anything. And they did.

Now, I have given you this as background, not to supply you with idle chatter. All of this data is the background of the Chart of Attitudes. This chart is a very workable chart. It had two origins: One was the origin of derivation; it was derived from the Axioms. Its other origin was empirical testing, trying to find out what the ideal conditions of well-being, health and happiness are. What is an ideal condition for man? No matter if it isn’t a practical condition, what is an ideal condition? From this we can get a gradient scale between survival and death; we can get a gradient scale between right and wrong.

We have known these things a long time. But what are the buttons? We went looking for these buttons and we found that they lie on these gradient scales. We have an ideal state of being at the top and we have along the bottom a state of being which may or may not be ideal, according to your lights. In between we have gradient scales from each one to the other.

These twelve buttons are very inclusive. There may be some more buttons someplace, but every time I find a new button and I say “Yeah, a new button. Three cheers,” I find out it is just a rephrasing of one of these twelve.

We look at this chart and we see 27.0 to 40.0 is the top band. To give you an idea of it, look at “fully responsible.” In that top band, fully responsible is just that—fully responsible. A little bit lower than that, to get motion out of it, it would have to be “I’m fully responsible and I’ll do something about it.” And a little bit lower than that is “I’m fully responsible for everything but

that.” And at that moment you have selected a counter-effort or a counter thought or a counter-emotion to give yourself some activity.

Do you get the idea? At 20.0 a person has picked up an awful lot of things about which he can do things. He can have action. There is a great deal of motion at 20.0, but a person at 20.0 is able to align or misalign motion at will without getting it snarled up. He is very well in control of this motion. Way down the scale, the motion is manhandling him. At 4.0 he is still being manhandled by motion. But up in the higher levels he is handling motion.

Now, in order to have any action whatsoever he would have to select something out—move it out of his sphere of responsibility—in order to make it better. Furthermore, he would have to care whether or not it was better. And he would also have to care whether he was anybody or whether it would do anything to him or anything he had in order to make it better. There is reasoning.

In order to get motion, you have got to have action; you have got to have protagonists and antagonists. There has got to be counter-effort and effort. You go up the scale from that point and it all becomes effort—”So what?”

Something may happen to upset this rather upsetting picture, and I hope it does. It looks, by the way, as if there may be a whole new universe on the other side of that static and that is a fascinating one.

I was doing some work one day on the possible number of spheres of action, and all of a sudden it turned out that there was an infinity of universes and that time was three-dimensional! If you don't think this doesn't make randomness, I don't know what does, but it is interesting. Don't ever misinterpret me; I am not saying, “Well, now, I know everything there is to know in bin one; I'm going to let you guys in on it.” I am not a psychiatrist.

Now, the Chart of Attitudes is an extrapolation from the first tone scale chart in Dianetics: The Modern Science of Mental Health. That chart has infinite survival as its top; it has a gradient geometric scale. The Chart of Attitudes is the same as the first chart, except that it has more data on it. That is all it has—more data. It gives an ideal state of being and an optimum-motion band, and down at the bottom are the lower levels that you are trying to cure.

If you were to take the buttons on this chart and apply them to each and every dynamic and not do anything but that, you would have very nearly every possible combination of the things that could be wrong with a case.

So this chart is quite a chart. It is nothing more than the first chart refined by empirical observation, as done in the Chart of Human Evaluation in Science of Survival, and then computation from the Axioms in order to derive the chronic attitudes.

Nobody says this chart is finished, but where it is not finished is in how many attitudes are derivable from top to bottom.

The first thing that you should know about this chart is that it is a prediction chart; it will predict what a person's attitude will be on one of these buttons in response to something.

It is also a character-index chart; you can take this chart and spot the individual on it and then look for his behavior on the Chart of Human Evaluation. This is very good, because this chart will analyze where the individual is much more rapidly than the Science of Survival chart. You may have had trouble with that chart. So this chart is necessary to it. You look on this chart and you can spot a person's position more easily, and then you can go over into the Science of Survival chart and find out what he is going to do in terms of behavior.

But its foremost use is in processing because it will tell you everything that has to be hit in a case, everything that must be hit in a case, before you can be completely at ease about the

individual being back to battery— up to 20.0. You have to run these things. It doesn't take much running and it is very fascinating how much you can get on a case.

You could take this chart, a knowledge of the life-continuum theory (which is covered later) and a knowledge of shame, regret, blame and the emotional curve, and you wouldn't have to run any engrams and you actually wouldn't have to run any secondaries.

All this brings us down to the important points today in bin three. Data in bin three is always under new evaluation. Don't ever think that it is otherwise. The second it stops being under evaluation a stagnation sets in which is very unhealthy, just as sometimes too much motion, too much change, too much reevaluation, is also unhealthy.

So let me go over those points again with you: A knowledge of the Chart of Attitudes, a knowledge of shame, regret, blame, the life continuum and the emotional curve, will enable you to button up your cases. There is not a case around that will not resolve that way. I know; I have been working with this.

There is a codified method of using those which I put out in Hand book for Preclears that takes it up more or less consecutively the way it should be. But you as auditors had better know what there is to know about the basic theory here. Additionally you must understand Effort Processing; that is in addition to those items. You can resolve cases—when I say “resolve cases” I mean make them wide open so that anything can be run on them—by these first processes I announced. But if you are going to run everything on them that should be run, you have got to know Effort Processing.

If you know those things you can be like Izaak Walton's Compleat Angler; you can be the “compleat auditor.”

Now, every once in a while you see somebody around dabbling at a case, monkeying with it and so forth, but nothing is happening. There is only one reason nothing is happening: they just aren't using an up-to-date procedure; that is all.

An auditor had to be awfully clever a year ago to get the computation on a case.

You run shame, blame and regret on a case—just those. The preclear has a visio: make him run shame on it, make him run regret on it. He has this visio and you just say, “Well, can you feel regret on it? Feel it a few times. All right, feel it again; feel it again; feel it again.”

“Well, this reminds me of the time I drowned all of my grandmother's kittens, and my little brother got sick with the measles and I was on the other side and they kicked me down. And, my God, I'd forgotten all about that, and that's horrible, and that—that's why I'm in the shape I'm in today! My, you're a clever auditor!”

It is interesting that you can do that.

As far as locating the engram necessary to resolve the case, file clerks are sometimes terrible to work with on getting this thing. They usually hand it up to you, but they generally give you the engram necessary to resolve the engram necessary to resolve the engram by early Standard Procedure, which exhausted the perceptics out of engrams so that they couldn't be restimulated. That is perfectly fine; it is perfectly good procedure to exhaust the perceptics out of the engram so the engram can't be restimulated anymore. The trouble is, the perceptics are not always lying on top; sometimes the effort is.

Now, if you want a technique, I can invent a few techniques for you (there will be a lot of them coming in from the field—there are all the time). Here is one: “Give us the engram necessary to resolve the case. What's the first phrase of this engram?” The preclear says so-and-so. “All right. What's your effort to have that phrase?” and you just run him on effort through the rest of the engram.

That is worthless technique number one.

Next one: “Give us the engram necessary to resolve the case. Give us a flash: How do you feel emotionally?” He tells you. “All right, reexperience that emotion. Go on, experience it; experience it.”

The fellow says, “But I got a somatic!”

“That’s all right. Experience the emotion. Experience the emotion through it.”

“The emotion changes.”

“Well, all right, let it change. Experience the emotion. Where’s the somatic?”

“It’s gone.”

Another one: “All right. Give us the engram necessary to resolve the case. When did you decide to use that?”

The fellow says, “Well, just then. Just then.”

“No, I mean when did you used to hand this thing up?”

“Well, I don’t even know what it is!”

“Well, that’s all right. What do you think it was? Just imagine how you would use this engram.”

“Well, I would use it to get egg-nogs. (What am I saying?)”

“Well, when was the first time you decided to be sick so you could have an egg-nog?”

And he says, “Why, that’s right. I used to decide . . . Isn’t that funny? Tee-hee.” And the engram is gone.

These are the levels of processing. Any one of them would supplant early Standard Procedure—any one of them. They are very valid, because the fellow is holding on to his engram by thought, actually, but it can be separated from him and thrown away forevermore by running the emotion off of it, because that is how he holds it in. He can’t get hold of it to get the emotion off it—good joke on him. Or you could run the effort out of it and he would have nothing left to get hold of. So there are three levels you can hit on this. Those are the ways you could hit cases. When you talk about resolving cases and getting cases open and making cases run, this is certainly what you have to know.

Don’t dilly-dally about using it. You have a lot of cases around and you haven’t got much time. Just look them over and scan a few buttons off them and straighten them up. You can take any case you may have messed up and get them back to battery this way.

Of course, I know you have never messed up a case; but you know the time that fellow charged out of that fear secondary you tried to get him into? You can get him out of it with this. You just figure out about what tone level he was in when he came out. He has probably been saying you were responsible ever since, and that gives you continued control over that engram. Only he hasn’t got control over it anymore because he said you were responsible for doing it.

Now get him to figure out that you were responsible and get him to run that feeling, and then get him to run the feeling on the fear engram of who was responsible in it, and it will come back under his control. He will just park it under file 864B972A and skip it. That is about the way it works.

But don't under any circumstances underestimate a technique just because it isn't spectacular. You have to ask yourself—and answer yourself truthfully—the question “Do I process people because I like to see them four feet off the couch? Do I process people because I like to embarrass the neighbors by their screaming? Or do I process people because I want them to be self-determined individuals?” If the last is the right answer, you go on processing. If it isn't the right answer, you straightwire yourself with this chart until you can give the right answer. A

At this point in the lecture a gap exists in the available recordings. The tape recording resumes immediately after a break taken by Ron and the audience and the second half of the lecture is contained in the next chapter. We have been unable to find any recording or transcript for the missing section.

THE LIFE-CONTINUUM THEORY

A lecture given on
28 December 1951

A Wider Concept of Survival

I am going to tell you now about an interesting, fabulous, colossal, unprecedented phenomenon which is just about as fascinating to watch as a five-ring circus. Let's give it the very staid name of "the life-continuum theory."

It is a bit more than a theory. It has phenomena accompanying it which go crunch! Anyone who has had terrific difficulty in resolving a case in himself or in others has been crushing his skull into the life-continuum theory and attendant phenomena, so you had better know this one.

The life-continuum theory probably has several explanations. I do not wish, at this time, to tell you that the explanation is this or is that. I will just give you several explanations for it, because you will find-out that sometimes it works out one way and sometimes it works out another way. There is undoubtedly a central explanation for this manifestation, but I cannot tell you at this moment exactly what that is. It is probably going to be days before we know!

The point is that an individual tends to carry on the fears, goals, habits, tokens and manifestations of the failed, the departed or the dead.

It would be a considerable joke on the cynics of the past if we were to discover that our primary motivation—each and every one of us—was to help; if "survive" were best interpreted by each individual in terms of "you will survive," not "I will survive." That would be very interesting, wouldn't it? I don't say that this is the case, but I do know that you can persuade individuals to get well and get up on their feet solely to help somebody else when they will not do it for themselves. And I do know that an individual will run engrams, secondaries, somatics, he will stand on his head, hang out the window, climb the Woolworth Building or anything else, rather than run out and conclude and end a life continuum in which he is engaged. And whenever you have come up to a point in a case where the individual is just plain not resolving on something, you have run up against a life continuum.

The immediate miracle occurs when the individual is not engaged very heavily on life continuum, and when you can get to, accidentally or otherwise, his decision to be sick. If you can just get to his decision to be sick and run something off the incident—a little emotion, anything (I don't care what it is)—it will just go by the boards. But if he is holding this in trust for a person who is departed, failed or dead, he won't give it up until you process it very properly and very correctly.

As I look around the environment I see a few pairs of glasses. I can tell you that in many, many cases those glasses are being held for somebody who is departed, failed or dead. That is all there is to it. The individual has taken this other person's goals and said, "This person will live." And this other person "goes on living," evidently, as long as the individual holds the somatic or the habit for him.

I knew about this manifestation in July of 1950, but I didn't know the depths to which it extended. At that time I was definitely trying to lash it in by itself when another whole series of phenomena presented themselves suddenly, abruptly, and could not be ignored. These were the phenomena of past deaths.

Somebody comes up to you and says, "Do you believe in a past death?" I can tell you this: A past death is discoverable by Effort Processing any time you want to run the effort within the effort within the effort. You start a fellow out—"What is the effort not to see?" "What is the effort to have that effort not to see?"—and just run him back down the line like this. "All right,

what is the effort to have that effort, now?" "What's the effort to have that effort?" "Now, what's the effort not to have that effort?" "All right, what's the effort to have that effort?" The first thing you know, there he is lying at Antietam or Shiloh or with the children all standing around him on a farm in Sicily, and you haven't said a doggone word about past deaths. But there he lies and he tells you all about it.

If you didn't run it and if you just busily invalidated it and said "Oh, well, there can't be such a thing," he would go into a state of collapse on you. When past deaths get invalidated the person gets pretty bad off.

We are not dealing with belief in this regard, we are dealing with something that is very concrete. It is phenomena, and on investigation this phenomena turns out to be very phenomenal.

Somebody comes up to you and says, "Well, this past-death genetic blueprint, and so forth—it doesn't say anything about that in William James."

So immediately you say, "Well, we're not interested too much in that," and you let the conversation drag for a little while. Then all of a sudden you ask him, "Can you imagine a clam?" and make a motion with your thumb and forefinger of a rapid opening and closing.

Exactly what the manifestations would be if you asked a person this question are as follows: The person begins to feel sympathetic—he begins to feel sad and so forth. People don't feel sad over clams! Then pretty soon he will do some kind of a valence shift, and then his jaws' hinges will begin to hurt and he will feel kind of bad about the whole thing. If you don't run it out it will hang with him for a while. But you haven't told him anything. All you said to him was "Can you imagine a clam that is going this way, kind of fast?" and you rapidly flapped your thumb and forefinger together. That is the death throes of a clam. They can't writhe around, they can only flap.

So if you feel sort of ornery and somebody comes up and gives you a lot of 1.1 nonsense, you just say, "Can you imagine a clam?" Because they will move over and get inside that clam, eventually. They will see it, exteriorized; they will pick it up on its death and then they will move over and get inside the thing. Then they will start talking about the "poor clam"; because the clam, on the genetic-blueprint line, happens to be what you are now using for jaws on the roof and floor of your mouth. This bivalve stage was a very static state. A clam is not mobile; he does not go very far and he gets rather impatient. And the whole thing is sort of a series of holders. It is a mean spot on the track.

But how come we are running the death of the clam? That does not put it on the genetic line, unless this clam died and then made some new clams. No, it didn't do that.

All I am telling you about is phenomena. You can believe what you please.

Take a person with a terrific toothache: there is something behind that. The type of mollusk which is on this line evidently had spores or barnacles which were around on its upper lip, inside. It apparently procreated more or less in this fashion. These things were tight-sealed, and evidently, after a clam got kicked out on the beach, these spores weren't dead yet but the clam was. And the sun blazed down, and all of a sudden they did the strangest thing—you wouldn't expect a tooth to do this: they exploded! The gas pressure inside that inner barnacle that would become a tooth some day went bang! and it splattered. There is a somatic for each cell in there as it is dying and then there is an explosion.

So, you take somebody who has one of these terrific toothaches and he goes and ties it all up and tries to hold it down and so forth. You ask him, "What's the matter with your tooth?"

"Oh, it just—just feels like it's going to blow up!"

You say, "Can you imagine yourself being inside that tooth and then just suddenly shattering?"

And the person sort of apathetically says, "Yes. That's the way it feels."

And you say, "All right, do so." "Why, I even get a sort of a sound."

"Do it a few times. Do it a few times. Do it a few times. Where's your toothache?"

"Gone!"

Dentists are always talking about teeth bursting and this is a great restimulator.

The toughest nerve in the body, one might say, and probably the oldest nerve, is what they call the fifth nerve; it goes right around the whole jaw. When you start monkeying with one side of this nerve, a lot of other points on the nerve go by the boards. You get sympathy from one tooth to the other tooth and you get explosions for all these teeth.

There is another manifestation: The clam shell snaps shut, and sometimes there is a piece of sand in there and it comes down on these little soft spores that will become teeth someday. Bang! It is quite a somatic. But you can get a person to run these out when he has a toothache and he will feel better. The tooth has a tendency to rehabilitate as long as it isn't in sympathy for some dead tooth, mourning for the dead.

Why is it that when you get one tooth pulled the tooth next to it starts to ache? You can say, "Well, it laid in an engram and there's a holder there and so forth." That is complicated, because it doesn't resolve on that. But it resolves on "Let's see, can you imagine yourself being a tooth, feeling sorry for another tooth just as that tooth gets pulled?"

The person says, "Yeah. Yeah, yeah, I can do that."

"Now, can you feel sympathy?"

They say, "Yes (sniff)." And the tooth will rehabilitate.

The tooth is a pretty bad experiment on the genetic line. People have trouble with them; they have to get pulled out all the time and all that sort of thing.

You can actually do a great deal of work as an auditor about and around, if you want to monkey with this on Effort Processing. You can do a great deal of work with this, because in this area is the first interpersonal relationship. The hinges at the sides of your jaws go back a long way, back to this bivalve organism. Way back on the track is this conflict: The two hinges are not in agreement with each other. One tries to open and the other wants to stay closed, and there is a battle to find out who is boss. Eventually they find out who is boss; one goes into apathy and the other one after that is the boss, and they are very happy about the whole thing. But they find out that even then they have trouble. So they do something that the United States and Russia ought to do: they move the government of Russia into the United States and the government of the United States into Russia.

Any time you have that sort of a situation happening, you are not going to get any fights. That is approximately the setup you have. You could actually go back down along the channel with Effort Processing and straighten up and rehabilitate the left control area into the right side of the body and the right control area into the left side of the body and fix it up so an individual wouldn't have strokes or anything of the sort. You just get each side clear across in control; you would find yourself running an awful lot of engrams in order to do it. But you get this cross-communication line resolved and an individual feels a lot more comfortable afterwards, because many places along the lines these things are hung up and they are not resolved.

There is the most serious conflict on the control-center line. You start monkeying around with control centers and you are liable to find yourself back along this line someplace.

Now, you can do the same thing with any kind of Effort Processing. As a matter of fact, somebody has got to go back along the line and, just with Effort Processing, locate the manifestation that was back of each one of these epicenters and conflicts. You could take almost any preclear that worked fairly well and you could easily go trace them down and find out what these epicenters were.

For instance, once upon a time the arms terminated at each of the joints. In other words, at some time or other, each one of these centers was the extremity. And at some time or other, practically every epicenter was, itself, the boss. At some time or other each one has been the boss. And just as a ship will disintegrate when it gets each department out of coordination with every other department, so will the body disintegrate when you start getting control centers abdicating. One arm decides it is not going to coordinate anymore with the other arm, and that is where you get lack of coordination in sports and so forth.

But you do this with Effort Processing ; you don't do this by suggesting it to somebody. You don't have to suggest anything. You just start getting the effort within the effort to do the effort to do something or other.

“Can you feel any communication along that line?”

“No, no.... Yes! Yes, I can feel communication.” All of a sudden a sharp somatic will go on and off or something like that will happen.

It is interesting that at every point of termination of an organism the individual goes out of valence. There is the basic valence mechanism: the person dies and he goes out of valence! You can run these and run these and run these in individuals. So we are not talking about whether or not we are running a flock of past deaths or whether we are running our own past deaths or the past deaths of somebody else or anything else. It doesn't matter what we are running. It happens that that is the phenomena.

You can argue with the phenomena just like you could argue with your right hand against the radiator of a Mack truck in low gear. Unless you take account of it as an auditor, you are going to find some of your preclears, as you do Effort Processing on them, way back down the time track saying, “It's so funny, I . . . claws! I feel like I have claws! You know, I've felt like that half my life. I've got claws here. And I've very often got claws here.”

You tell him, “Get the effort to let go.” “No-o! “

“Well now, come on, just get the effort to let go, the effort to let go. Get the effort not to let go, then.”

Crash! If you work on him for a short time, he will fall. The reason he won't let go is he was hanging on to a tree with claws. And he had himself suspended and he had been hanging there for a long time. It was eight thousand feet down to the bottom of the ravine and he knew he was skidding and the bark was slipping. He has been trying to hold on now for a few eons. Then all of a sudden you come along and you fix it up so he can't hold on anymore. And if you really fix him up so he can't hold on anymore, he will fall, and you will watch him fall right there on the couch.

When you have run people through falls, you have generally stopped them midway so they were still in the air, because the mind has the perfect belief that it can stop time. So it can, in the mind, but not in the physical universe.

So here is your individual: He will be lying on the couch in certain ways, certain attitudes, and he will twist in certain ways. He is trying to do something about a fall, perhaps. He can tell you

about this fall he makes, and you can process this part of the fall and that part of the fall and this part of the fall and that part of the fall, but you are just not going to get anyplace with this fall unless you watch him fall. You can see him let go, and he will hit—crash!—and then you can run out the rest of the engram. You have to run out all the parts of it. They try to hold themselves in midair, in other words.

But that particular form I was telling you about was a sloth. The sloth was awfully dumb. This creature (the sloth or the tarsier) was liable to come along, run into a tree limb—bonk, bonk, bonk, bonk—and then all of a sudden say, “There’s something hitting me.” Then he would look up and go through the terrible worry of trying to figure out the solution of how to go up the tree without hitting the limb. Occasionally he would abandon the whole thing and go down the tree and climb another tree rather than move just far enough to miss the limb.

If you want to fool around with scientific investigation, could you louse up a preclear! You could go back and find this type of life form and that type of life form, this effort and that effort and other efforts, and fool around and fool around. You could go back to photon conversion and all sorts of things. It doesn’t matter much what you do about it.

There is a lot of work lying there for somebody that will be done someday, but it involves literally thousands of hours of auditing. And, of course, once the preclear realizes that all the efforts and counter-efforts have been run out all the way back down the track, then he disappears! Because all you are composed of, actually, is just efforts and counter-efforts. Every effort you have was, at one time or another, a counter-effort. So what are you composed of? You are composed of counter-efforts. Therefore, after you have run out all the counter-efforts on a case from one end to the other, your preclear should theoretically vanish. This would be interesting to see. My scientific experimental nature sometimes toys with the idea but I haven’t picked a candidate yet.

Now, at each one of these periods of cessation of a life form there are several manifestations which occur mentally. You run out some effort or emotion on the line and postulates begin to show up. You will find out that there is a thought which comes before all thoughts, but each later thought is derived from every past thought. In other words, there is the prime thought which has nothing earlier, but then there are thoughts from there on out which are derived from efforts and counter-efforts—these create new thoughts. But the thought itself is what holds the whole thing together. The whole package is in suspension with the thought.

You run a past death down to the point where you get thoughts coming out and you will find that these thoughts are very interesting. They consist of “I wish I were somewhere else,” “I’ll pretend I’m somewhere else,” “I’m really not here at all—I am not here,” “I’m going on; my life is elsewhere,” “I shouldn’t have been here,” “I deeply regret this whole thing,” and so on. In other words, it is an effort to cancel out the whole incident and somehow keep going.

You will quite often run down a thought chain with an individual and find them lying someplace in a pile of rocks or something of the sort. They tell you this; you don’t ask for it. They say, “Why, here I am, wishing I could keep on going somehow. In spite of being here, I wish I could keep on going.” It is a holder. He says, “In spite of being here, I wish I could keep on going.” So he sort of carries these somatics along. He sort of postulates a new body for himself or something of the sort.

The only reason I am telling you all this is that you are going to run into it. I can’t do anything about it. I wish I could pass a law or something and say this won’t obtain anymore. It isn’t a case of “believing in”: it is phenomena which you will discover. And as you discover it, you had better know how to handle it.

I would not take this phenomena and describe it to your preclear. I wouldn’t fool with this. I wouldn’t coax him into any of this because he could start using it, for one thing, as a dodge mechanism. Another thing is that he can get so engrossed in it—because it is very interesting—that he forgets all about present time. And he can sort of do an automatic reversal on himself: he

can introvert to the extremity of wondering who he was, where he was, who the dame was, where he went and did he really go to the ball that night, and if he hadn't ordered the gun fired at that time would he still be alive? And he starts worrying about who won. I have seen this come up: "Who won?"

You say, "Well, let's get back—I mean, let's "

"But who won?" "Well, what was the name of the battle again?"

"Well, just a minute," and he goes through it and says, "Yeah, that's right. Shiloh. Who won?"

And you say, "The Union."

"I don't believe it!"

You can get yourself into some interesting situations like this. You can also back a preclear all the way up to number one—the first motion, the first impact. If we were all from the same life static, theoretically, if you ran out the first impact it would run out for everybody. But I have run several people on it and it hasn't been run out in them. Each new person has a new first impact, so it kind of looks different. It is an interesting problem, and something you can get bogged down in very easily.

But it is phenomena, and as phenomena it demands the attention of the auditor. And by the Auditor's Code, the auditor must not evaluate for the preclear. I am merely telling you that your preclear is not insane because he believes at this moment that he has just gotten through getting an arrow through his midriff. He is not insane: he probably has an arrow through his midriff. So what? But it is very interesting. You must know that this can happen to your preclear; otherwise you are going to get him in trouble.

I am not here trying to sell you the idea that there are past lives or that reincarnation is the stuff or anything of the sort. This is phenomena. It has been established as phenomena.

And this is what I ran into that had to be handled before researching further into life continuum.

Now, what is life continuum? Is it a restimulation of an individual's desire to go on living when he is dying? Is that it? That could be one explanation. Is it a key-in of some old past death of his own, when he sees somebody die? That could be an explanation. Do these life continuums fail to come up just because you haven't run out the proper past deaths of the preclear? However that may be, there are an awful lot of preclears you are not going to take the glasses off of or the arthritis away from or anything else unless you solve life continuum. It is simply this: Somebody fails, departs or dies, and the individual then takes on the burden of this person's habits and goals, fears and idiosyncrasies. These are sometimes very easy to resolve and sometimes they are very hard to resolve.

The last one of these I ran into was rather amusing; it resolved in about three minutes. This girl had been getting a little sore on her nose and she had been putting ointment on it and trying to ignore it, but every time she forgot the salve this little sore would come back.

I said, "Well, do you know anybody else who had a sore nose?"

After a moment of thought she said, "Yes, my father"—and she sagged on the tone scale.

"Well, did your father ever worry about his nose?"

"Yes, yes, yeah. I got a—matter of fact, I remember him standing looking at himself in the mirror. And I thought . . ."

"What did you think?"

“I thought to myself, if he’d just ignore it, it would be all right.”

“Well, what was he doing for it?”

“Well, I don’t know what he was doing for that, but I know what I’m doing for this one; I put this salve Cuticura on it.”

“Now, what kind of salve did he put on it?”

She thought, and then all of a sudden she started a big line charge— “Cuticura!” That sealed the bargain, and there went the sore nose. The spot, which was about as big as a quarter, disappeared within half an hour. The person had been holding on to this life continuum, holding on to this idea.

I doubt that there is a person around who isn’t busily holding on to something for somebody who is dead, departed or failed. And when I say departed, I mean just simply that: they are no longer around.

This is the liability of the ally. Each one of these people that you are holding it for is an ally. Hand book for Preclears sorts these people out quite a little bit, but you can do a lot more with this life continuum than just that. There is a lot to it.

For instance, you can ask the preclear, “Well, do you know somebody that used to want to make people happy?”

“No. Nobody in my family!”

“Well, how about a pet? How about a dog?”

“Yeah, I had a dog once.”

“Well, did that dog want to make people happy?”

“Yes! “

All of a sudden you realize you have hit something with this person, because he is sort of wincing and jolting a little bit. You explore it just a little bit further: “What else does a dog like to do? What does a dog like to eat?” Let’s find out a few more things about what dogs like to do. We have already noticed that our preclear is sitting there panting like a- dog.

One of two things can happen: either this dog all of a sudden blows just by being recognized, or it has to be processed out on the basis of sympathy, blame and regret on the death or departure of it. You are actually processing what the individual is dubbing in for the dog’s somatic; the individual dubs this in out of his own bank for the dog’s somatic. You run this somatic and then he will get another somatic, and you can run that one and you can run another one and you can run another one. The mechanism you are working with is the mechanism of the preclear dubbing in something for the dog, and he has an unlimited supply of chronic somatics. As long as that dog is there having to be continued in life for, the preclear will just take more and more chronic somatics and substitute them for this dog. He will find other things that dogs do. It can get pretty bad sometimes.

You start examining the number of deaths and failures there have been around an individual and you will discover the number of people for whom he is potentially carrying a life continuum. Sometimes he is carrying it for a little baby: he has felt something for a little brother or somebody—a little brother or sister who died maybe when he was only eight or nine months old. You will find some weird computation on the order of “Well, the reason I have to be inactive and do nothing is because that’s what a baby does. That’s why I drink all that milk! “

A life continuum, however, has other mechanisms involved in it. A person must have wanted approval from this individual whose life he is continuing. You can find moments when he wanted their approval. He must have regretted their death and he must have felt defensive for the departed individual toward the rest of the family. This preclear, no matter how tiny he was when this happened, is the defender for the person who eventually dies. He goes on defending on the basis of “You see, I can have all these bad habits and I’m living; therefore this person was right.” What is the advantage in making a person right? You bring them back to life. If a person is wrong, they are dead.

Then there is blame and there is regret. You start running just blame, regret, shame, approval, desire to contribute to—various lines like that—on one of these allies, and it will blow up for the character. The whole death will blow out.

You do it on regret and blame: “Do you remember blaming yourself for this death?”

“No, no, I couldn’t have blamed myself for my grandpappy’s death; I just couldn’t have done . . .”

“Let’s run regret on your grandfather.”

“What do you mean ‘run regret’?”

“Can you feel a feeling of regret in present time?”

“Well, I guess so, faintly.”

“All right. Let’s just run the feeling of regret on the subject of Grandfather.”

“But on what specific incident?”

“Well, have you got a visio of him anyplace?”

“Yes, I’ve got one visio of Grandfather—got a very good visio.”

“Well, just run regret off that visio.” And all of a sudden more data comes in. “Well, just run some more regret. More regret.”

“Oooh, it was my fault that he died!” Something like that blows into view—run out that feeling, its conditions and so on. You will also find there was an enormous amount of approval desired from Grandfather and there was also a terrific desire to contribute to Grandfather and an in ability to do so—all of this.

So you run these various things and run the thought chain of “Well, I ought to defend him,” and “You can’t talk about my grandfather that way,” and “He’s all right,” and the thought chain of “Well, I’d like to be like him. He’s big and strong.”

You get the combination? It is any part of any of these combinations. You see what those combinations are? It is just a sympathy line between Grandpa and your preclear; it has all the component parts that sympathy is made out of—contribution, desire for approval and all of this. And you just run this up the line.

Always run regret; if he can’t get any visio on something, if you can’t really find anything, get the counter-emotion of Grandfather.

“Remember when your grandfather felt happy?”

“I can vaguely get an idea.”

“Well, when did he feel sad?”

“Oh, he wasn’t sad, he was drunk.”

“Well, can you get the counter-emotion of your grandfather drunk?”

“Yes! Yeah, I got a visio of him.”

Now run regret, and all of a sudden this stuff starts blowing into view. Here is the way you pick the lock on the occluded individual—the occluded case or the wide-open case where the whole track from one end to the other is dub-in. A person whose whole track is dub-in, one of these terrific dub-in cases, is so full of regret that they have moved not only to occlusion but to complete dub-in!

If you want to see what dub-in is, get somebody who is relatively occluded in your own case—anybody who is a little bit occluded—and get the visios on the stories they told you. You will find out you might not be able to see the person who is telling the stories, but you can get the visios on the stories they are telling.

Then you just run regret on those stories and run regret on those visios. The next thing you know, this person will blow into view, or the visios will at least turn black. That is much preferable to having a phony picture. You just run it a little bit more and get it off and you have your case set up.

Now, whatever the mechanism of past death is, I don’t know. I didn’t invent it. And nobody, by merely saying it doesn’t exist, is going to banish the phenomena. It is not a subject for argument. It is simply a subject for the auditor to be alert on. It may be some of the source for this life continuum, but believe me, life continuum is nothing very unsolid.

You can really demonstrate life continuum to an individual. If you want to shake your preclear right down to the depths of his soul, you just start monkeying around with life continuum. Run the feeling of regret off a few visios which he has that he has always sort of worried about. He will hand you the whole computation on his case if you start doing this. Then run some blame—“Who did you blame it on?” and so on. He will come back into control of enough facsimiles to think on this subject.

“Who did you blame it on?” Blaming is handing over the facsimile to somebody else or even handing the facsimile over to some part of your own body so that you as an “I” can’t control it.

Anyway, just run blame and regret on the case for a little while and the first thing you know, he will start telling you all about how he is so guilty because of what he did to . . . Or he will start telling you, “Oh, my poor, dear grandmother. I didn’t help her enough. I should have done more for her while she was alive and now she’s dead. I can’t help her anymore,” and so on.

You say, “Well, what would you say Grandma’s goals were?” and he will give you the character description of his aberrated self.

You find some poor fellow who is busily being a salesman. He is not a good salesman; he is not a bad salesman: he is just busy being a salesman. But he is a failure at it, really. He hasn’t picked himself up by his bootstraps through salesmanship, and he has always sort of thought on the side that what he really wanted to do was build model trains or something—manufacture them or something along this line. He had big ideas, but he gets over on these ideas only very occasionally. You start asking him, “Who wanted to be a salesman in your family?”

“Oh, nobody.”

“Let’s think again. Is there anybody who is dead that wanted to be a salesman in your family?”

“Oh, nobody but my father.”

“All right. Let’s pick up the times when you defended your father to your mother or the rest of the family about salesmanship.”

“Oh, I couldn’t remember anything like that! No sir. No, no.”

“Just run some regret on your father.”

“Regret. Regret. Oh! Yeah, there was a time! Yeah, there was a time, by George, and they were awful mad at him. He’d worked all summer and he’d sold all these things and so on. And I said—yeah! I said they shouldn’t pick on him that way and . . . Hmm!”

“Do you blame yourself for your father’s death?”

“Oh, well, yes. Yes.”

“Well, how do you blame yourself for your father’s death? What did you do that caused your father to die?”

“Well . . . (sniff, sniff) nothing very specific.”

“Well, what did happen?”

“Well, he was out in the field one day and he was cranking the tractor, and all of a sudden he leaned his hand on the radiator. I said, ‘Are you all right?’ And he said, ‘Yeah, I’m all right.’ And I said, ‘Is anything wrong with you?’ ‘Well, my heart kicks up once in a while.’ And I made up my mind right then to tell my mother and some of the neighbors to try to keep an eye on him, but you know, I didn’t. Maybe if I’d told the neighbors at that time, why, he might have lived a few years longer. There’s just some tricky thing in my mind that kept me from telling my mother about that, and I don’t know what that could possibly be.”

And you say, “Well, are you guilty then, to some degree?”

“Well, guess I am.”

“Let’s see, now. Let’s pick up the number of times that your father at some time or other told you you’d better not worry your mother.”

“Oh, that! Oh, yes. Yes. Not to tell my mother about this, not to tell my mother about that, not to tell my mother . . . you know, that was why I didn’t tell her that, because . . . Well, what do you know! I’m not guilty of my father’s death!”

Every individual considers himself fully responsible—inherently and natively—all the way down through all the dynamics. Everyone does. There isn’t a person around who doesn’t inherently and basically consider himself responsible all across the dynamics and who is not having trouble with having to keep the world sort of compartmented off so that he doesn’t have to realize that he is really responsible for it.

That is true, isn’t it? How can you feel yourself guilty, for instance, for the death of some animal if you don’t originally feel that you are responsible for the animal?

What is blame? Blame is a negation of your responsibility. You can blame self; that is the last stage. Or you can blame somebody else. That is an effort not to be responsible.

So, here is this little boy and he feels that he is responsible for his father’s death. That means he is responsible for his father, natively.

By the way, this really starts to pick up in processing. You can actually meter an individual's progress up the tone scale by the degree of his responsibility across all the dynamics. As he comes up the tone scale he gets into these various degrees of responsibility—various spheres. And what is one of the commonest manifestations of aberration? At low levels, you will find that an aberrated individual will not take any responsibility. They get rid of it—pick up the rug and sweep it under.

At anger, a person thinks that he is being forced to take responsibility that he does not want. He is not being fully responsible. You take a person who is very cheerful and happy and enthusiastic about life in general and suddenly start challenging them about this and that and so forth, and you can't upset them very much. Why? Because they have already taken responsibility for you too!

Now, evidently you can't just go around and say "I'll be fully responsible for everybody and everything and so on, and I'll be responsible from here on out." But it is very interesting that if you want to put something across, let us say, in a sales conversation or to somebody, you can do it by taking responsibility for the other person. Let's take a relative that you normally quarrel with, and you are going to have to talk to this person: If you say to yourself just before you talk to him "Well, I'm responsible for everything they say, anyhow. I'm responsible for them," it's weird but they do what you tell them to do.

I started out some little time ago to try to solve interpersonal relations. We got some interesting stuff. The first thing that turned up was Black Dianetics on interpersonal relations: How do you drive somebody crazy quickly with an emotional curve? You create an emotional curve—you build the fellow way up to the top of this curve and then drop him in the least possible time as low as you can on the curve. The way you do this is by using any of the twelve buttons, and you bring him up as high on that button as you can bring him and then drop him suddenly on the emotional curve. You get a very interesting reaction. He will go into doldrums. You can do it fast.

You can do it on cause and effect. You can say, "You know that preclear you were running the other night? You know, that preclear you worked on quite a bit and so on—you were working her over to get rid of everything she was doing . . . And, you know, it was very good processing you did there, and remember everybody in the room was so satisfied with the way you were doing the job?"

The fellow says, "Yes, yes, yes, yes, yes, yes."

"She's in the hospital and she says you did it!"

It doesn't even matter whether it is true or not. If you said, "Well, she shot herself last night and the parents said you did it," that would fix him right up. He might not even bother to ascertain the truth of it.

That is dropping the emotional curve on an individual. You can do that on any button. You can build a person up the scale, on a button on how much he knows, for instance, and then prove to him he doesn't know. And you can build him up the scale into being a fine cause and then demonstrate that he is really just a low-level effect. You can pull him up the scale on his state of beingness. Women do this quite a bit; they say, "Oh, my dear, how well you look in that hat. I've always liked it."

The individual tries hard for a while to be responsible for everything and then he sort of dwindles down the line and he gets responsible for less and less; he starts blaming after a while and giving away responsibility. He gives away more and more responsibility and he just comes down to the end of the line and he isn't responsible for anything. He is finished.

That happens fast whenever he picks up a life continuum. Somebody dies that he wanted to contribute to, that he wanted the approval of, that he felt regret for, that he blames himself for

the death of and that he has defended against the family—all of these conditions answered—and he will carry on that person's life. Only, he will carry on their life just exactly as they looked at life.

So you will have an individual who is apparently reacting as though he were down around 0.5 on the tone scale; he will be limping along at 0.5 and having a heck of a time. You just ask him these questions and winnow it out and he will come back up and all of a sudden be himself. It is not a question, even, of valence. He has just taken on all these goals—all the goals, the fears, the desires, the deformities and everything else of the departed and the dead.

At what moment does he decide to do that? The first moment he decided to emulate them, the first moment he decided to be like them in his life, the first moment he decided he liked them, and the first moment he had to defend them, regardless of their age.

And then he picks up these things and out they go. As you pick up these things in processing, you can see remarkable changes in some preclears. Sometimes a case won't even start to resolve unless you pick these up. It is just stuck, that is all. The fellow is being Grandpa or Aunt Emma or somebody, and he is just being this person. And maybe he is being a lot of people and having a lot of trouble trying to reconcile all this. But why won't he give it up right away?

When you find a person who is ill—particularly because of a life continuum—you really have to search around sometimes to get him to release it. Sometimes you will find his case wide open up to the moment when you decide to run out the death of the person whose life he is continuing; at that moment he will shut off all of his perceptics and everything else and go completely blotto! This has happened, evidently.

What is an occluded case? You can put it bluntly and say, "Well, he doesn't want to get well—the nasty fellow. Let's slap him on the wrist." Or you can tackle it intelligently and say, "What blame and regret, contribution and so forth must we get off this case in order to spring the death that has all this shut up on it?" Sometimes we have to even spring the postulate first. The first postulate is "Well, I don't want to see, I don't want to hear, I don't want to do any of these things, and so forth." Why? He hasn't even got an evaluation as to why he postulated these things. But there, if anywhere, is where your auditor is going to have to use some good horse sense.

