

MORE ON MEST PROCESSING

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MEST Definition of Language

There is a big reason we have to have MEST Processing at this time: We have validated the aberrative effects of language more heavily than language really deserves. We have validated it too heavily. We have gotten people to thinking that “Stay there” is such a holder that people who have the holder “Stay there” stay there, and so forth. We have given language too high an importance level.

I have noticed this coming up in Dianetics. As a matter of fact, when I was processing lots of people, somehow or other I never paid any attention to action phrases. I didn't do very much about action phrases. One of the reasons I didn't was that I was building up the preclear and rebuilding track and doing a lot of things with the preclear, and I had him pretty high up the tone scale by the time we hit the first engram. If he got sticky on the track and a few other things, then I would try to build him up somehow so he wouldn't do that.

The discovery of action phrases is a rather late discovery. It came about because in the field of Dianetics, when people read the book and they go around talking to each other, it evidently triggers off a general aberration about the importance of language and the importance of listening. This also gets punched up in the society: “If you don't listen to me, you little fiend, listen to every word I say, I'm going to beat your brains out. Now, what I say to you is important. When I say 'mind' I mean 'mind.' Now, you listen to what I tell you.”

Evidently language, in its discussion in the Handbooks and particularly in Dianetic groups, begins to take on great importance by keying in this training of how important language is. We are trained to believe it is important, so when somebody comes along in Dianetics and mentions the fact that action phrases are really important, it begins educationally to assume greater and greater importance.

Actually you could run engrams out of a person like mad and educate him like mad as to the terrifically aberrative factors in language, and you would keep him just about level on the tone scale. This is another reason a preclear stays level on the tone scale. He has found out how vicious “Stay there” is; it has been validated for him. In other words, the words stay there are terribly important. You and the preclear, in that case, are both making an error of accepting the symbol for the thing.

Count Alfred Korzybski recognized that words were not the objects, that labels were not the objects. He built a very large system out of this fact.

Early in Dianetics I conducted a series of experiments which tried to pick up the time each word was defined. You can do this if you are using light hypnosis with an individual; you can actually pick up, in the usual run of the case, the first time the word was defined for the child. And by picking up and knocking out the definition of the basic words which would cause a person trouble, I sought to deaberrate him. It was a failure; it doesn't work. I coasted along for a long time before I gave much more thought to language.

But in the face of the increasing awe of language which is felt by preclears and in the Foundation, it is time that language be put in its very proper place, and that is a relatively insignificant place.

I have been talking about mechanics, now, since last September—the mechanical aspects of auditing, the mechanical aspects of aberration, the quantity of engrams, the mechanics of key-in, entheta, the mechanics of valence, the mechanics of accessibility, ARC and so forth. I have

been talking about all of these things. People are very, very slow to abandon the importance of the English language in favor of the importance of the mechanics of aberration.

MEST Processing, then, ties in the not inconsiderable sphere of general semantics; it increases that to include the whole field of perceptics and ties it into basic Dianetic theory. That is a considerable jump. It is important for you to understand clearly what language is, how language is learned and how unimportant it is.

When you do MEST Processing you are going after the physical actions of the organism, or organisms, in MEST which gave meaning to language. What is important there, then, is the action and behavior and interactions of organisms in matter, energy, space and time. How they give definition to words is just a kind of secondary thing, but you have to understand this because it is the bridge to language.

Any phrase or series of phrases in the language can be reduced to a concept of the organism, or organisms, in matter, energy, space and time. Any language concept, no matter what you want to name, is reducible to MEST—an action in MEST and the handling of MEST and the MEST handling of the individual, the MEST handling of the group, and so forth.

You can take any aberrative circuit command, like “You’ve got to protect yourself” or “I’ve got to protect you for your own good,” and reduce it to a MEST concept. Sometimes it is a little bit difficult for your preclear to grasp this, but nevertheless it is not really difficult. Pick up a moment when he was protecting somebody for his own good. The next question you ask him will tell you that he has defined it in language.

This whole confounded human race is so far at sea in language, they haven’t reduced it back to what it is. What is language?

The preclear gives you the phrase “I’ve got to protect you for your own good,” and you ask him to get a lock on this. You don’t ask him to find this phrase in an incident; you ask him to give you a circumstance