And I don't care if you know Effort Processing and you know how to run engrams or secondaries by early techniques or anything else—you are not going to get Grandpa's death unless you get rid of the life continuum. In other words, we have resolved what this gimmick was.

THE EMOTIONAL CURVE

A lecture given on
29 December 1951

Regret and Blame

The new data which is coming out in these lectures is the resolution of the life-continuum phenomenon. How do you resolve it and what is it? This is new data and it is very workable.

If you are ever going to produce very many miracles, you are going to have to resolve the life continuum, because these people who are in terrible condition—even little children—have gratuitously and pleasantly taken upon themselves somebody else's existence and have sought thus to resolve a failure on the part of somebody else. And a failure, of course, is simply a loss of one sort or another, whether by departure or loss of potential of some individual.

You take some little child and find them sick of something or other, and when you try to do something for them what do you find is the source of it? You find that they got sympathetic toward Gracie Ann. Gracie Ann was very ill and they were told a terrible sob story about Gracie Ann; maybe Gracie Ann was very sick and got in very bad condition. So the child went into sympathy and has stayed in bed, sick, for a year.

It sounds odd that anyone would do this. You have to work a few cases and maybe look at your own case a couple of times to find this. You will find that the incidents which do not easily give up are those incidents which are occasioned by this life-continuum phenomenon.

Valence shifting is actually no more and no less than this sort of a proposition. But valence shifting is not just into somebody else's valence and then going on from there. A person can be in a multiple or complex valence situation. They can be holding on to many valences or they can be in no valence or they can be in a synthetic valence.

In the past you have been trying to shift people into their own valence by just telling them to shift into their own valence. The funny part of it is, they will, and then they can run the thing out. But if you shifted the preclear into his own valence and then you didn't run it all the way out, he was in for trouble. So we will stop worrying about what the preclear is doing with regard to valence and start worrying about what the preclear is doing with regard to life continuum.

If you run into some situation which is revealed to you by Effort Processing whereby the individual seems to be in some kind of a death, regardless of when or where or how, he is probably doing a life continuum for himself. Or if he is in a severe operation where he thinks he died, he will then do a life continuum for himself. But what is "himself"? It is a person being operated on. You can see how this would work.

So let's use valence only as an estimate of the case. Stop working with it as a valence and start working with it in terms of life continuum.

If an individual is out of valence—if he is seeing himself, viewing himself, when he is returned to an incident, in other words—he is doing a life continuum for somebody. And very often when he is solidly inside himself, he may very well be doing a life continuum for himself. If everything is foggy and occluded and upset and so forth and yet he is still in his own valence, he is probably continuing his own life from some point which is in restimulation.

Theoretically, a person starts out in life with a free, clear control center. It starts getting aberrated relatively soon.

There is material on record which you don't have to bring up to your preclears or really even mention in public, merely because if you want to prove it you have to throw somebody down on the couch, and that is too much work. They don't believe it. Just don't incite people's incredulity by throwing a lot of odds and ends of strange phenomena at them. You can throw some very interesting phenomena at them without doing that. Just show them themselves—that is a shocker to most people. Their present-time self is enough phenomena to rock them, because they aren't looking at the present-time self. They are not solving their problems in any way, shape or form, usually, in present time. They are trying to solve them in the future or the past. Their lives are built of straw, and from straw to straw there is a large bridge of "if."

This life continuum can actually begin with conception. Something bad happens during conception or the first mitosis, and the person begins to continue his life from there. So you can get a life continuum from an engram. That is the easy case. You run it out and he is in fine shape.

That happens every once in a while—in fact, very frequently. Just a little bit of straight processing with the auditor doing no thinking, and all of a sudden this case is back to battery and doing beautifully. What the auditor has done is resolve the preclear's life continuum of himself, where his life was interrupted by some major incident, regardless of where that incident was on the track. It can even be that the individual is hung up in one of his own past lives. But the usual thing is that a person does a life continuum and becomes aberrated thereby.

Now, you can process this person, you can make him happier, you can make him more successful and everything else, but it is something like doing a dance with the real aberration unless the life continuum is resolved. It wouldn't matter how long you processed him; you would still be doing a dance with the real aberration. It would still be there. What you would have done is shape him up to a point where he could suffer it or bear it. Of course, he would come up to a point where he could suffer it or bear it almost immediately if you could resolve it. That thing—the real aberration—is the life continuum.

You start by running all the sympathy on a case. There are going to be failures and deaths on the part of other people which show up. You just start running sympathy. Start scanning the feeling of sympathy in general, and the person will all of a sudden start pinning it down here and pinning it down there and he will begin to remember a lot of things in his life that he didn't remember before. Then you run regret, or you take up approval—the desire for approval or giving approval.

An individual often has a visio that keeps popping up. Sometimes he gets them while he is asleep and sometimes while he is awake. But if he has some sort of a visio that keeps appearing—any visio (usually it is a still visio or it is too small or something of the sort)—just run regret on it.

He gets a visio of a girl dancing: she is in a dancing position, only she is stopped or something like that, or she might even be moving a little bit; it doesn't matter. You say, "Well, scan some regret off of it."

He says, "Why? This is obviously a ballet I attended—Swan Lake—and it's a very pretty ballet and I enjoyed it." "Scan regret off of it." So he says, "All right," and he scans. Then all of a sudden he sobs, "I killed my older sister!" "Well, how did you get there?" He remembers his older sister as having studied ballet. Does this make you a smart auditor!

Now, if he can't get a visio on somebody he knows he knew, scan regret—just that: regret, regret, regret. If he gets a visio, scan regret. All of a sudden the computation of the case will fall into your lap. This is a very interesting, easy technique.

The next thing, after you start getting regret, is you will find that there is blame to be found on it. That is the second step: there is blame. So you say, "All right, let's scan some blame off this." "Well, I don't blame myself for anything about this." "Just scan some blame." "But I

don't blame myself! I know I don't blame myself!" "Please scan blame on this; just scan the feeling of blame off of this."

"Oh, yes. If I hadn't taken the car that night, why, they would have been able to have gotten to the doctor and my little brother wouldn't have died."

That is a lot of horsefeathers, by the way. A person will find some cockeyed rationalization and then afterwards hold himself responsible for this life not having been continued, and he will promptly take over the aberrations and conclude the life. That is to say, he will keep it alive.

When he starts blaming himself, that is in the last stages because "himself" is somebody different than "I." When he starts blaming himself for it you will find him in the last stages of dropping down the tone scale.

You can actually pick up the point in any person's life where for the first time he really actively blamed himself. It was at that moment he broke from being fairly sane to being not too well off. That was the instant, and it happens all in an instant in any man's life. It can get progressively worse with future blames, but you can find the first time he blamed himself as a sort of a break in a person's life from a free, happy existence.

Now, you will think you have found the time; maybe it was ten years ago. And then you will think you have found the time again; maybe that was fifteen years ago. Then you will get another time when he blamed himself, and that was twenty-three years ago. But this preclear is only twenty-six, and you say, "What goes on here?" Then all of a sudden it turns out that the little dog who ran across the street while he was sitting in his baby buggy got killed, and it was his fault because he should have yelled! He didn't yell and therefore the dog died—something weird like this.

He is already in pretty bad shape if he really starts blaming himself that early. He has had a rough prenatal and a lot of other things.

What is this thing we are monkeying with here, life continuum? You can see that it exists. You can put your hands on almost any preclear and you will find some semblance of it. You can look into your own case and find that there is something in your own case that demonstrates you to be continuing the goals, fears and identity of somebody else. How come? And particularly, how would you be able to undo this thing?

The technique I have given you—run regret and run blame—does remarkably well. If you just do that you will be all right. But there is a better one—a much better one. It has to do with the emotional curve, the use of the emotional curve.

I spoke earlier about having decided to look for a solution of interpersonal relationships and how I found this sudden drop of the emotional curve.

Pain can be associated with your little trick of making somebody else do a dive from happiness down to sadness or something of the sort, and you can get blame for a somatic or something mixed up in making a person get that drop. You say, "You know that person you were trying to help—that person who had that bad stomach somatic, the anxiety-stomach somatic, you were trying to help? And you know, he felt so well, he felt fine?" The fellow says, "Yeah, yeah, yeah, yeah."

You say, "Well, he's got it back and it's all occluded now and nobody can get to it." Do that and you will give the fellow the stomach somatic. If you want to experiment with this, you can see it. He will actually pick up a counter-effort of his own and substitute it.

How does he do this? By doing this he evidently thinks that he can alleviate this other person. The whole field of faith healing was based on this premise.

Let me tell you how to do faith healing; there is no trick to it—but it doesn't work. You take some fellow who has epiglottitis of the esophagus or something. The best way to do it, if you really want to do it well, is you put your hand on him and hypnotize him—tactile-communication hypnosis or something of the sort—and then you say, “Now, you can feel that pain coming off into my hand. The area is getting warmer and warmer and warmer and the pain is coming off into my hand,” and so on. He will actually feel this area getting warmer and warmer, and then you say, “All right, (snap!) it's gone.” You have given him a somatic shut-off; that is what you have done. The funny part of it is, they are sometimes happier and so on.

Of course, the real way you do faith healing is to be up over top static and into some other field or someplace, and you come along and see somebody lying there in horrible shape and you say, “Whhhsskt!” and—pop!— they are in beautiful shape. That would be the technical and theoretical way of doing it. We aren't quite up to that point. But when we get up there, I'll tell you.

Anyway, this mechanism of life continuum is easily explained out of the phenomena of survival and full responsibility.

Now, if you look in Advanced Procedure and Axioms, you will find that every individual potentially considers himself responsible or is responsible for everything on every dynamic that exists in the whole universe, including Alpha Centauri and your glasses. And as he comes down the tone scale, he is electing out more and more and more things for which he is not responsible, until he gets to the bottom of the tone scale when he is not responsible for anything, including himself, at which moment he is dead. Do you see what that gradient scale is? He actually starts in with this tremendous view and then he starts losing parts of it.

That is full responsibility. The chart in the first book showed infinite survival as being high-toned. How right can you be? You know that if you were completely, ultimately, absolutely right, the universe would survive forever. And if any person were completely, utterly, entirely wrong, probably we would all vanish. This is the ridiculousness, the *reductio ad absurdum*, of the gradient scale. It says that absolute right means infinite survival clear across the boards for everything. That is how right a person would have to be to be absolutely right. The moment anybody reached that point, the whole thing would go into a static state. Let's hope they don't.

And then down at the wrong end, if a person were completely wrong, theoretically everything would collapse. Those are the two unattainable, opposite poles.

Up at the top of infinite survival, it says if you are going to survive infinitely then you have to take the responsibility for everything. There is no question about that, simply because of this: Your survival is interdependent with all other survivals, and if you start knocking out everything here and there broadly and telling it not to survive and telling something else not to survive and so on, you keep cutting down your own survival. Do not send to find for whom the bell tolls—it's ringing for you, bud!

So, we have this infinite scale, and as a person comes down this scale from complete survival he is starting to drop down also from complete responsibility. Complete responsibility includes complete cause also—he considers himself the cause of these things.

Now, the dignity of a small baby is interesting to observe. People come along and they say “Coochy-coo” and so forth, and the baby looks at them and he doesn't like it. If you have been back there on the time track you might have noticed the feeling of dignity—way up the tone scale—of a little baby.

People maul them around and the babies giggle and they laugh—that is to be obliging. After a while they become human.

But the funny part of it is, the trouble a baby has is simply that he is having a little bit of difficulty with his motor-control panel. He is like somebody who has suddenly been put into a

big bomber with eight engines, each one with separate throttles, and there are fuel-mixture controls and buttons, wheels, meters and gauge-s all over the place. It is terrific stuff. If anybody suddenly put you out in one of these B-47s and said “Well, take it out and land it again,” you would be in about the same fix as a baby. It is not that the baby is incapable; it is just that the baby is not articulating and he is not in control of the engine yet to any marked degree.

But he does have this tremendous dignity. And if you take a look at a little child of three or four who is running around the neighborhood and all of a sudden he sees a black wreath on a door, you will find him wondering what he did to cause this. It isn't that his parents have beaten his head in and given him an aberration on the fact that he is to blame for everything ; don 't try to answer it that way, because it doesn't answer that way. He wonders who it was, what he did or what it was all about, and if this happens to be a relative of a playfellow. If it is, he will try to pick up something to support this playfellow—in other words, an indirect method of bringing that relative back to life. It is a fascinating business. You will find some very basic aberrations on the track through having done this.

This is full responsibility; here is full survival. What is regret? Regret is simply an effort to take something out of the time stream— “I'm sorry it happened. I wish it hadn't happened.” That is all it is. “I'm sorry it happened. I wish it hadn't occurred.” Very heavy regret, of course, moves the incident out of contact, and the more you regret it, the more it goes out of contact.

Regret is a mechanism of abdication of the post of great responsibility. “I wish it hadn't happened.” Why do you wish it hadn't happened? Because that cuts down your full responsibility. You weren't able to control, you think, that particular little segment of existence, so you regret it and it goes out of existence. That is the emotion of regret.

Now, let's look at survival and let's look at approval. What is approval? Way up on top of the tone scale a person doesn't hand out approval and doesn't receive approval. But as you get down into action, you will find that an individual, still very high on the tone scale, is handing out approval to people. He is approving of this one and he is approving of that one and so forth. He doesn't expect anything back or have any back channel on it or anything of the sort. But after a while, he gets into a co-approval basis. We used to call them “mutual admiration societies.” By this time the person is getting down the tone scale pretty far. After a while he has to have approval from others. And then he loses approval from somebody and he starts out the bottom.

What is approval? We could print up a license to survive: “You, John Jones, this umpteenth date of something or other, are hereby granted a license to survive. Signed, Foundation.” And it would be very amazing, but if we put those in the window of the Foundation and said that anybody could have one merely by coming in, I am afraid we would not be able to keep up supplying them. I am afraid we couldn't.

People wouldn't quite know why they wanted this; they would think it would be a good gag and everything else. They would show it around to their friends as a joke, and their friends would say, “Ho-ho. (Don't quite see what's funny about it—I haven't got one.)”

Approval is a license to survive. And you are either not caring whether you have a license or not, which is way up on top; or you are issuing licenses to survive, which is as you come down the tone scale; or you have to exchange licenses, or you have to receive licenses to survive. When you are way down the tone scale you have to have licenses from various people to survive.

You have possibly wondered why it is that some poor little child is so snarled up about having been such a pain and terror to his mother when he was born. There is regret on this and there is sympathy and there is blame, self-blame and everything else. This is a rough deal. The little child caused his mother all this trouble—she tells him about it every day—and we wonder why he is so snarled up.

Mama is insisting on something that isn't really true: she was the sole cause of his survival; therefore she licensed him to survive! This is not true. So he has to pay attention to his licenser as a licensee. Only he is running on a very, very limited ticket. "You can't go here, you can't do this, you must do that, you can't eat this, you must wear that, you must get up, you must go to bed"—he has a very limited ticket. It says "180-degree turns around front yard only." That is its outermost limit. And some of these tickets say "Limited to 360-degree turns in living room and bedroom—no passengers."

Right to survive—that is approval. If you think you have to have approval from anybody under the sun, then you think you have to be granted a right to survive by somebody. The funny part of it is, you are the only licensee and the only licenser to you.

Look this thing over and you will find out that these situations come up along the line, and the way a person gets into this situation is not by being told or hammered into believing that he has to have this. There must be something actual and real for which the individual blames himself prior to being challenged on it. In other words, he has to elect to blame himself or blame something else first, before he starts asking for a license to survive.

After a person has done something wrong to another individual he will slide off into sympathy. He has hurt another individual in some way, and if he does it and fails—that is to say, if he hurts somebody and then he looks at them and sees they are hurt (he realizes he has failed in some degree at that moment)—he feels sympathy.

You want to know what is behind sympathy? You go all the way back down the track and you will find an overt act against that dynamic—somebody just being mean as the devil. You find somebody who is very sympathetic about dogs, who has a big grief charge about dogs, and you go back and you will find this person at five, six, seven years of age kicking their slats in, teasing them—beating up dogs.

Then one day he actually hurt a dog and the dog suddenly looked pathetic to him and he felt a great deal of sympathy for this dog. After that he was fond of dogs, he protected dogs, he worked with dogs; he became very quiet about the whole deal. And then one day a dog died on him. He did a life continuum for dogs after that. He will have some habit or some activity in his actions which will be a dog's.

A person is perfectly free to do all the overt acts in the world, so long as he doesn't fail. If he fails, he has extended an active sphere of responsibility.

Now, I want you to get the difference between full responsibility and active responsibility. Full responsibility is all the way up at the top of the tone scale. You have to step down from it to go into action; you have to select something out. "I am responsible; I'm going to do something about it." That is down the tone scale but it is not an undesirable level. You have to do that to get into the 20.0 band. You have to come down the scale because you are too static when you just say "I'm responsible." Trucks are colliding with little children and typhoid is sweeping through the land and the Democrats are about to get into office again—all of these cataclysms are going on and the person just benignly says, "Yes, I am responsible."

He has to come down the tone scale before he wants to get in there and stop these epidemics and straighten out the children and so forth. As a matter of fact, the world wouldn't run at all if everybody insisted on being up at the top static of full responsibility. That is just ideal, not practical.

Now, you come down from that level and you go into action with your responsibility. The second you go into your action on your responsibility, you start cutting out segments for which you are responsible and you start blaming these things. "I'm not responsible for it—you are the cause of it, I'm not," "I'm to blame. It was nobody's fault but my own"—all this kind of stuff. That is cause and effect in action. A person is assigning cause to other things besides himself. The second he does this he is not responsible for these things and he gets badly off.

Now, when a person has sinned against the human race in some fashion or other, he will go into sympathy with the people he feels he has hurt.

By the way, that is a wonderful word—sinned—isn't it? There actually is a sin: the sin is failing. Just don't fail. Go out and chop up bodies and stuff them in trunks, but don't fail! And if you do fail, run it out!

An individual riding at 20.0 is not fully responsible because he has elected things out so that he can have action.

I want to show you something about randomness and action. It ties in with this tone scale. Some people may have had a little difficulty with the Axioms in telling what randomness is. So I will ask you to imagine a rubber ball and to set this rubber ball very neatly on a table, and you can look at that rubber ball. Go ahead, look at the rubber ball.

The second that you are asked to look at something which is apparently static, you start up your own randomness, don't you? There is no motion in that rubber ball. It is just sitting there. You become bored with it; that is the emotion that goes along with it. You could sit and contemplate one rubber ball or something of the sort for just so long without saying "Tsk! So what?"

Then we take this same rubber ball and I start bouncing it and I say, "Now, watch this rubber ball bouncing." I just start bouncing it very regularly. You watch that rubber ball bouncing just so long before you say "So what?" That is a different kind of a static; that is repetitive motion which becomes monotonous.

Now, if I were to bounce the rubber ball a little more erratically, or if I were to take three rubber balls and bounce them around, you would say "Very interesting." That is randomness—erratic motion.

The optimum level of erratic motion has on its near side minus motion and it has on its other side plus motion.

For instance, I could hit this rubber ball and have it shoot off across the room and I would have to go over and pick up the rubber ball and bring it back. Then I could hit the rubber ball again and it would fly out in another direction. That would be too much randomness; it would be too erratic. So it wouldn't be under control.

Supposing I put the rubber ball down and just left it: there is not enough motion. That is minus randomness. Do you see the emotional reaction? There has to be some controlled, eccentric action in motion—relatively controlled—in order to hold your attention. That is what you desire from life.

Monotony is, to you, death. It is a static, and a static is either something still or just a repetitive motion—so repetitive that it becomes, in that regard, utterly inane.

A person who goes to work from nine to five, nine to five, nine to five, nine to five, off on Saturday, off on Sunday, nine to five, nine to five, nine to five, nine to five, off on Saturday, off on Sunday—the same thing week after week, particularly if every Sunday afternoon he goes to the same theater to see a movie—after a while becomes bored.

Now, the oddity of it is that individuals have different tolerances for randomness. This nine-to-five deal, to many people, appears to be even adventurous. You may have stood and watched something like a subway train or bus driver and said, "How can that man go to the other end of the run and turn around and come back, and then turn around and go back, and keep it up for sixty years or thirty years or something like that?" You know you couldn't do it.

You say, "Well, therefore, there's something wrong with me." Yes, there is something "wrong" with you: you desire a little more randomness than he does.

You talk to one of these boys and you say, “Gee, doesn’t that just about drive you daffy?” He says, “What?” “Running that bus! Running that bus.”

“How do you mean? Do you realize I have to get up every morning at six o’clock, come down here, start the bus, get in there, get my change in order . . .” And he starts going through this routine, and you can see that it is just the dulllest routine in the world. The only difference on change is sometimes he drops a dime when he is loading his coins. And sometimes it is Mrs. Snodgrass, not Mrs. Smith, who gets on the bus first at the first stop to get to her job, and there is whether Mrs. Snide up the street is going to go downtown today. This is randomness to that individual.

Your wild adventurer demands as randomness the cataclysm and crash of nations, societies. Hitler, for instance, was down on the tone scale in his desire for randomness, but I don’t believe he was even satisfied when he was blowing himself up. There were millions dead and armies ruined and continents changed and shifted all over the place and people suffering in all directions but he was still going strong. This was a 1.5’s idea of good randomness. His appetite for randomness was too high and his idea of randomness was all plus—too much.

Now, on a constructive level there can also be too much randomness for an individual. Any of you who have been bewildered from time to time at sudden advances in technique were getting just a little bit too much randomness. You didn’t want quite that much randomness, in spite of the fact that the techniques are an advance for your preclears. That is to say, perhaps you took the first techniques offered and you were still working them a couple or three hours a week on a preclear and so forth; techniques then came along that could produce this result and they caught up with you.

In other words, we are doing with a new technique a speedup every time on the case. But what you are liable to start watching is this flood of new techniques. They are actually upsetting your randomness of snapping the fingers or something; they are altering this.

There is something else you should look at: you should be very pleased this is happening. I don’t know anything, really, more boring than snapping the fingers at a preclear six hours a day, six days a week. That is pretty grim. So we are working a technique up by which an auditor will have a lot of randomness.

Now, when a person comes down scale from full responsibility, he is moving into 20.0 for him when he gets to optimum. He will be optimumly busy, but don’t think he won’t be busy. The fellow that says “I’m going to buy an orange grove and sit there” has a goal and it is pretty, but when he gets there and he sits down he is liable to get right back up again.

Look what happens to the man who is advised that he had better retire for his health and take it easy, control himself, take it quiet: all of a sudden they bury him. They say, “Well, that’s the way it goes with these fellows. They just work themselves all their lives too hard and it gets them. It’s a good thing he laid off and started to rest when he did.”

An individual who is running at more or less optimum motion for him is up above all of his past counter-efforts. Do you get the idea? As he sinks down from his optimum motion or goes up from his optimum motion, he will run into bands of lower speed for himself and he will start getting clipped by counter-efforts .

This is all very sequitur. This may sound to you for a moment as if it is not making a complete package, but let me show you something. We have a scale from 40.0 through 20.0 down to 0.0, and at 20.0 is optimum motion for an individual. Some fellow will go out to a race track and watch these racing cars go round and round, and he will go out on the next Sunday and watch the racing cars go round and round. What produces randomness there is the fact that these cars are going too fast, which fascinates him. The other thing which produces it is the fact that every once in a while there is a big crash.

How a race driver can stand up to his own fans, I don't know. Out at Indianapolis one day a race driver went over the wall, rolled and so forth, and people went down on the grounds. The first thing one of them said was "Oh, gee! Look what I got!" He had picked up a handkerchief that had fallen out of the driver's chest, and it was saturated with blood, still dripping. That was his idea of randomness.

Anyway, each individual has a potential capacity or a potential action level. That is just theoretical. Everybody, if brought to 20.0, would be not to a 20.0 but to his 20.0. A happy, healthy, exuberant, long-lived bus driver is at 20.0. He gets on in the morning and he counts his change and he checks out and goes to this end of the run, then he goes to that end of the run and so on.

Now, look at an emotional curve: A person is way up in enthusiasm; he comes in and tells everybody about this bright idea he has and then somebody says, "No, it won't work, because . . ." and convinces him, and this fellow in enthusiasm goes shooting down the tone scale. The shift in tone is quite marked.

What happens here? Up in enthusiasm he is running along so that his motion—the amount of randomness which he is encompassing and which he is engaged in and so forth—is up above the motion or speed of the counter efforts which might threaten him. Do you understand that? The only way a counter-effort can threaten a person is by being faster than he is. Then he gets it.

This is proven by the fact that if you sit a fellow down very quietly and have him concentrate on a state of not-beingness, he will get his counterefforts—bang! You can demonstrate this on individuals.

It means, then, that when an individual is dropped suddenly in what we will call speed—this internal governor or whatever it is—he drops emotionally as well, and that is the emotional curve.

Up at the top he is not suffering from any counter-efforts; he doesn't have anything. And then somebody says, "Well, that girl you worked on last night, you know, that had a terrible anxiety stomach and so forth and so on? Well, she's in the hospital."

He had decided to handle this anxiety stomach, this counter-effort. He was all enthusiastic. He thought he had fixed her up and then suddenly he is informed that he didn't handle it. His first reaction is to handle it, but he has been dropped down the tone scale to a point where he can't, suddenly. He will get an anxiety stomach.

You can run this test on individuals. You can give them a big buildup and a sudden drop. And if you give them a big buildup and a sudden drop about an injury, they will get the injury. It is fascinating.

Let's say you are working on a preclear; you work on him, you know you have the cause of it, you are running the thing out, you are in good shape on it and you can see his tone come up, then all of a sudden he sits up and says very apathetically, "Well, I've still got my sore leg." You go sliding down the scale.

How many auditors have unwittingly picked up a sore leg or some somatic and didn't realize what its source was? You just check back over your cases, you check back over your auditing, and you will find that sooner or later something happened on it.

It doesn't happen right away. The reason why is that the auditor who is running up above 4.0 is not doing too badly till one day he gets carved down this way. But his next curve is going to be a deeper drop. And each time it happens he will drop, but he won't come back quite as far. Eventually it could be a flat line and then he has come all the way down to where he can't

handle this motion. At that moment one of these things he missed on consistently in the past cuts in as a chronic somatic.

His resilience at first is such that when this gag is pulled on him he bounces. That is all right; he bounces. If he had really looked at himself, he would have gotten a momentary twitch out of it and then bounced back up again. But when he really gets smashed down along to that flat line he gets a chronic somatic, and he is not going to get rid of it until it is processed out on the life-continuum factor. What has he done? He suddenly took over the responsibility of that somatic he failed on by wearing it himself.

This is, by the way, not very esoteric. If you think this over for a while you will see that we are talking in terms of weights and balances.

An individual, as “I,” can handle motion. You are handling motion right now: the beat of your heart, the coursing of your blood, the various activities of the human body and its actions. You are bracing against gravity; you are doing all sorts of these motions. There is lots of motion.

Have you ever watched a person as he comes down the tone scale? He gets to anger and he will have a violent flair of relatively poorly directed motion, and then it is like the sudden flash of a lamp bulb just before it goes out. He will finally come down to where he just sits, and he gets quieter and quieter and quieter. I told you about motion, about resistance and reaction to motion in comparison to this tone scale: He isn’t handling left-over counterefforts.

Let’s say that when you were a kid, a baseball hit you in the eye. You were just fine. Years go by and you don’t think about this baseball hitting you in the eye at all, but then you hear about some friend of yours or something of the sort who got hit in the eye with a baseball. An immediate sort of sympathy computation goes in. You drop on the tone scale because this is bad news.

Did you ever stop and think of why it was bad news to you that he got hit in the eye with a baseball? So what? So he got hit in the eye with a baseball—does this hurt your food supply line? You can always find another canasta player. But you are fully responsible, inherently; so you say, “Well, that’s fine—my responsibility, I must be to blame. I didn’t keep the baseball from hitting him in the eye.”

You can work with people for a while and they will finally come up with some dopey explanation of how it was their fault—he intended to call the fellow on Saturday and see whether or not he could play a game of golf that day, and by not calling him . . . “Therefore, there he was out playing baseball with the boys and that is how he got hit in the eye with a baseball, and that’s why it’s my fault.”

But the reason you haven’t seen very many of these rationalizations is that they are tied up in emotional curves.

A little boy is out playing and life is going along all right; suddenly his mother comes out and she looks very, very sad and sorrowful. He says, “What’s the matter, Mommy? What’s the matter, Mommy?”

She says, “Nothing (sniff).” This increases his tension terrifically. She gets him built up to a tremendous level of anxiety and then pops it— “Grandpa just died.”

This little boy knows Grandpa. He has sat around Grandpa occasionally on a little footstool and said, “Gee, I wish Grandpa’s rheumatizl didn’t hurt. I wish I could see for Grandpa a little better. Gosh, he sure has a lot of trouble getting the car started; I think I’ll invent a self-starter for him or something. Yeah, I think I’ll get rich. I think I’ll get rich and I’ll have a big castle and I’ll store one whole room with chewing tobacco so he’ll never be out of chewing tobacco, because he always seems to run out of it when he wants some.” This little boy knows Grandpa. So, subject: Grandpa; habits, somatics of Grandpa, counter-efforts—these must be

duplicated, because the first reaction of the little boy is to say “It’s not so. I do not believe it. It can’t be true.” That is an effort of invalidation, and this effort of invalidation comes down with a crash afterwards. That goes down too, which just drives this loss home further.

When he says “I can’t believe this and I don’t want to believe this, and this isn’t true” and all that sort of thing, people then very quietly and solemnly convince him it is true. “Let’s not have any fast music around the dead. Let’s not do anything very exciting. I don’t think you ought to go to the show this afternoon, Johnny. After all, it’s only been two weeks since your grandfather died.” This keeps him running slow, and he will keep picking these somatics up. They are not Grandpa’s, they are his. But you can run this emotional curve.

Now, you know there are occluded deaths on cases. There probably isn’t a case around that doesn’t have two or three deaths that they aren’t consciously aware of having happened in their vicinity. But how do you make the individual aware that they did happen? Not by trying to sell him on the idea and going and getting the family Bible—let’s not be psychoanalysts. Let’s not get the Bible and show him in there, “Look, your grandpapa died at such and such a date because it says right there in the front of the Bible, so therefore it’s true. All right, you’re well now. Next customer.” That is the wrong approach.

If there were an automatic process which would immediately reveal to the individual these incidents, which would reveal to him the times when he blamed himself for the death and would reveal to him the times when he had tried to defend the dead person and bring to view his thoughts with regard to his desire for approval from that person or his desire to give approval to the person in order to go on living, wouldn’t that be a very valuable technique? It really would—particularly in view of the fact that you can see Grandpa’s glasses on this preclear and Grandpa’s habits on this preclear and Grandpa’s everything on this preclear, including Grandpa’s consistent business failure. People will go on failing in businesses just for Grandpa. They will go on being professionally something else, just for Grandpa. More important than that, they will go on walking like a horse or something of the sort for dear old Bessie that died when they were two years old back in the middle-west farmhouse.

How would you like a technique that did that? It is a very simple technique. You just run the emotional curve—that is all. You just insist on running the emotional curve. The regret comes out and the blame comes out and the thought behind it comes out, and it all falls out of this darn curve:

“Can you remember the time your grandfather died?”

“No.”

“Well, how would you have felt just before you found out he died?”

“Oh, all right, I guess.”

“How would you have felt just afterwards?”

“Oh, terrible.”

“Well, how do you feel when you’re all right?”

“Oh, I feel all right.”

“How do you feel when you feel terrible?”

“Well, just terrible.”

“Well, can you get the drop between those two? Can you feel all right and then feel terrible, feel all right and feel terrible?”

“Yeah. Yeah, oh, here’s that time I hit that boy over the head with a club, knocked him out. I didn’t mean to.”

And you start picking up incidents of that magnitude (which is minor magnitude) and you pick up more incidents and more incidents and more incidents of greater and greater magnitude till all of a sudden you are picking up deaths on the case the person didn’t know anything about, much less the deaths he knew about. But if you find one of these occluded deaths, you start running it and you will find out just where he blamed himself for that death. And they all do!

That is what is rough on soldiers. They are out there on the field of battle and they go charging over the top into a flock of machine-gun bullets or something of the sort and guys fall here and guys fall there and guys fall someplace else. The soldier is responsible for all those deaths—each one of them is, really. Then he gets over into the enemy trench and he kills another human being, and he is responsible for that one, too. So he can’t win.

War is a game by which you keep people down the tone scale so that you can govern them very well. I don’t think a national government could actually exist without the threat of war—if there weren’t an aggressor around. There are aggressors around and you do have to have something to prevent their actions, because everybody is working on this same circle. But you see what happens.

Now, this soldier finally hardens himself into it and he sells himself this bill of goods: “Well, I’m me; I don’t care who else I am.” And then he gives himself a snide satisfaction for having eaten the lunch of the guy in the next bed in the hospital where they both were—the guy was his buddy and he got his buddy’s lunch. Food was kind of scarce there and his buddy died at eleven-thirty, so he got his lunch.

You will get this fellow actually holding such incidents in, saying, “I am tough. I am hard. I can stand up to all of this. Nothing of this can shake me.” He keeps telling himself this and the next thing you know, nothing can, not even life. He doesn’t enjoy anything anymore, by the way, but he sure is tough!

You will run into this case every once in a while. You try to run an emotional curve on one and it is like trying to open up brick pavement with a toothpick, until all of a sudden you start triggering approval or regret. This case is never closed down so tight that you can’t find some regret or something on it, and you just start running that off a little bit and the first thing you know, the rest of the case starts to open up.

I will give you just a momentary review of this thing: What is survival? Survival is a right to survive which an individual gives himself automatically. When he is his own right to survive, he is very fully responsible. And this right to survive operates in the society as approval.

When some other thing on some other dynamic fails to survive, an individual holds himself responsible for that failure. When he actually can demonstrate to himself that he definitely was responsible for it, you don’t get it just as an esoteric mechanism, you get it as an actual fact, and he goes into sympathy on that dynamic. He will stay sympathetic toward that dynamic and he will stay down the tone scale with regard to that dynamic, and he will keep on asking that part of that dynamic for his own survival.

At this point in the lecture, a gap exists in the available recordings. We have been unable to locate any recording or transcript for the missing section.

THE GOAL OF PROCESSING: THE IDEAL STATE OF MAN

A lecture given on
29 December 1951

Self-determined Ability to Handle Facsimiles

This next subject you could call the goal of processing—in other words, what you are trying to do. This has something to do with the ideal state of man.

A codification of an ideal state of man—highly ideal, with all of the meaning of ideal thrown in there—would be simply the top band of the Chart of Attitudes. That is an ideal state. Of course, it is very, very impractical.

Now, we are taking ideal as opposed to practical, but as an individual approaches this ideal state, he also goes into a practical state. There is a sort of automatic shift into an extroversion as he goes up toward this ideal state, and he will stay in a state of action. Life has sort of taken care of that.

You try to get him up the tone scale to this ideal state. If he has lots of circuits and he is pretty bogged and a lot of other things, you can try to beat it into his skull: “Survival is your right and infinite survival is your goal. Now, you understand that.”

“Yes.”

“Now, full responsibility is an ideal state. You understand that. You are fully responsible now, aren’t you?”

“Yes.”

“All right. I guess we got you there. Now, you are in a state of beingness, aren’t you? A complete state of beingness—you understand that?”

“Yes.”

“All right. You are in that state, aren’t you?”

“Yes.” “You cause everything, don’t you?”

“Yes. Yes.”

“All right, you’re willing to accept the fact that you cause everything; you don’t desire not to be a cause on anything, do you?”

“Well, this business about murdering little kids, I don’t . . .”

“Well, now, wait a minute. You realize that you cause everything and you . . .”

“Yes.”

“Now, you understand that?”

“Yes.”

“Okay! You’re in good shape. Get thee hence.”

That would be an educational level of doingness. It has certain drawbacks. You are going to find a lot of preclears that are suddenly going to charge off at about 1.5 or something like that and say, “Well, I’m self-determined now!”

Actually, the attributes of self-determinism are identical with the attributes of theta all the way up the line. But if you really boost somebody up this tone scale they are going to suddenly fly out of your hands someplace along the line. This is not out of orneriness or blame or something of the sort; they are just going to get very active. It doesn’t matter what they get active in; they get very active. They have hit somewhere around their tolerance of randomness and so forth; they are not introverted anymore. They extrovert. In other words, available energy is being applied to the world and people around them, rather than being applied to the past or even to any great degree the present. They do a lot of future planning, a lot of action; every effort is into the future.

Let’s take this business of survival. It may be that an individual can say to himself “Well, I’m going to survive forever” and lay in a postulate of that character and go on and do so. For some reason or other, every once in a while somebody in the past has walked into a monastery or gotten interested in engineering design or begun to raise flowers and just sort of automatically done it.

By the way, pick up a Florist’s Guide sometime. These fellows are always in the future. They always want to see what is growing; they always want to see what is going to happen to these plants tomorrow. They have a couple of new breeds coming along and they are working out there in the slush and rain and going into the hot hothouse and out into the cold atmosphere all winter long. You would say, “Why, these guys would be in horrible condition.” No, they are not. You pick up a Florist’s Guide and the obituary in it says, “Smith, J: automobile wreck, age 96,” and so on. That is about the way those ages run—from 90 to about 110. This is really wonderful, and it is because their environment says “future” and of course their environment is actually full of life. They are growing things; their activity is very constructive.

Now, you would expect a maternity ward to be a little bit grim here and there. But you take a really big maternity ward like the one in Bethesda Naval Hospital (just why the navy has to have a maternity ward is beside the point, but it does have one; it is an enormous ward and all the senators’ wives and congressmen’s wives and admirals’ wives and second-class seamen’s wives go there and have their babies), you go by it in the elevator and if you see somebody from that floor, you really know it’s the maternity ward. The nurses are way up the tone scale, they are just beaming and full of smiles, energy, enthusiasm. It isn’t that it is well-managed; it is just that there is new life. They are dealing exclusively in futures—utterly and completely in physical, living futures.

You see a little baby suddenly appear in the children’s ward behind the glass, and three or four days go by and the child’s head shape is getting a lot better. The fathers are nervous and that is something to be joked about. The mothers come out of it and they are glad to see their babies most of the time. The doctors, the interns and the nurses that work in this ward are just up in the clouds all the time. It is a very cheerful thing to walk through the corridors on that floor.

That is action in the physical universe having to do with futures, and that is an ideal state of mind; it reflects itself in being very healthy and so forth.

Now, we are talking about an ideal state of being. A person to some degree, if he is in a happy state of mind, is right along that band. He is plotting into futures, he is working with futures, he is in action, he is traveling at a high level of motion. There isn’t very much in his environ that will block him, oddly enough; nothing much happens to him because he computes very easily on what is going to happen. He isn’t nervous about it. His computations are quite correct.

We are a little bit out of luck in Dianetics to this degree: at least at this time, in order to make people progress into the future we have to handle a lot of past. We sometimes fail some

individual. We try to do something for him and every once in a while we don't do it and we blame ourselves for that and we go down the tone scale. This is a very bad business and it is something that an auditor should safeguard against.

The funny part of it is that all the auditor has to do is keep himself up at a rather high level of motion and he can fail all over the place for quite a period of time before he has to be put back up there again. Remember, though, he has to be put back up there again.

Theoretically, he can reach that level and not be driven down from it again. No doubt this is the case, particularly if you review his whole lifetime and get it squared around.

But how do we go about both securing ourselves as auditors and securing our preclears into some action state of being? By motion, the handling of motion, action. Even if you are sitting around plotting and thinking and wondering and scratching your head about this and that, you can still indulge in some action. It is actually action to straighten out a preclear.

Now, there is one little question in Dianetics that someday will get answered. Why do we have to handle any of a person's yesterday to make him look into tomorrow? That is an interesting question. We can see as we look down a person's life track that it is an awful lot of yesterday, and any time we take in trying to straighten out that yesterday is that much tomorrow that we haven't been plotting into. So it is interesting: Why should we have to handle yesterday?

When an individual is incapable of handling himself to his fullest extent and is being handled to a marked degree by his environment, the only way we know at this time to straighten him out is to straighten out the reasons why he cannot handle his own memory. We keep the environment from handling him by making it difficult for the environment to handle his memory.

This is an indirect approach. It should not be lost sight of that it is an indirect approach, since that would occlude a future worker in these lines from suddenly blasting through with a technique which would have to do solely with now and tomorrow and which would just do a "yesterdayectomy" on the preclear.

There is a mechanical means of doing "yesterday-ectomies." You see it all the time: The individual fails markedly and decides to be somebody else. He comes up on the other side as a valence shift. This was life's rather poor answer to how to go about this. He goes through these failure cycles and comes up as somebody else.

Every once in a while an individual changes his environment and changes his identity to some degree and succeeds wonderfully and is very healthful as somebody else—every once in a while. One doesn't succeed anytime, though, to the degree that he should, because his yesterday will eventually catch up with him.

Now, the manic-depressive, historically—as well as hysterically—falls off from a manic, saying, "Oh, boy! Oh, gee! Oh, boy! Oh, great, fine! Euphoria! Great! Great!"

And you say, "What are you thinking about?"

"Oh, I don't know. Well, we're thinking these big thoughts and . . . big thoughts and . . ."

"What thoughts?"

"Well, we're just thinking them. What are you questioning them for? You want to put me in a depressive cycle?"

That is the tune of it. He is not thinking. He is in an engram, actually—a simple, mechanical engram, just as mechanical as you read about in the first book. This engram has two points on its curve. Point one is way up at the top of the scale and the other point is way down at the bottom. That is an emotional curve.

So any time you run into this character, you are running into a very interesting setup which we get when we examine a facsimile.

We take an individual who is at about 2.5 and we start operating on him; we put some gas to his nose or something of the sort and we start him down the line. And what do you know? He goes through a complete tone scale. He goes from 2.5 down to practically zero. There is the emotional curve. It is the middle of every engram.

Every tone level below the level the preclear is chronically at is in every incident of unconsciousness. He may be starting into this thing at 1.1. This operation actually starts at the moment when he hears he is going to be operated on. He starts coming down the tone scale with the idea and then when he is actually starting to go unconscious he is probably down around fear. He will do a fluctuation into anger and then he will slide on down off anger into fear and down into grief and then into apathy. Then he will gradually climb up out of this on the same levels.

You do a cross section on any engram and you will find the emotional tone of that cross section. An engram is not a monotone: it is in a curve. You want to do a complete emotional curve on an engram; you get the emotion before, the depth emotion and the last emotion of recovery.

By the way, that is a very interesting one and you mustn't overlook it because it is relief. The fellow hears that it is all over now, so he is in a state of relief. You ask your preclear what he wants and he will very often tell you he wants relief. Where do you find relief? If you scan all the relief in the bank you will find him at the end of every accident and every operation just after it is over. And what kind of shape is he in? He is all bandaged up, he is sick at his stomach and so on; that is relief!

You run an emotional curve, then, which goes down and up. You start running this emotional curve down and up, down and up, and you will actually start disconnecting engrams from this individual without running them. I will go into that in a moment.

What is a manic-depressive? A manic-depressive is an individual who, because of a phrase or an effort or a restimulation—no more and no less—climbs way up the tone scale; there is just a small peak, and he hits this peak and then dives off it again and goes on with the engram. That peak is very fragile. It has been observed many times that a person stays on the manic less and less and in the depressive more and more. That is because the emotional curve of failure does what? We are really talking about key-in, aren't we? Now we have the answer to key-in.

A key-in is just a continual failure. The drop of emotion, which is natural to existence, can all of a sudden tie up with one of these engrams. And if a person gets enough of these emotional curves just in the analytical business of living, he will pick up more and more of these engrams until his whole bank looks like that curve.

We are not kicking out the window the first book or engrams or secondaries. They are still there, but we have to know how to handle them a lot faster than we have ever known how to before. So let's know their upper strata of anatomy. We find out in the first place that emotion is the thing which latches them on so that "I" can hold on to them. The "I" can hold on to them by emotion. We find out that when we get the emotion off we really start straightening things out.

We find quite often that one of these engrams has got effort surrounding its emotion and that you really can't get to its emotion at all because there is too much effort on it. All of a sudden effort seems to be indicated in running the thing. You run the effort for a moment and suddenly emotion and thoughts come out of it. That is when you use Effort Processing.

But as soon as emotion starts to show up after using Effort Processing, why go on using effort? What you do at that point is start running emotional curves, and the darned incident will

disconnect. Because what holds it to the case? Effort doesn't hold it to the case. Effort is just effort: You get in your car, you slam the door, you put on the brakes—effort, effort, effort, miscalculation. You start to open a drawer and you have to yank and bang at it. You mean to tell me this is aberrative? No, it is not. This is just incident to living in a rather patched-up society which doesn't make drawers and doors so they handle easily.

But that effort can remind an individual who is already well down the tone scale that he has been balked before. And the emotion which he starts to exhibit can all of a sudden start to tie on to some old engram, and there he goes. What is happening to him?

Doing an analysis of this, we find something very, very simple is happening to him: He is failing to handle his own facsimiles, and that is all that is happening to him. He is not handling his own facsimiles.

That is all that can happen to an individual, evidently: his own facsimiles go out of his control. So our study is how to put these facsimiles back into his control or how to disconnect them so he can't handle them—so they just fly off someplace and that is the end of them. And in a low-tonescale case that is what you do: you just throw these facsimiles out. He would try to reach out and he would be reaching for thin air—that's a big joke on him.

Then you pick him up along the line and you get him up to a point where he can do anything he wants with them. That is the state you are trying to get him into. That is self-determinism. Self-determinism includes the handling of one's own memories. If one cannot handle one's own memories, then the environment can handle them for him and that is restimulation.

It is pretty low on the tone scale, this restimulation of the engram. It only happens to individuals who are being very thoroughly handled by their environment. Think about that for a minute.

You start working on self-determinism and you will get your preclear going on up the tone scale at a heck of a rush. He will get up to a point where he can really handle these things and do anything he wants with them. This means you will have him up to a point where a silly tune won't get into his head and start going round and round and round. That is just a facsimile he is not handling. He wanted to be affected by the tune, so he is being affected by it. He doesn't know how to keep himself from being affected by it, so he can't lay it aside when he wants to.

Most minds would be some file clerk sitting in an enormous central filing system, and this file clerk has been told that he is in charge of all these files: There he sits and the file drawers slide open and packages start flying out of them. The whole file on the subject of automobiles moves over one day and somebody drops a steel curtain in between him and it. It is over there someplace, but he can't tell you much about automobiles. He finally gets so he is just in a state of apathy.

The file clerk stops working when a fellow goes way down the tone scale. It just sits there in apathy; the packages fly this way and they go that way, lines get connected this way and that way and the files get scrambled; a wind blows in through the window and it mixes them all up. He says, "Well, I guess that's just the way things are. The environment is handling me." That is the state an individual gets into.

How do you put him back into a better state? Do you have to pick up every file, dust it off, find the proper filing place and put it back in place? God help us if we had to do that. That was actually, to some degree, what we were trying to do not too long ago. It is much too long a job and I hate filing anyway. Let's just fix up the file clerk so he can go to work and do it anyhow. Let's put personnel on the job. Let's get the preclear into a situation where he can handle all of these things and then cut him loose.

You will find that when you get him into a place where he can handle all of these things, he starts a rather progressive advance right on up the tone scale. He will walk along through life

and he will see something and it will remind him of something else and that will remind him of something else. He will say, “What the—why was I ever worried about palm trees? Oh, yes! Yes,” and that’s that—boom!—it is gone, and he isn’t even thinking about it.

One day he will get so doggone extroverted and so intense on this new project that when you say, “Well, did you get it all straightened out?” he says, “Did I get all what straightened out?” “Don’t you remember? Auditing.”

“Oh, yes, yes. Yes sir, that was a good session. That was a good session. Best thing that ever happened to me. Thanks ever so much. Say, by the way, would you like to buy a block of stock in . . . ?” He comes up above the level, eventually, where he thinks he has to buy any license to survive.

Now, you might think offhand the society would probably fly completely to pieces and everybody would stop cooperating with everybody else and it would be entirely chaotic if everybody became completely, fully responsible and off on their own concerns. Maybe it would! But apparently, from what small indications we have, it doesn’t. It just starts to work a lot smoother and individuals in it become a lot healthier.

The main goal, then, has to do with the facsimile, and we could classify this as “facsimile, handling of.” Your knowledge which is under that heading should be classified as very important. Anything that comes under that classification is more important than “facsimile, erasing of” or “facsimile, reduction of.” Much more important is “handling of”—by the preclear himself.

You have to know how to handle people’s facsimiles before they can handle them. The preclear isn’t handling his and you as an auditor are the environment, so you have to know how to handle his facsimiles.

By the way, you could probably process a person by processing him on all the people he was trying to process while he was busy growing up. “What would you like to have reformed in so-and-so?”

Now, in the handling of a facsimile, first you have to realize what a facsimile is. It is a recording through all perceptions of the environment plus a recording of the thought, evaluation and conclusion—considering that a person himself is part of his own environment. That is a facsimile. It is a motion picture, a smellie, everything, across the boards—a wonderful motion picture in technicolor and so forth. This would be a full facsimile. This is data.

Once upon a time we were overstressing the need of sonic and visio and all the rest of this stuff. I don’t know that a person at 20.0 has any sonic and visio. I can tell you this: A person at 1.1 who has a tremendous amount of regret has a complete sonic dub-in track. I can tell you that, certainly, and I can tell you that if you take somebody at around 4.0 who is carrying forward a life continuum for somebody else, you will find he can shut off his sonic and visio and you can turn them back on again. But I don’t know that you could persuade anybody at 20.0—though the facsimiles might be there, complete—to look at them. So this would be the same thing as saying they aren’t there, because you are never going to look at them. It comes out to that old cockeyed argument: Would there be a sound if a tree fell in a forest and a man wasn’t there? I have already brought an individual up above the level where he stops doing anything with sonic and visio; he is getting instantaneous computational data.

So handling a facsimile also includes what you select out of the facsimile and how you read facsimiles. I would like to see somebody do a paper on that; I don’t know yet. But I do know this: You can select any part of a facsimile you want if you are really self-determined. You can select out its effort, you can select out its emotion, you can select out its thought patterns, you can select out its perceptics. Any of these things could be selected out of it.

But I don't know that a person at 20.0 has any truck whatsoever with recalls as such. I am giving that to you bluntly; maybe I am up above the point where I rationalize. But there is a point for you: If you are trying to rehabilitate somebody's sonic and visio as your goal in auditing, you evidently are going to keep him down along the line someplace where he does this. It is no goal. It isn't worth it. This fellow is going to know everything there is to know, when he really gets up there, without recalling it laboriously, because recalls are not done in time. There is no time in a facsimile. There is a time tab and it says "August 3, 1942, 2:01 A.M.," but he doesn't even read that at this high level. He just happens to know that that is the datum.

If you ask him "What time did this happen?" he would probably tell you if he weren't too interested in something else. Don't think that a person who has been rehabilitated is even going to be necessarily polite.

Now, a unit facsimile would be any consecutive related experience, in motion and so forth. Actually, it would contain as many recordings or as many separate pictures as sight needs in order to produce motion—75 to 125 pictures a second. But maybe this experience lasted for a week. Maybe somebody got married and at the end of the week got divorced. Maybe somebody had an automobile accident; maybe somebody gave him a piece of cake. Each one of these things would be a unit facsimile. It would be a related experience. So you can see how variable its definition could be, but nevertheless it is only variable in terms of subject and time.

Related subject: "When I was in college . . ." Theoretically, lying there is a four-year or six-year unit facsimile; this is the first one he presents. ". . . I was living in the south dorm." That cuts it down to a much smaller facsimile. "And I had a roommate, and one night" (this is getting much shorter) "we went to see this girl." This is a little tiny facsimile we are talking about now. That is the way things get introduced: big block, then smaller, smaller, smaller, smaller, and then the facsimile he wants to talk about.

Now, the person who is being handled by the environment says, "When I was in college—I forget which year it was—I had a roommate whose name was . . . Well, anyway, one night . . . What was I talking about?" This person is not handling his facsimiles. You want to get him up to where he handles them easily, swiftly and well. The only point that you will be able to get him to is the point where he becomes self-determined about handling them, and he is then going to fly out of your hands. Then you say, "Well, that's the end of that preclear." That is what will happen. You are not going to put anybody up at 20.0. You might put somebody at 3.5 or 4.0, but he will go on up if he is going to go. And if he isn't going to go and you can't put him any further anyhow, so what? There are lots of preclears!

You get him up above this band of 2.0 and he is not going to murder anybody, he is not going to kill himself, he is not going to work active harm in the society, he is not going to buy the crime of omission—which we very often forget is a crime.

Have you ever run into anybody who says "But I didn't say anything, I didn't have any part in the argument; it wasn't any fault of mine"? Oh, yeah? That is the crime of omission. It is the failure to talk when they should have talked; it is the failure to do when they should have done.

Commission—action—looks so much bigger. That is pretty bad. Omission is worse, by the way, than the other level.

These people, when you bring them up the tone scale, won't drive others around them berserk by their inactivity, irresponsibility, letting things slide by the boards and being completely limp about this and that and so forth. And they aren't going to smash things and upset things and change everything haywire so people are upset all the time. In other words, they aren't going to destroy things.

But when you get them up above this 2.0 level, people start acting in a self-determined fashion. When they get up around 4.0 you can usually still reach them; maybe you can reach somebody

at 5.0 and maybe you could push somebody up to 6.0, but by that time they are out of your hands. This is very different from somebody going out of your hands because of inaccessibility below 2.0. Don't ever make the mistake of confusing these two.

There is one nice test: Is he thinking? Can he think about things? And does he remember things well? The only reason a person forgets is that he doesn't want to remember. The only reason he doesn't want to remember is that it hurts him to remember. If it hurts him to remember, then he can't handle his facsimiles. So you just want to get him up to a point where he can handle all of his facsimiles, and that is all you are trying to do with the preclear. Of course, he won't have any chronic somatics at that point. He could move in and out of a heart attack for an army-induction physical in a split instant. He would go in and see the doctor, and he would have his heart going "B-r-r-r-r-r-r-r-r! Murmur, murmur, murmur."

The doctor would say, "Oh, for God's sake! I mean. . . It's all right. Sorry, son," and write down, "Poor fellow, he hasn't got long to live. Rejected."

Then the fellow would go outside and his heart would go pocketapocketa-pocketa-pocketa-pocketa-pocketa—regular as a clock.

Now, don't get off into the feeling that because a person "wasn't there when it happened" he didn't know about it. Because you and I know he did. He can pick up both ends of an engram; they are both known. They are a space in time, aren't they? And if he has that space in time spaced, he knows the content in between those points must have been space too; he can even handle an engram, and don't think he can't.

You can go back along a preclear's track and ask him, "All right, now, you've got this ear somatic. When did you first decide to have it?"

"Never! I never decided to have it."

"Oh, well, think for a moment. What is the value of having this ear somatic?"

"Oh, yeah, yeah, yeah. There's something there...."

"Well, do you remember what it is?" "No, but I just got a vague idea . . ."

"Well, run some sympathy for a minute."

So he scans some sympathy— "Oh, yes, it's my aunt. Ha-ha! She sure used to get upset when I got an earache."

"Well, do you remember turning it on?"

"No. I didn't turn it on automatically at first."

"Well, what did happen?"

"Oh, I remember I put a bean in my ear and it swelled up and she was very sympathetic. We went down to the doctor's and he got it out. By golly, do you know after that every once in a while I'd get this earache when I was around her. Yeah. She'd blow cigarette smoke in it. Yeah. She's dead now. I wonder if that's why I smoke cigarettes?" The other thing just sort of drops out.

Now, obviously some unconsciousness or something could be around such an incident, and the computation is on it.

When a person goes unconscious down along the lower band he is in bad shape, because he is not conscious to begin with to amount to anything. But this isn't any reason why he can't say "Well, the years from five to ten I wasn't very conscious." That handles that facsimile.

A person can handle his facsimiles with thought, he can handle them with emotion and he can handle them in lots of ways. But he knows what he is doing. And although you may act as though you are fully responsible, if you go on caring what he does with a facsimile after you have got him up to a point where he can really handle this facsimile, you are not being fully responsible at all. You are way down scale on the thing; you are being very concerned.

The fellow you should be concerned with is the fellow who cannot handle his facsimiles: he has a bad memory, he doesn't remember, he has slow reactions, it takes him a long time to think, he hasn't got any time to do anything (although he is playing solitaire). This is a rough case! Serious! He says, "Well, I've put all that way back; I don't think about that anymore." It is way back, all right.

All this depends on is a point of self-confidence. Perhaps this individual, by taking up the piano or by indulging in group therapy or some other thing, comes up fast enough so all of a sudden he starts to handle a few of his facsimiles. There you go—something has been done therapeutically. It doesn't matter how you get this individual to handle his facsimiles; that is what we want him to do. At first he doesn't want to handle them, in almost every case you lay your hands on, and you just sort of have to hornswoggle him into it. And all of a sudden he says to you very cockily one day, "Oh, well, I can remember that. I got myself started in. I always remembered that," and he is going to town, because he is now going to be self-determined about the whole thing. That is what you are doing to people.

This point of view is possible at this time because of the knowledge of Postulate Processing, the knowledge of Effort Processing and the knowledge of emotional curves. It is a faster and more advanced viewpoint than any of the past viewpoints we have had in Dianetics.

It is very distrustful of an individual to think that you have to knock out every bad memory he has. This is really saying to him "Well, we have to fix you up, you poor guy; you can't handle your facsimiles anyhow; we just have to fix you up so no matter how you handle them you can't get into trouble." We didn't have other ways to go about it. But now we have these other techniques; now we can start handling it on a faster basis. That is why processing has gotten swifter. It is just that there has been this shift of emphasis from fixing it up so that no matter what he did with his facsimiles he couldn't get into trouble, to the point of fixing him up so he can handle his facsimiles no matter what happens. It takes the seriousness off the situation and the level of concern which you will feel. Therefore your technique is shorter and that is why it is shorter.

Now, the unit facsimile is something that can afford a great deal of study to a lot of people for an awful long time. You suddenly run head-on into the genetic blueprint of the body or its structural blueprint or any other blueprint that you want to call it, and when you start looking over this genetic blueprint you find out what its patterns of memory were that caused it to be constructed that way.

This would be, by the way, a major discovery in biology. If you want to play with this, you will be "biologizing" above any biologist alive today. Also, it tells you about evolution. There is a lot of data in there. But this is the data of what is in the facsimile, rather than "can he handle it?"

A person's self-determinism can be advanced up to a point, evidently, where he can handle any facsimile back along the time track. He doesn't have to even remember and recognize the thing; he can handle it. So when it starts to move in on him he knows exactly why it started to move on him, he does an automatic process and it moves out—bang!—if he doesn't want it.

But if you started “biologizing” you would want to know, wouldn’t you? You would want to know what was in this one, what was in that one, what was in another one, what was in another one; you would want to monkey around and fool around with them and examine them one way or the other. That is a very fascinating study.

You can examine some history with this track too. It doesn’t always agree with the history books. A “Mississippi of lies” is how one philosopher referred to history. I have gotten enough checks off the line to realize that it is not all squirrel-cage stuff.

There is good reason you run into past bad incidents of that character: there is so much regret on them. For some reason or other, people do not like to have a bottom-static failure. There is something about dying. (That poor clam !)

Anyway, in all of this processing, if you have the return of self determined ability to handle facsimiles as an end goal, you will be able to do a lot faster work with your preclear.

Now, you say, “It takes several hours to run one grief charge off a case.” But are you saying “It takes me as the auditor several hours to run grief off of this preclear”?

It could be in three ways: We have this preclear up to a point where the running of the grief is incidental; we have this preclear up to the point where he will run his own grief; or he is still slogging down along the bottom of the tone scale someplace where you have to sit there and say, “Yes, yes. Yes, yes. And then what did she say? And then what did he say? What did she say then? Who else was there? Yes; yes, indeed....” You could take hours at that; I guarantee that you can spend over an hour running a grief charge off a case that way.

But if you start sneaking up on a grief charge by running regret and blame and an emotional curve and so forth, all of a sudden it is like an artillery shell exploding. If you run this stuff long enough, the preclear will blow up, or he will simply come into a recognition of the whole thing, snap out of it and pass right on over it, and he will no longer be stuck there on the track and he will be able to handle this facsimile.

It doesn’t much matter, because a facsimile is not interior; it is not inside you. It isn’t stored in any file-card system in the back of your head. It is not energy enclosed in your cells. It doesn’t have to be bled out of the cells in order to make the cells happier. I had done insufficient work on this; it apparently was in the cells, but that was before we isolated the identity of the life static and found out a facsimile didn’t have any wavelength. I would like to know how the devil you can store anything which doesn’t have any wavelength.

Furthermore, how rough can a facsimile get? I have a hole in my jaw that says it can get rough enough to kick a tooth out through the side—just a facsimile that you borrow and turn on full. Some of the people around the Foundation remember the night I came down looking rather hangdog and announced this experiment. It actually had broken a tooth out sideways. I would like you to show me a tooth which has residual energy in it sufficient to break it out from the center that way.

Completely aside from this point, all the cells of the body seem to change about every seven years. Completely aside from this point, remember the clam? You can’t tell me that the pain from that clam cell is still stored with physical-universe energy. It is not.

So you are handling facsimiles which are capable of regenerating on the physical universe and taking out of the physical universe the power they use. It is a regeneration process by which the facsimile uses the force residual in the universe in order to produce the forces which it has. But it can come in from the doggonedest vector sources.

Did you ever stand in a vaccination line? Sometimes the medical corpsmen or the hospital boys are not too easy on that; they stab the fellow and he goes spang! It is quite a jolt.

You can run a fellow through that; you can sit there and watch his arm if he is running well and you will see it dent where the needle hit. You will see it dent all the way in. Does anybody want to show me the muscles of the arm which can make it cave in to a point? That is nothing but fatty tissue that is caving in. Evidently the unit facsimile influences the atoms and molecules of physical structure. It is on that low a level of influence—at least that low a level of influence. It is a direct contact on atoms and molecules and it can form them into any shape it wants.

It is no mystery how your preclear can go way back down the bank and get into an incident in childhood and more or less get stuck there and keep on looking like that when you bring him up to present time. It is no mystery how you can have somebody with a big swelling on his neck and when you run the incident you can watch the swelling go down. It is no mystery; there is nothing much to it. That is a facsimile. What you are trying to do is handle these darn things.

The reason why the facsimile cannot be handled is not because the individual did not handle it at the time. That is much too brief. It is because he later on used it and failed with it. That is the key-in situation. It doesn't matter how many Mack trucks you get run over by. Don't, however, take a Mack truck and run over somebody and fail.

It is the use of the facsimile. You could actually ask a preclear this question and you would get an interesting result: "What is the first time you decided to use a bad facsimile or a destructive facsimile? What is the first time you decided to use it?" Try it. You may get some very interesting results out of your preclear, because that is basic-basic on key-ins. I know what it is, but why don't you find out? It is very easy to locate—the first time you decided to use a bad one.

Now, you decided to use a bad one in this life—the time your brother came up to you and said some nasty words and you hauled off and pasted him one. How come you pasted your brother one? What did you use for data to paste your brother one? You used an entheta facsimile. You pasted him one and Mama came out and said, "You mustn't hit your brother anymore!" Bang! Bang! Bang! That hangs you up with this facsimile of pasting somebody in the jaw, and you can't do anything about it, and so you have it. You went down an emotional curve; you went down to slow speed because you were interrupted in your action. And you get that facsimile from there on, because what did you use in the first place? You used the facsimile of being, yourself, struck in the jaw. You said, "This is data." It was parked back there and you could handle that all right. So you were hit in the jaw—so what? But one day you said, "Hmm. I'm not fully responsible. Here's a nice facsimile of a good sock in the jaw"—bang! You were being the countereffort; you were the winning valence at this point. You used that facsimile in the winning valence. You were being the counter-effort, you hit your brother in the jaw and then somebody came along and said, "No!" Down the tone scale you went. Then you had to swivel and be the effort—not the countereffort—so you got the sock in the jaw.

Why did somebody stop you? Because they wanted you socked in the jaw. People do this instinctively.

So when you drop an individual down the tone scale, you get him down below speed. It is even more exact than that: you throw him over to where he becomes the recipient of the counter-effort.

This individual has worked and worked and worked in order to get his preclear up from an engram. A little bit later somebody comes along and tells him he failed at it, or the preclear tells him he failed at it.

What has he been using for data? While he was working on the preclear, he may have been fool enough to pick up a facsimile out of his own bank that was almost identical to what had happened to his preclear. He had this and he was examining it: "It goes this way—goes round and round, and it comes out there. Oh, yes. What's the next step? Yes. And then what happens? (That's what happened to me.) Well, will that do?" He was all set. But what was he

being? He was being the counter-effort. He was forcing the preclear to run an incident, but that was the incident that he was using and he was the counter-effort in that incident.

So, he has been using this and all of a sudden the preclear says, “Well, I know you processed me for eight hours but I still have pogostickitis.” (That’s a disease that makes an individual bounce around a lot.) The second the auditor fails he goes down tone, because what it restimulates is an emotional drop of tone. And that emotional drop of tone is attendant to switching him from the counter-effort into the effort. So he gets it—bang!

The auditor has a tendency to pick up and use a facsimile to compare it to whatever is happening to the preclear, and he is being a counter-effort in the preclear’s facsimile in order to force the preclear through it. Failure causes him to reverse and become—in his own facsimile, not in the preclear’s—the recipient of the effort. So he picks up the somatic.

In a life continuum, a person dreams up things for Grandpa and he dreams up things for this and that, and he is fully responsible for life in general, but all of a sudden he hits this emotional curve—he hears about a death or he witnesses one—and he dives down the tone scale.

His first impulse is to be the counter-effort and hold it back. Did you ever see some little child about to have an accident? This child is going up toward the table and you can’t reach him in time, and you pull back as the table or something of the sort.

You often get the same thing when you start to feed a little baby. One day I was in a restaurant and Mama was feeding her little baby, and everybody in the restaurant was looking over at that table. Of course, the baby was too busy playing with spoons and things to eat, but Mama would extend the spoon and the baby would clamp its mouth shut and Mama would open her mouth wide. Then the baby would open up and take it. I watched this going on—Mama opening her mouth, and so on, each bite. I looked around the restaurant and everybody in the whole restaurant was doing it. They were all cause; they wanted that baby to eat.

It is this mechanism with which you are dealing. There is how the life continuum happens and there is how you resolve it, and there is also your goal in processing—just to render the individual capable of welshing on some of his bets back in the past and to get in control of all of his facsimiles again.

CAUSE ON ALL DYNAMICS

A lecture given on
29 December 1951

Responsibility for One's Own Condition

It has taken me a long time to get the ammo stuffed into the breech, the pointer on his ledge, the trainer swiveled around in the right direction and get a hand on a lanyard.

I happen to believe in action—lots of action. As a “philosopher” I am a complete bust, because everything is all set for the philosopher if he is just permitted to think and maunder around and monkey around with something and write it down in a book, let the book get dusty and write some more and let that one get dusty and so on.

I was interested in the field of engineering because engineers build things. I found out that when you tried to build things in this world the steel would stand up but the human beings wouldn't. Isn't that interesting? So I decided to do something about it if I possibly could. There wasn't quite a bit done about it then, but the direction of it is action—definite action.

We have a world today where everybody is busy blowing each other up, with secret police running inside and outside and economics going up and down like barometers before a hurricane. People are shivering in their tracks, the workers are all throwing down their chains so people can put bigger chains upon them, institutions are being built to take care of the insane so that we can have more insane, people are being thrown on operating tables and hacked up, children get started into their lives with eight strikes against them and everybody is busy fighting for a little piece of dirt that is floating around in the solar system. What a limited view man has had!

Trying to do something about that takes action.

The production of an attitude of mind capable of constructively resolving the problems of man and delivering into his hands the conquest of the material universe happened to lie through the field of epistemology, and that channel went through the human mind. And that all leads out into action.

So, this gun is pointed—laid, trained—loaded and cocked. It has taken a year and a half to find out how to tell people to do what, to produce a frame of mind which was up the tone scale.

But there is in existence now a package which handles this, with ramifications such that you in the field, wherever you are, are not occasioned too much turmoil or difficulty because of some alteration in the package. This bridge is built pretty wide now and as a net result we can be a cause which will undoubtedly produce at least a very interesting effect upon the society.

So when we think of cause and effect, the cause-and-effect situation in Dianetics is a very interesting one to examine. What are we trying to cause and what will be the effect? We can take that up a little later.

Right now, let's just take a look at the great purity of philosophy. I wish Kant were alive today, and Hegel and a few of the boys. Would they have fun: you would keep showing them phenomena and they would show you their mystic numbers.

Of course, that kind of a situation can't exist today; fortunately we have an enlightened world. You can show individuals phenomena and they immediately recognize them as phenomena and work with them—I wish!

Cause and effect: Once upon a time there was a life source, and it developed into a more complex life source and that developed into a more complex life source. We can say that what it was trying to cause—one of the things it was trying to cause, certainly—was a conquest of the material universe. That may be just one of its goals but it is still a very important one. It is important because when you get an individual way up above 20.0, he starts to separate from the material universe. He is neither happy nor healthy nor anything else. Regardless of what he is trying to do, when he starts going out through the top he starts to leave the material universe and he ceases to gain in his conquest of it.

Now, when an individual goes down from 20.0 he also loses contact and loses the ability to handle the material universe.

When you find a person operating at optimum—healthy, unworried, successful, everything running for him, things working—he is riding at about 20.0 or ten points to either side of it, and he is in good shape.

We could get into a big argument about whether or not an individual is in good shape when he is healthy and strong and happy and effective and efficient and so forth. Maybe that individual isn't in good shape; maybe the ideal would be something else. Maybe the ideal living organism would be something else. Possibly somebody could say, "Well, the ideal state is to sit on a bed of spikes and be able to resist the pain of the spikes." Somebody else can do that if he wants to, but he sure isn't going to get anything done!

So what are we trying to cause? We will just postulate that it is the conquest of the material universe and when an individual begins to produce an effect, the effect he is producing—when it is a good effect—is an alignment of the inherent disorder in the physical universe.

When an individual fails as a cause, he becomes himself chaotic. His living body is part MEST; even his own MEST starts to demonstrate the chaotic effect of the material universe.

A very ideal situation would be to be pure cause but this is, of course, the ideal state of being, which is up above the level of the ideal state of action. If an individual is fully responsible, then the individual is full cause along all dynamics, isn't he? If he is going to survive infinitely or something of that sort, he is again full cause. He says "I am" as his state of beingness. He goes into a big state of beingness, "I am." That means "I am cause."

We notice, as we look this over, that two things happen to a human being: he ceases to desire to be a cause or negates against being a cause, and he negates against being an effect. He does not want to be either a cause or an effect. He is a cause and something happens and it goes wrong and therefore it is fault, blame, regret and so forth. All of these things follow out from cause and he is in trouble. On the other hand, the individual does not want to be an effect of somebody else's cause; he fends off from being this.

But an individual can desire to be a cause and he can desire to be an effect. So actually this thing works out the way you have seen so many of these things work out.

Up along the top of the scale you have desired cause; below that you have enforced cause (that is blame) and still lower you have inhibited cause. And then you have desired effect, enforced effect and inhibited effect.

Now, out of this formula—and you can call it a formula if you want to, because an awful lot of things work out when you start looking at this—come many complexities in the organization of living. Actually, it is a restatement of approval, regret, survive, full responsibility, full state of beingness and so forth. But it can be codified this way.

We are just making a restatement in terms of cause and effect. What is full responsibility? A fellow who is at full responsibility is willing to have caused anything, so that is way up top.

Desired cause: When you get an individual down the line to a point where he no longer desires to be cause, he is pretty badly off. When you take an individual and enforce the fact upon him that he is cause, just the act of enforcing it upon him is blaming; it says, "You're cause"—and when he starts to blame himself finally, he comes down to the point where he won't be cause for anything. He won't be cause for the satisfaction of his own hunger. He won't cause anything to happen.

And then we have desired effect: You would be surprised how many effects there are that are desirable. There are the effects of food, clothing, shelter and pleasure. Individuals desire to be an effect.

The old mystic, the old-time ascetic, knew exactly how to get into a state of affairs where he went way up toward 40.0. He just said, "No pleasure, no effect—no effect of anything." And of course, he went right on out through the top. He didn't accept any cause on the line, particularly, but he refused to be an effect of any kind, and so there he went. You can see them today in India up in the highlands. They are very interesting people; of course, they don't have much understanding of humanity. You go over there and you say, "It's all right to be sitting there with your legs crossed, with the lice running up and down in the hems of your white robe, but it's not my idea of a good way to live life"—nothing happens.

The ascetic knows a lot better than to ever permit himself to be an effect of anything, because the second he permits himself to be an effect, he opens the door to somebody or something else's cause.

There is contained in this all the ramifications of how you go about being a saint. And if you want to get there and become a saint, just close all those doors of effect and you will be a saint. (If you close the doors of food too, you will be a dead saint!)

Now, on effect, a person has to agree to be aberrated. That, by the way, is in the first handbook; a person has to agree to be aberrated. Here is one of the methods he uses to agree: He wants to be affected this way and that way and some other way, and then some other way and some other way. Eventually he has the doors wide open and anything can roll down that channel. He starts to hit a dwindling spiral the moment he wants to be an effect.

The young artist who says "Ah, I want to live! I want to know how life will affect me, and so forth"—he finds out. He stops painting too, because as long as he is an artist he is cause; as long as he is cause he is an artist. But when he becomes effect, he becomes chaotic, unplanning and so on.

Then there is the second dynamic. Poor old Freud: he was so close aboard the boat that I suppose that was why society got so mad at him. When he developed the libido theory he was looking right straight at this; there it was. You open the door to be an effect and you become one. What you do to become an effect becomes then the channel of aberration. An individual says, "I want to be affected pleurably. I want to be very definitely and desperately affected," and so forth, and it is very interesting that he will be affected by his counter-efforts and by everything else.

We take the second dynamic: There is a solid communication line on the second dynamic—tactile. You want to know why so many men take their wives' orders? They want to be an effect—they have a tactile communication line—and the wife says, "Go out and jump in front of the locomotive, please," and they do. Why? They are an effect; therefore they have elected her to be cause, particularly if she is ornery about it. She is cause. If she can ever accomplish getting blamed on the second dynamic, she is really cause—her word is law! That is how blame operates. Anything you blame becomes cause; it becomes higher and more powerful than you and it can therefore and thereafter regulate you. You blame it—you say, "There's cause"—and you are saying at the same time, "I'm not cause." And thereafter from that source you get your orders.

If you want to know how to make an engram really effective against you, all you do is blame it on somebody. Blame its restimulation upon the auditor, blame a dental operation upon the dentist, and that engram—and dentists and auditors—thereafter will have a peculiarly powerful effect upon you.

If you want to get a preclear into a complete, apathetic, slavish state—in other words, if you want to get him into the state of a psychiatric patient—all you have to do is demonstrate to him that it is his fault, continually demonstrate to him that this was his fault and that was his fault, until all of a sudden he ceases to want to be cause. Then get him to blame you and blame you very heavily. (This is, by the way, psychiatric practice.) Eventually, of course, if you can get him to blame you as the auditor and blame you and blame you, pretty soon you will really be cause. You can say, “Do a loop,” and he will loop. That is how you set it up.

If you want to really rule an organization, be so ornery and so mean and do so many overt acts that there won't be an individual in that organization but will blame you, and after that they do everything you say.

How is a marine company run so well? The officers in the Marine Corps know all about this, evidently; they evidently found out about this somewhere under the walls of Tripoli' or something. The officers don't have anything much to do with the troops. They aren't the cause of anything or the effect of anything, particularly; they sort of hold off. They are the people that give the sergeants hell once in a while, maybe. They set a good example in battle. It is the British Army and British Marine Corps philosophy from which that is borrowed.

They get it all blamed on the sergeant. The sergeant takes all the blame. It is his fault, but it is also his blame. Everybody blames him actively and then they have a good, smooth-running company.

Don't think for a moment that that sergeant can come down along the line and go into ARC with all these enlisted men and have anything happen in that company. It won't. Why? Because he is then not cause—they haven't elected him cause.

Now, do you elect an individual cause by going around and voting? No—elected officers are rarely successful officers. Why? You have to blame yourself; you elected them, didn't you? So what you really should do is elect a group to appoint an officer, and you would get results then.

For instance, the government of the United States would be far more fascistic if Congress were permitted to select, after Congress was elected, a president. We would have a government there that would really be operating with a meat chopper. Only we don't want a government like that. Furthermore, we don't want all the government we pay for.

So you open up a channel by which you will be an effect: you can expect that channel, as you roll along, to be an aberrative channel. This gives food, clothing, housing and, in particular, sex (because it has a communication channel that is tactile) terrific emphasis. What do you worry about all the time? Food, clothing, shelter and the second dynamic.

The only reason you worry about them, the only reason they don't happen almost automatically, is that you want to be an effect. So a person is made to work for his food. It is a very funny thing that nobody ever set it up so a person had to work for his after- s have loti on or ski ing tri p to S un Val ley or other odds and ends, and gave him the food. That doesn't quite work out. The employer has uniformly selected a channel where the individual is of necessity effect and he has used that for pay. Also, he gets obedience when he does this.

As a matter of fact there are a lot of lessons to be learned here. There are a lot of things that have been overlooked. There are lots of ways to crack a blacksnake whip over men, there are lots of ways to enslave them; there are lots of ways to un de rm ine person al ities and c haracter and everyth ing el se in this. This is a real hot package! I think it would sell very, very quickly

in Moscow or Washington. The package is hot. But it doesn't get very hot if an auditor knows about it.

"Let's scan everything and every time in your life when you postulated to yourself that you wanted to be an effect." "Let's scan every time you blamed anybody for doing something to you." Let's get those out of the line and the first thing you know, the individual starts up the tone scale. Why does he start up the tone scale? Because you are taking away all the times when he desired to be an effect.

Now, when an individual desires to be an effect of his own memories, this is really royal! A person starts in saying, "Well, I'd like to cherish this memory. That was an awfully good show; I'd like to think about that later. I hope nobody spoils this illusion for me." He has been an effect. He has been watching this beautiful picture or a dance or ballet or something of the sort and he says, "I want to cherish this memory, I want to keep this around." All of a sudden he has assigned value to memory, value to a facsimile. That is the first crime.

Value the show, be damned! Go to it tomorrow night, go to it next week or go to other shows. The only moment you are alive is now. There isn't any other moment.

When individuals pick up past memories and cherish them, the first thing you know, they find themselves cherishing material objects, and then they start wondering what all this burden of psychosomatic illness is. An auditor tries to get them to let go of this but down at the bottom is a terrific desire to be an effect.

You start going down the line and you say, "When did you want yourself to be influenced pleasantly by a memory?"

The preclar sort of squirms for a minute and says, "How did you know?"

Freud was to some degree right. On the second dynamic, because of this tactile communication system, you have a complete setup. And then the society fixes up everybody by saying, "No, you're not twenty-one yet and you have to get married." So a person goes through all his teens desiring to be an effect, but every time he is it is illegal in some fashion or other. So he not only desires to be an effect but he has to hide the effect. Pretty soon he hides it from himself. And about the time he gets to be forty-five or fifty somebody says, "I wouldn't go out with him." He loses his potency because he has hidden it all! All the way down the line he has pushed it back. He desired to be an effect and then he said, "No, I've got to hide this because if people found out the horrible things that I did, why, I would be ruined socially. So therefore I have to hide all this wanting to be an effect."

He is thirty-two years old and he goes to a motion picture. It shows the Rockettes or something of the sort and they are doing a beautiful dance, and he is sitting there and the plot runs off in front of his face. A couple of teenagers down the line seem to be getting a big bang out of this movie but he doesn't seem to be able to. Then he goes outside and he looks and there is green grass and blue sky, and a couple down the line seem to think that that is very nice but for some reason or other it doesn't look very nice to him anymore. And he all of a sudden realizes that the world is not pleasant to him, that he does not any longer experience pleasure. So then he cooks up a big dream of how he is really going to make sure that Mary and the kids are secure or something and nobly goes on his way.

What he has actually done is he has desired to be an effect, hidden it, put it back, got up a lot of blame and then, out of fear of shame (which is what guilt is; it is down between 0.9 and 0.6), he has just hidden all this. He hides it from himself. His memories become dangerous. He does not dare exhibit his memories so he starts telling people, "Well, I forget. I don't know her name. I don't know where that was." He knows he is dodging something but he can't figure out quite what he is dodging. The facsimiles are really handling him.

You should understand this point very clearly: There is a great world of difference between looking at present-time reality and looking at the memory of present-time reality. That is why we are calling them facsimiles, because they are facsimiles: you make a box top that looks just more or less like it and send it in and you get your spoon. It is not the real thing. And handling it is handling a memory; it is not handling a concrete past. It is like handling a motion-picture reel or something of the sort; it is not handling a past.

You can go back down the time track and find the time you were in San Francisco or Dallas or someplace. You can remember that right this minute —when you were at some other place. Now, right here in present time, think how far away that was: not in time; think in miles—distance. Just get a concept of these towns being well over the horizon. They are a long way away. That is reality.

But an individual who is building up a “hide,” building up a shame, getting all loused up with wanting to be an effect this way, that way, other ways and so forth, eventually starts to hide his own memories. And then all of a sudden he says, “I’m hiding these things; therefore they must be dangerous. You know, they must be awfully dangerous—I have to work so hard to hide them.” And then he either gets to you or they get him.

But there is a whole sphere of aberrative operation contained in this: a person’s desire to be a cause, his efforts to keep from being an enforced cause—“you’re to blame”—and his efforts to keep from having cause in-~ hibited in him.

What happens here? A couple doesn’t want children. That is sex: desired cause of children. The first thing you know, it isn’t any fun anymore. They don’t want to be cause, so they come down the tone scale. The second they don’t want to be cause they start down the tone scale and there goes the old shell game.

Now, we take somebody around grief: You talk to them crossly, roughly or something of the sort and you tell them they have got to straighten up, and all of a sudden they begin to cry, quite unexpectedly. You say, “Oh, gee, I was too rough.” You didn’t want to be a cause. You didn’t want to be a cause of their tears, so you go into sympathy.

Actually, most of the things that anybody has ever been mad about in this world don’t amount to anything. You go back over the things you have been mad about in the past and if you really take a look at them they look pretty silly to you. They are generally an effort to enforce cause elsewhere. That is really what anger is.

Grief is “I’m not cause. Look what you’ve done to me. You’ve ruined me.” That is grief.

Apathy is “Well, here I lie—you can’t think I caused anything, can you? I’m innocent. Look at me. I’m innocent.”

But real cause way up at the top gets confused by a 1.5 with 1.5 enforced cause. So a fellow who is causing something encounters a 1.5 and the 1.5 says, “He’s trying to force cause on me because he’s trying to cause something. Therefore it’s causing; therefore the only thing I can possibly do about the thing is stop it! So therefore I’ll stop all cause that I see around and I will pretend that I am cause. I won’t do anything to be cause, but I’ll pretend I’m cause and I’ll tell everybody how much time I have to put in being cause all the time. But I won’t do anything, so I won’t have to be cause. And then I’ll show them that they’re cause and then I’ll get sympathy.” At 1.5 a fellow really wants sympathy and approval. He is really trying to take out a license from you to survive.

If you ever doubt this, get somebody who is terrifically angry at you sometime and just question him about what approval you can show him. He will break down and do a complete explanation. A person at 1.5 is applying for a license to survive; he is applying for it by making himself horrible to have around.

At 0.5 the person is making himself completely innocuous, innocent, enervated—"I'm just a poor little thing; you wouldn't refuse me a license, would you?"

There is the gradient scale of cause. If you want to know where an individual is on the tone scale, see how much he is willing to cause. But then look at the quality of what he is willing to cause.

Now, on the effect line, an individual can safely be an effect on any channel he wants to be an effect on—he is completely safe in being an effect—as long as he doesn't negate being a cause on any channel. Because if he desires to be an effect everything is all fine, but if all of a sudden he negates being a cause he is prime to suddenly become an effect—and he will get it.

This is the same as the individual you sit down and tell to sit quietly and concentrate on nothingness. He then is an effect; you are making an effect out of him, and the more of an effect he is, the more counter-efforts he will continue to get.

There are individuals who are sort of plowing through life and they have wanted to be an effect on many things and they don't want to cause very much. They won't eat much and so forth; they are kind of just maundering through life gradually, slowly, carrying along. They aren't a cause, they aren't an effect, but they sure are close to going out the bottom and they sure give you as an auditor a lot of trouble. One of the reasons they give you trouble is they are not going to be an effect on what you say either, because that is the last ditch.

You find such people going around worrying about things; they have to concentrate awfully hard on being right if they are going to be alive at all. They correct you when you use an improper word. They leave an idea to go sidetracking over to make sure that the words are all right and so on. They do all sorts of interesting things. They are an effect, but they are so close to being a real, unlive effect (how much of an effect can a person be? Dead!) that when you try to affect them with something and you use a little bit too much horsepower on the thing, you will drive them right out through the bottom.

But if you start using powderpuff techniques they can throw you out, for the good reason that they don't want to be any more of an effect. You, asking them to do something, are asking them to be more of an effect. This is a weird one. How do you get to it? How do you solve it?

They usually got that way because there was a lot of stuff on cause and effect. There have been a lot of people around them telling them that they were cause, "and cause is important, it's serious." This is blame—"You see what you caused now! This is serious. You ought to know better than to do such a thing. You're to blame!" and so on.

Actually the button behind these buttons is the seriousness with which the charge of cause is leveled at individuals. If you want to start repairing this individual, you pick up about the lightest button you can find on the case. It will be one of those buttons on our chart, and it most likely will be a "serious" button of some sort. You can't run anything very heavy on these people. When they are way down on the tone scale, you can even get them to work a lock and the lock won't blow; it is just too heavy for them.

In processing they can't be an effect, and yet they won't cause themselves to climb up the tone scale and get well. That is why these cases give you trouble. So what do you do? Actually there is something you can do: You can just follow the general steps leading into the solution of insanity—mimicry and so forth. You can get them in. They are willing to mimic you because you are obviously alive. Then you can find out who they are being insane for on a life continuum.

And by the way, practically every insane person is busily being insane for somebody else, not for themselves. The nobility of the human race! They lie there and let prefrontal lobotomies be performed on them, they let electric shocks happen to them, they let themselves be shot with

sodium pentothall—they even let psychiatrists talk to them! In other words, they will go through anything to hang on to somebody else’s goal to be insane. That is very fascinating.

There may be a faster way of hitting the case, but in Handbook for Preclears there is a list of the exact steps you take to bring a psychotic out of it. What you hit after that is probably a life continuum, and the case should blow very quickly.

I want to give you the source on cause and effect: The basic concept on cause and effect is Persian. I first learned of it out of a manuscript which was published about A.D. 850. It talks about the role of a practitioner of the Magi. He is supposed to cause things and it warns him not to be affected by them. That is all it says. I ran into that thing head-on and I scratched my head over it for some time and tried to figure it out. I figured there was something more there and more than they knew they were writing. I coasted along for quite a while before I finally got it disentangled.

Now, processing the life continuum is actually Postulate Processing. Postulates cause life continuum; it is the variety in which they are made and the difficulty of getting to them that gives trouble.

An individual says, “I’m going to try to help, and I want him to be well, and I want him to be happy,” and then all of a sudden that other person is dead. The individual has then had his own postulates torn up and thrown in his face. He said, “I’m going to do something,” and then something prevented it from happening; something caused death. So he says, “I must have done it because I said I was going to do otherwise, and I must be to blame because I said I was going to help and I didn’t. My postulate is wrong, so therefore I’m wrong, so therefore I must be to blame on this death.”

This is true along any line of postulates. Postulates lie behind this sort of thing. An individual makes a postulate of one sort or another and it follows on out.

The trick in processing the life continuum is in how you dig up these postulates, because that was such a terrible failure that to get this death undone and get some of the somatic off it and get it squared around and get back to the actual postulate really requires a little bit of doing. Once one understands, however, the mechanics of the emotional curve and running a little bit of effort and so on, these postulates will fall out. It is when you get the earliest postulates off the thing that the case starts falling apart in an awful hurry. Postulates are very, very important!

Cause and effect is very much to the point in this. A woman says to herself one New Year’s Eve, “I’m not going to smoke anymore, I’m going to be nice to my husband, I’m not going to burn any more steaks, I’m not going to talk about Mrs. Wompatattle anymore and I’m going to be nice to the children. Now, there, I’ve done my New Year’s Day duty.” She writes them all down and breaks them all on the second day of January and goes into a decline and is hell to live with the rest of the year.

Why? Because postulates were made which had to be altered but weren’t altered, so the individual was going up against these postulates with a solid crunch. After she had made this postulate, every time she smoked she was calling herself a liar, because she was going up against the postulate.

It works out this way: On Tuesday you say “I’m never going to have anything to do with Annabelle anymore—never!” and on Wednesday you go over to her house. That is a failure. It is a failure to you with you because you said so-and-so and then you made a liar out of yourself, so you failed.

What happens is that an individual cannot make a single postulate without becoming the effect of that postulate, because an individual is riding in a time continuum. He can’t say “I am going

to be a so-and-so” without moving on forward in time to a position where he is supposed to be the so-and-so. And he becomes a so-and-so even in his own eyes.

Cause and effect: A postulate is a cause, and the second the individual moves away from that point in time he becomes the effect of this postulate. So an individual is being continually an effect of his past whether he likes it or not. He is continually an effect of his past unless he gets swiveled completely out of valence or something of the sort, or unless he starts life over again or decides to be suddenly all over again. As a matter of fact, you could decide that and just drop all the past facsimiles and everything else and let them all go by the boards. You would have a fine case of amnesia, but you would be very happy! Every once in a while somebody does this; he just swivels completely out of valence and he is no longer subject to his own postulates. He says, “I’m somebody else. Now I am somebody else.” People who change their names effect this to some degree.

This is why postulates are so important—because of cause and effect. A postulate is cause, a conclusion actually can become a cause, an evaluation can become a cause, and the individual moving along on his own time continuum then becomes the effect of this cause. You should be very chary of making promises. You say, “All right, next Tuesday I will...” but you probably won’t be there. So just before you say “Next Tuesday I will . . .” make sure you say “(You know when I promise people things I never mean it.) Next Tuesday I will . . .” And you will be able to go through all next Tuesday without keeping any appointment or doing anything and feel perfectly at ease and go to bed that night with no conscience whatsoever.

What is conscience? It is simply negating against your own—not somebody else’s—causes. If there is such a thing as conscience, it would be that. You have said on Tuesday, “All right, I will be a good boy, I won’t do it anymore. I won’t do it anymore, I’ll be a good boy”—not under duress or anything like that!

Then, come Wednesday, you are walking home from school and everything looks fine to you, particularly those apples. So you shin over the fence and you climb the apple tree to get a whole bunch of apples and you put them in your shirt and you get back on the road again. You start walking along and then for some reason or other you feel guilty. You know nobody is going to come and take you off to jail—not for stealing some apples—and you try to figure this out. “What’s wrong? Is it because I’m afraid of somebody catching me or something?” You consult everything but your own postulates; you consult everything else. And so you finally get the weird ideas “I am afraid of police. I’m afraid Papa and Mama will punish me. I’m afraid I will be deserted by the whole society and left to die upon these arid plains of the Bronx”—anything but the fact that “-last Tuesday I said I would be a good boy, and now I’m not being a good boy.”

You are your own judge and, believe me, all too often you are your own executioner. Fascinating, isn’t it?

Now, if you can remember sometime in your life when you felt guilty of something, you can go back earlier and find the postulate that you are guilty of disobeying. There is really only one person you are going to disobey and that is you. You are the only person it is serious to disobey, and that is only serious until you get up the “serious” button. After that you say, “Well, let’s see, next Tuesday I’m going to be the Sultan of Siam,” and next Tuesday instead you are a hobo—so what?

I have heard individuals say, “You know, I have to take the rest of life unseriously and I take only myself seriously.” There it goes, from the first dynamic out. You might think that this is the sort of thing that obtains on every hand—it does. But the only reason you take yourself seriously is that so many other people have. This is a beautiful operation: You make a person make a postulate, then you make them make the postulate again and make it again, and then all of a sudden you find them disobeying their own postulate. Then you say, “Hm-hm. You yourself said . . .” “Now, you promised Mama that . . .” That is the way it works. So these things start to look serious to you.

Also, remember that every time in your life that you got hurt, you made the decision which got you hurt. Therefore you are liable to start taking your own decisions seriously, particularly if you agreed sometime or another that Mama hurt or that hurting was bad or if you are taking part in a life continuum for someone who believed that pain was horrible.

The actual truth of the matter is you could probably stand up to anything as far as pain is concerned. I would bet that a Chinese torturer couldn't make much of an effect on an individual unless he was severely aberrated on the subject of how much pain should hurt and how important pain was.

You know where this comes from? This comes from the one-life theory. This theory was arrived at without any scientific conclusion and without much thought. It was probably postulated sometime in the past in an effort to control individuals and to impress little children into the fact that they had to behave and do what they should do, because you would have an awful time trying to control people who believed they would have another chance. So you get them to make the postulate when they are still tottering around and tripping over their triangular pants that they only live once and that life is serious and it is important. Then you can lay a lot of regret into the life too. A person is swinging along, getting along fine and all of a sudden it occurs to him when he is twenty-two that he will never again be twenty-one. He gets married and he says, "I'll never again be free. I'll never again be able to take out four girlfriends in the same night."

Life is sown with these horrible regrets. An individual begins at last to look back to the times when he should have but he didn't, and does he regret that! Because he has been taught that "you only live once and you'll never have another chance."

This also makes a person very brave on the battlefield. It is really horrendous that this boy goes out and lays down his life. That is great stuff; you can play it up very strongly. The whole truth of the matter is, it was very, very fine of the boy to go ahead and do what he thought he ought to do. But he did it! He had full responsibility when he did. The only reason that this could be considered very bad is if one were holding on to a one-life theory. Then it becomes horrible; it becomes strictly nightmare stuff! Little children start dreaming about coffins and this and that; people all around them are telling them "You've only got one life to live!" and the child is trying to fight himself out of this one way or the other.

I would have had a very easy mind during the last war. I used to get pretty wrought up on two counts: my own life was skidding by ineffectively and my own work was not being performed, and on the other hand the lives and energies of a great many men were being wasted. I still protest their being wasted, because it is an ignoble waste! That is real waste.

But if you really want to hang it up as something just utterly gruesome, convince a man that he has only got one life and then take it away from him.
What we will do for randomness in this society!

Don't get me wrong. Any part of any life laid down for a cause is a very worthwhile proposition. It is real sacrifice; there is no doubt about that. But don't rub it in!

I don't care whether you pick up this other theory or not. Just remember that you have thoroughly agreed and have had it postulated into you, "of your own free will, out of a vast amount of phenomena which has been examined thoroughly by experts all through the ages and found to be utterly and completely true and without any slightest contradiction," that you only live one life!

One of the horrible things you can do is just show that the evidence doesn't exist on the other side and then show people that you have something. And as long as it stays a reasonable society, a society which always will agree with you when you show them the phenomena, we are safe!

Therefore, a whole new process here really opens up to your eyes when you look at cause and effect. You have seen it in Advanced Procedure. An individual throws himself wide open to be an effect and after that can really be an effect. But this is perfectly all right. In order for him to be an effect—affected pleurably or by pleasure—he also has to be willing to be a cause.

An individual who goes through life only wanting to be an effect is a sick person. I would bet that you have an acquaintance or a preclear who, if you kind of looked at them and took a real quick glance at them right this instant, is going through life being nothing but an effect, and who is bound and determined to be nothing but an effect. They sometimes will justify it by wanting to be an effect of pleasure—they want to enjoy life and so forth, they say. They don't want to cause enjoyment in life: they want to enjoy life.

Now, all of the ramifications which come off this are very obvious. You really need no more than this.

HANDBOOK FOR PRECLEARS

A lecture given on
29 December 1951

Optimum Utilization of a New Tool

Now I want to tell you a bit about Handbook for Preclears. A lot of work went into this handbook, not on the basis of how many hours it took to write it, but on the basis of a couple of years of trying to communicate these techniques. That is what is important.

Self Analysis was a pilot project, but Self Analysis does not come to an end because this handbook comes out. If you take a case that is pretty neurotic and try to stuff this handbook at them it can be pretty bad. But if you can coax this case to use Self Analysis for a little while before you give him this handbook, you will find he will come far enough up the tone scale to work.

Self Analysis is an effort to connect the person with the material universe. You can read through Self Analysis and you won't find anything but an effort to get the person reconnected with the material universe.

So, Handbook for Preclears would be too heavy for the neurotic or the psychotic but it will serve you above that level.

Now, when I am talking about a low-toned preclear I really mean low tones—maybe a 0.8 that isn't spun in, where there is no volume on the 0.8 but he behaves pretty much along a 0.8 pattern. You take that individual and you find out he can't quite click with some of the things in Handbook for Preclears: it means that either you stand there and audit him—monkey around, fool around, do the first four steps of the fifteen acts—or you shove Self Analysis at him. Let him work Self Analysis for a while. You don't care how thoroughly he works it, one way or the other. It will do some interesting things for a case. It sort of gives him an orientation. As a matter of fact it will actually take the major apprehension off a case. It just sort of takes charge off the whole line. You are not asking the person to tackle any of his postulates; you are not asking him to tackle anything.

Something else interesting about Self Analysis is the fact that you as the auditor can use it, and you have almost an endless chain of Postulate Processing. Just recouch each of its phrases into a postulate: "Can you recall a time when . . . ?" and then make the next line into a postulate—"Can you recall a time when you decided . . . ?" ". . . when you concluded . . . ?" ". . . when you evaluated . . . ?"—and ask him that. It turns in your hands—you can freely translate it—into Postulate Processing. But it is not headed at Postulate Processing. It is just a reorientation with the MEST universe. That is quite different from Handbook for Preclears.

This book in its present state is made to be handled by an auditor supervised preclear. It is your knowledge which backs up this book. The uncertainty which your preclear will feel at being turned adrift suddenly with something like this in his hands is overcome by the fact that you are interested.

Now, let's say that you have a preclear who is well up the tone scale—say 1.6, and the fellow has arthritis and so forth—and you give him the handbook and say, "Well, you process it on out from here. Just follow this book out." This fellow's aberration is stopping motion, and you are going to have a little trouble with the case one way or the other. If you have too much trouble with the case, take this book away from him and give him Self Analysis. Tell him, "You work that for two weeks. Then everything will get a little bit better for you and then we'll give you the handbook."

You can do that or you can just take this book and give him a little indoctrination. Don't bother to argue with him. "Well, if you don't accept that, that's all right. That's okay. Possibly you prefer something else, but this happens to work fairly well." Talk to him kind of quietly and follow the first four steps of the fifteen acts. This will bring him up to a little higher point; it will get him squared around and up to where Dianetics has a little reality to him.

By the way, there is nothing like turning on a good strong somatic to give people an idea of reality. The best method I know of turning on a strong somatic with a 1.5 or a 1.6 or a 1.7—an arthritic—is to get them to get the feel of the atmosphere. Draw their attention to a knee or something and get them to get the feel of the atmosphere on that knee and various atmospheres—various counter-emotions are what you are asking them to feel—until you find some sympathy or some anger or something of the sort on that area, and the somatic will turn on.

This counter-emotion is very interesting stuff, because it sort of seizes up somebody else's facsimile. The counter-emotion comes in and seizes up this particular engram. It is held there by the individual but it is apparently seized up by somebody else's emotion. So that is a very nice method.

Now, when you get a low-toned case you don't give them the handbook. You could give them Self Analysis. If they don't carry through with Self Analysis, you give them the first four acts of Hand book for Preclears yourself and build them up just a little bit, show them there is some reality to it, and then give them the handbook.

In other words, you can give them this book at any stage that they are ready for it. And you will have some preclears who will be ready to handle the book immediately, so you just give them the book.

Then you call them and talk to them every once in a while. You keep expressing interest in their case. You keep pushing them along. You can even take this book and give assignments in it if you want to. Take a blue pencil and go over it with them and sit there and say, "Well, you go from this page to this and I'll see you Wednesday," and so on. You can use any trick you want to pull in order to get a person rolling on it.

You will find occasionally that somebody will pick up this book and what he runs into will be too hot to handle. He will start running "people who enforced agreement upon you"—something that light—and all of a sudden he will say, "Yipe! I don't want to go any further."

You call him up on Wednesday and say, "How far have you gotten with this book?"

"Well, I didn't get very far. I was busy. I had to go to the store. Reginald got sick. Something happened." You go over and you take a look at the book. Go over and call on him and start in again. Find what he wrote in it. He is hung up someplace.

Now, getting people started is the most interesting manifestation of the book. Once you get them started they will roll, because it will get interesting to them. This book is much more interesting to follow than Self Analysis as far as its processes are concerned, as you may already have discovered.

You can make a rule, then, that the book should be presented to the preclear at the time the preclear is ready to pursue his case in the light of the book. Your role as an auditor is to judge when he is ready and to bring him up to a point where he will be. You might be able to do that in ten minutes and you might be able to do that in five hours. Remember, the length of time that it takes to bring an individual out of an inaccessible state into an accessible state is not included in any time estimates on this book. Any time estimates so far used on this book include only accessible cases. So sometimes you may have to spend two or three weeks fooling around with somebody to bring him out of a psychotic state, the way things are now. You might have to do that. It would be regrettable if you did, but you should be prepared to do so.

Now, this book can be used, actually, with you just sitting there reading it, asking the questions directly out of it, getting them answered and filling it in. If you are auditing a blind man, that is what you will be doing up to the moment when you are satisfied that he is going to roll all right. Then you give it to his wife or somebody else and you get them to read the questions to him, making sure there is no emotional conflict in that auditor-preclear group and making very sure that the person who is reading this book to the preclear and getting the questions and letting him go through these things won't take any liberties with it and will call you if anything goes wrong. This is an effort to take the load off your shoulders, not an effort to put a load on the preclear.

It says right in the front of the book that there are several ways of handling it—four ways. One way is as a workbook to be used wholly by the auditor on the preclear. You actually would just sit there and all you would have to do is go through these steps: ask the questions when they are asked, explain things when the preclear doesn't understand them, list these people all the way through, ask him to scan where he is supposed to be scanning and so forth. It is just a complete book of auditing.

You as an auditor, from your experience and so forth, might suddenly see that this case is ready to run something in advance of what he is running, because this is for an average case. Make sure that your judgment is good. You don't want to dive a 0.5 into a grief charge and expect him to run it, because a 0.5, being in grief, will not erase a grief charge. It requires a different point on the tone scale to get an erasure or a relief or a release.

You might all of a sudden find this individual way up ahead of you. All of a sudden you have gotten the computation on his case and he is just running like wildfire. You start to ask him to scan the various buttons, and you just grab hold of the chart real quick and get him scanning buttons on various dynamics. Suddenly he hits the central computation on the case of who he is being the life continuum for, so you run the sympathy off that and the preclear is off to the races. You can expect a case to do that, so you should use judgment in connection with this book.

It might even be of benefit occasionally to run an engram. The fellow is sitting in one, he seems to want to run one and there it is—run it! But you wouldn't charge him into something heavy. This book will lead him into all the heavy charges you want.

There is a section in this book that tells the preclear how to run his own grief charges. That is an interesting one. You are liable to find your preclear fouled up like fire drill on it. All you have to do, though, is just probe around with enough regret and blame and life continuum until all of a sudden the charge blows anyhow. He is liable to bog on these grief charges. People run away from grief and they run away from fear charges—particularly from fear charges—so you have to watch the person. But you as an auditor using this book should also be perfectly competent to use your own judgment with regard to its processes, because this book is designed to keep the preclear from getting into trouble, and it is designed in such a way that it fits, more or less, the average case.

The next method of using the book would be as a homework book to be given the preclear for use between sessions. You just go into Advanced Procedure. You are giving this preclear a thirty-six-hour intensive, and maybe you aren't giving it as an intensive in a week; maybe this preclear is getting audited at the rate of four or five hours a week or something like that. You can space it out a little bit. Give him the workbook between sessions. Just tell him it is a workbook and say, "Well, when you come back for your next session, have this thing finished up to such and such a point."

Regardless of where the preclear is in this book, you can just go right on along with Advanced Procedure as it is in Advanced Procedure and Axioms. It would really produce some fast processing if you were doing this double on him. But this person isn't getting just a thirty-six-hour intensive. If you are giving him thirty-six hours of auditing and he is doing this book too,

I don't know where he would land. (And if you audit him wrong, the book will also unbog him !)

The third method to use is the one that I really started out to describe. You get the fellow to a point where you think it is safe to turn him loose; that might be in ten minutes or it might be in ten hours. At the end of this time you give him this workbook and you keep checking with him then by phone or even by house call to make sure he is going on along the line with this workbook and where he is getting to.

Now, when he gets over to Act Ten it says "service facsimile," but for your benefit, what that really means is this is where you take a hand as an auditor and make sure his case is fairly straight and that he has missed nothing, and you do some of the auditing otherwise. Because you may find he has already blown his service facsimile and you also may find he has accumulated twelve more.

And the last method is as a processing manual used wholly by the preclear without an auditor. This would take a pretty intelligent person. It would take somebody who was fairly savvy on the subject of Dianetics. You give him the book, he rolls on the book and he can push himself through.

This has the particular benefit of taking care of an isolated auditor. And it also breaks down the old problem of altitude as far as the auditor is concerned, because when an auditor gets back in an area and there are only two auditors in the area, will they audit each other? No, they won't. They will go audit themselves a flock of preclears apiece, or if they do audit each other they will knock off auditing the preclears. Something will go wrong with the process.

One of the first goals of this book, in its creation, was breaking up the cases of the auditors themselves and resolving those cases. There isn't any reason in the world why you as an auditor can't tear through this book and get yourself really up on top of the thing, particularly if you use this new section on life continuum. I am going to turn that out on mimeograph and we will send it out to you so that you will have a set of questions on life continuum. But I will show you that set of questions in just a couple of moments so that you won't lose out on it, because you will be wanting to use it on preclears.

Now, this book can also be handed over to somebody to read to another person, as I just mentioned. You could really do a nice trick with this book. You could get a lot of people into class as auditors' aides; you could actually advertise for auditors' aides to help polio victims amongst children and get them to come in and give them two or three little evening classes and say, "This is how you do it. And you call for Papa if you strike a bad snag." You would have located already quite a few polio cases—children, in other words—and you want these people to go to a hospital or go to a home and see that the child understands and performs the various functions of this book. They could just sit there and read the book and keep track of the case and be there all the time and so on. If they got in trouble they would call you. And s you would tell them not to try to get adventurous about the situation. They would have the security of knowing there is somebody behind them who knows.

There are probably many more uses than that. Somebody was talking about an armed-services project. We will have to make another call on that, because what happened was, again, a shortage of auditor talent. Terrific indoctrination evidently had to be done, so I said, "No, when the book comes out, we'll get the book supervised through and nobody will be arguing about it." That was one of the reasons the book had to be done this way.

Another thing about this book: If you are going into a specialized type of case and you are going to have lots of these cases, we can print up this book so it says it resolves that case, give it a new cover and give it a new introduction. We can stress "bingoitis" or whatever you have decided to treat as a specialized line. Or for the armed forces, I could give out a copy of this book that would say its name is Survival Under Fire. Each and every time it is still Dianetics, but you as an auditor can say, "Well, it's especially adapted to your case." This solves the

panacea problem: people don't want to believe that they are that simple, that they can be cured up by one thing; they want to be known as difficult individuals.

Those are the various usages and you can think up a lot more. This gives you a considerable fund of data concerning the use of this book. And where you find people are skidding or they get upset by it or it needs further resolution, and in particular when you have to answer the same question over and over and over, for heaven's sake write me a letter about it. I will keep a summation of these things so that this book can do a natural evolution.

Now, you want these books to throw away. You want these books to be used, written in, damaged, chewed up, and you want to pick them up when you have finished a case. You want to pick them up and look them over; you might learn something from them one way or the other. And if the individual says "Well, an awful lot of information is in there that I wouldn't want you to know about," you say, "Oh boy, how many pages did he miss?" You say, "Well, there happens to be an Act Sixteen and that means go back through it again. Here—there is a button you need to run that's called hide."

This book is a destructible item. It is built to be that way. And it is also built to stay in your hands on a channel and come back to you and be destroyed.

You keep handing this out. When you hand this book out, you make sure you know to whom it is handed and what was wrong with the person when you handed it to him and what his name and address was. And when you hand it out, hand it out as a professional action. Don't say "Well, here now, Bill, I think there is something here that could do you a little bit of good. You might look into it."

No, you tell him firmly, "You want to be audited? Here. Name, address, telephone number. Yes, we'll fix up a card for you and so forth. Here you are."

This book is to be handed out as a professional action. Do you get the idea? Because this book is auditing. This is auditing. It is not something that tells him about Dianetics. If he wants something that tells him about Dianetics, there is Self Analysis, and also the Foundation can produce tons of small descriptive leaflets.

I begin to wonder sometimes if anybody gets very busy in this business on some kind of an idea line. I got a cockeyed idea not too long ago, and I walked two blocks in each of two towns, just telling everybody I met who was obviously in horrible condition (it didn't matter whether it was an old lady in a wheelchair, a young girl on crutches, a blind man carrying a cup—didn't matter what), "Say, have you been down to the Foundation?" They would say, "What are you talking about?"

"Well, I just wanted to know. You know, they can probably do something for you."

"Something for what?"

"Well, for your condition—you don't look like you are in too good shape."

"Well, I'm not. Where? Where did you say?"

"Down at the Foundation in Wichita."

But the point is, I was trying to find if these people were alert and interested. And a lot of them practically climbed over the top of me. That is very interesting, because you could open an office and you could go down the street and just hand out a little card that says "Dianetics" with a description on the back of it and your name and address. You could just say to the person, "How do you feel today?"

The fellow, rolling along in his wheelchair or something of the sort, would be startled: "I don't feel too good."

"Well, maybe we can do something about it. A lot of cases like yours get handled all right, and so on. If you want to take a crack at it, okay; come down and see me at this address." Don't make any point of it. Just give him the address.

There may be health sitting in that. He doesn't know it. On the surface he thinks he wants to be healthy, and when you tackle his case, you will find it is a life continuum and he doesn't want to give it up. But that is something you resolve afterwards.

Now, you don't have to spend seven and a half hours doing something or other for him: You give him a book. You say, "Well, go on home and read it. What's your name, phone number and so on? I'll just keep a check on your case." And you do. You keep a check on that case as he goes on through.

And he says, "Well, what's it going to cost me?"

You can always tell him, "Nothing, but if it helps you, if you think it helps you, you can make a contribution."

It is a very funny thing, but an individual will usually contribute very heavily if he thinks he is going to help somebody else. He won't contribute because he has been helped, so much. So you can come around after you know darn well that he is better, and you can simply ask him if he would like to pay for the processing of Mary Agnes Snide who lives down the block from him. It happens to cost \$150 to process Mary Agnes, and if he thinks he was helped by it or something of the sort, let him pay for Mary Agnes's work. You can actually go into action like this.

One of the tough jobs out in the field is finding preclears. A lot of people sit around and no preclears show up. They even sweep off the front porch, but they don't put out any sign; that is not "ethical." ("Ethics" is whether you advertise for doing nothing, or not advertise for doing nothing! That is American Medical Association ethics.) The only fault that has ever been found concerning Dianetic ethics was the fact that somebody occasionally advertises in Dianetics. And you can't have that sort of thing going on, because those doctors' shops would just be wide open with the wind and dust blowing through them if you started advertising!
Now, I want to give you the life-continuum setup for this book.

The first part of it is you ask the individual, "Who is dead?" And we have ten blank spaces, numbered, for him to write down who is dead. There are blank spaces sitting in front of him so he has to fill in something. After he gets through filling in all these things and he says, "Well, there aren't any more," your next column is "What is dead?" There are ten blank spaces, and you tell him this is animals or pets, younger children, babies—anything like this. And you get him to fill out "What is dead?"

Now you have got him set up with two columns, at which time you want him to describe the goals and the fears and the conditions of the first one of "Who is dead?" And you have ten blank spaces each for goals, conditions and fears for number one of "Who is dead?" In other words, make him completely delineate number one of "Who is dead?" on the goals of number one and the conditions of number one and the fears of number one. That gives you three columns for number one with ten entries for each column.

You make up the same thing for number two, the same thing for number three, the same thing for number four and so on up to ten.

He is sure going to get tired of bodies before he is through.

Now you take “What is dead?”—goals of, conditions of, fears of: ten entries each for goals, for conditions and for fears of every item under “What is dead?”—everything that has died in his life.

I will give you a fast review on this: You have a column that says “Who is dead?” He lists as many people as he can think of in his life who are dead, whether related to him or not. Then you make up a column for “What is dead?”—you might say neuter-gendered. And then you make up three columns for number one of “Who’s dead?” three columns for number two of “Who is dead?” three columns for number three and so on. Then you go into “What is dead?”—three columns for number one, three columns for number two, three columns for number three and so on.

When you have all that done, you have your next one: “Who failed?” “What failed?” And you have him fill in the ten blank spaces for each. He has to give you a list of at least ten people that failed. On “What failed?” these are neuter objects, including machines.

Now, you break these down the same way—goals of, conditions of and fears of. You give him a whole sheaf on that: for number one he has to make out all three columns, and so on. He has to write all this stuff down.

It doesn’t matter whether the people he lists are alive or dead—anybody who failed, alive or dead. He will interpret it this way: He will find somebody who is dead and he will get one life continuum on this individual at the time that this individual dies. But then after he has got that one a little bit he will all of a sudden remember a time when this individual failed, too. And he gets another life continuum from that failure. He can get really loused up. Maybe this happened ten years before the individual died, and the individual was entirely different before he failed than he was after he failed. So for ten years after the failure this preclear is keeping on for the failed person, then all of a sudden he has to keep on for the dead person.

Next, you go through the same routine on “Who departed?” and “What departed?” By the way, you will get all his repossessed cars, wives, incometax payments—all kinds of things.

Now we go into this on the other side of the ledger. The first one on this is “Who won?”—ten people who won. By golly, it will sometimes really try a fellow’s imagination. But this winning category should be the second group. You should have the dead group first and then this theta group second.

It should be “Who won?” and “What won?” A lot of preclears will answer this stuff very interestingly, because they will start listing what won over them—not as a life continuum or anything of the sort. They will start listing things like “Well, his name was, I think, Billy, and he beat my skull in.”

The next set is “Who arrived?” because every time an individual fails, he starts up in tone again when somebody else arrives, and that person will be an ally. You can really build up a fellow’s memory—his memory will really start functioning—if you ask him this question: “Who arrived?”

So, you take up those two categories: “Who departed?” and “What departed?” is the old one; its comparative level is “Who arrived?” and “What arrived?” With these, just as with the others, you have him write down goals of, conditions of and fears of—three columns for each entry on those.

You can make these out on sheets for a preclear or you can simply ask and straightwire the preclear. This is the way you would make it up with a mimeo sheet or something.

You do it just a little differently if you are straightwiring him. You have these categories, you ask them in routine order and you carry a tally sheet. You say, “Who’s dead?”

He tells you, “Grandpa.” So you get the goals, conditions and fears of Grandpa. You go ahead and work it out right there. Run its emotional curve, run some regret, run some blame—run anything—in order to discover if there is any continuum on Grandfather’s death. That is what you do if you are auditing him personally.

Then you take number two on that category, then number three and so on. You exhaust “Who is dead?” as a life continuum. You just work each one of those as a life continuum till you get emotional curve enough, you get the blame, you get the regret—all this stuff—off the line on this life continuum. Just work it out right there. You find out “Who is dead?” and go straight across the boards with it, asking these questions. And you just get the deaths off the case.

This comes up in the area of sympathy in this book, in Act Eleven. You still have all the sympathy to run, but right in that same section will be this life-continuum proposition. That will be added into this book at that level. It will be the first part of the Eleventh Act.

Next, you go into “What is dead?” “Who failed?” and so on, right straight across the boards, getting the goals, fears and conditions. A person will do a life continuum of somebody who failed. He will go on and “succeed for him” by failing like him. Is there anything illogical about that?

Then you get “What failed?” and then “Who departed?” You just get one name at a time, and you want to know approximately when it happened, the goals of this person, the conditions of that person, the fears of that person. (When we say “condition,” you understand, we mean physiological condition or mental condition or both.)

Now, when you have finished “What departed?” you go on to “Who won?” “What won?” “Who arrived?” and “What arrived?”—the goals, conditions and fears.

You will find a time that an individual’s automobile departed from him in some peculiar fashion or other, and you say, “All right, now, what was the condition of the automobile?” Right away he has to think about the automobile.

“Well, it had piston slap.”

“Is that so?” This individual often goes “Click-click-click-click.” (That is how ridiculous we can get!) “What were the goals of the automobile?”

“Well, to run smoothly and go places, I guess. And sit in the garage when it’s cold.” The individual will go on and tell you all about this automobile. But this is an innocuous question. He really isn’t doing a continuum on this automobile. However, what he is doing is finding out that you can be a little bit off groove. He has an idea of what you are looking for: you are looking for something else.

It is not too bad a thing to be wrong once in a while. Don’t be wrong on purpose but don’t worry about being always right, because if you get your preclear to agreeing with you all the time, he gets into a state of trance or something as far as you are concerned, and you will have to snap him out of that before he will get up the tone scale.

So, you now have all these conditions of life continuum. This is a complete process all by itself.

Now, somebody asked me how can “What failed” have a fear? Automobiles, for instance, are afraid of running into things, of course! I am being serious. I ran a little fellow who had lost a coaster wagon. What were the goals of his coaster wagon? “To carry me.” And this somehow or other was all balled up in his head in a complete bewilderment about him being carried. The coaster wagon was somehow his mother, was something else and so on.

“Well, what’s the coaster wagon afraid of?”

“Hitting bumps.” He would get a jolt out of that.

So you say, “Well, all right, hitting bumps.” He had been trying to reacquire his coaster wagon ever since, only nothing he acquired which was on four wheels was satisfactory because it wasn’t a -coaster wagon. This was an individual in middle age.

If you get somebody who is dissatisfied with every possession he gets, he is trying to possess again his tricycle that departed or something. It is fascinating. You ask him these questions, and it is jolting to him that there could be something about that or about this; because at the time he lost it, if he was a little child, the thing was alive to him—it had a personality and all this sort of thing. And it sort of jars it up in his mind.

Someone also asked whether this would include who lived and what is alive. I suppose you could include it. (Most everybody is dead, though, on the cases we get!) You would get a great deal of regret. But you can add that to the lineup.

So, here we have something that is very close to a complete process all by itself, merely this life-continuum process. It will make an individual much better off. Do you see what happens with each one of these cases? Something very insidious happens with these cases. You can only do so much for a case and then it does the rest of it itself.

What you are looking for is the bumper, the booster that will send the preclear up the tone scale. Any one of these processes may act as a booster.

Let’s take life continuum, for instance, and just work nothing on this case but life continuum. There are a lot of people dead on the case and so forth, and we just work nothing but that. All of a sudden this case starts going up the tone scale like a sky rocket and his somatics resolve. We have given enough oomph to this case so that not only did the inherent somatics he was holding as life continuums for people that you ran resolve, but people that you have never touched resolve too. You have just gotten his governor up to speed, so it keeps on going on up the line.

Now, you can take cause and effect, desire for approval and all the rest of this sort of thing, and process that. You can process that and not touch the life-continuum process, and very often you will find the preclear taking off and going up the line before you have a chance to work life continuum on him.

Or you can take just the button chart and do nothing but scan him into the possession of some of these buttons, and he will take off up the line from there. You are dealing with some very powerful techniques. They all head toward the same goal.

But these are just ways of unmooring a fellow from the bottom instead of mooring him there, as hypnotism tries to do, as some other techniques try to do. And you can, by the way, moor a preclear there. You can really fix him. You can authoritarily process a preclear out of his arthritis by driving him from 1.5 down to 1.1. Then when some other auditor comes along and starts to pick him up the tone scale again, he will go through a stage of having arthritis. I have seen it happen. He goes down the tone scale from arthritis and the arthritis clears up; he goes up the tone scale and all of a sudden he gets into the strata where this life continuum that gives him arthritis is, and the arthritis turns back on—he gets some deposits back and so forth. It is not as serious as it was the first time, because he has found out that it could go away and he has made a postulate already that it went away.

You can just take straight Postulate Processing—nothing but Postulate Processing—and process all an individual’s conclusions and the postulates which he later on disobeyed because the environment insisted on changing. No postulate can be laid down that will be good for the rest of time. These postulates, then, can be picked up. You can pick up enough postulates off a case so he will start up the line, too. Sometimes you find it very difficult to pick up postulates because the case is so wound up in effort or something of the sort.

Or you can take Effort Processing, all by itself, and run nothing but one complete experience. Run it out to its last possible dregs. Run it out till you get the effort of the cells to stay next to the cells, the effort of the liver to keep on “livering,” the effort of the teeth to communicate with the liver—in other words, all the effort and all the postulates and all the emotion off one major experience in a case. If you take the whole thing and that thing was even vaguely tied in with a service facsimile, the case is going to come on up the tone scale at a heck of a run. That is why we say “a few hours of processing.”

But I do not believe there is an auditor around at this moment who has 100 percent exhausted every single speck of effort, emotion and postulate out of one engram, because that is really a job.

You run a preclear back down the time track and you get to earlier incidents, earlier incidents, earlier incidents—just clipping them as you go down, trying to find a good early incident—and you find one that can really be processed. You will find it generally on a conclusion line. You are maybe looking for the conclusions of why this preclear doesn’t consider that he is important anymore or the conclusion that he has to obey; there are numerous conclusions you can reach this on. You start running back down the line and down the line, getting the effort within the effort to obey, within the effort to obey, within the effort to obey, and there he is, getting run through the stomach in the Peloponnesian War or something. He can’t help himself; he will be right there.

If you were then to take that engram—any one of these engrams (it doesn’t have to be a past death or anything like that)—and you were to exhaust it 100 percent, just sit down and knock it to pieces every way that you could possibly knock an engram to pieces, the individual’s recovery up the tone scale would be something fabulous.

Auditors have been getting results even though they were not exhausting all the efforts out of these things. You don’t ask for all the efforts out of them—I know you don’t—because there are very strange efforts that you can ask for in any one engram. There is the effort, for instance, of the tail of the spine to communicate with the brain in that incident. You ask for this and all of a sudden brand-new flashes of pain and everything turn on in the thing. You think, “Well, that’s all gone now,” and then you get over on to some other efforts.

All efforts are nonsurvival. Every effort is nonsurvival in its ultimate, because at the very beginning is a state of beingness, theoretically, and then a counter-effort. Then that counter-effort becomes the effort, and then another counter-effort becomes the effort and then another counter-effort becomes the effort. So each effort in turn was first nonsurvival and then survival.

So all the way up the line you have the nonsurvival effort and the survival effort. You have both of these efforts. You have the effort to see and the effort not to see, the effort to hear and the effort not to hear. You can hit either side of these. You can hit the effort, meaning the individual’s effort against a counter-effort, or you can hit the counter-effort.

Now, when you start running Effort Processing, you just start to ask for the effort this way and the effort that way. Effort Processing does not need much delineation from me here; there is quite a bit lying around on it already. It is fascinating stuff. When I fired the gun on that thing it really exploded, and we have seen some weird things happen in Effort Processing.

So, the individual’s efforts and counter-efforts exhausted 100 percent from one end to the other of a good, long, solid, hard, painful engram brings about a recovery in tone which is fabulous. You can look it over.

You have to get the thoughts, which are the postulates on that engram line. They come up about halfway through. Then sometimes you have to turn around and get the efforts to have those thoughts because the thoughts themselves won’t release. The thought is based on some earlier effort, which is action, and the effort was so strong on this postulate that you have to process

out the effort to have this effort in the engram. So you go back from the engram and process out that effort, then you come back up and go on processing the engram you started.

You ought to do it sometime just for practice—process one engram from one end to the other, completely, 100 percent. There is the effort for one side of the back to communicate with the other side of the back; there is the effort for the eye lenses not to touch the eyeballs; there is the effort of the hair not to stand up and the effort of the hair to stand up; there is the fellow's effort to breathe and his effort not to breathe, and the effort to keep the heart beating but the desire not to keep the heart beating and the effort not to keep the heart beating. In a death, it is the effort to die and the effort not to die, the effort to hold the motion and the effort not to hold the motion, the effort of the cells not to collapse and the effort of the cells not to blow up—there are lots of efforts. But you will know what efforts to ask for, because all you have to do is ask the file clerk and he will tell you.

If you want to do this job of Effort Processing, just as a technique, it has remarkable results. But you should understand also that you can go on Effort Processing an individual forever until he disappears! Fortunately it would take forever to make him disappear.

EFFORT PROCESSING AND THE LIFE CONTINUUM

A lecture given on
30 December 1951

Living the Life of Somebody Else

There are two parts to Effort Processing: the part of making a preclear well and the part of ruining a preclear. I am trying to appeal to that minority who believe that preclears should be preserved.

There are literally thousands of types of somatics that can be turned on and possibly even turned off with a gesture or two. You have seen, in your own experience, how a facsimile can modify the structure of an individual. Thought alone can modify the structure of an individual. An individual gets the idea that he ought to be fat, so he gets fat—just like that. But let's not play the game of the fellow who says "You can always make lead into gold providing you go up on a mountaintop and you mix these ingredients together. And if you're careful not to think of the word hippopotamus, it works every time."

You needn't get this way about postulates, because the second that you start to control postulates you are controlling yourself from a new control center. Then it can do most anything it wants with postulates and it doesn't have any trouble with the word hippopotamus. But you have in the past had some trouble with the word hippopotamus.

It would be very strange if it suddenly turned out that we weren't all running on the first dynamic. Everybody has believed this so implicitly; they have had such a good time with it and they have made a lot of money at it, like people setting up their little pitch stands down on the corner and selling neckties. I hope we are no longer in this strata of trying to "help" man. "Now, the trouble with you is you have a guilt complex. Now, if you stop thinking about yourself all the time and start thinking about somebody else . . ."

That is what man is doing: he is so busy thinking about eighteen other people that he never has time to think about himself.

You know these men that go around with paunches? You may have seen one or two. Those men are probably being a substitute for Mama. There was usually a second child in the family and something happened to it or Mama had to work too hard and there she was with that second child on the way. So for the next forty years the fellow busily carries this child for Mama. I am not kidding.

It can also go this way: An individual looks at somebody and says, "They're too fat!" so he gets thin. He gets thin so that they can get thin. If you run into a malnutrition case, you ask right away, "Do you have a sister or a brother, father or mother, who is fat?"

The fellow says, "Yeah, my father and mother are both too fat. My father is so overweight the fat tissue around the heart is building up and he's probably going to die from it." He is busy being thin for Pop. Interesting, isn't it?

If you start to get the slant on your own case, you will find out all of a sudden with what busyness you are busy fixing other people up by fixing yourself up, and actually how very little time you are spending on yourself. You aren't spending any time worrying about yourself. You start looking it over and you will find out that is the horrible truth. You start running somebody down "his" time track—whose time track?

It is a good thing life isn't serious. If it were, somebody could die from this. And if one does, it is a good thing death isn't serious either.

All of these activities of future goals for somebody else—trying to moderate or modulate somebody else’s existence by taking on the burdens of the world and that sort of thing—find their action in the field of effort. An individual just doesn’t think “Magic—presto chango” in order to make somebody else thin by getting thin himself. He finds a facsimile of thinness—an action-effort facsimile—and uses it. That is what his thought does. It isn’t just a wish without anything else to back it up.

By the way, that is one little short circuit which might or might not be solved someday in the field of mysticism. There are a lot of phenomena that have not been tied down and have not even really been thoroughly established, such as a person looking at matter and the matter moving or something.

I saw this stuff when I was a youngster out in India’s sunny climate. Some of these things almost stood my hair on end. I don’t know anything about them. Probably it is all done by effort of some sort from some source. But I wouldn’t trust myself on that observation. I would trust a camera, but I wouldn’t trust me, because I have sat down with my legs crossed and all of a sudden been in Shanghai or Moscow or someplace—and I mean I really was there. Then I would wake up and there would be the old man sitting across from me grinning. What was it? Hypnotism. Hypnotism combined with astral walking!—there are a lot of phenomena. It is interesting stuff. But it is funny how much of it we have solved. A lot of this stuff has solution.

A staff member was talking to me one day and he said, “Remember back in July 1960 when you ran me forward to the third of January, 1951? Well, it was a funny thing, but you know, I saw myself in the snow and so forth. Then all of a sudden on the fourth or fifth of January, I suddenly remembered that you had run me forward to a scene which was very similar to the scene I was in on the third of January. Of course, a lot of things were different about it, but there was an impression of that, and I wouldn’t have had any notion that I would have been there.”

Maybe there is a future time track. I do know this about the future time track though: the future is pretty well in your hands. You can change the future. Lots of experimental work has been going on in this field.

The only reason I am mentioning this data is so that you will not get it confused in Postulate Processing with what physically happens with postulates and effort. They are two different subjects.

A person doesn’t get thin on the direct route of saying “I will now be thin.” There are mechanics behind it, good solid mechanics, which you as an auditor can put your hands on.

A person says, “She is too pretty and it gets her into trouble, and therefore I will be ugly for her.” That is funny but you will find this computation in a few cases.

It isn’t that thought which does the work on the body. The thought picks up a facsimile which contains effort and circumstances in it which match up the desired situation. You see how that is? There is an actual mechanical line behind this: The person makes the postulate, the desire or the wish and makes it come true by picking up a facsimile which he then imposes upon himself.

It might run something like this: The person was very sick when he was young, and in effort to get a “thin” facsimile, he picks up that period of thinness in order to make somebody else thin. He then has to fail in order to really get the whole brunt of this thing himself. He sort of wishes that this other person would get thinner and he tries to coax the other person to diet; he tries to coax the other person not to eat quite so much, to take a little exercise and so forth, and he fails. He is busy using this facsimile for his design; however, he is not very closely associated with it. Then all of a sudden he fails and he gets the facsimile himself.

The facsimile of thinness might also contain several aberrations and he will get the whole package. “You pays your money and you takes your chance”; that is about what it amounts to.

The efforts and counter-efforts of being sick and thin would be what? About the biggest counter-effort one would get would be the pressure of the bed in his back. Various other factors associated with this period of illness might also contain the interior corrosive effect, perhaps, of bacteria (if it exists).

By the way, I don't mean for you to misinterpret anything in that last comment. I go right along with the boys on bacteria, viruses and all the rest of the stuff. You can see them in a microscope; they are in the real universe. You can inject them from one person to another. The only trouble is, a very large proportion of the people you try to throw them at don't get sick. There are some wild variables in there that somebody had better take a look at before they think they have got the science of biology buttoned up—if it is a science.

Anyway, he has an internal corrosive action which is cutting down the efficiency of his metabolism somehow. This ill period, which is the thin period he is using, would have many other attributes. So, he tries to make somebody thin; he fails, more or less, then he starts wearing the facsimile himself and he gets thin. But there will be other things that go along with it.

Therefore you have two ways of entering into this situation. One is to find the wish, and if you find the wish, find the failure. The easiest way to find a hope and failure curve is with the emotional curve. So you find out, more or less, the subject you are going after. If you don't immediately find the wish and the failure, then you run an emotional curve on the subject of “trying to make somebody do something”—the emotion of perseverance or the emotion of carrying on somehow or the emotion of trying to get something done and how this drops off into the failure curve. You get a person to feel that a few times and maybe the postulate will drop out and all the reasons with it and the failure and everything else, and it will just blow off. All of a sudden the fellow says, “Oh, that's why I'm wearing that facsimile.” That is all there is to it.

But sometimes individuals have failures of a much higher order of magnitude, like getting chopped up with an ax or something. Sometimes they try to do something and promptly fail with lots of effort and counter-effort. One of these situations is very peculiar, as the efforts and counter-efforts involved in that situation very often seem to swallow up the postulate.

An individual thinks that he is capable of administering justice at each and every hand. You can't be responsible, with action for responsibility, without the administration of justice, without constituting yourself a court of law. Actually, government and men's groups are merely based rather badly upon man's internal goals and governments. Someday when man really has them to compare we might have a real government. There is that possibility. But you would have to go at it about that way.

Do you know about the crossover of the two control centers? The control center of the right side is located on the left side of the body and the control center of the left side is located on the right side of the body. You wouldn't have any big squawk between Russia and the United States if you did that with their control centers. The body has already solved it some time since.

Now, in resolving a justice situation you are liable to run into lots of effort and counter-effort which swallow up the whole situation. The individual believes that somebody is doing wrong to somebody else so he mounts himself upon his white charger, puts his lance in place, puts on the battle helm and says, “Charge!” He has now protected the weak and punished the evil—only sometimes he doesn't make the grade, particularly if it is Papa he is running up against.

I don't think there is anybody who has not tangled with Papa, Mama and the other relatives by this completely, terrifically noble but magnificently foolhardy contest. The person is about three feet tall, he has no armor, no horse, no pennon, no lady's favor, and Papa is doing something

wrong to the dog or to Mama or the other child or something of the sort; so “I” says, “Nyaahh!” promptly gets aboard the saddle and charges down the lists. It is tough. You pick him up and separate him from his shield and stand him up.

If he does that two or three times, he has to find a new method of administering justice, so he gets one. He figures out what will cause them the most trouble and what he can’t be punished for, and then he promptly uses it to its fullest extent. That is usually illness.

In other words, the last part of his justice cycle not only has, probably, a full curve of failure with effort and counter-effort at the end of it, but it also has the selection of a service facsimile, which is illness. Then it has a complete illness following it, and if this person really is going to do well or is doing well, there is somebody around that this person will pick up as an ally on the other end, and he will become new and powerful because he has an ally. But now he is convinced that he needs an ally in order to accomplish this thing.

If, just a few days after birth, they would teach horsemanship and the use of the mace and broadsword, we wouldn’t have any aberrated people! But they don’t do this; it is frowned upon in the maternity wards. So you as auditors have to put up with these failed justice cycles in the past of your preclear, because you will find this kind of cycle in the past of any preclear you process.

If this preclear says there never was this kind of a cycle, you can really count on the fact that the horse went down and busted his neck and they had to dig this fellow out of four feet of turf; the effort and counter-effort was that great at the end of this action.

Papa starts to punish the dog, then he comes over to change the baby’s diapers and gets bitten. It actually is that early that one decides to be the champion.

After a while they begin to read hero tales, and writers like me can finance a tremendous amount of research by writing hero tales. I had to make a terrific study of this because you haven’t got much time to waste if you can only spend about three days a week, three hours a day, and you have to turn out a hundred thousand words a month, rates being what they are. So I made a codified study of this in an effort to cut down rejects.

What is common in interest to all human beings? The hero tale. So I figured out the hero tale and reversed the cycle on it. I sold 97.3 percent of my stories the first pass out, so it must have some validity to it.

I got very interested in that but I didn’t pick it up, actually, and start thinking about it until about four months ago, because it was just an effort in those days to get some more money to buy some more books, such as *The Life of Torquemadal* “covered in human skin, very rare, only copy in existence” and so on. But this turned up a few months ago and all of a sudden I said, “You know, I keep running into this confounded cycle. Every individual seems to have this funny cycle. How early does it go? Gee, Papa comes over to change the diapers and gets bitten. Or he has to come over several times after a while and change diapers.” Justice!

Now, if you do an individual an injustice when he is administering proper and deserved justice and then somebody else comes along and ruins him because he administered justice, that is the nicest, squirreliest engram imaginable. You try to go into that with effort, you try to go into it with thought, you try to go into it with emotional curves and so forth. This individual has insisted so hard on the fact that this justice was just that he has hung himself up with it 100 percent, because nobody will believe him! Nobody is going to take that.

“You should not beat up your little sister. I know she’s three times as big as you are, but you are a little boy and you must not hit your sister, and you must not tease her anymore and so forth. I don’t care what she did.” That is the kind of affair you run into in that field.

I did some work with a Koenig photometer about 1933 in physics class, in an effort to lay out a possible scale of sound response. I was working on the proposition that poetry is sound, and therefore is there an onomatopoeia which is exact and responsive in every human being alive? Is it the same thing? Because if you read Japanese poetry to somebody who doesn't speak Japanese, he recognizes it as poetry. What is the onomatopoeia of various sounds?

It was a very interesting project. Of course, everybody was bawling me out continually in the laboratory because I wasn't supposed to be in that laboratory and that Koenig photometer wasn't supposed to be used for that anyhow, and besides, it cost a lot of money for that film and I kept using up an awful lot of the film that went with the Koenig photometer. But I won.

I ran into a problem of my own which, as a matter of fact, worked a little bit against us early in Dianetics. There is no common response to most words. But there is an emotional jolt on certain words in nearly everybody. There is an emotional jolt on the word wrong, the word fault and the phrase have no right in every human being I have ever laid my hands on. There are jolts on these things.

This presages the fact that either at home, in the hands of his governess if he had any, or at school the individual has been trying to carry out this justice cycle. This is a help cycle. If he is defeated too much in a justice cycle, he stops helping with action and starts contesting using illness and starts helping with thought and wearing the facsimiles himself. In other words, this is the source of the later business of "She ought to be thinner, therefore I will be thin": "She ought to be thinner," then so-and-so and so-and-so and so-and-so and so-and-so, "but I can't help her get thin; she won't take my advice. Now I'll have to be thin."

Or you can get the reverse of that where somebody else is much too thin and malnutrition has set in. For instance, I had a preclear whose weight had been coming down rather well and then stopped. The preclear was quite overweight. What had happened? Nothing. I really beat my brains out for a little while till I all of a sudden found out that a very thin person had moved into this preclear's environment; this person was suffering from malnutrition. The preclear didn't dare get any thinner: it would make this other person vanish. The other person would not respond to any advice and that sort of thing, so the preclear could not keep on reducing. The weight stopped going down right there.

A lot of these failure cycles—failure to administer justice, which is just failure to help, failure to help in other ways, failure to contribute (failure to issue a license to survive, in other words), here, there and every place—will eventually wind an individual up in a state of mind where he very easily fails. So at the bottom of every one of these thought channels there is not only the effort of the engram he picked up to use for this, there is also, down early in life, effort and counter-effort on justice and injustice, on aid and failure.

Those are the engrams you want. You don't want to spend a lot of time on when the individual was merely wishing that somebody else were happy and so getting happy himself but not feeling very happy and then failing and getting very sad—going into the wrong valence on the thing. That is the cheer-up cycle; he tells the other individual "Cheer up, cheer up, cheer up, cheer up" and then fails. Of course, where did he get it? He is using a facsimile of somebody cheering somebody else up. The somebody else who was being cheered up in the facsimile he is using was gloomy. So if you try to cheer somebody up long enough and they don't cheer up, then you get gloomy—very simple. You just go into the other valence; you feel after a while that you ought to be cheered up, so you wear a valence that says that you should be cheered up. It sounds awful complicated, but it isn't.

What I am trying to impress upon you is that a human being gets to a state where this stuff is almost an automatic response, where an auditor can sit down alongside an auditing couch and every time the preclear sneezes the auditor starts to sneeze. In other words, the effort to help and the failure have gotten so close together on this individual that he gets it almost as an automatic cycle. That is the mechanism of auditor restimulation. When a person has been badly impeded on some such line and he has turned on in full some of these counter-efforts and he is

carrying them as somatics, that is a manifestation of a help-failure cycle and it isn't anything else but.

A chronic somatic is this obvious demonstration of a help-failure cycle where the individual has used an effort to help, has failed and has gotten the somatic back—crash! You can find that situation on a case. If you just find that situation—the key situation on the case—and the thoughts connected with it, the darn thing will blow. I don't care if it is a bump on the head or the second head of a psychiatrist or anything; it will blow. That is the straight of it.

You want to know the anatomy of a chronic somatic: It is the anatomy of a person who has put forth an effort to help—probably not once, but several times—and has lost, with that particular portion of his body. Or, on a life-continuum cycle, this person has by sympathy and an effort to contribute—which is again help—turned on this facsimile of Grandma's so that Grandma can be aided. Then Grandma up and dies, darn her soul; she up and kicks off, and of course that makes it a failure cycle. So this life continuum is just an expanded view of what can happen in a very short space of time. These two things are both the same curve.

The child tries to help Grandma and then one day Grandma dies. This hangs the child with whatever he was trying to help Grandma with. Life continuum then says this pattern of Grandma will continue. When Grandma had an obvious psychosomatic illness, he got it.

Now, what have you got to do to resolve that case? All you have to do is find out the number of times he was trying to help Grandma, the desire to help Grandma, the emotional curve of helping Grandma and failing, and the emotional curve of the failure at her death; a few things like that will disconnect Grandma's death from these early attempts to help. But if you can't find it, it is because there is too much effort on it, so you start running some Effort Processing on the thing.

You take this person's obvious chronic somatic—the obvious one (I don't care what you call it, service facsimile or what)—and you just start working effort on it and some interesting things will start to fall out of it.

A person is deaf: you get the effort not to hear—because he turned off his own hearing! Nobody else did it. He did it in an effort to help.

As a matter of fact, you could talk about all this so quietly and softly at about 0.5 that you could have everybody in an audience weeping if you were giving a lecture, because you would be hitting right dead center into every case there. You try to help, you try to help and you fail; you try to help, you try to help and fail.

Don't be surprised as you are processing a preclear to have a chronic somatic turn on. But don't quit at that point. What you did was bring him up the tone scale to a point where he could feel it. That is good; that is very good.

So there are several ways to solve these facsimiles. All you are trying to do is get rid of the facsimile.

Now, the running of effort for the sake of running effort is senseless. But you can also have an awful lot of fun with it. It is not particularly dangerous to run effort. The person has glasses on, so you just start running his effort not to see. And if you monkey around with it for a minute, the lights will blaze up on him or something strange will happen to him. He will think, "What's this fellow doing to me?" It is a good convincer. He now has an awful ache in his eyes, and you say, "Well, here's my card; my office is down this way."

This business of not seeing is a very simple affair. There are eight muscles which hold the eye in a spherical shape—just eight muscles. You kick a guy in the shins and, believe me, those muscles tension this way and that. Now if you hold him in the facsimile where he was kicked in the shins, his eyes will stay in that shape, and then somebody can make millions selling him

glasses. But eyes come back; good heavens, there is nothing to it. They come back up the line as fast as you take away the facsimiles or as fast as you permit the individual to handle the facsimiles.

And the only glasses that you can't take off people's noses are those glasses which they are busily wearing so that Grandpa can read better or something like that. You will have a little trouble with those glasses. But the only trouble you will have with them is just disconnecting all the facsimiles the person brought up as a little child to help Grandpa. You disconnect those facsimiles with an emotional curve or with the thoughts and he will start letting go. Otherwise he won't let go; this is sacred. He went into the lists, he ran half the length of the lists and he practically got killed doing it, but nevertheless he is going to go right on helping Grandpa. Grandpa is dead but "it's all right." This is completely inane, actually.

This is mechanics, and it is actually a set of mechanics which was vitally necessary to thinking itself. You think with these facsimiles. If you don't think you can handle your facsimiles, rats; you shuffle them around like somebody from New York on a Pullman car shuffles cards.

You always have facsimiles, not just one or two. You are using thousands of them all the time and doing it very well. You take the person who has a "bad memory": it is amazing; if you start checking over the number of things which this person is remembering, you will find that his bad memory boils down to maybe fifty or sixty types of facsimile—practically nothing compared to the rest of his bank.

If you could get a machine—any big electronic brain—to run as perfectly as the person with the worst memory you know, they would be hanging all sorts of awards on you. You would really be hot stuff. The human mind is running very close to perfect now.

Anyhow, with this mechanism in mind, do you see why running Effort Processing alone is not going to make a fast resolution of the case? Because the fellow's problem is just a facsimile; he chose it of his own free will and he is using it. That is the way it is. You want to fix him up so he doesn't have to use it anymore. He has lost track of why he is using it and that is really all that is wrong with him; he just lost track of the time tabs and the causes for the use of facsimiles. It isn't because he is being victimized by his facsimiles. He has just lost the code number: "I think that was for Grandma, but I don't know. Maybe that was for my little brother—I don't know. Oh, to heck with it. It couldn't have been for anybody; just must be for me. That's a good solution to the whole problem—just throw the rest of the code file away. That's just for me, that's all. And besides, I'm getting along all right. I'll probably be able to kill myself in a year or two and I won't have to monkey with this anymore and I'll go on and do something else more interesting. Didn't like my parents this time anyway." This is probably the kind of thinking process that goes on that makes an auditor necessary.

After a while an auditor comes along, and what the auditor is doing is saying, "Well, when did you decide to forget all this stuff?"

"Oh, oh, yeah. All right. That's the thing to do!" (He makes the postulate again on you.) "That's the thing to do. Put them all behind you; that's all far away. Yes, I haven't anything to do with that anymore (cough. cough) ."

"Well, when did you want these things?" the auditor says.

"Oh, I never wanted them. No, not me. Nope. Nah, they just got hung on me. I mean, I'm just this way. That's the way life is and it's all forgotten and I'm getting along all right. (Probably be able to die in six or seven months if I really try.)"

What the auditor has to do is get that out of the road and then somehow or other find this code-file system that says "Facsimile which appears to have a broken leg assumed on January 12, 1912, six o'clock in the evening; Grandma broke her leg." There is no sense in trying to run out his broken-leg somatic. You know where you are going to find his broken-leg somatic?

This is what gets puzzling about it, and this is why in Effort Processing you could very quickly lose track of the whole case.

You can go on and process people with Effort Processing and they get well. They get well more than ever before, but we are trying to do a fast job on this; we are not trying to do any slowpoke job.

You start processing out this leg with its efforts and counter-efforts, and where do you find the fellow? He can be anywhere! He can be hanging by his tail from a tree. That is a fact. He can be doing almost anything and he will obligingly run it. He will run the efforts and the counter-efforts and the efforts and the counter-efforts and his efforts, and then the efforts not to and the efforts to, and the efforts and the counter-efforts . . .

He will run them all and he will get up off the couch with the same somatic, because he is probably holding it in trust right here in this life and he has thrown the code away. You find the code. And the way you find that code is by running emotional curves and looking for the thoughts of “helping people” and “failing.”

You can just run an emotional curve of effort to help and failure—effort to help, fail; effort to help, fail. Just keep running that on the case, one after the other, time and time again. All of a sudden, bang!—you will go right straight in to the first available moment of failure. That is all there is to it. Now you can run that one out by effort if you want to, because he really connects this as part of existence because it actually happened. He hung it on himself. All the others actually happened too, but this is sequitur. It is right there and it is easily read. He sees what he was trying to do. So you run this off, or you can just keep scanning the emotion through it up to the point when the ally arrives, because if the person won’t get rid of it there is an ally on the other end of it.

Grandma heard about it and came in from Poughkeepsie three days later. She said, “What are you doing to my darling?” The marines landed!

Now, if you took somebody on a beachhead being attacked by twenty enemy planes and eight brigades of Japanese infantry, and he looked out to sea and he saw two squads of marines coming to take care of all this, and the marines were landing and you said, “Well, we’re going to take away your support of these marines. They’re needed over on the other island,” this fellow would object, wouldn’t he? That is about the same level of objection as the preclear has.

So, Grandma arrives and you are going to take away this whole sequence? No, you’re not! Because he became an effect then; he wanted to be an effect then and this is the best way to be an effect; and besides, he has tried to help Grandma and all of a sudden he is in need of help. There has to be an interchange of some sort or another, and there he is.

So are you going to run this thing all the way through and get Grandma? No sir, not unless you get some of the interchange on the whole subject of Grandma. Grandma will show up in that incident. But if he is doing a life continuum on Grandma later on, the life continuum has to be interplayed with this service facsimile. See? The two go together, because he is going on living for Grandma and therefore he is not going to give up Grandma in the facsimile. The ally is really buried.

Now, you get the lightness with which Effort Processing can be used. Effort Processing is a great technique. I thought of it; I ought to know. But after a very broad investigation of this technique, it was discovered that—just like it said in the Axioms—it could go on forever. The person would feel much better and it would solve an awful lot of things but it could go on forever. And you don’t want processing to go on forever; you want a finite end to processing. You want a person to get into action, efficiency and a good degree of health.

You keep on processing by effort and by more effort and by more effort and you are just being lazy. You are being lazy by being terribly industrious, and you should ask yourself who you

are doing a life continuum for who was being lazy by being terribly industrious. “It’s all so much work, but I have to go on and do it anyway.” You have your perfect answer in Effort Processing.

You want to use Effort Processing to the degree that it takes you to find the code of the case: Who is he holding what somatic for? Run the emotional curve and a secondary if needful in order to get rid of that situation. Because it is a situation of help, try to help, try to help, try to help—fail! Try to contribute, try to contribute, try to contribute—fail! He sees he has to have approval from, approval from, approval from; he did something wrong—that was really a failure—and offended against this person; all of a sudden this person up and dies. That is a real failure. You start going through this and you will find out how the individual, two years old at the time, was completely responsible for his grandmother’s death. He will have it all worked out how it was his fault. That is the end of a failure cycle.

So, to run Effort Processing just as processing will pay you dividends if you go at it very thoroughly and you keep at it and so on. There are a lot of cases that don’t have a complicated code system, particularly the cases of children. All that’s necessary to find in a child is when he has felt sympathetic for the other child who was in the condition he is now in. Then you may find that birth or something is lying there to be run by effort. You run it and the child gets better and that is the end of that, providing you do get all of the code out.

Maybe the child seems to be sort of latched up in birth; birth seems to need to be run. Run it. There isn’t any doubt about that, because it is probably part of the facsimile. Birth was the handiest one he had. It contained coughs and it contained choking and it contained all sorts of things, so he could use this; it was very handy. Process it out, because he does much better after you do process it out.

You can’t reason with a little child. He will go on down the street after you have just got him well from a horrendous case of whooping cough aftereffects and so forth, and he will see another child on crutches. The next thing you know, he will come home and he will be kind of gimping a little bit. They just do it. It is very touching, actually. Children will really do this in a hurry.

After a fellow gets on a life-continuum basis, his concept of the other human beings around him is what he is continuing, not his concept of himself. So if he believes somebody was selfish and he is doing a life continuum for somebody who was selfish, he will be selfish. Out of great generosity he will be selfish.

This was a sorry tangle for somebody to come into and investigate if they were trying to investigate it scientifically instead of mathematically. The mathematics of the thing—and they are mathematics—were very interesting. For instance, Effort Processing, the emotional curve and selfdeterminism were each and every one of them worked out of a clear blue sky—just like that. They were not experimented with; they weren’t a discovery: they were predicted. All of a sudden the package was there. Then it had to be tested and tested and tested, and it kept on doing just exactly what it was supposed to do. It was quite remarkable.

But there are a lot of human beings and each one is wearing a life continuum or the burdens of the world, and now you take any one of these human beings and you try to investigate him as an individual to find out what a human being actually does. “Obviously” he is selfish, he is cantankerous, he is sick, he is ornery, he is this way, that way and so forth. And if you confidently went forward examining mice jumping onto electric plates or something of the sort, as far as human beings were concerned you would have found no source for this stuff. Because what are you looking at? You are looking at other people’s aches and pains, other people’s troubles. And this is an individual.

All these other people are dead, buried, failed and gone. And all you are looking at is his concept of those other people. So you are studying human beings by looking at this fellow’s

concept of a bunch of people who aren't there. You can't even examine those people; you are just examining this one. What are you going to do with him?

The whole problem had to be taken up in such a way as to find where the real person was. There was a lot of evidence to the effect that man is good and that he is generous, and yet here we had some fellow walking through life being mean, ornery, snarling, screaming and so forth. Who was he being mean, ornery, snarling and screaming for? Not him. That was his idea of how somebody else should have gone on living. He forgives completely all of this screaming and does it himself so this other person can continue. But the other person is dead.

This was great stuff. It really made a complex problem. It is no wonder that everyone kept saying, "The problem is too complex. Dianetics has oversimplified it." They took a one-power magnifying glass and took one look at it and said it was too complex and then they said it couldn't be simplified. The people who were doing this were really protecting these life continuums, weren't they?

Probably the most generous people on earth are the people in the insane asylums and the psychosomatic wards of hospitals. It is your job to dig them up, because they are interred there in the bones of their dead relatives. And when you dig them up, I am afraid you will find out they are going to do it all over again. But you can at least give them a little latitude to work on, and educationally they can see very well that it isn't quite as grim as they thought it was. So you can straighten a human being out.

If you go on using Effort Processing and you are not straightening a human being out, you are trying to straighten out a person who is a facsimile of a human being that he has tried to help. That is no good. You want the preclear himself; you don't want the person he has covered himself up with.

I think if you got all of the life continuums off an individual and had his case entirely resolved all the way down the line, you would find yourself looking at a person who was completely aware of his analytical mechanisms without any unconscious area at all. He would be acting on the control center which he is right now beginning to use to censure himself for making postulates. Isn't that a laugh! "Now, I'd better not make that postulate because. . ." and so on. He is making his upper control center make the lower control center do things with postulates.

Effort Processing is relatively very simple. But what I am asking you to do is not do Effort Processing just for the sake of doing Effort Processing; I am asking you to take a case apart and find the person.

An auditor can even, if he is living the life continuum of Grandma, use Grandma's authoritarian "Control yourself" on the preclear in order to make Grandma keep on living. Let's do a double shift on that and let the preclear go on living. That would be smarter. That is why an auditor ought to have his case fairly well undone—so he won't be practicing any lifecontinuum habits on his own preclears. Does that make sense to you?

All of this is why you find minimal Effort Processing in Advanced Procedure. It will still work out that you will go into a case every once in a while and find there is nothing whatsoever that you can do about this case but Effort Processing. So you ask, "If your head was being shoved at this moment, which way would it be resisted?" and he is off to the races. A somatic will turn on and he is all set. Sometimes they go into convulsions and froth and do all sorts of things.

But sometimes a case won't present any other immediate and easy entrance. Of course, it is an awful temptation to walk up to any case and say, "What is the feeling in your right foot?" "What's the feeling in your left foot?" "What's the feeling in your back?"

All of a sudden the fellow goes "Ohh!" What you have done is take his concentration of attention in the facsimile he is wearing away from the spot where he is resisting it. A person becomes concentrated on these counterefforts. His attention units in the facsimile are being

diverted, and there isn't anybody around who doesn't have a lot of his attention centered upon a counter-effort.

If you want to know what cuts down a person's concentration, it is just that. Did you ever have a cut or something and have somebody trying to talk to you? You keep pulling your attention away from the cut, and how annoyed you get after a while at having to talk to this person! If you have a preclear who is very badly annoyed about you trying to process him or doing anything else, he has his major concentration on some somatic, and if he took his concentration off it, the somatic would hit him. It is just that simple.

But he will go in for this: he will feel the feeling in his right knee and his left knee and feel the feeling in his heart and feel the feeling in one foot. You say, "You can feel the aliveness of your right foot now, can't you?" or something like that. This will do one of two things: either you will tend to open his communication channels internally and bring him out of that facsimile or he will just take his attention off that somatic and let it clip him.

The person in apathy actually has wrapped himself up in some kind of a somatic that works like this: "Any direction I move will hurt." His only concentration is not to concentrate on anything except not moving. So you can come along to a person in apathy—a catatonic—and pick up his hand and his arm will stay up. By running one of these facsimiles sometimes you can see this happen. Eventually as a person goes down the tone scale and the curtains are falling and night is drawing on apace as far as that engram is concerned, he is being hit by various counter-efforts; he is afraid to move. You try to coax him to move and he won't move. He will eventually get down to that point. When you get him down to that point he is in apathy. Then you start running counter-efforts, because you have to exhaust these counter-efforts in order to get the person up out of this apathy.

You could start running efforts and lay off without running out the remainder and leave a person in a completely exhausted state. What have you failed to run out? His exhaustion. So people come around and say, "You know, this Effort Processing tires people out." You say, "How about running the tail end off?"

You as an auditor must always use your common sense. If a person is dumped into an incinerator and is severely burned and so forth, you don't just get him up to the point where he is being pulled out of the door of the incinerator and then drop the incident. That is what you would be doing in Effort Processing if you just dropped the incident at the last effort you picked up—if, at the last point you got violent efforts and counter-efforts, you said "Well, that's that." There is the preclear—exhausted! He is in a horrible state. "Well, that's just the way they get after you process one of these incidents. It takes so much out of a person."

Somebody saying that is really borrowing it off medical science. Medical science thinks a person climbs two or three mountains or develops a fever or something like that and gets tired—that it is a continuing process. Actually, most of a person's physical manifestations, including tiredness, are just psychosomatic.

I don't know how long the human body can run. I don't know how good this engine is; neither does anybody else. But it is a lot better than anybody has thought it was. People think, "Well, if one works all day and he does a very active job of work all day long, then at night he's tired." Nuts. This is just the way he is "supposed to" feel, or this is the way Uncle Joe felt and he is doing a life continuum for Uncle Joe so he has to be tired every night when he comes home, or some such thing.

The proof of this is you do a little processing on him and the first thing you know, he comes home and he has forgotten he is supposed to be tired when he comes home. He comes in and he says to the dear little wife, "Let's go out to a dance." He finds out after a while that if he dances every night till two o'clock in the morning and gets up every morning at six o'clock in order to get to work, he gets tired. So you process him a little bit more and he can go dancing

till two o'clock every morning and work all day too. Don't think he can't. I don't even think sleep is necessary.

An algae lives on sunlight and minerals, so darkness is starvation; it is dangerous. It is also very tiring to be without sunlight when it is your exclusive fuel and you don't have much insulation. Actually, it isn't tiredness at all—it is dying!

Every algae or every organism like a photon converter died in regular cycles of twenty-four hours, or started to die, and then all of a sudden the sun would come up and recharge it with life. You can find this in preclears if you want to. That is lots of fun. Don't leave them in it.

Sometimes people get very doubtful about the genetic line being there, so it is always kind of nice to have a couple of tricks. You say, "This is the way it is."

They say, "Well, it's probably attributable to something else."

"What is the effort to attribute something to something else?"

"What do you mean, the effort?"

"What's the effort to pick up a chair?"

"Well, it's this effort."

"Well, what's the effort to attribute something to something else?"

"Well, I wouldn't . . . You know, it kind of seems like I'd kind of move my shoulders like this."

"Well, can you feel yourself moving your shoulders like that? Try it a couple of times. Move your shoulders; move your shoulders."

"Ow!"

"Now, will we go on with our discussion?"

The extreme doubt which has been demonstrated toward Dianetics should have developed in you this facility of argument, and it is only your great humanitarianism which has spared the race. The truth of the matter is that, with most people, you can't be argued with, because if you know your subject, you can produce enough phenomena to make it unprofitable to argue with you. It doesn't matter anyway; it'll go away in a few days—sometimes. And if the fellow "knows that you can't do anything to him," he can at least come back and have you finish the process. Then, of course, he will have admitted that you could do something for him. That is the way to win an argument.

I am not advising you, actually, to do things like this—like the last fellow I rolled up in a ball on the floor. This fellow showed a great deal of muscular tension. There was effort sitting right on top of his case—right on top! I was telling him some of the advantages of Dianetics—that it made people well and so on—but he wasn't interested in this sort of thing; he was a lawyer.

So I gave him the little routine that put him back into a prenatal. I just asked him, "Well, just pretend. Supposing you had a witness on a witness stand. And supposing you could say certain things and the witness would curl up in a ball and fall on the floor. All right, now you be the witness in the witness stand. I'll show you how this is done." It scared him to death.

This gives you some sort of an idea of what you are trying to do with Effort Processing. You can do almost anything you want with it. Here is the discovery of the effort and the counter-

effort and the horrible discovery that in order to be human you have to be wrong; you can't be right and be human.

That is something else you should know about Effort Processing. The efforts are the efforts not to survive. People are making efforts not to survive, and it is the nonsurvival efforts you are trying to get. You think you are making an effort to try to see; no, you are not. You are making an effort not to see. Actually, you have to make an enormous number of nonsurvival efforts or else you would just know all of this automatically. It would all be lying there. And that would be the end of that—you wouldn't have any fun; there would be no randomness.

So, the answer is very simple: ARC. ARC is just as valid as it ever was. But you think you have to stay in communication with the human race, and as long as you stay in communication with the human race you have to be wrong. You want to indulge in action. Any time you indulge in any action of any kind, you descend down from "right" a little way. You descend from absolute right to get into any action, because full responsibility says that rightness would be full responsibility and that isn't action. You come down the line to talk to people.

Now, just think of this society with its social structure of little fibs, its social structure of hiding the obvious, of being coy about various functions of the human body. You think of all of these things compounded up—they are all wrong in that they inhibit to some degree a person's rightness. You figure out where these things inhibit rightness and you are all set.

A human being is down scale, and if he is in ARC with low levels and so forth, of course he is pretty wrong. How human can you get? Awfully wrong. An individual isn't considered to be in particularly bad shape if he is as wrong as 10.0 or even as wrong as 4.0. But when a fellow starts to get as wrong as 2.0 he is so far down the line that he can't recover by his own efforts, simply because his own efforts will inevitably be selected wrong. The efforts that a 2.0 will select to do to himself will be kind of wrong, so this processing normally had better be done by an auditor or the handbook. That should be of interest to you. What is behavior at 1.5 and below?

People are making an effort to be human; they are making an effort not to survive, they are making an effort to do this and to do that—all on a nonsurvival basis. And this nonsurvival is what you are trying to process out of them. You are trying to process out nonsurvival. So the things which you really ought to be hitting on the case with any of this line of processing are efforts not to survive, because the individual is actually making selfdetermined efforts not to survive.

If a person went all the way up the top of the thing and became completely right he would simply disappear out through the top of the static. He would be that right. He wouldn't be human anymore.

How inhuman can you get? A person gets pretty inhuman when he gets down below 2.2. The preferred band in humanity is between about 3.5 and 10.0, 12.0 or 14.0. But those 10.0s, 12.0s and 14.0s get slugged around because there are too many people below 2.0 in this society. It is in a very bad state of imbalance.

You are trying to put a society back into a state of balance again. You're not trying to make people step out through the top of static.

So that is the way you use Effort Processing. The efforts a person is using are the efforts not to survive.

I think sometime, when we have a quiet moment, I will try somebody on "Let's get the effort to agree to be human." I think we might find some interesting efforts.

YES, NO AND MAYBE

A lecture given on
30 December 1951

Handling Indecision

I received an interesting question on the subject of prediction along with postulates. A postulate is actually a prediction; that is what postulate means. But let me tell you something, and you should be very clear in your own minds concerning this: When a person lays down a statement to himself about the state of beingness, he is doing it on an evaluation of the past in order to take care of a situation in the future.

If you just have a fellow's postulate—“I'm nervous,” or “I mustn't get nervous”—it doesn't blow if there was attached to it “I mustn't get nervous because Mother will get upset.” That is the actual evaluation of the future situation.

So when you are doing Postulate Processing, remember that there is an evaluation in it and that it is conditional, ordinarily. And to get the whole thing you just ask them why: “Why did you make that postulate?” “What would have happened in the future if you hadn't made that postulate?” Ask them those two questions and generally you will get the whole thing and then it will blow. Otherwise, you will just get “I am nervous,” and the fellow will go on hanging on to it because he has to be nervous or he has to be not nervous or something of the sort, because of something. If the “because of” is missing, then the mind cannot do a complete evaluation of it.

Now, I would like to review for you something which has not altered throughout Dianetics, and that is the yes/no/maybe condition of every problem. Every problem can have a yes, a no, or a maybe as its answer. Your preclear is as sane as he has yeses and noes and as he does not have maybes. The number of maybes which a preclear is carrying in his mind is directly proportional to the insanity which he is demonstrating. A fellow says, “Well, shall I go downtown?” If he says yes or no, he gets action or no action; if he says maybe, he gets turbulence.

Life consists of action or no-action—just these two things. As a result, you get turbulence when a state of beingness or a state of not-beingness cannot be entered with regard to any particular subject.

The thinking processes of the mind consist of handling numbers of facsimiles. These facsimiles are brought up to resolve a problem, quite normally. These are experiences of the past which are being compared one to the other in order to get an unbalance. It is said that some people are “unbalanced”; when people are “unbalanced” this would mean that they are sort of hanging up in maybes. But you don't really want them to be “balanced” because this would mean they were dead center on all these things.

You have to have enough facsimiles on the yes side to conclude yes or enough facsimiles on the no side to conclude no. And whenever an individual says maybe he is saying at the same time “I do not have enough data,” and he will leave the whole problem in suspension.

As he goes through life these problems in suspension become more and more problems. They go progressively into suspension, and then much more actively and continuingly he will start to show manifestations of very bad indecision and eventually may even start to disassociate, just because of this. He had a problem to answer yes or no and he couldn't answer it; he answered maybe. And these built up through his life.

“Was it my fault or wasn't it my fault?” is the toughest of those problems. Was she to blame or wasn't she to blame? Was he to blame or wasn't he to blame? And where a person hangs up on maybes on major problems, he becomes uncertain.

Anxiety is simply the state of maybeness; it is “What will happen if . . . ?” That is anxiety—”What will happen if . . . ?” A person then doesn’t have a yes or a no. He has an inaction category which is a turbulent category. He does not dare act because he does not have an answer.

Answers are always held in suspension by two things: promotion of survival or the deterioration of survival. Anything which hangs up on maybe is more or less intimately concerned with failure or death. And what is the difference between extreme failure and death? No difference. So it is a gradient scale of death which hangs these problems up between yes and no, on maybe.

There must be something fatal about one of these problems for it to have any impression or magnitude on an individual. There is something fatal associated with the problem which is the really tough problem that hangs in the maybe category.

So, when you are looking for problems you hang up your preclear, actually, if you don’t run an emotional curve. He is trying to decide something in the past—make a past decision. That is one of the hard things for a preclear to do sometimes. “Was I guilty or wasn’t I guilty?” He is hanging up on maybe: he doesn’t dare be guilty and yet he thinks he was guilty. One of the ways of resolving that problem is to simply tip the whole thing over by reducing the data from one of its facsimiles. You just run one facsimile and it will tip the problem over and it will fall in a yes or a no.

The smooth functioning of a mind, a person’s reaction time and his ability to be decisive and therefore to be in action are dependent upon his capability of handling problems in yes or no categories. Fear of death or fear of having caused death or a failure leading to death is the only restraint on the resolution of a problem. There is no other restraint. So the tough problems on the line, you will find, are on the life-continuum level where you pick up this life-continuum curve and all of a sudden the person is hung up on maybe.

This, by the way, is a mechanical method of hanging a person in suspension—a life continuum. He is hung in suspension by that mechanical manifestation. The facsimiles are all there. They are too heavy, you might say, or too painful to closely examine, so he just sort of solves it one way or the other. If he couldn’t solve this at all he would die. And a person who experiences a death near him very often feels himself sliding in toward death himself. He goes down the tone scale toward it.

So, in processing preclears, here is another process which you could use all by itself: just get him off all the maybes in his life.

Now, if death continues to be a very, very serious thing to an individual, his maybes will be very, very serious. But if death becomes less serious to him, the maybes become less serious to him, too.

Whether or not people live one life or many lives is actually a point of maybeness which an individual should resolve for himself. An individual very often loses his hope because of a maybe. He doesn’t hope for the future anymore and if a person can’t think into the future he isn’t very sane. If he can’t hope, he can’t think into the future. He doesn’t dare hope because maybe he will fail. There is only one bar on it, then. Fail? Well, that is just death, that’s all. He doesn’t dare do these things because he would die. That is the automatic response you get from preclears. “What would happen if you did so-and-so and so-and-so?” “Well, I’d die.”

That is the big generality. He isn’t giving you any specific material at all. He means he would fail. Fail and die are approximately the same thing to him.

So you take some of the weight off death. “Too much hope of living and too much fear of dying,” somebody said one time.

Take a pilot, for instance. A pilot gets married and becomes responsible for a wife and a couple of kids and he loses his elan. He loses that sudden dash, that sudden spurt that will get him out of danger and so forth, because all the maybes back down the line begin to be hung up. He starts to hang up on this maybe: "Maybe I will die." Now it becomes important whether or not he dies because he has to live for somebody else and it is very important that they survive. If he died they would fail. So he gets hung up in a maybe.

You will find this sort of a situation in almost anybody's life. You will find young children or teenagers not at all reluctant on the subject of suicide. But if you go back and examine some early suicide impulse, you will find out that it hung up on a maybe and the maybe was simply that it would bring too much grief and sorrow to somebody else and that would be very serious. It would be serious because it might cause the other person's death. So it is fear of dying that causes the maybe line to hang up.

You will run across some preclear who doesn't know whether he should go to the store on the bus or whether he should take his car or whether he should take a bicycle or how he should go to the store, and he sits there and worries about it. He has completely lost sight of the fact that the problem is to go to the store.

You just start examining his computations along this line and you will find out that each time he has a common denominator on the thing. When he gets indecisive he isn't indecisive about the main problem, which is he has to go to the store. He becomes indecisive about whether he will go by bus or by bicycle or his own car or walk. There is a worry about transportation. So there is a big maybe hanging up on the line someplace about transportation. "Did he cause the wreck or didn't he?" Run an emotional curve on it and it will fall right out in your lap. It isn't the maybe on going to the store: it is the maybe on vehicles. Because you will find after you have asked him for unresolved problems and he has described many unresolved problems to you (they are usually very light problems; they don't amount to anything) that each one will contain a common denominator to all of them. That is the big maybe. "Did he cause it or didn't he?"

He isn't resolving that problem. You will find that he is stuck only in incidents where he is hung up in a maybe. So if you want to get an individual unstuck off the time track, clean up his maybes.

Now, there are several ways to clean up maybes. One of them is just to get him to face the problem with current data. Face the problem with current data and reevaluate and repredict from the point where he hung up in the maybe. He made a decision once: was it the right one or the wrong one? And that is the start of the maybes. Now he gets afraid to make decisions so he hangs these decisions up in maybe, and there is the anatomy of it.

You will find that any place an individual is stuck on the time track (I repeat this because you want to know how to free individuals on the time track; this is how you free them), if you don't immediately find the data which leads to a maybe—"Was he right or was he wrong?"—you run an emotional curve on it or just run the "doubt" button or the "I don't know" or the "I'd rather not decide" or feelings of indecision, till you get enough data to spot the place where he is stuck. This will tell you right away what this was. It is quite a valuable tool.

Actually, this tool comes out of Boolean algebra. They work out their big switchboard systems in Bell Telephone and so forth on yes and no, yes and no. And all these machines have to answer in terms of yes and no, yes and no, yes and no. All of a sudden all the machinery stops someplace. Somewhere along the line it didn't go into the slot on a yes or a no; it just didn't go anyplace, and the whole circuit will break down at that point. This is the way they break a circuit. Instead of hanging up in a yes or no, yes or no, yes or no, yes or no, sooner or later one of them is going to hang up in a maybe and the circuit gets broken at that point. They can set it up so that a circuit will break any time it hits a maybe.

This is very plain. This isn't very hard to understand, although it is mathematics and Bell telephones and all the rest of that. It is very simple.

Here is your problem: “Is John Jones home?” The switchboard system plugs itself in automatically—rings, rings, rings, rings, rings. It is waiting for you to say “No, he isn’t home.” But if you won’t say that, then it will. After a while it will unplug on the line and it will find an operator. It will just unplug and hook into the operator switchboard. It can even wait. Some of these things can even unplug and then wait to find out if you hang up. This is how it keeps getting off its maybes. It keeps going on to a maybe and then getting off it again.

That is the way the mind does its thinking. It goes on to a maybe and comes off it and it goes on to one and comes off it and on to one and comes off it. There is always an instant of maybe before there is a decision. Even though it might be just a millisecond, there is still an instant of maybe, because the mind, in the course of resolution of a problem, does a scan across its data. It scans both sides of the situation to some degree and arrives at a decision.

You would be surprised how many individuals in a tough spot, just to get off a maybe, will make a desperate decision—really desperate. A criminal up for trial, for instance, would rather be found guilty and get electrocuted than to stay on that maybe. He will say anything, he will confess to anything sometimes if he is really restimulated, just to get off the maybe. Maybes are painful, somehow, because they hold all these incidents in suspension.

The point is that an individual goes through all of these various cycles of thought automatically when he is trying to sort out a problem.

You take an accident after which a person has become very anxious, and you say, “Well, he became anxious because of the impact against him.” Rats! Individuals were made to be knocked to pieces. They can take a lot of that. There is a maybe in there someplace. You find that maybe and you will resolve the accident.

Now, if you look at this as a thought proposition, you will find the individual going down scale, actually, with thought: “Yes, no, yes, no, no, no, not yes, maybe, did I? did I? did I?” You will find him worrying. What is worry? It is “Was it yes? Was it no? Is it yes? Is it no? Is it yes? Is it no? Is it . . .” Maybe you have a parent who used to do this, and who would then suddenly make up his mind, only to go twenty-four hours and change it utterly. “You can’t be right, you’ve got to be wrong,” or something like that is entering in there.

You get somebody who wants to have his worries eased: You can just sit there and postulate-process him on yes and no—just that, running it back and forth. “What problem in your past did you fail to solve?”

“Oh, I didn’t fail to solve any of them. Not me, not me, not me.”

“Well, did you make a decision one time which you regretted afterwards?”

“Ye-e-s.” You get an immediate response on that.

“Did you make a decision one time which you regretted afterwards?” It is quite interesting the variety of answers you get to this one simple question. It makes you an awfully smart auditor.

One of the manifestations of maybe is inefficiency and inaction. You get somebody who has gone into a great deal of inaction and you will find he is hung up on a bad maybe someplace, and you had certainly better process out that maybe as one of the first things you do with him. “When did you make a decision that you regretted?” Of course, to regret a decision is to hold it in suspension or try to put it out of time.

Then there is worry afterwards: “Was it right? Was it wrong? Was it right? Was it wrong?” But if it is irrevocable—he will never be able to get it back again—that is a bad one.

“Did it result in . . . ?” Take a decision which resulted in a death. That one is very heavy. That is what went wrong with flight commanders during the war. They would keep making these

decisions; they were called on to make decisions all the time and of course in highly active combat and so forth, practically every decision they made would result in a death. After a while these men would get really wacky.

The flight surgeon should be in there pitching with Dianetics. After he sees the commander getting a little bit indecisive he will recognize that this man's next few decisions are going to be very, very sour and that he is going to kill a lot more men than he would otherwise. He is going to start making decisions not out of reason but out of desperateness. He is going to spend much more time thinking about how desperate the situation is than he is going to spend on how to get the men back alive out of it. He is hung up on too many maybes.

At that time the flight surgeon should tell the executive officer that he had better take over because he is taking the other man off for a couple of days. He would give him some fast processing and kick him back in there again.

In an efficiently run country such as this, naturally this is the condition which obtains today in all of our air forces! It sounds sort of ridiculous to you that it doesn't obtain, doesn't it? Because the lives of an awful lot of pilots in just straight operation have nothing to do with war or combat.

You want to know why B-29s crash and stuff is going to hell in a balloon? We are getting terrific numbers of military crashes. It is not just the increased number of planes in flight nor the deterioration of personnel available; it is the continued utilization of operations officers who went through a war—operations officers who made a wrong decision once, twice, three times. After that they just make decisions—they have to. It says right there in the orders that an officer on this post makes decisions, so they have to do it. This will result in bad orders, bad routines, and the nervousness associated with this will go all the way through a squadron even to its maintenance and repair units. Everybody gets into a sort of an apathy about the whole deal.

“Well, so he didn't put any propeller tips on number four. It's going up today at four o'clock. Well, it'll probably crash anyway; it doesn't matter much.”

There has been a postulate for a long time in the railroads that when you get one train wreck, you get two more. So, a couple of engineers help out the human race—crash! This same thing happens in airlines and so forth.

It is not safe, in other words, to have individuals around operations of any character who are hung up in very many maybes, because they don't think. After a while they are just desperate. They say, “All right, bring in your executioner. It's just going to happen anyhow. I can't stop it from happening.” The fellow has sat there at his desk and sent these men out; he ran the whole mission and he flew them all the way back home again. He counted them when they came back home and there were three missing—he was not able to make the grade. He will become psychosomatically ill because he will turn on all the efforts required to fly that mission; he will turn them all on and he will start going by the boards.

One of the efforts you turn on to make other people do things is the same effort you make to get little babies to eat. It gives people ulcers. You are not accomplishing the mission.

The answer to a bad maybe is double; there are two answers to a bad maybe. And don't neglect the second one because this is life, living, processing: Go out and do it again, in action! The value of action is tremendous.

You would be amazed how much action anyone is capable of. When a person sits around and thinks too long he gets into trouble. The Indians used to have a name for it; it is called “the sickness of long thinking.” The person who starts dropping back out of action starts restimulating some old maybes—anything to keep busy. The next thing you know, the fellow is really enforcing inaction upon himself because of this restimulation. If he can just pick

himself up by the bootstraps and throw himself willy-nilly into some kind of action—preferably dangerous action—he sometimes comes up right as rain.

Why is it that an individual wounded in the front lines does not show any war neurosis of any character whatsoever as long as he remains in the front-line first-aid-dressing station? There he is, all shot up; if he could be sent back to duty he would stay as sane as they come. But when you remove these men back to the field hospital and then back to the base hospital, by the time they get back to the base hospital they are all messed up. They start to demonstrate all sorts of strange manifestations. They have been taken away from action, away from the imminence of action, and this has changed their action goals. You change a person's action goals and you have a lot of trouble with him.

The trouble is, as I have said before, man was built to be struck at by boa constrictors or lions or something about three times a day. There is nothing like being struck at by lions or boa constrictors three times a day to keep you up in present time. As a result, your action then utilizes all the past counter-efforts. These past counter-efforts become left over, unused, the second that you go into inaction. You start into inaction and you get a lot of leftover counter-efforts which you are not using.

The athletic heart is a physical manifestation of just this. The fellow has a lot of counter-efforts and he gets them left over, so he will exhibit them in some fashion. This is why the highly trained athlete goes to pieces when he is thirty. Bushwa! He doesn't have to go to pieces when he is thirty; there is no reason for him to go to pieces even when he is a hundred. But he just stopped his action goals; that is all.

You start looking down the track and find the action goals of a preclear and process these and you will get some interesting results on a case.

As a person goes into life, he will make a bunch of postulates about how he is going to keep on going. He makes these postulates about what he is going to do, and then after a while he makes postulates that he is going to do something else. So between the postulate he makes when he is twenty-one and the postulate he makes when he is thirty-five is a disagreement.

Then he starts to compare all this data and he will all of a sudden hang up in a maybe, and that is another way to do it. He tries to find out what is going on; he can't tell the difference between these two postulates as to which one is the most important. The earlier one to some degree has precedence. It has slightly greater precedence than the later one.

So get your preclears off the maybe and you will have people who will go into action. But if people are kept in maybe they will stay in inaction. You should know this very well and you should understand it thoroughly because the manifestation of neurosis or insanity is completely undirected action or inaction, and these two things have to be resolved by the auditor. And if they aren't resolved by the auditor, he might as well just skip the rest of the case, because the preclear will not go into action! The preclear will lie on the couch; he would rather go through Effort Processing or other kinds of processing ad infinitum than go into action, because action means he would have to make a decision. What is action? It is a continual running fire of estimation of effort—rapid estimation of effort. And action with good randomness demands all of the faculties and alertness of the mind.

If you feel you don't have time for processing, go out and get a racing car and drive it for a while. Drive it at 110 miles an hour if it will only go safely at 90. You will come up to present time. Go out and jump with a parachute or something—get into action, preferably dangerous action.

One of Hitler's men observed this empirically, so they handed a motto out to German youth: "Live dangerously!" Oddly enough, the German youth bought it, and a relatively small army mopped up all the armies of Europe, England and Russia. But then America stepped in and finished them off.

All available recordings of this lecture end abruptly at this point, and we have been unable to locate any recording or transcript for the end of the lecture.

However, a very short tape recording was found of a discussion between Ron and the audience following this lecture. Ron spoke about plans for distributing Handbook for Preclears and ensuring its proper use in the field by restricting distribution to Foundation affiliates and those auditors who had attended the conference. He also discussed a prospective course for auditors so that more people could qualify to use the book, thus providing for wider distribution and expansion.

Ron spoke briefly of the need to produce enough miracles in Dianetics practice to really make an impression on the society. He then thanked the attending auditors warmly, and invited them all to a farewell and New Year's party to be held that evening at the Hotel Lassen in Wichita. On the day following the end of the Second Annual Conference of Hubbard Dianetic Auditors, several of the auditors and Foundation affiliates—people who were running Dianetics groups or organizations in the field—gathered at Ron's home for an informal discussion. In the following lectures we have reproduced all of the material which was recorded during the afternoon, including a lengthy talk by Ron on current theory and techniques, an auditing demonstration and discussion of the case, and a period of informal discussion during which Ron answered questions and clarified technical points for the affiliates.

FORECAST ON NEW TECHNIQUES

A lecture given on
31 December 1951

Swift Recovery

Now, I can tell you very bluntly what you are trying to do, and I can give you a forecast on new techniques. The basis of it has to do with this: Did you ever speed up to meet an emergency? Did you ever feel yourself speed up to meet an emergency? That is one variety of speed.

There is a speedup which closely parallels the emotional curve. In an emergency you just speed up, but there is another speedup that approximates the emotional curve, which would be an up-curve. There is the “drop-down” emotional curve but then there is the up-curve.

You are trying to get your preclear up to a higher level of action. You watch that up-curve and you will see that individuals are running faster; they have more time, they have a higher level of enthusiasm, they can handle action much better—they have all of these various things.

Let's take the package like this: Counter-efforts are actually completely in your possession or they are not. What is the difference between your having a counter-effort in your possession and your not having control over that counter-effort? What is the difference between the two? You can say, using a crude word, that it is the speed at which a person is running and that is all.

Actually all a human being is composed of, evidently, are these counterefforts. He is just handling these counter-efforts, and boy, do they modulate human structure! They modify it tremendously.

A person down the tone scale is getting the counter-efforts. He starts to get the counter-efforts and he stops himself in order to stop the counter efforts. He stops himself in time so the counter-efforts can't hit him and then he drops down to a point where everything is counter-effort.

The difference between good self-control up at the top of the scale and bad self-control down low on the scale—no personal control (or environmental control of the individual, which is what you are trying to combat)—is simply the speed of the individual. It is whether or not he is handling his counter-efforts, because when he is all the way down he is not handling his counter-efforts, so that the whole environment becomes a counter-effort to him. That is way down the tone scale.

Up near 1.5 he is just about balanced with his counter-efforts, and he gets arthritis and so forth. He has stopped himself but he is still holding in counter-efforts of various kinds.

Now, the object is not to get rid of counter-efforts; the object is to control counter-efforts. As a person starts controlling counter-efforts, he comes up along the line and the environment stops controlling him. That is all there is to it. That is a simplicity of statement.

The difference between the middle of the tone scale and the bottom of the tone scale is a matter of time, and the difference between middle and top is also a matter of time, so we are still talking about speed.

A person has lots of time mixed up in his theta when he is low on the tone scale. For instance, the forces of destruction (if you want to call them so) that threaten an individual have time in

them. But let's not put a religious connotation on it; we can say anything that threatens an individual has time in it. And the more time there is in it, really, the more volume it has.

There is an equation that demonstrates that a force of destruction has lots of time in it. It is only when the force of destruction can have lots of time put into it on a short impact that it becomes very aberrative. Therefore a blow or something like that has time in it. You get a sudden impact between theta and the MEST universe and time gets wrapped up in it—whatever time is. So, the forces of evil have time in them.

Let's be very practical about this: Your preclear goes home after the session and listens to the husband or Grandpa or somebody about how Dianetics yak-yak-yak-yak and it is no good and she shouldn't do it and she really ought to take better care of herself and control herself and be quiet and be calm and go to bed and not indulge in any more business activities and so on—in other words, "Go kill yourself." That is what this person is telling your preclear.

The only reason anybody can get to your preclear is because you, in the short space of time in which you had him, couldn't pull him far enough up the tone scale so the environment would stop handling him. Therefore a process has to be fast, and the slower your process is, the more likely it will fail. In other words, the more time is stretched across it, the more the forces of destruction leveled at your preclear have a chance to get at him.

Actually you can jump your preclear up above a level of time, theoretically. That is what you are trying to do. You are trying to jump your preclear up above a level where he doesn't have very much time and to where he has instantaneous thought, and therefore he can invest in all the action he wants to invest in because he can control all the counter-efforts. He will be able to do this. This is the theoretical background. What you are fighting is time.

Therefore, a process which worked very swiftly would jump your preclear up to the middle band and it would be well above all the destructive forces that could hit him. It would be swift. Just this one destructive force of going back into a restimulative environment would be licked.

Let's take Dianetics at large: The question right now with these techniques is, can results be produced fast enough so that the whole society out there would be unable to combat Dianetics? If it were unable to combat it, Dianetics would be above a time span—that is to say, its processes would be sufficiently instantaneous to be thought processes in the time span out there.

Now, what do they start telling you every time you say something like "Mamie is well"? They say, "How long has she been well?" (They are saying, "Let's put some time in this.") "Let's see if these results are lasting. Has this been tested very long?" If they can stretch all this out on you enough, you feel rather defeated.

Actually, in ancient religious practice, the force of evil has time in it. Let's go back to an old analogy. I know of many religious works which sort of scout around with this a little bit—the forces of blackness and so forth. Those are time forces.

For instance, man is at war with time. If he doesn't eat he starves to death, and there are various other things. A destructive force or a supercontrolling force or a force that wants to put a human being into apathy only has to modulate eating to modulate the individual's time. That is all there is to it; it is a very simple equation. If you want to go out and control a whole society, all you have to do is figure out ways to modulate their time.

If you want to find the most aberrative person in a preclear's life, you find the person who modulated his time for him, because the person who modulated his time for him became cause.

You can ask a preclear for this. Now, if you say "Who is 'time cause' in your life?" or "How many time causes are there in your life? How many people are time causes? How many things

are time causes?" he might not be able to understand this. But he would understand this: "Who used to get you up and get you to school?"

Someone will tell you, "Well, that was Mama." Someone will say, "That's just Papa."

"Who used to insist that you ate at six o'clock?" In other words, "Who modulated your time?" Because the person that modulated this individual's time controlled him. And the most aberrative person on the case will be that person—the time modulator.

Ann: Does delaying work the same way—the fellow who makes you wait and wait and wait?

Yes. He is just stretching your time. He is throwing your time away for you, and that is a hideous thing.

Now, you can run time on a preclear in any one of its forms—for instance, conflicts with time, combats with time—and that is why the low tone-scale person responds to this single button, "endure." All this person can do is endure. They can't handle time; they just endure the impact.

So, are our techniques at this moment up above this level? At optimum, you or your auditors could walk down the street past the lame, halt and blind and these would immediately become well people. That would be optimum. That is perhaps too high a level of operation. But all these processes and so forth are aiming in toward that as the target.

All you have to do is produce a swift recovery. How swift a recovery do you have to produce?

One case recently failed, on the one hand because the auditor tried to handle the case too fast, but on the other hand because the process was too slow. His wife was able to get in and actually object to a blind man recovering his sight. She suddenly realized that he might, and she realized this before he recovered his sight, and there was the contest right there.

Now, there is a band below 5.0 where time contained in the counter-efforts exerts itself against the individual; the counter-efforts exert against the individual.

You are actually not dealing with anything very concrete when you are dealing with a counter-effort; all you are dealing with is a facsimile. How can it have an effort at all? It is because there is time in it. The individual handles this in various ways: he tries to stop time, he tries to let time go through him and all that sort of thing.

So there is a definite goal toward which we are working. We are trying to jump a preclear up through the band of the somatic, or the counter-effort; we are trying to jump a preclear up through this strata. We are not trying to feed him somatics; that would be an error and has been one. We are not insisting that he get somatics. We want him to jump through the somatic band. If he gets up above that he will start handling his counter-efforts and he will start using his counter-efforts, because evidently his thought strength is actually his counter-efforts reversed to be his efforts.

So, the goal on processing is toward an instantaneous process, and the faster you can make a process work, the more reliable your process is going to be. We have to make a process work swiftly just to jump the individual up through this time strata, because we are dealing with the society and we can't have this preclear 100 percent for two weeks—we can't have him. As a result, he is continually subjected to the external environment. Therefore the process might run for up to two months or it might not arrive at all because the gains are being corroded away faster than you can administer the process.

That is our contest and this is the primary philosophy back of present operation, and has been ever since theta was fairly well identified for what it was—with proof that it does not contain wavelength.

Theta has no wavelength. Fine! It has no mass, it has no weight. We have good, adequate proofs on this. They are the kind of proofs that the physicist wishes he had. So we started working on that basis and right away, of course, in Dianetics we started to produce tricks. It goes swiftly, much more swiftly, now.

But if you keep working with effort continually or if you keep running engrams continually, you are not permitting your preclear to jump above the time band.

Unwittingly or otherwise, in the old days I evidently used to jump people up past this counter-effort band. How? Enthusiasm and fast insight into the computation on the case. To me, every case had a different computation. I never could quite figure out why auditors did not immediately pick up this insight into a case. For instance, some fellow has been worked eighty hours, but you take a look at him and you say, "Well, naturally, he is like he is because his father was a butcher and he worked on a farm and prenatally they slaughtered a lot of pigs. I mean, that's easy. And this guy thinks of himself as a pig, and that's all there is to it." And the case cracks.

I would turn around to the other auditor and I would say, "Well, why didn't you see that?"

Now, actually, it isn't anything very mystical. You just pick it up by the clues of the expression, the voice tones, the postures and so on of the preclear. I used to try to teach people how to recognize these things. It resulted in failure, as far as I was concerned, to teach them so.

I realized then there were common denominators of all these cases. We have the common denominators now. You can make any computation on any case show up without figuring the case.

This is just like the business of reading fortunes: You say what the cards are and the person you are reading the fortune for immediately looks at you and reads into those cards what he is worried about in present time and can't forecast for himself in the future. Then you tell him "It's this way," and he makes a postulate and he makes it that way.

As an auditor you have to be careful not to get your preclear up to a point where he thinks you are a god. You start using these inevitables—common denominators to all cases—and he says, "How did you know that?"

You look at some fellow and he has a bad leg, and a little conversation demonstrates that he feels very, very tender toward dogs. That is what he feels tenderest toward—dogs. His computation is lying right in front of your face. There it is.

He has a bad leg and he is only really sympathetic toward dogs. He did a dog some dirt when he was a little kid, and then a dog died and he blamed himself for the death. But he couldn't take the blame so he hung up on a maybe on the dog's death, which hung the facsimile up on him, and in trying to examine the thing, he matched it with a somatic that matched up to the dog. You could even say it was the left hind leg of the dog that was run over: "What was it run over by?"

"Oh, it wasn't run over! He got caught in a reaper!"

You are right dead center on the case.

Now, if you can teach your auditors the obviousness of this computation, you can start busting cases with the same facility. It would require merely a series of questions. You just keep asking the individual about what he likes in life and what he feels sympathetic toward and what he thinks is bad in life. And the second you come down to "What's bad in life?" he is liable to tell you something like "Well, it's because of the cruelty of ministers. Ministers are cruel people. They are bad. And religion is bad and all this is bad!"

All you are doing is just getting which dynamic it is that he is really down on.

Here is another way this computation will work out. What computation is it? The person is really down on some dynamic. What is he sympathetic toward? Ask him, “What do you like best?” “What would you hate to see hurt?” “What would you hate to see destroyed?” and so forth.

The fellow will tell you immediately, “Little girls. It’s just terrible what they do to little girls!” You have the man’s service facsimile lying in front of your face immediately. Now, what is the incident?

It is like telling fortunes; there is nothing to it. What dynamic is he mad at and what dynamic is he sympathetic toward? You will immediately have the protagonist and antagonist of a drama which occurred in this person’s life. What you are doing there, really, is just plotting a story.

What happened? He is mad at ministers and very sympathetic toward little girls. What happened in his life? He will tell you how the drama sums up; it isn’t necessary for you to go on and compute if you don’t even want to think that much. You just say, “What are you mad at?”

“I’m not mad at anything, particularly.”

“Well, what are you mad at in the society? As you drive down the street, what makes you angry?”

“Nothing, except churches—these damn churches.”

You say, “All right, run regret on churches.”

And he will tell you about the minister beating up the little girl and about his interference and his subsequent punishment and failure with regard to it. Then he will go back and tell you how he harmed the same little girl earlier, because that is the complete drama. It is like shooting fish in a rain barrel. There is the drama. He will tell you all about it.

I am showing you the mechanics behind this—just the selection of the facsimiles. You are running on an emotional curve. The emotional curve runs like this: The individual felt he could do anything in the society, then all of a sudden he hurt something or somebody—this is the earliest part of the drama—and felt sympathy. Now he will go on feeling sympathy for that and he will try to defend that part of his environment heavily, against all odds. Sooner or later somebody is going to offend against that part of his environment and he is going to try to stop this somebody and he will lose. The second he loses, he gets hung up with a service facsimile. He has a maybe and his life is a bit changed from that point on. He immediately comes down from cause; he realizes he is not the powerful person he was before.

You talk to most cases and you will find out that sometime during their life—if they have any insight on their life at all—they felt that they were powerful, they felt they were strong. You ask them what year did they cease to feel they were strong? They maybe can’t tell you, but quite often they can. You don’t even have to be able to do this; this is just experimental. And you will find out it was at nine or ten years of age. You can even spot the moment of the incident. The person had already gone into sympathy earlier with this particular part of his environment.

It was at that moment the second part of the drama took place. Something offended against what he was trying to protect and he failed in his efforts to straighten it out. At that moment he realized “I am not cause.” He said, “I can’t be responsible anymore. I am effect”—in other words, “I’m way down tone scale”—and everything, really, is piling up on top of a major computation. There may be several of these computations on a case, but most of the cases I

have seen just broke wide open on one computation. The fellow just changes in front of your eyes on one computation.

Now, once upon a time people were doing this in sort of a dull fashion; it would take hours of pegging away at a case to suddenly get some kind of a computation out of it. Therefore I kept looking for a central button on the case, and I didn't know its identity. What could this central button be? Why is it that these cases break suddenly?

Now we have the anatomy, and we have more than the anatomy, because that is the specific anatomy of it: The individual offends against a dynamic (you won't get him to recall that easily); then he feels sympathy toward this entity; then he tries to defend it against a hostile force toward it and fails in his defense. There is the case computation. You should be able to teach your auditors that because it is just too confoundedly simple.

And if they don't get it, there is a simpler technique. You just say, "Have you got a visio on anything?"

"Oh, no. No. I'm occluded."

"Well, just one little visio."

"No.... Well, one! Once in a while I see myself standing and looking out of a window and there is snow outside; I am just a little boy." "Well, is there anything bad about that?"

"No."

"Run regret off of it."

"How do you mean, 'run regret'?"

"Well, just feel the emotion of regret and look at that picture. And just sweep over it a few times, feeling the emotion of regret and looking at the picture."

He will put his whole case in your hands right there, because an individual on blame keeps a visio—a specific visio, either moving slightly or still—as a memento of blame. This is quite interesting. It is a little phenomenon that was just lying there waiting to really be triggered and picked up.

Now, sometimes you get a case that is "wide open" that is nothing but dub-in from one end to the other. You start running that: "Well, what about some picture?"

"Well, how many pictures do you want?"

Don't be licked. Just run regret on their whole life, and they'll spill tears all over the place. That case is so ready to bleed that the amount of charge that must come off it is tremendous. It is just enormous; it is almost inconceivable.

But if you don't know quite how to trigger it, the case will be very hard and sometimes very aloof, quite inaccessible and so on. So you say, "Now, do you remember a time when you were sixteen?"

"Oh, yes, I remember times when I was sixteen; we used to go on such nice sleigh rides" and yakety-yakety-yakety-yak.

"Well, wait a minute. Do you get a specific visio on any time you were sixteen? Do you get one right now?"

"Oh, yes."

“Can you run a feeling of regret on it? A little feeling of regret on it?”

“Why should I run a feeling of regret on it?”

“Well, just for an experiment, just for kicks, just for a laugh, you know? Just run a little feeling of regret.”

And all of a sudden, bang!—”I used to be so happy and cheerful and I was a dear sweet little girl, and then all of a sudden my whole life changed. And it was all because of Reginald!”

And you say, “Yes, tell us more. Do you have a visio of Reginald?”

“Oh, I hate to look at Reginald. Yes, I do have. One particular one.”

“Well, run a little regret off of that.”

“Oh, I wouldn’t dare!”

“Well, can you run the desire for approval from Reginald?”

“Oh, no! No, I wouldn’t want any approval from Reginald.”

“Well, can you run a moment there when Reginald wanted approval from you—something like that? Can you run it a little bit?”

“Oh, yes, yes. There is one of those.”

Then all of a sudden she gets a visio on Reginald, so you say, “Can you run some regret on this now?” Bang! You run right into a parentally enforced abortion, and there is Reginald and all the rest of it. She didn’t even know about it; she had forgotten it. It had just been all put away completely.

But life fixed it up so there were some tabs left and you can just trigger these tabs. You just run regret and blame, blame and regret, approval— giving approval, receiving approval—regret and blame and so on, on any of these visios or such manifestations. You don’t have to put a person on the time track, you don’t have to put them down on a couch, you don’t have to do anything to them but that. And they will hand you computations so fast that you can’t catch up with them. Those are the computations of the case. There is nothing more esoteric to it than that.

Ellen: What if the case won’t run any regret? Suppose the case has nothing to regret? I’ve run one like that.

Oh, he has nothing to regret at all?

Ellen: Yes.

How crazy was he?

Ellen: He’s my husband.

Yeah? Got nothing to regret?

Ellen: Yeah.

He has nothing to regret at all?

Ellen: No. Well, that’s what he said.

That's what he says. Well, that is very interesting. You have not made him pick up a visio of anything, have you?

Ellen: I've got the visio. He ran it for me once, and a few tears crawled out, but he can't cry. I mean, he's that way.

All right. There are many other things that you can run on this case, and I was going to get into those. But if you had run some regret at that moment . . .

Ellen: I can't ask him for regret.

But if you had asked him at that moment for it he would have had it. If you don't get the regret, get the blame.

Ellen: Oh, he'll run it for mankind—what other people have done to mankind.

Sure. Here is blame. Blame is part of the sequence: regret, blame, searching for approval and so on.

There are other ways to get a very occluded or very hard-faced case to roll. At one time we didn't have these at all. These are new. The way to get one of these cases to roll is to coax them into some counter-emotion. They sometimes are unable to feel any, but if you coax them into a little counter emotion, all of a sudden on somebody or something they will pick something up. Usually it will be somebody they love; it may even be near present time or something of the sort. It stretches their visios out into a three-dimensional level; it gives them some sensitivity that they have hit something that they do not ordinarily hit in their thinking. You get them to run the counter emotion or the counter-thought on various people and they will pick up a visio then, and they will be softened up to a point where you can start running approval, blame, regret and so on.

Now, if this cold, hard, calculating case still insists on doing something else, if you don't want to use the chart of buttons (because that will dissolve any case anyhow), and if this case still won't give you anything, you make him start computing on yes, no and maybe.

Right in the front of Handbook for Preclears it talks about past goals, past fears, present fears, present goals and so forth. You can make up lists of these or you can simply ask him for a time when he was undecided about whether he was right or wrong. He will come up with some time when he didn't want to go down to a store or someplace else—something mild. Get an earlier one and an earlier one and an earlier one. You will find him in the middle of an automobile accident or something of the sort. He is stuck on the track right at that point, where he gave the driver directions. Did he cause the wreck? The directions were wrong. Did he cause the wreck? Maybe there was somebody killed by him.

If he still fails to hand you out a computation after you have done all this and you practically have the corpse lying there, you have many other points of entrance into this case. You can go on with life continuum; you can go on with any one of these things.

Straightwire is just a little slow, but on a psychotic case that is all you can use. You would enter the psychotic case just the same way. You would get some Straightwire on present time, because they are remembering from the past into the future, and the future is the present. The psychotic is usually so far back down the track and so thoroughly there that he has to forecast or predict to take a look at a present-day facsimile.

Here is a wonderful way to bring an individual up to present time, by the way: "Can you feel the counter-emotion? Can you feel an atmosphere around you right now?" And then make him evaluate every part of the atmosphere. Sometimes you will have a preclear in a bad fear charge or something like that and you can't immediately turn it off, so you ask him, "Can you get the feeling of the present atmosphere?" Quite often it will go off in a snap; sometimes it will take

two or three minutes, but it will go off, unless he is just in a screaming state of terror, which would be right in the middle of the engram—and you would be running it at that time.

Now, this doesn't alter the fact that if a secondary presents itself to be run and you think it would be beneficial, you go on and run it. But don't demand the secondary into existence; that is a mistake. You don't charge people into secondaries and you don't charge them into engrams. Don't charge them into incidents. Let the preclear feel like he sort of got there by his own treacherousness, then run them when they are unavoidable, because they will run then. Too many cases in Dianetics have been hung up in that.

Can you see the whole basic computation on which you are working here? There are about eight more methods of getting into cases more or less delineated in Hand book for Preclears. But your central point is you want to get this individual free in time. You want to get him able to handle time in facsimiles and get the time out of the facsimiles. That is what you are trying to do.

The reason a person has a visio on something he is regretting is he is suspended there, and he is suspended on a maybe. And maybe not only says "Was I right or was I wrong?" it says "Am I or am I not?" A maybe automatically asks that question: "Am I or am I not?"

He can't decide whether he is, so how can he even have any facsimiles? But he won't be able to control these facsimiles if he isn't, quite.

This is very simple. But to get the plot of an existence, you want to watch for that first computation I gave you because that will be the overall plot of a lifetime.

I gave you that first one as a simplicity, and as I talked on from that first one, I was merely demonstrating to you there are more and more and more techniques, any one of which will blow the case up. And you have a list of those techniques in Hand book for Preclears.

Now, let's take an emotional curve: You can handle an emotional curve any way you want to. It is the handiest little gimmick in the world, and it will run him into the front of this computation too. These things all do the same thing. They just run the individual in to where he is stuck or where he is blaming himself or where his thought processes are hung up in maybe and so forth. And then any one of these techniques will practically resolve the same thing.

So, you say he can't feel regret. All right, he can't feel regret. Take technique two: Can he feel blame? No, he can't feel blame. All right, what is he sympathetic toward? Then get him to tell you all about what he is sympathetic toward. You are going to break the case open.

You have a tool kit. If one of your auditors working in an outer office doesn't appreciate this and you find him trying to go into a case with snap! snap! "What's this phrase? What's that phrase?" pick up the fire extinguisher and hit him over the head! Do something, anything desperate, because that is a waste of time! It is not whether or not it produces results. Do you see why that would be? Sure, that will produce results; sure, you can run engrams; sure, you can run secondaries just as secondaries. And a case will get better and chronic somatics will go away and all sorts of things will happen. But it is a waste of time!

Why go out and try to fill a granary with one grain of wheat at a time from the field—taking this one grain of wheat which you pick off the stalk in the field and taking it in and putting it in the granary (maybe there is an ant in that darn granary that keeps taking away one and one half grains for every one that you put in it)—when you have a complete combine-thresher-binder with high-pressure air blowers to fill that granary? That is the mystery which you face in an auditor who insists on running a slow technique, because that auditor is unwittingly playing around with the environmental factor. His technique is too slow to overcome the force of the environment in many cases. And where you have had consistent failures in cases, it has just been on that factor: your technique was not fast enough to catch up with the environment.

When you have a psychotic sitting in front of you and you are trying to process that psychotic, the environment is catching up faster with the psychotic right there than you can process him. It has caught up with him! You get off one speck of something and the environment is laying it back on again. What in the environment is laying it on? The light switch or something! This is the *reductio ad absurdum* of the environmental factor.

Let's say this preclear has been getting better—his chronic somatics have been disappearing, everything has been going along just beautifully and splendidly with him—and one night when he leaves he is feeling beautiful and everything is swell but he comes back the next day apparently in much worse shape than he was in before you started processing him.

What happened to him? Somebody revoked a license to survive on him, and you didn't have him up to a point where he didn't need a license to survive. The wife or somebody said, "Well, I've heard that before. I've heard how well you feel. It's probably euphoria or something of the sort. You know how the doctor warned you against it," and then walked out and slammed the door. This combination of action is sufficient to key in the computation which you have not gotten yet.

If you get these computations on sympathy, regret and blame, a large number of marital situations will resolve fast enough in few enough sessions so that they can't be restimulated into a bad state. That is advantageous, isn't it?

So that is what you're working against: you are working against the environment. And you want to bring the individual up into a full control of his counter-efforts.

Now, an auditor in a town I was in a short time ago said to me that he had been having a little trouble with his preclear but he was getting along all right. Since Effort Processing had come along they were getting along much better.

Of course, Effort Processing is still a much faster technique simply because it takes off the major counter-effort that a person will have. If you are processing the incident, it will take off that major counter-effort and snap the preclear sufficiently up the tone scale.

Ellen: Would you say that what it does is separate the preclear from his environment in that incident?

Yes, that's correct. That is what it does, forcefully!

There isn't much reason to do that, though, if the preclear can get up to a point where he can handle it.

Anyway, I said, "Let me talk to your preclear," and I asked the preclear, "How are you feeling?"

And he said, "I'm . . . oh, I feel pretty good."

"Oh, are you very active about existence? What's your main trouble?"

"Well, I'm not doing very much work."

"Well, what do you do?"

"I suppose I spend most of my time trying to be broke, from what I've learned in processing."

I said, "Well, do you have any visio—any particular visio?"

"No. Oh, yeah. One. One."

It was the one which I just gave you a moment ago, of the little boy standing at the window. So we scanned regret out of it just a few times, and he fell right into it. This preclear was obviously in a case of measles. His face demonstrated it, his eyes demonstrated it—he was obviously in a case of measles. That told me immediately that on this case was a maybe about measles. This is direct reasoning—very direct. There he was, forty years old, and he had measles: there was a maybe on the subject of measles which had hung up the facsimile at that point.

So we ran a little regret on this. It was his little brother's funeral procession winding around the corner in the bleak, slushy snow. This preclear started to fly to pieces a little bit and then he got hold of himself quickly.

“Well, what happened?”

He said, “My mother blamed me. My mother said I brought home the measles and therefore my little brother died.”

Here we went off into a life continuum because they weren't his measles. I asked, “What were the goals of your little brother?” What would the goals of a baby be? He was a very young baby; he was about eight months old. He would be in a state of inaction; everybody would have to take care of him, so he would have to demonstrate that he was helpless. There it was.

Now, this preclear was in a second incident. That was the computation for this life, but it was hung up on an earlier computation somewhere else in the bank which had a fear charge on it.

What was this fear charge? He started to shiver and shake. I did not care to go into it any further.

But what was the fear charge on it? The way you would have found that was very simple. You just would have found any little visio that he might get in dreams or in thinking of himself as something or other. He might have seen himself as a fish or anything you could think of along this line. He would have another facsimile on it. And so you would run some regret on that one and you would blow him into the fear charge. (And then I would have had to have run the fear charge and it would have taken me an hour or so.)

His auditor said, “You know, I've been working with this case for months and months and months and there was no certainty on any computation like that. But you've dug up here in just a few minutes, for sure, what it has taken me many months to get into light the hard way!”

So that is how fast a computation can blow into view. There is an outline of a demonstration.

You are going to find cases in a condition, very often, where a secondary has to be run as such. If so, try to run it emotionally. If you can get away with running the emotion off a secondary you are going to save time. Even though there are somatics on it, if you can get the emotion off that area, the dickens with the rest of it, because the postulates fall out of the emotion. The only time you get postulates coming out of effort is when the emotion is starting to show up.

Susan: Ron, in several grief charges I have run, during the time of shock the preclears have been told to “take a little drink, it will make you feel better,” and they have been drinking since then. When they found these phrases and became aware of the suggestion that had been made to them, they didn't feel they had to anymore. So is it still necessary to find this sort of material?

You can find all the material you want, but there is an earlier one on every one of those. And none of those was the computation of the case. Just running a grief charge

Susan: If you just ran the emotion off the grief charge without finding that . . .

You see, you are not running central computations on these cases; you are running grief charges off. The vital thing in those grief charges was blame.

Whether they were eight months of age or two years of age or forty years of age, how did they occasion this loss? How did they make it come about? That is what is vital on the thing. Although the suggestion is there, the impulse is also there. The impulse is “Well, it’s too tough to face! How do we unface it? Alcohol.” There is the overall computation.

Now, doing it this other way, you would get the phrase off and it would lighten it up to a point where the individual doesn’t feel the compulsion as strongly, but that individual can fall from grace. There is still a possibility of him falling from grace if he is an alcoholic unless you have gotten the real reason he was drinking.

On each one of these grief charges there was a blame and a big restimulation of the original computation or a new computation of some sort.

Now, we are just talking about case entrance on this. If you can get to the computation of a case it should come up the line fast—and then you will find it less and less necessary to work this other stuff and it will blow easier and easier. But have you ever seen a case suddenly come up the line to where it couldn’t run grief? I do mean come up till he couldn’t run grief—just wouldn’t run grief. He is simply running too fast. Grief is way down on a lower band someplace, and so what? You can talk to this case all you want to.

If the area about the grief is still occluded, the reason it is occluded is because it is in a maybe and there is blame on it; there is blame and regret.

What is regret? That is taking something out of the time stream. A person only regrets, really, what he blames himself for or blames another for. These occluded deaths which you have tried so hard to work resolve on running an emotional curve until the blame shows up. You just run a curve; just ask, “How would you feel before something was said to you, and afterwards?” and you run it a few times. The blame on a death will show up or the blame on an accident will show up, or something of the sort. Run the regret off the thing and you will desensitize it rapidly, because that is what you are looking for.

Jim: Ron, yesterday the subject of breaking the book down into its separate acts as pamphlets was brought up. I know there is much thinking behind that and I recognize what a good idea it is.

Now, you have been describing an interrogation period or a questioning period and have described it, leading up to the computation on the case, as fortune-telling cards. Now, actually in your self-help book you’ve put together a series of “fortune-telling cards,” and you put them together in a series in which you think the average person should take their cards: one, two, three and four. In making a computation with questions (if we are to have the self-help book used more than the auditor), if the auditor in just a little bit of questioning can make a decision on the computation, would it be wrong or is there any value in him selecting the card that he thinks is a fortune-telling card for the preclear and saying “You do this one first” instead of giving it to him just one, two, three, four?

Yes. That is why the book should be gone through the second time. Somewhere in this book the computation will trigger. It doesn’t matter where. I had to put the book together for a blanket use with no judgment in that fashion. Somewhere the computation on the case will trigger. Regardless of how sloppily the individual is going through it, he is going to run into something head-on with a crash. He is either going to send for you or it is going to be right there to handle.

It would be a very good thing if we had such packages to hand out and say this one is what the individual should work. That would really make it an auditor’s tool.

Bill: Jim has brought up a point that's exactly in line with what you've been doing; I mean, it is teaching these people how to process dianetically.

But what I meant to say is, wouldn't it be a valid agreement that we could reach—for these people who are in the clinics, particularly (we have a closer association with them than we do with the general HDA)—to take these books out and put the books into the hands of the preclears and find out, more or less, if there is a consistency where this thing occurs or if they can develop a skill in predicting where a preclear is going to pick up his computation on the case? Then after we've got that data back, we could do a little revision in the text and put each one of those acts out as a self-cover booklet and send those out to the clinics as a package rather than as one book.

The next arrangement of this book, by the way, is different than its present arrangement. This is built already on accumulated experience.

Jim: We discussed that, Ron. But this was something new.

It happened at home; I was running somebody through on it, one, two, three, four, and she was saying, "Nothing is happening to me"—bang! Now, if the auditor doing an interview said "Hmm, this looks like number five," and instead of giving one, two, three and four, even with the book as it is now, said "You start here," he might have a phone call within a relatively short period of time.

Sure. For instance, there is the case of the homosexual. A homosexual is in a very, very fine spin. They are in the most beautiful spins of anybody you would care to run into, and yet there is a technique which cracks such a case relatively easily. You do nothing but run the desire to be an effect on the second dynamic; just start scanning it. What you will get! He will hand out computations faster than you can pick them up; he will start handing out computations wildly—untrue ones. He will start handing stuff out just too fast to roll—my experience has been on it—until all of a sudden he sort of breaks down in his desperation and hands you the computation.

Sometimes you have to go into the second stage of life continuum in order to get the computation on a homosexual. Whose life is he continuing? It is generally that the opposite sex has failed.

To get the computation on a case is very easy right now. We are talking about the solution of the case. You have the button chart and you can look across any one of those columns, if you have this individual more or less spotted on the tone scale, and you can start handling him.

Somebody was putting some caution on the handling of the "serious" button. They said that one shouldn't handle this button very soon or very rapidly in a case; one ought to kind of lay off it a little bit. Why? Why lay off any of these buttons? The "serious" button is the most depressive of all of the buttons. If you want to get the "serious" button worked on the case, just start scanning "all the times when you decided something was serious," then "all the times when you had insisted something was serious and failed."

All of a sudden the individual will say, "Oh, my God!" Or "Gee! Yeah, well, that was . . . (sigh) Yes, that was my eighth wife," or something.

Those buttons all act more or less the same way. You get over there on "obey": "What are the times you've tried to make somebody or something obey and they wouldn't?" You can see that the person ceases to obey himself when he fails on that.

Now, the trick that we are working with and the effort we are working with—we are right back to the beginning of it—is to jump the individual up the tone scale to a point where he handles his counter-efforts. And contained in this mass of common denominators—because each one is a common denominator—is the button for the case. With any one of these buttons, if you work

practically nothing but that button, the individual's tone will start up. He will go through what we will call the critical band on these counterefforts.

This is why you shouldn't go on with Effort Processing forever and ever: it is a waste of time. We are looking for a more instantaneous technique. You can sit for twenty hours on one engram if you are really going to knock this thing for a loop.

Of course, there is this about an effort: a person may be so thoroughly embedded in the effort of an incident that nothing is freeing up or coming to mind. You will walk into that particular case. This person appears to be very occluded and so on. Right at the beginning of the case, you are unfortunately confronted with this; he won't run any regret, he can't think of anything he ever blamed himself for, he has no visios but he has some obvious somatics.

This case is relatively inaccessible, but he is inaccessible to himself. And his somatics will be such that it will definitely indicate—ordinarily, if you really think it out—something a little bit out of the ordinary.

And you start running effort, but not “the effort not to” or “the effort to.” The dickens with that. Just run “If your head was being moved, which direction would it be going?”

“Up. Yeah, up.”

“Well, what would be keeping it from going up?”

“Nothing.”

“Well, then, what would keep your body from going down?”

“Yelp! My neck! “

You are running a hanging, so you go on and you run the hanging— efforts, counter-efforts and so on. “What's the effort to feel that?”

Then he gets down into apathy, and here you have to remember, in running Effort Processing, that if you process out all of his own effort in a serious, bad incident, he will go into apathy. He will be nice and tame and well regulated and tractable—and a psychiatrist's dream! But you have put him at the complete bottom of the tone scale if you have run out all of his own effort in one incident. He is still in the incident. As a matter of fact, you have put him exactly in its lowest point, and there he has hung up, because the residual effort in the body at that point was possibly no more than the efforts of atoms and molecules to stay together. It would be down that low—below living-organism level. He will snap into that somewhere along the line, way down.

What do you do? You have to go back all the way through the incident and run the counter-efforts—run nothing but counter-efforts—and you can work and work and work. Then all of a sudden the thing is not giving up and you are having trouble; he will now run efforts.

But if you run Effort Processing on a person for ten minutes without getting marked results, then you are running into a life continuum. Let's say you are processing an individual who is wearing glasses. You have said, “Get the effort, now. Is there any effort associated with your eyes?”

“Yes.”

“What's the effort?”

“Well . . .” (It is coming in on him, sort of.)

“Well, can you get the effort to push that back out?”

“Yes.”

“All right.”

You work it this way: work the counter-effort for a while, then work the effort for a while, then work the counter-effort for a while and work the effort for a while. But actually, after two or three minutes, if the world hasn't just gone bing! to him and everything has not become much more deeply colored and brighter, you are not going to get it out, because he is holding on to it for somebody else.

So you start in on the line: “All right, who wore glasses?” “Nobody. Nobody in my family. I'm the only one that wore glasses.”

Or he might say, “Everybody in my family wore glasses. Everybody, everybody.”

“Well, who's dead?”

“They're all dead.”

“Let's see, can you get a visio on anybody in your family wearing glasses?”

“Sure. Sure.”

“Well, scan regret on it.”

“All right.”

“Now scan blame. Let's just....”

“Why scan blame?”

“Well, scan a little more regret.”

“There is my father! He hit Grandma in the eye with a snowball!” or something ridiculous. This isn't the computation that is going to come up. This person is actually blaming himself for the death of everybody in his family that wore glasses, in some fashion or other.

Now, if you just charge him at the incident, that is kind of bad, because he has to pick up his own blame and regret. So go over the area with regret, with sympathy, with approval, with pleasant incidents with the person—any time like this to creep up on it—and all of a sudden you will find out why the preclear was certain that he caused that death. It will be some darn-fool reason: “Well, I didn't mail the letter.”

“What letter?”

“I didn't mail the letter to the induction board on Tuesday. If I'd mailed it on Tuesday, then the induction board might have taken George in by Thursday, when he died. He wouldn't have been on the highway on Thursday; he'd have been downtown. So therefore I'm guilty.”

The fellow has got it all worked out. It is completely specious logic, but it is a maybe. There is enough on it to make it a maybe.

Now, don't think that just his recognition of this will necessarily blow it. You want to get “If you failed to blame yourself, what would happen? If you blamed yourself, what would happen?” Just get him to think about it for a moment and you will get the maybe unbalanced. If you get the maybe unbalanced, he will blow the incident.

AUDITING THE LIFE CONTINUUM

A lecture given on
31 December 1951

This demonstration session follows directly after the preceding lecture. The preclear in this demonstration spoke with a heavy accent and had some difficulty with the English language. This session was published in slightly edited form in the January 1952 issue of the Dianetic Auditor's Bulletin, which was later reproduced in the Technical Bulletins of Dianetics and Scientology, Volume I. It is presented here as a part of the running record of Ron's research into the mind and life.

Sympathy, Blame and Regret

PC: Ron, don't you think there is a period of time for readjustment in relation to glasses because of the many years . . . ?

LRH: No. It is instantaneous readjustment. If you have gotten the real cause of the glasses, if you are dead center on the computation, it is instantaneous. If you are just picking it up in fragments here and there and unburdening the problems of the individual, his sight gradually gets better and better and better—up to a point. It will hang at that point because it is then waiting on the central computation on glasses, which is obtained by running regret, blame and so on.

PC: I would like to say I agree fully that there's nothing physically with my eyes in relation to myself, because a year ago I wear two pairs of glasses: one for vision and one for reading. And I read something and changed the glasses—took my glasses off and put on the reading glasses. I think this was my—what I thought I did. I read for two hours, and then I changed back the glasses and I realized I read with my glasses which I use, and not which I read with. And I immediately took back the glasses to look and I couldn't read anymore. I realized that I had the glasses on which I couldn't read with. Until then I tried every opportunity—I can't get rid of them. So I am aware that I can read with these glasses where I usually cannot read with them.

LRH: All right, tell me this: Who's dead?

PC: I went far back. In my family was only my brother, who I know—oh, gosh! When he read he needed glasses. (laughs) Oh, dear! I am assuming you want it as you said yesterday and today and anytime: Who had glasses? Was my father. And he only had glasses—because he only used to be on Saturday home, when he wasn't drunk, and then he had glasses and he read. And so—but I still didn't run this particular incident. I assume I need a good auditor and I cannot run myself.

LRH: (laughs) Well, of course, there are many interesting factors with regard to this . . .

PC: He's dead, by the way.

LRH: He is dead, sure.

PC: Yeah.

LRH: Sure, he's dead. Well, now, how did you cause his death?

PC: Uh . . . I wouldn't say I caused his death. I contributed to his death. I was in his way.

LRH: Well, how didn't you cause his death?

PC: I didn't contribute to it; I didn't cause it.

LRH: Either way?

PC: I indirectly contributed to his death.

LRH: Yeah. How?

PC: He didn't like me, he didn't want me, and every time I was around, he used to get disturbed. See, it's a large story but I'm going to give it to you.

LRH: Sure.

PC: I was a foundling and he took me—they adopted me; not adopted me, actually took me in for pay.

LRH: Hm-hm.

PC: But when my parents or my mother stopped paying, he felt I was a burden to him.

LRH: Hm-hm.

PC: And every time he saw me, he didn't want me around. Said, "Here I keep something that doesn't belong to me."

LRH: Hm-hm.

PC: So me being there—computationally, of course—I disturbed him, and the more X disturbance I caused, then, the more I shortened his life span.

LRH: Do you remember thinking this after his death?

PC: I did think to go away . . .

LRH: Who said so?

PC: It's computational.

LRH: Didn't anybody say so?

PC: Hm, I wouldn't say so. No.

LRH: You wouldn't say so?

PC: No. Because when he died I was away from home. I received a letter.

LRH: Would it have been possible in any way for you to have kept him alive?

PC: I thought of that.

LRH: How could you have kept him alive?

PC: By financial support.

LRH: You didn't give it to him?

PC: No.

LRH: Ah. Do you remember regretting this afterwards?

PC: Yes.

LRH: Hm-hm. Have you contributed, then?

PC: In a sense, as I said. Computational, yes.

LRH: Do you remember any early periods in your life when you wanted to contribute?

PC: I did, as a matter of fact. He made me contribute when I was a boy of six. I had to work already to contribute to them.

LRH: He forced you to contribute?

PC: Yes.

LRH: Did you want to contribute?

PC: No.

LRH: Did you want to before that?

PC: I'm sorry, I didn't . . .

LRH: Did you want to contribute before you were six? Do you remember anything about that?

PC: You see, when you say, did I . . .

LRH: Did he make you do something you earlier had wanted to do?

PC: He made me do the things I didn't want to do.

LRH: Oh. Well, now, do you remember where you were when you regretted the contribution of financial support?

PC: Yes, very distinctly. I was eight and a half years of age, and I earned some money by being a witness. And he took the money away and bought me a pair of shoes (one of the first pair of shoes I had in my life). But he only contribute—in other words, a small part of this money went for shoes; the rest he took, and I didn't feel it was justified to take my money away.

LRH: Hm-hm. Have you got a visio on that?

PC: Yeah. I have a good . . .

LRH: Try to run a little regret on the one visio that appears important to you. Just run the feeling of regret on it for a moment.

PC: (pause) I see the shoes; they're very nice shoes. The name of it is Salamander. (laughs)

LRH: Hm-hm. Just run a little regret over it now.

PC: (brief pause) I'm getting emotional about it.

LRH: Now, can you run the feeling of blame concerning the shoes? (brief pause) Let's run a little more regret on it.

PC: (sighs; pause) The feelings of regret is a sensation over my whole body.

LRH: Hm-hm.

PC: A sadness inside.

LRH: Hm-hm.

PC: It drags me down.

LRH: Is this still on the shoes?

PC: I believe the shoes are in here, and regret acts in here. In other words, the shoes in itself do not seem to have regret because I enjoyed the shoes.

LRH: All right. What's another visio you've got there? Earlier than those shoes.

PC: Earlier than the shoes?

LRH: Hm-hm.

PC: Oh, a beating-up.

LRH: Have you got a feeling of regret on this?

PC: Yeah, I stole eggs. I got beaten up for it.

LRH: Hm-hm.

PC: And I regretted doing it because the punishment was very strong.

LRH: Hm-hm. PC: I regretted it because my mother

LRH: Have you got a feeling of blame on that?

PC: Yes, because my mother got punished for it too, and I felt she shouldn't have done. Oh, gosh! Now I'm going to get an emotion. (laughs) I think I don't want to give this exhibition. I mean . . .

LRH: Well, you asked me.

PC: Oh, I appreciate that. (laughs embarrassedly) All right, well . . .

LRH: Feel the emotion of regret on that, and blame.

PC: (sighs) The regret is only in relation to my mother.

LRH: All right. Can you get a visio there of your mother anywhere?

PC: Yes.

LRH: All right. Can you run regret on that?

PC: Yes. She's crying.

LRH: Hm-hm.

PC: She's sitting down there and . . . (coughs)

LRH: Just run the emotion of regret as you watch her there.

PC: At the time this . . . I had a lot of emotion on it, a lot of grief on it.

LRH: Did you run grief on it already?

PC: Hm-hm.

LRH: All right. Can you get your feeling of trying to stop her crying?

PC: Stop her crying?

LRH: Hm-hm.

PC: Yes, I did tell her not to cry. But, of course, when I went over to her and I hugged her and said “Mommy, don’t cry,” I cried too. So we both cried. I didn’t have sufficient effort or strength . . .

LRH: Did you get any feeling of not being really able to help her there?

PC: Yes, a feeling of helplessness.

LRH: All right. Can you run that on the incident?

PC: Yes. It’s a mutual helplessness.

LRH: Hm-hm.

PC: A mutual—I feel a mutual inability of doing anything about it.

LRH: Hm-hm. Let’s go over that feeling again a couple of times.

PC: (sighs)

LRH: Who are you blaming in that incident?

PC: Me. Myself.

LRH: Yes. Well, how did you cause this?

PC: I stole and she got punished. She was innocent. She wanted to protect me, and he pushed her and hurt her.

LRH: Hm-hm. All right. Now, do you find just before that your effort to stop him from pushing her?

PC: No. He had me down; he was kneeling

LRH: What effort did you make to get up and stop him?

PC: I tried with my hand to pull myself . . .

[gap in recording]

I forced myself much stronger. I had more—uh, whether it is his own loosening up of pressing down, or my . . . I would say it’s both, it’s mutual, and I feel a little of relief. I push myself loose and I get through, and then he, of course, curses us and leaves, and . . .

LRH: Did you succeed or fail in your effort to help her?

- PC: (sniffs) Neither, I would say. I didn't succeed and I didn't fail.
- LRH: Did you get the feeling of being thwarted in your effort to help her?
- PC: I'm sorry, this word . . .
- LRH: Did you get the feeling of being thwarted?
- PC: I don't know this English word.
- LRH: What is the effort to hold you in place when you try to get up to help her?
- PC: The effort is his. In other words, the inability—the position I am lying here. He uses his knees on me and hits me.
- LRH: Hm-hm.
- PC: And pushes my face in the dirt.
- LRH: Hm-hm. How do your eyes feel at that moment?
- PC: Well, I scream, I cry. They feel inflamed, red; it must be—yes, I feel them red. They burn.
- LRH: All right. Do you get your effort to repel those shoves?
- PC: (sighs) Yes, I do.
- LRH: Okay. Experience that effort again— your effort to get out of the dust.
- PC: I raise up. He holds me pressed down and I scream, and then my mother comes and with her help (sniffs)—my mother was fighting with him—he loses his pressure on me, and then I was able to pull myself through.
- LRH: What emotion are you feeling at that moment?
- PC: Emotion of relief in a sense, like escaping an enclosure.
- LRH: Hm-hm. Can you scan straight through this incident from the first moment that he challenges you, right straight on to the end of it?
- PC: Yes.
- LRH: All right. Do so, please.
- PC: Shall I verbalize it or not?
- LRH: No, just scan it through.
- PC: (pause; sighs) I'm through.
- LRH: All right. Let's pick it up at the first moment he touches you there, and get your feelings of repulsion or disgust, the effort to help and so forth; get your emotion along that line.
- PC: (pause; sighs) All right.
- LRH: Now, how far are you carrying it through?

PC: I am through to the time when he left.

LRH: All right. Let's pick it up at the first moment you're apprehended about this, and just scan the emotion of it straight on through to the end of it.

PC: (pause) I feel a tenseness in my spinal muscles.

LRH: Hm-hm.

PC: I get tense.

LRH: Just scan the emotion.

PC: (pause; sighs) Mm . . . yeah.

LRH: Come through to the end of it?

PC: Hm-hm.

LRH: Okay. Let's pick it up at the beginning again and scan your emotion straight on through, with all its variations.

PC: (brief pause) I'm aware now that I was out of valence. I saw myself. (pause; sighs) All right.

LRH: Okay. Let's contact the beginning. Now, I think you'll find a little more variation of emotion in there this time than you have been running. Now, let's roll it through again.

PC: (sighs; pause; sobs softly) All right.

LRH: Okay, let's contact at the beginning there. There's probably even a little more variation in the emotion there through the incident. Let's scan it again.

PC: (more grief sounds; sighs; pause) The worst emotion in this—I have my mother's. I tell her not to cry. There's this strong emotion. (sighs; pause) I'm through.

LRH: All right. Let's scan through from the beginning to the end of it again, and there's still a little more emotion there needs contacting. Straight through to the end.

PC: Uh...

LRH: And this time, contact your thought stream.

PC: Another incident right away came up of a similar situation.

LRH: Well, let's just roll this one along.

PC: Okay.

LRH: Hm.

PC: (pause) He saw this; I ran away, then he hits me. I would like to kill him.

LRH: Hm-hm.

PC: Oh, I'd like to bite him and kick him.

LRH: Hm-hm.

- PC: I did scratch him on his hand. (sighs; pause) Feel this hate against him. (sighs; pause)
- LRH: Tell me when you reach the end of it.
- PC: Yes.
- LRH: All right. Now, let's contact the first moment of it and get your thoughts or statements—you don't need to verbalize these—as you swing on through, still running the emotion.
- PC: Got a pain in my arm in here. I used to get it—I didn't know why—very occasionally. (pause) There's a lot of fear also.
- LRH: You can contact it.
- PC: My elbow was in this position, and it presses in here. (pause; sighs) All right.
- LRH: Okay. Did you get any of your thoughts through the incident?
- PC: Yes.
- LRH: All right. Let's contact the beginning of it and scan through it again with particular attention to your thoughts and whatever fear is there.
- PC: (pause) Fear he might kill me—he's so large; he's so vicious. (pause) All right. (sighs)
- LRH: All right, let's contact the first moment of it there again. You'll probably find a little earlier thoughts than you . . .
- PC: Yeah, there are probably other thoughts in it.
- LRH: All right, let's contact those and swing right on through the incident again. There may be a little more emotion there you haven't contacted yet. Get your thoughts.
- PC: (pause; sighs) Hm-hm.
- LRH: All right. Let's scan it again.
- PC: (pause; blows nose) All right.
- LRH: Okay. Let's contact it once more through the line.
- PC: (pause) All right.
- LRH: All right. Let's contact it once more.
- PC: (pause; sighs) All right.
- LRH: Once again.
- PC: Of course, now I like this way. Very fast.
- LRH: All right, try it once more.
- PC: (slight pause) I don't have any more thoughts.
- LRH: What particular thought in there is related to your eyes?

PC: A burning sensation.

LRH: Yeah, but what's your thought related to that burning sensation?

PC: It hurts.

LRH: Did you comment to yourself during the incident that they hurt?

PC: Hm-hm, because the tears burn.

LRH: All right, let's sweep past that thought a couple of times.

PC: (pause) I had to be taken to a doctor for my elbow, and he used to give me eyedrops in my eyes. My mother took me to him.

LRH: Was he sympathetic?

PC: Yes.

LRH: All right. Let's run past that postulate you made in the incident again about your eyes.

PC: The ground is um . . . dirt, there was no floor. Leaves. Dirt. And when he pushes my head into it, dirt goes into my eyes.

LRH: All right.

PC: And when I rub them, it hurts.

LRH: All right, do you get your emotion there as that's occurring?

PC: Yes.

LRH: All right, let's run your emotion on just that.

PC: (pause; sighs) It's all right.

LRH: Let's run it again.

PC: (pause) It's all right.

LRH: Yeah. (pc chuckles and blows nose) Let's run it again.

PC: (chuckles) You want to know why I laugh?

LRH: Why?

PC: (chuckles) From all you said about the eyes, I started thinking right away of my eyes. And it brought me up to this point, to present time when you started.

LRH: Uh-huh.

PC: In a sense I'm laughing about how I didn't ask for it: (laughs) I ran into it. (LRH and pc laugh; pause) Only slight now.

LRH: All right. (pause; pc sighs) Let's run through that about eyes again.

PC: When you asked—said "Let's run through about eyes again," about a half a dozen incidents come up about eyes.

LRH: Right.

PC: I went to the doctor and he said I have a short axis and I must wear glasses, and I didn't want to wear glasses. And I had bought glasses but I didn't wear them. And then when I came to the United States a friend of mine—a doctor—told me, “Crazy,” he said, “you should wear glasses or you'll ruin your eyes, “ and he somewhat persuaded me against my better judgment, and from then on I had to wear glasses. He told me to wear them all the time. And I wear them all the time. All of this came up.

LRH: Uh-huh. (pause) Let's scan through the emotion on that whole incident again.

PC: You mean in the incident . . . ?

LRH: All of it, on the incident we've been running—scan through the emotion straight through.

PC: (pause; sighs) I'm through.

LRH: All right. Let's run it again and find out if there isn't a little more emotion in there somewhere that we have not yet contacted.

PC: There is a heaviness in here somehow. (brief pause) I feel I'm very much in present time. As long as it's not on my part purely a demonstration, (chuckling) how would it be if you finish the session? (laughing)

LRH: All right, how about scanning it one more time?

PC: I have a feeling of resisting.

LRH: I know.

PC: I have it in here.

LRH: Who are you resisting?

PC: I am resisting—um . . .

LRH: Who?

PC: Myself, of course.

LRH: Yeah.

PC: But for a reason.

LRH: Who are you blaming in that incident?

PC: I'm not . . . this is . . . um, I'm not . . .

LRH: Let's talk about that incident. Run the emotion of blame straight through that incident.

PC: (pause; sighs) Well, of course I blame my father for everything in it.

LRH: Have you got it?

PC: Hm-hm.

LRH: All right, let's run the emotion of blame again, straight through that incident.

PC: Hm-hm.

LRH: Something more show up?

PC: It shifted, from—the pressure in my spinal cord . . .

LRH: Hm-hm.

PC: shifted now, in here.

LRH: Yeah.

PC: It's in here, on this side now.

LRH: All right. Let's run the emotion of blame straight through that incident again.

PC: (pause) Okay. (sighs)

LRH: All right. Let's try it once more, and this time get the postulates—that is, your thoughts of blame as you go through it.

PC: (pause) There is a whole chain of it in relation to postulates. An awful lot of them.

LRH: Hm-hm.

PC: Fear, regret, any other thoughts (chuckles) associated.

LRH: Let's get the blame off just that one incident now, just that one. Roll that straight through. (pause) Blame.

PC: All right. (sighs; pause) I mean, in all fairness, I am resisting and I feel that resistance.

LRH: Sure. Sure. Now, just let me ask you this question:

PC: Hm-hm.

LRH: Who are you blaming there?

PC: I'm blaming my father.

LRH: All right. Has any of this blame slopped over into present time?

PC: Yes.

LRH: Are you blaming the auditor a little bit for keeping you going on this?

PC: No. No, I . . .

LRH: No. All right, who are you blaming in present time with this same emotion?

PC: I wouldn't call it blame; I would rather call it an analytical awareness, and having my analytical awareness in here, in the incident here, I somehow keep on a given level, not to let completely go, because if I leave completely go, as I say, I will cry a lot. So I hold.

LRH: Hm-hm.

PC: And if I . . .

LRH: Get your postulate in that incident that you're sure not going to show him.

PC: I probably never wanted to show him I would cry.

LRH: Yeah.

PC: (laughing and crying simultaneously) I didn't want to show him that he win.

LRH: That's right. (pc laughs) That's right.

PC: (laughs) Silly, isn't it?

LRH: Now, you want to sweep it again? What do you want to do with this incident, now?

PC: I would like to have it run again with an auditor and myself.

LRH: Hm-hm. Do you think there's very much grief left on it?

PC: Yes, it's still—I feel it in here.

LRH: All right. Sweep past the portion of it where you feel it in there.

PC: (chuckles; pause; coughs)

LRH: Find it?

PC: Hm-hm.

LRH: All right. What postulate goes with it?

PC: It's actually, in a sense, I would say a visio of a channel of grief related to a similar incident.

LRH: Another incident there?

PC: Yeah, a whole—a whole. . .

LRH: Well, is there a time in that incident when you think that this is going to keep on going, or this is always this way, or a feeling of despair about it?

PC: Um.... no.

LRH: No? Is there a feeling there that this is like many other times?

PC: Yes.

LRH: All right. Let's run that feeling in that incident.

PC: (pause) Hm-hm. (sighs) I'm through.

LRH: Got it?

PC: Yeah.

LRH: All right. Let's sweep through that a couple more times.

PC: (brief pause) As much as I try to stay on this particular incident, they pop up.

LRH: Yeah.

PC: I try not to, but . . .

LRH: What's the atmosphere of present time?

PC: Awareness.

LRH: Yeah. All right. Awareness of what? What's the atmosphere?

PC: Well...

LRH: What's the counter-emotion of present time?

PC: To resist.

LRH: No, the counter-emotion of present time.

PC: Counter...

LRH: Not your emotion.

PC: Pardon me?

LRH: Not your emotion, the emotion around you. The atmosphere around you . . .

PC: Yeah, the counter-emotion.

LRH: I.. in the room.

PC: The people in the room are having a counter-emotion.

LRH: Okay.

PC: Yes.

LRH: Feel that?

PC: Yes.

LRH: All right. Let's feel it in your shoulders.

PC: It has a little pressure—effect of pressure.

LRH: All right. Let's feel it in your back. Just from the room here, let's feel it in your back.

PC: Hm, yeah.

LRH: Let's feel it in your knees.

PC: They are getting cold.

LRH: Hm-hm. (pc laughs) Let's feel it in your chest. Is this atmosphere here friendly? Unfriendly? How would you classify it?

PC: Hm. Maybe. . .

LRH: Let's be honest, now.

PC: A little too friendly.

LRH: A little too friendly?

PC: Yes.

LRH: All right. Can you feel that?

PC: Yeah. I feel sympathy, somehow.

LRH: All right. (LRH and pc laugh) All right. How's it feel?

PC: I like it. (LRH and pc laugh)

LRH: How does it feel to your eyes?

PC: My eyes are a little watery.

LRH: Now, how does this atmosphere feel to your eyes right now? The emotional atmosphere of the room.

PC: Hm. I wouldn't say I have a specific feeling here . . .

LRH: How's it feel to your nose?

PC: The nose feels clear; I had a cold.

LRH: Hm-hm. How's the chair feel under you?

PC: Not bad.

LRH: Feel the chair under you?

PC: Hm-hm.

LRH: All right. What's the atmosphere of the room now? How does it feel to your eyelids as they're closed there?

PC: A feeling that most of the eyes are directed at me.

LRH: Hm-hm. (chuckles) Okay. Now, how does it feel to your shoulders?

PC: Not bad.

LRH: Your elbows?

PC: There's a little . . . I don't know what to attribute it to, just sitting here; definitely it's a little tenseness, there. I would say a little rigidity.

LRH: Hm-hm. Is that tenseness in the room here?

PC: No.

LRH: All right. How does the room here feel to you?

PC: I feel a little—oh, a little embarrassed.

LRH: Hm-hm, I know. (pc laughs; LRH chuckles with pc) Okay. All right. Let's call that the end of the demonstration.

PC: All right, thank you very much.

LRH: You betcha. (Here the preclear opens his eyes, sits up and reaches for his glasses; he puts them on, then takes them off and cleans them and puts them back on.)

PC: What do you know? I couldn't see it. (LRH and pc chuckle)

LRH: Time and space has changed.

PC: Yes.

LRH: Now, do you mind if I say what I was doing there? And what we were doing?

PC: No, not at all. As a matter of fact, if any questions want to be asked of me . . .

You notice that the computation came up immediately—on what? The computation came right up on the shoes. We just got a visio and we ran a little regret and blame, and the computation of the case went bang. We got it. Isn't that right? Do you see how that worked?

The first step, of course, was trying to find out something about a life continuum. This defines personnel. Then we got into the next step, recalled a little bit of regret and worked with that for a moment, and we fell right into an incident. That is the stuck incident, as it obviously was.

Now, instead of running the effort out of this incident, we started doing an "incident-ectomy" by taking the emotions off the incident, one right after the other, on emotional passes. And after that had been done for a short time (for demonstration purposes; not as long as you would have run it as an auditor), immediately the postulates began to fall out of the emotion.

You just know this as an auditor. That is the mechanics of it. The postulates start to show up so you start running the postulates. When you run the postulates, you get a little closer contact to the incident suddenly and some more emotion shows up. You run some more emotion and some more postulates fall out of it, so you run some more postulates and a little more emotion falls out of it. Then you run a little more emotion and some more postulates come up out of it, because it is quite long.

All of a sudden we started to get all sorts of stuff coming in, so that meant there must have been an "endure" there. "Endure" says at once "This goes on; this is going on for a long time. It has happened before." And also the continued unwillingness to express the emotion demonstrates definitely that there is a postulate there which is suppressing it.

Now, you remember repeater technique? The sins that we have done with repeater technique! The preclear says, "But I feel too hot," and you say, "Well, run 'too hot.'" If you have worked repeater that way, that is highly illegal. Psychoanalysis has picked up this repeater technique out of Dianetics, and boy, do they louse up cases! I have heard many reports of this.

Anyhow, we have a "repeater technique" in Postulate Processing, which is not a harmful technique. There is a postulate present in the incident which describes what the individual says is wrong. In other words, he says he can't show emotion in the thing: there is a postulate there that suppresses emotion. He says he feels too tall: there is a postulate there that says he feels too tall.

Now, you can overdo this, but it is not harmful. You don't wish off on your preclear a flock of postulates that he doesn't know are there. But if he keeps repeating some situation as he goes through, you are running across one that isn't clearing up. So your last edge is to assist the preclear. That is slight evaluation for the preclear, but it is the last edge of the thing.

Mind you, just running it will eventually cause that postulate to come up. And it is much better when you just let it come up. But if your preclear is having a rough time of it, try to knock one out from it. Just say “Is there such a thing there?” Right away he observes the fact that he is to that degree dramatizing it—he looks for it hurriedly—and he will find it or he won’t find it. But to that degree, you can use “repeater technique” on this.

But if you find yourself having to feed postulates to your preclear continually, it is because the thing is so soggy with emotion. There is your monitor: How much emotion is left on this case? It is, how many of the postulates is the preclear dramatizing? So you just run some more emotion.

Now, any of these incidents, because they are central-computation incidents, will furnish almost unbearable pressure. There is a lot of pressure in the incident. For instance, it would be hard not to emote on such an incident, if the fellow kept running it.

If that incident had hung up in any way—the preclear kept mentioning alternate incidents—there were two choices. We could have knocked those out or we could have run up the line and picked up all the sympathy from the doctors, which gave slight value to the continued wearing of glasses. The fellow didn’t want it, but it nevertheless gave slight value; because there was sympathy, it will hang him up somewhere along the track.

So we could have just taken off from there, where he started talking about the doctors and so forth. That chain was offering itself, and we could have run it as a sympathy chain on up the line. We could have got him up into present time in such a style, in such a fashion, or we could have just kept boring along.

The incident seizes up; he says there is another one like it. If he keeps saying there is another one like it, it probably has an intertwining of emotion on this first one, so you just start running the other one.

The amount of work which an auditor is doing here, I impress on you, is practically nothing. He is working with a very, very precise mechanic, and that is the fact that there is the effort; the preclear in this case demonstrated very definitely the presence of that effort.

I could have gone on and chewed into that effort left and right, but I just chewed into it enough to secure the preclear in it. Then I rolled on the thing and got the emotion off it, because the facsimile and similar facsimiles will drop out if you run the emotion on them.

Now, we could have found this whole incident, complete, without any discussion of life continuum or anything else, by running an emotional curve. You just ask the preclear to run the emotional curve and all of a sudden he will present several incidents of various kinds and then all of a sudden hand you the central computation. The emotional curve goes right on into it.

And I also call to your attention the fact that this incident is preceded by what I was talking about originally: the overt act which fails into sympathy. That overt act is still there, and we have got the other part of the sequence: the time he tried to protect his mother. He had a slight effort in that direction. There is a more precise incident where he was protecting his mother. Who is the overt incident against? The earliest overt incident—who is it directed toward?

Ann: Mama.

That’s right. So the preclear did something to Mama very early, and then had to defend Mama because he had weakened that portion of the interdependency of life, and therefore he took it up as a responsibility to defend that portion. So we have this earliest incident of offense against Mama, and that is where the grief and sympathy and so forth come in.

Now, the doctors, sympathizing with the eyes all the way on up the track, are restimulating his own feeling toward his mother. And every time they give him sympathy, all the way up the

track, they turn on the overt act and depress him down the tone scale. That is what sympathy does. Sympathy for somebody re-echoes the original overt act against some portion of the dynamics. Do you see how the computation is?

So we are talking here about computation of all cases. The effort to defend Mama tells you immediately that Mama was offended against, overtly and with full self-determinism, very early. He doesn't want the sympathy from the doctors, but he somehow or other accepts it up the line. This tells you immediately that it keeps this darn overt incident keyed. It is an emotional key all the way up the line. I think maybe you understand suddenly (I see several lights dawning around here) what is bad about sympathy. It keeps telling the fellow, "Yes, you poor fellow. I performed an overt act at one time for which I am 100 percent guilty. I am to blame. I desired to be cause, and I was cause all right, but I offended against one of the dynamics. And thereafter I had to feel sympathy toward that dynamic, and I had to defend that dynamic."

Ellen: What kind of an act could you commit against all mankind ? I don't know. What kind of an act would it be? Overt act.

Ellen: You're supposed to separate yourself from it.

Yes, how do you do it?

Ellen: I am running my husband's case, not mine.

All right. He will tell you. He will tell you. You as the auditor don't even have to know. He will tell you all about it. All you have to do is start running some regret and some blame, some sympathy, some protection, and the next thing you know, he is handing you the central computation on the thing. If he is sympathetic toward and has to protect all mankind now, he has offended every one of them. How would you do that?

One of the ways one does that is that by being in the form of man, one takes on a liability of offending against all mankind if he offends against his own form and shape. You understand how that would be, sort of weirdly?

An individual makes himself weak, ridiculous or something of the sort and somehow or other adds this up to the fact that he has made a man very bad off. Therefore he has made all men very bad off. It could add up to that. The overt act against all mankind can be against self as form. You are a representative or an ambassador of a race, and if you go out into the other dynamics and make a confounded fool out of yourself, you to some degree offend against the whole race. I found that on one case where there was an offense against mankind, and that is the only other one I know of.

Bill: It could go from one to eight to four, too, couldn't it?

Sure. You could have any number of combinations. But everybody has got his idea of what this combination is, and you now have the fortune telling cards which suddenly wind you up with the computation.

Now, I'll repeat those steps again: Basically, there is an overt act against one dynamic, which is of course followed by sympathy. Then there is a later effort to defend that dynamic against an offender, which is actually defending the world against oneself.

Just figure that for a minute. Papa offends. The first dynamic has already offended. If one doesn't defend this dynamic against Papa, in this case, one will become Papa. One can't go back up on this "unsympathy" line now, having assumed a "sympathy" line.

So it is very simple. It is just an overt act against a dynamic, which is later followed by sympathy. Then one ever afterwards defends that dynamic against things which will offend

against it. You are looking for a time when failure occurred on that defense. There is your computation; there can be several of those computations on a case.

Jed: This would be a beautiful cycle to run just as itself.

It is!

Jed: I mean, this could have all the qualities of a cyclic incident here.

Vera: How is an atheist made? With this new emotional curve and so on, what makes an atheist?

An atheist—"God doesn't exist" or "I hate God" or something of the sort? You figure it out. I have set up the equation, you figure it out. Why does one hate God? Which stage?

Mary: Because he offended against.

Now, think of it: which stage is this? Is this the first step, or is it the second step?

Ann: That's what I'm trying to figure out.

Now, you have your formula: Your formula is an overt act against, and a sympathy towards.

Vera: I think in the particular incident I'm thinking about it could turn out to be Papa.

Now you are getting too complex. That is way too complex; that is way up there in personalities and everything else.

Here is an offense—an offense against something and sympathy for it thereafter. That is the first step. Next is defending the entity which one has offended against from other offenders.

Ann: I'm getting mixed up.

You couldn't possibly! It is too simple. You have said, "Why is an atheist?" You have just said, "Well, this is God over here"—the thing the atheist is defending against. But you haven't given the rest of the equation. What is he defending?

Susan: What did God do?

What did God do, to what? The second you point out to a preclear that there is something being defended, he certainly gets unconfused in an awful hurry.

So, what is an atheist? Who is this person sympathetic toward? What is this person sympathetic toward? How did God offend against this entity?

Only, if we go back early we find out the fellow himself offended against this. We will get that combination any way you want to run it out, but that is its set line. And when you are processing, if you have those steps in mind solidly you can disconnect these incidents and you can get to the computation on the case. Because that is the computation of all cases, horribly enough.

Betty: Ron, I have a question: When you locate the original incident where the person commits the overt act, how do you accomplish blowing that? In other words, you get down to the point where the person did self-determinedly offend against this other person.

Run the curve. You just run the offense. It is just an "incident-ectomy." It is just another incident, only what you will get there is very simple. First you will get the person without any care about it. Then all of a sudden you will get a concern, an effort to force something through

on it which will degenerate into anger, which will go down the tone scale immediately afterward because the person fails the moment the other dynamic fails. He gets angry and does not accomplish anything by it—he just hurts the other dynamic. What he wants to accomplish is action and what he succeeds in accomplishing is inaction. So immediately he has a failure on his hands and he goes into sympathy. It is just an incident which has that curve.

Now, it will continue to be hung up in sympathy all the way on up the bank. And sympathy will restimulate that overt act.

The church has a beautiful setup. They have the formula of sin and they get paid to forgive you. They are getting paid to relieve you. But you have a much more effective method of handling “sin,” only you are not handling it as such. It is just a crime against the world.

That first one, an individual considers is a crime, so there is regret on it and there is blame of self. That is the first failure, when a person realizes he himself is at fault. Right there he comes down out of the ethereal clouds he was occupying and he comes way down the tone scale. He comes down fast when he recognizes that. And he has an awful struggle getting back up again unless you get this curve. You just get that by running a curve.

Betty: With this incident, for instance, if you were running it clear off, would you simply run the grief off it through the scanning mechanism that you used—begin at the beginning and run through it—and the preclear cries as long as he feels like crying, and you just sit and wait for him to get through it?

Right. You notice various parts of this incident were clipping him before—various parts of it. But the sighs told you that there were parts of it that weren't force, and the continued posture said the effort was still on. So if the effort was still on, the effort was being pinned there by emotion. So there was still emotion there.

Betty: But you just use the scanning technique to get it off. Is that correct?

That's right. Don't bother to verbalize—it takes too much time. You notice how fast he was rolling through that stuff? How long would that take under the standard line of running?

If you don't get it all off on that incident and he still has some sighs on the incident—he doesn't seem to want to let go and so forth and he has already handed you several other incidents—you can choose if you want to but I wouldn't leave an incident until I was fairly sure.

Now, on this case, the only reason the rest of that should be audited is there is still some grief on that line. But it is grief on that line, not necessarily grief on that incident. You could go into this now and just keep on running these similar incidents and change to sympathy and regret. Or you could go and try to find the overt act against Mama. Get this thing unburdened, just by working with these various factors, and it will blow. It doesn't take very long for it to blow.

The discussion is concluded in the next lecture.

INFORMAL DISCUSSION WITH RON

A lecture given on
31 December 1951

Common Denominator of Cases

Somebody came up and said to me “I can spend hours running just one grief charge.”

Betty: That was me. That’s the thing that has been bothering me.

That’s right. You handed me a note. You spend hours running a grief charge. If you spend hours running a grief charge, that grief is not prepared to blow or there’s just so doggone much grief on it

Betty: Some men cry on you before you can hardly get them on the bed.

I know. But you can scan through that. You see, thought is relatively instantaneous, and you can go through that over and over.

Now, you see what we are basing processing on. The test of this processing is whether or not it accomplishes the job. The preclear has a fairly certain knowledge, however, that something will accomplish a job when it is hit.

There may be two, three, six, a dozen of these similar computations on the same case. I am not talking to you today about the handbook. I am talking to you about auditing. This is a fast auditing technique. It is very fast.

Stan: [preclear from earlier demonstration session] Ron, maybe for the benefit in here—I had a concept that it is like a tube, a dark tube. Grief is coming from a whole line of incidents. The grief in there wasn’t, actually; it was purely opening like a plug, and the grief is coming from the whole incident. When I got a concept, I immediately contact all this incident. And I felt I could have cried for all the incidents in this one incident.

That is correct. Because there is only one emotional curve on a case.

Betty: It has a tendency to drain off where you tap it, apparently.

That’s right.

What I have been going over today mostly isn’t in the handbook with its various computations, but as a straight auditing technique, done by the auditor, he is working on this one central computation, which he should understand thoroughly. He ought to be able to do problems in this in his sleep. For instance, I’ll mention several factors: A fellow is very protective of his little brother. He hates his grandmother. What has happened?

Ellen: Well, his grandmother made him come in for meals at a certain hour.

Now come on, what happened on this thing? What is the whole curve? What is the whole picture?

Ellen: Well, he hates little brother first, so he sympathizes with him.

He hated him and what did he do to him?

Ellen: He hurt him.

He hurt him, and then what did he feel?

Ellen: Regret and shame and remorse and sympathy, finally.

What is sympathy? Regret, shame and remorse. Now, what is the next sequence here?

Ellen: Somebody else tried to hurt little brother, and he tried to protect little brother and this effort failed.

All right. And who was the person who tried to hurt little brother?

Ellen: Grandmother.

That's right. Now, who is the villain of the piece?

Ellen: He is. And who has he elected to be the villain of the piece?

Ellen: Grandmother.

And that is how they get these dopey combinations of sublimations and tokenisms and yapisms and so forth; you vary this thing around and you can see how the sublimation is on the left-hand side or the right-hand picture of the second dynamic, and you can do all sorts of weird things with it. Because it will manifest itself, if you don't know the central computation, in many ways.

Here is another one: This girl feels very sympathetic toward animals and hates men. What has happened?

Bill: She has harmed an animal.

Yes. At what period before she started liking animals?

Bill: You mean age?

Well, yes.

Bill: You say she is sympathetic toward animals . . .

She is very sympathetic to animals.

Bill: . . . and hates men.

And hates men. What has happened? You're on the right track.

Bill: It has something to do with men in her life.

Men in her life? Go on, give me the computation. Come on. Don't let me upset you. What has happened?

Bill: She has harmed an animal.

Right.

Bill: Then she has identified that animal with all animals, or

The hell with what she identified. What has she done?

Bill: She felt sympathy for the animal.

Because she doesn't identify. She will only feel sympathy toward one kind of animal for each incident. Now what has happened?

Bill: Well, she has tried to protect the animal against some man.

No, she hates men. Now, repeat what happened there: She loves animals, she hates men. She just thinks animals are too darling and that people are cruel to them. All right, what has happened in the case? Just repeat it.

Bill: Well, first she harmed an animal, and then she felt sympathy.

Yes.

Bill: She tried to protect an animal, failed. Then she has—

Now, wait a minute: She tried to protect it . . .

Bill: She protected an animal from harm from—now, let me see, if it was men. . .

That's right. And failed.

Bill: And failed.

You see, there is a specific drama that goes on getting played over and over and over.

Bill: Probably the reason she hates men is because she tried to protect the animal from an unidentified man—a stranger.

It's possible. It could be that. She will give you the computation. As the auditor, you will know this computation.

Susan: "All men are bad."

All right, here is another computation: A girl is very sympathetic toward Jesus and she hates truck drivers.

Susan: She has offended against Jesus in some manner. And then she felt very bad about it. And then later on she tried to defend Jesus against a truck driver, I suppose, and failed.

Precisely. How has the church got it rigged? Why is the church successful as far as Jesus is concerned? Jed: It's a reverse system because they've got

Mary: It's his duty to protect you.

Come on. What's the initial . . .

Doris: They worship Mary.

Bill: All men are sinners.

Vera: We all killed him, then.

Betty: We start out by having

Susan: We are born with the offense against him.

Yeah. We're born with the offense against him. So what do we have to do for Jesus?

Susan: Be sympathetic and defend him, for sure.

We have to defend him against everything, don't we? Isn't that right? (agreement from group)
Particularly men and infidels! Isn't that a great computation?

Susan: (laughs) It's terrific!

There is where you will find all the grief, regret, blame and so forth on the line. But where you run into it on the eighth dynamic, remember that that computation is on almost every Christian case.

Betty: I had one last week— "I'm a bad Christian," he kept saying

It is on nearly every Christian case.

Now, if you are processing somebody who doesn't have this particular type of religion—let's take Buddhism—it is based on the same equation.

It is not a question of whether or not there is a God, whether or not there is Jesus, what happened and so forth; it is a question of how this is being utilized. You can see that it is being utilized and you can see that the utilization of it is to some degree aberrative, and in many cases demonstrates itself as a complete roaring insanity.

You go down to the spinbins, and this is the one that you will find uppermost in most of the cases you process.

Ann: Especially in Kansas!

I don't know about that, because my research on this happened in California—in Los Angeles, as a matter of fact. And they are supposed to be very freethinking about the whole deal.

I have checked on through, and that religion which most believes that Jesus is sinned against and has to be defended at all costs by the individual, and which offers the least in the form of a Supreme Being to help defend Jesus, is the religion which will cause the most spins. You understand, this is not a critique of religion: this is a demonstration of a modus operandi.

Mary: You mean more Quakers spin than Catholics?

Well, Quakers don't go around defending Jesus. Very few Catholics spin.

Mary: No, you said the one that offers the least defense is the one that spins the most.

No, the one that offers the least assistance from God. For instance, the Catholic Church—boy, does God help you out in the Catholic Church! They defend Jesus, but God helps you out. God is right there and so forth.

You take Christian Science, it doesn't offer you just exactly this thing. God isn't necessarily giving you a helping hand. And furthermore, they have caused the vanishment of the material universe, so they have a bad deal. There is nothing wrong with these. By the way, there are tremendous numbers of truths in any of these religions, because they are a combination of a great deal of study and thought in the spiritual and other fields.

But I am calling this to your attention because if you go on with this process and you go processing people, not sixty days will elapse before you will run into a case that is spinning madly on the equation I just gave you: "We have offended against Christ." And when the little girl realizes that she has sinned and it is proven to her she has sinned, she has then been given a target toward which she has sinned. Afterwards she has to be defensive; she will stay defensive

up to the time she is seventeen, eighteen, nineteen or twenty, perhaps. The real universe will fall in on her somehow or another. Then she will do a second one.

I want to bring this up: She will come off the sympathy line and just get mad and apathetic and all confused about the whole thing. A person who keeps failing in their effort to protect the “sympathee” will eventually just get mad across the boards. They just back off from the whole deal. This is where you get the computation hidden. But this does not even begin to really hide the computation against this regret-blame formula.

Ellen: How does this hate come off? How does that work out, as far as getting off the hatred somebody has engendered? I can see how it developed from this formula.

How does it come off? As hate.

Ellen: I know, but . . .

As the emotion of hate.

Ellen: Pounding, beating, cussing, swearing?

Not necessarily. I have seen a lot of people pound with hate. I’ve seen some preclears practically grit their teeth into splinters over it as they go through. It gets pretty violent.

Ellen: But what I mean is, how can you get it off quickly? By scanning, again?

Scanning it. Don’t get them to articulate every phrase in it, because the phrases aren’t important. You have the mechanical basis which is underlying all of this.

Stan: Ron, you’re emphasizing here phrases are not important. I have found in many, many cases a phrase leads me to grief. Just repeating, for instance, “I’m not wanted, I’m not liked”—this phrase brings me direct in to grief. But he goes down with this phrase and grief comes up. So it seems certain to release.

Do you know what you’re doing? You are forcing a person into a secondary with that phrase.

Now, there is no doubt that this phenomena exists. This one we are not arguing about. But remember what I started out to tell you: you want to get this preclear up the tone scale past the counter-effort band. The fastest way to do it that I know of at this moment is just to speed him up and get him over the top of the band quick. And if you validate language as aberrative en route, you will slow his climb.

Jed: Ron, there seems to be some relation here between the emotion, the ability of the person to handle counter-efforts and so on, and the type of phenomena which comes off, rising up into the emotional band. In other words, the faster they speed up, the faster it comes off. Let’s say from grief up to laughter: the same type of discharge, but it is faster.

Well, you can get any type off the line. I am giving you what is the central computation on cases. You must remember that a person is hanging up also on this maybe. Just this process will normally knock out the maybes without you addressing them.

If you can do a fast job of auditing, theoretically you should be able to take a preclear from home for a few hours—theoretically, if you are really sharp and you are working with no waste of time and he is to some degree accessible—and work him with these various curves, and he would go back home a very fortified man. The environmental restimulation of his home or his work would be ineffective. Theoretically, you could do this.

If you get a case that is pretty tippy, you should bust them through this stuff in a pretty good hurry.

What I am giving you now is actually the basic, the commonest common denominator of which I know, practically, in working cases.

Let me go over these factors just once more. You find out the individual is sympathetic toward some portion of the dynamics and antagonistic toward another portion of the dynamics. You could find this out in two minutes of play if you wanted to just sit down and think the case through. So there is a sympathy line and there is an antagonist line.

Now, you could run into this baffler: He has picked out an antagonist from another sympathy line. He has two computations. You ask him what he is sympathetic toward in life and he gives you what he is sympathetic toward in combination A. Then you ask what he is antagonistic against and he tells you what he is antagonistic against in computation B. But B has its own B sympathy line, and A has an A antagonist. You can run into this, particularly in schizophrenics.

So there is the sympathetic target and the antagonistic target. You know immediately that the individual at some time in his life offended against the thing toward which he is sympathetic. And you know that this could have wavered: his sympathy can go back to further antagonism and that can go back to further sympathy. The curve doesn't have to be just one swing; it could be "I hate you—poor thing. I hate you—poor thing," because he dramatizes the original curve. But there is actually only one first incident. He dramatizes this curve and so he just keeps in laying on the same emotional curve toward this subject. He could be alternately hating it and sympathizing with it.

You will run into a case, for instance, that has puzzled a lot of people in the past, where the person is saying, "I love my brother, but I hate him!" You say to him, "What did you do to him?"

"Well, I took his car," and he gives you a lot of late-time stuff. You run it back down the line on that curve and you will find the original thing. He hit his brother over the head with a flatiron or something and his brother felt very cold afterwards. He all of a sudden realized he had offended against this dynamic and he felt sympathy for his brother.

Four hours later his brother got up, figured out he had been hit over the head with a flatiron and went and got a baseball bat and banged your preclear over the head! Then the preclear could wear the somatic of being hit over the head with a baseball bat by his brother as the cause and reason for his hatred of his brother. Do you understand? This shows that he has been offended against, so he wears the badge of that offense. So it is just this cyclic proposition. It goes both ways. It can get awfully complex. So when you are looking down the barrel into a case, for heaven's sake don't be confused, because this is what is at the bottom of it: an overt and sympathy; later on there is defense of this thing being sympathized with against a new antagonist. He has to defend this against the new antagonist or be the antagonist. So he has to hate.

One could say the only reason one hates is an effort to reject being something one does not care to be.

Betty: Is this the same as or connected with the service facsimile?

What I have just mentioned there—being hit over the head with the baseball bat? That can be the service facsimile.

Betty: How about the overall equation there?

He has some reason to explain why he at will can offend against this antagonist now. He has the reason. That is really a service facsimile, if you want to get down to rock bottom about it.

Bill: You said earlier—I think this is important to bring up—that a blind man wasn't helped because the process wasn't fast enough. The process is fast enough: the auditor wasn't fast enough.

That is not really the whole story on it.

[to Stan] How do your eyes feel? They change any?

Stan: I didn't pay attention. I paid attention to you, not to my eyes.

Well, now, take a look. How about your eyes right now?

Stan: They feel all right. I mean, how do you mean it?

Do they feel changed? That's all I'm looking for. Worse, or better?

Stan: I have to clean my glasses constantly because it seems to me there are always some spots on it, where many times I'm not aware if it's a lot of dust on it—if this is an indication. In other words, my glasses bother me how they do often. They often bother you?

Stan: Yes.

Are they particularly bothersome right now?

Stan: I feel they need cleaning. In other words, I feel my eyeglasses I have might be a little too strong. In other words, my visio is better because I see every little bit of dust on it. I mean . . .

Can you see dust now?

Stan: Uh-huh. Oh, gosh! (laughs. then LRH and group laugh)

I wanted to ask you something else. I wanted to go back to what was said in relation to the blind man—that it wasn't the speed of process or the preclear, it was the slow speed of the auditor. This emphasizes the need of having to in some way turn out a little better auditors. And this, I believe, should be the start of a nucleus of better auditors to achieve the miracles you spoke about in the lecture.

Well, the only danger that an auditor can run into is if, before he tries to work a case, he doesn't get this principle in mind. Suppose he is still very foggy on this principle, he doesn't have a concept of what this principle is: it would be up to an instructor to just go over this with the auditor, and over it and over it with him again, and then work it on him. That would be part of the training.

You would say, "This is what it is. This is what it is." Or you could just take an auditor and suddenly work it, and it would appear magical to him. Then you would explain the mechanics of the thing. In other words, we have a technique here which was necessary in training auditors. The techniques themselves, in the past, have very often not seemed real to the auditor because his case was in such a condition that he could not experience them. That is true, isn't it?

Stan: Yes. I would like to state one case; it happened about a month and a half ago at the Foundation. He is an engineer, and he sent his wife for therapy because she was quite bad off. And he said Dianetics doesn't help him. He went to the Elizabeth Foundation to get auditing and he had what at that time were considered the top-notch auditors.

I was called in to see whether—everybody likes to take a crack at a case. And I just asked him, "Why do you send your wife for processing if you believe Dianetics is no good?" And he said,

“Oh, my wife is bad off.” I said, “Why do you feel your wife is bad off ?” He said, “You know, my first wife died.”

And I did leave him for a little while. Then I told him to contact the incident when his wife died. He started crying and crying. I got grief for about three quarters of an hour. He admitted it, and so did his previous auditor (who was sitting in), that he never cried!

Now, actually, his sending his wife (this was my computation) for therapy is blame upon himself of the death of the first wife, fear of the death of the second wife. And the grief was his. And his blame and sympathy involved in there around the blame of the death of the first wife, he applied to the second wife. He wanted to cure the second wife, but actually, who needed more therapy was him than the wife!

Sure.

Stan: But he didn't come anymore. He came once more and I got the same incident—and again, grief. And then he went in and cuddled up, and he got pressure and a slow palpitation in the heart. And he said, “You know, it's like a little baby would have this palpitation of the heart,” and cuddled up in a fetal position and had a lot of somatics. Of course, I don't want to go into an incident. But here is one: He sent his wife or sent somebody else for therapy—to him it is no good, because of blame again.

Sure. That was a very astute diagnosis. Fortunately, we have a technique that will just ladle it out.

Now, we should know this about visios: No visio at all is the assignment of a tremendous amount of cause to another individual. A visio, itself, is generally blame of self. A dub-in is a picture of somebody telling a story; that somebody is occluded. A dub-in case has been surrounded by somebody who has done nothing but evaluate, and this person is occluded. And the next step after occlusion is pictures.

Doris: Ron, I would like to ask you something. I may have picked up what I need to crack this thing, but on the other hand you may have a gimmick. I have a preclear up in Minneapolis who has been psychoanalyzed. He comes in, lies down on the couch, you ask a question and he starts off. For two solid hours he runs absolutely nothing but garbage—and symbolic garbage at that—on the second dynamic. There may be just a tiny bit of fact in what he is saying.

You see, if he can subject himself to this all the time, he is paying a penalty. And there is where you get self-punishment.

Doris: But the thing is that he runs it with such relish; he mouths this out as if he was tasting . . . He also pays you, doesn't he? He pays you well, doesn't he?

Doris: No, he doesn't pay well; he pays at the lowest possible rate.

Well, the cheapskate! He wants to get out of this punishment easy, doesn't he? All you would have to do is talk to him about his guilt in life and so forth and he would start paying you well. You realize this?

Doris: Well, maybe I will do this. After all, he's a chiropractor; he could send me some preclears, maybe.

Now, the point is that you have gotten somebody who is trained into free association. It is an educational process, and he will just keep on doing this. The best way to handle it is to blow up all past psychoanalysis. And one of the best ways to do this is run sympathy on doctors.

Doris: I think we will try that.

You can blow that stuff out pretty well, pretty easily.

Clara: Ron, may I ask a question here? This rather explains what the chiropractor does, doesn't it? He keys out a nerve block and interrupts the action of the facsimile. The individual goes out and becomes restimulated because of the original overt act, so it keys in again. So he has got to go back to get it unblocked again.

Sure. And then, of course, a chiropractor brings a person up into present time. Don't forget that. He doesn't necessarily have to stay in present time.

Clara: I was thinking of one specific treatment, where they work on the nerve centers themselves and key out the block.

I know about this one. There is a lot to bringing a person up to present time.

As a matter of fact, you can take tactile as a communication line on the insane, and you can sometimes produce some very marked results with tactile. You can throw a falderal into it of massaging his nerve centers and relaxing them, but that is not really what it is; it is tactile. You can get his nerve centers relaxed and so forth, and you have a tendency to key something out. But tactile is what it is. It is communication.

You say you want to get this preclear into ARC. He has to be in present time, so how do you get him into ARC? Part of ARC is C. And what is C? C is communication, and it is any kind of communication. You can actually get a preclear attentive to you by putting him into communication by blowing a very large automobile horn at him for five or ten minutes. He gets in communication, all right! He will get in communication with his own bank too.

There is only one slight difficulty. The communication is so enforced—so thoroughly enforced—that he will go into a hypnotic trance. And that is your danger in tactile, that you put the person into a hypnotic trance.

Mary: With audio. A horn is audio and tactile is touch.

It is communication. Communication isn't just audio. Communication is defined as those sense channels one uses to contact the physical universe.

Mary: But you were saying tactile, and then you gave an illustration of the horn.

That is just another channel of communication.

Mary: But then I didn't know which one hypnotized: the horn or the touch.

Both of them. Any enforced communication line will. That is all hypnotism is—just an enforced communication channel by which you can put things into his counter-efforts. That's all. You just take his counter-efforts and you get them all scrambled up with what you said. Then you use his counter-efforts to knock him flat.

Mary: But touching a catatonic will sometimes make him make his first movement toward . . .

Sure, he even goes into communication with you. But if you can keep it up—well, let me be very precise if you want to go into the technicalities of this: A constant, monotonous stroking or a constant, monotonous noise or a constant, monotonous anything on a sense channel fixates the attention units through that sense channel. What you want to accomplish is an unfixed present-time attention. So, if you use tactile, for instance, you would want to use it with randomness, not with a static. On tactile, don't keep stroking the fellow's back on and on and on. Stroke him in the back and hit him alongside of the head! Jolt him up. Shake him a little bit this way and then stroke him a couple of times and then work on the arms and then shake him some more and so forth. Just jar him around a little bit if he shows any tendency to

go out just because you touch him. But on the other hand, you can sometimes take a preclear and take hold of his hand and he immediately starts telling you all his troubles. This is tactile. Establish a communication line.

Ann: Ron, on the business of tactile and hypnotic suggestion and .so on, I have a very specific problem, only in this case it is a fourteen-month-old child—a very interesting case. The child is the girl of a girl-boy fraternal-twin set. About two months prenatal, the mother began to get very uncomfortable and had some X-rays taken, and her bones were starting to separate. And about that time one of the children—it turned out later to be the girl—got her head wedged down in the pelvic region between the hip bones in such a way that she couldn't move in the way that kids usually do—I mean, they turn every five weeks. From the second month prenatal until birth she was wedged tight in that position. Her mother went into a wheelchair.

Whose fault was it? This thing keys, you know. The child has been told that this is why Mama is in the wheelchair. Oh, you hadn't looked at it on that side.

Ann: No, I didn't have this data before.

There is an interesting reason why that series of facsimiles would be in there, completely aside from the discomfort. It isn't quite true, but you can't go far wrong if you just assume that your preclear could have been cut up, chopped up, fed into winding knives, hanged, drawn and quartered and everything else without any harm to himself, unless he elected to harm himself because of blame for the harm to the rest of the dynamics. That is a theoretical statement. If you tackle a case just with that in mind, you will find out that this sort of a thing causes an immediate resurgence on the tone scale. The second a person realizes this, he will go out the top.

Ann: But this is a fourteen-month-old child. What about the communication line?

A fourteen-month-old child? I am afraid you have to take into consideration some factors that we often try to figure out Dianetics without.

Ann: The thing of it is, the child won't sleep. Put her in a prone position and it seems to throw her right back into that prenatal restriction and she thrashes.

This is an interesting case. How on earth are you going to do anything for this case?

Ann: I don't know.

The case is not in communication. Come on.

Ann: It was suggested and it was tried and it has worked so far, just stroking the body.

But don't stroke it monotonously—not the same stroke over and over and over again. Don't try to be soothing; that is sympathy. And monotony is a static. You want this child to go into action, don't you?

Ann: Actually, go to sleep at night so the mother can sleep.

No, you don't want that child to go to sleep at night. You want that child to get up on a point of the tone scale where it can handle its counter-efforts to some degree.

There is what's wrong. The goal here was to get the child to sleep. That is the wrong goal. What you want to do is to get the child into action.

Now, mesmerism is very, very interesting. Any time you want to monkey around with something, monkey around with mesmerism. You will find out how closely all eight dynamics are associated. Believe me, they are really associated. You can take a person and you can

mesmerize him and pinch yourself without his knowing it and then find a welt on his body, just like that. People talk about the individuation of human beings—there isn't any.

Susan: If a person were very, very high on the tone scale, would it be possible for this person to arrive at these various things computationally without having to run off the emotion and effort, or would the emotion and effort still hold it on?

The most powerful thing you have is thought.

Susan: Do you think you could key the whole thing out by yourself?

If you could contact the thought channel with no further complication on the case, you could blow it out. Theoretically, a person could get a powerful enough idea to jump himself up to the middle of the scale and stay there—theoretically. In fact, I have seen it happen, but it peeled off in six or seven months.

Betty: I have one more question. All the time during this conference and the seminars almost the complete emphasis has been that we find the whole key to the thing in birth, or if not birth

Who gave you that?

Betty: Well, all the seminar leaders, as near as I've been able to figure out.

That is because they have resolved a series of about six or eight cases, one right after the other, by running out effort in birth. This is something like shooting seven sevens in a row.

Betty: Well, there has been nothing to tie in what we had in the seminars with what you have given us. It has been quite confusing.

That is why we brought out that Hand book for Preclears.

Vera: Ron, on a very, very low-toned case, can you run these incidents without any trouble?

You generally can find them and you can run them. If you get a very, very low-toned case that can be gotten into any kind of communication, you can run any of this emotional stuff, but they generally won't go up above an apathy type of emotion for a while. I'm a little bit shocked with this business about birth.

Betty: Well, I've been shocked, frankly, because it hasn't tied in with the lectures at all, and because the emphasis, then, would be entirely on birth and your emphasis is entirely on something different.

Let me tell you how this could come about: Everybody is scared of being stuck in birth. Okay, they find out that you can run birth with Effort Processing without running anything else on the case. "Whee!—let's run birth!" This whole thing comes out of a very wrong idea. I can see how this would be. But that is a lot of malarkey.

Betty: Thank you.

That is seven sevens in a row. The eighth one is going to be something else. The tenth one is going to be something else. You could actually practice in Dianetics without ever touching birth or any particular facsimile in a case, beyond these blame-regret setups, and set people up so much better and so much faster than they have ever been set up before by a psychotherapy that you would make quite a splash.

Now, you take these miracle cases: they are very often pinned down very heavily into an effort facsimile, and you just have to run everything under the sun to get them off.

I wonder on these cases that they have run birth on. They have actually postulated the possibility of a recurrence of the disease or the illness or the deformity, because they haven't got the computation on the case. But I know one of these cases will stay that way because they found the basic cause—a little girl's sympathy toward another little girl. And the auditor ran that. It is what will work that counts.

[to Stan] Are you going to get that finished off?

Stan: I'm going to be audited in New York.

Are you going to have that tape? Are you going to have a copy of this tape? Before you let anybody audit you, you have them listen to the copy of that tape. I don't care if they say "So what?" or anything else. There would be no sense in chewing up your case, because you are maybe three or four hours from taking your glasses off for keeps.

Stan: I have a very strong desire to get an auditor there to do something about it.

At this point our recordings end, as the discussion group broke up and the people began talking among themselves.

HUBBARD CHART OF ATTITUDES

NOTE: Although this Chart is written in first and third person, it is valid for any dynamic and is the attitude toward any entity or any dynamic.

		EMOTION	1	2
27 to 40			SURVIVES	RIGHT
↑				
Can Live	22.0	<i>Exhilaration</i>	I'll live forever.	My actions are naturally right.
in Any Time	16.0			
↓	11.0	<i>Enthusiasm</i>	How could I do otherwise than live long?	I'm glad to be in the right.
Lives	7.0			
in Present	4.0	<i>Courage</i> <i>Cheerfulness</i>	I'm alive and I like it.	
and Plans Future	2.0	<i>Boredom</i> <i>Antagonism</i>	Sometimes you don't survive.	I guess we're all more or less right. Minor irresolution. You'd better be right.
↑	1.5	<i>Anger</i>	Everything had better succumb but me.	I'm right whenever I'm wrong! You're wrong!
Barely	1.0	<i>Fear</i> <i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i>	I guess I'll succumb but maybe I'll take you with me.	I'm afraid to be right. I don't dare be wrong. Doubt. Indecision. I was wrong!
in Present	0.5		I can't survive it.	
↓	0.	<i>Apathy</i>	I'm waiting to succumb.	Everything is beyond right and wrong. WRONG
Lives in Past				(Dead)
			DEAD	

3 FULLY RESPONSIBLE	4 OWNS ALL	5 EVERYONE	6 ALWAYS
I have full responsibility and I act freely upon it.	I may own it but it's theirs, too.	I am an individual as I please.	The future is endlessly beautiful.
I'll be responsible for it. I can change at will.	I wouldn't mind owning some things.	I like my individuality.	I can put so much into the future.
Things aren't serious.	I enjoy possessions.		The future holds so much.
I don't mind responsibility. Maybe it's serious. You'd better take responsibility SERIOUSLY. You're responsible! How serious things are!	Possessions are often troublesome. I own in spite of them. It's MINE! I OWN people and destroy material. I'm afraid I'll lose it.	I'm myself and I'll make the best of it. I've got to be myself somehow. I'm somebody. I hate whatever threatens me. Maybe I'm not even myself.	The future can be faced, barely. The present is bad. There may be no future or present.
If I had responsibility I'd be hurt. It's terribly serious. I was and I failed.	I have to hide it. I've lost it.	I'd better be another. I'm too painful.	The past is all there is.
I'm not even responsible for myself. NO RESPONSIBILITY	I'd better not own. OWNS NOTHING	Is there anybody? I'm nobody. NOBODY	I can't even face the past. NEVER

7 MOTION SOURCE	8 TRUTH	9 FAITH	10 I KNOW
			I know and I use what I know.
I start and stop any motion at will.	I can make any good thing real.	I trust on all dynamics and act that way.	
	Builds constructive future reality and acts to make it truth. Future reality is good.		
I control and use motion.	Constructive, imaginative goals to enthuse others.	I trust myself. I can straighten out what I can't trust.	I understand.
I adjust myself as needed. I can endure it. I'll stop it if it threatens me and hurl it back.	I like reality most always. Present reality can be endured. Reality is a threat.	Things can be trusted most of the time. You can't trust things.	I can understand. I could understand. If I find out I'll . . .
I have to stop motion. I'll control people or die.	All reality is perverted. Gossip. It better not be real. Lies are best.	I hate people. I'm too good for them. Life is threatening.	I only want to know enough to destroy. I'm trying not to know but . . .
WAITING Motion goes through me.	I've lost my illusions. Reality is so painful.	I'll betray. I'm betrayed.	Gullible, credulous about fearful things. Knowing anything is painful.
I am powerless before any motion. STOPPED	Things are never real. HALLUCINATION	DISTRUST	I can't know. I KNOW NOT

11 CAUSE	12 I AM	<i>Static (Spirit)</i> <i>Serene</i>	27 to 40
			22.0
I am causing wonderful effects.	I AM MYSELF.	<i>Exhilaration</i>	16.0
		<i>Enthusiasm</i>	11.0
Causing action is wonderful.	I am and they need me.		7.0
		<i>Courage</i> <i>Cheerfulness</i>	4.0
Life has a good effect on me. You're not going to affect me.	I am along with them. I'll BE even if I don't like them.	<i>Boredom</i> <i>Antagonism</i>	2.0
I'll make an effect if I have to destroy everything. OBEY!	I'll be if I have to destroy them. I'm important.	<i>Anger</i>	1.5
It may affect me permanently.	I would be if I could get around them.	<i>Fear</i> <i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i>	1.0
Life has affected me terribly.	I'm not because they won't let me.		0.5
FULL EFFECT	I'm lost. I'm not important. I AM NOT	<i>Apathy</i>	0.
		<i>Static (Dead)</i>	

↑ Acceptable
 ↓ Neurotic
 ↑ Severely Aberrated
 ↓

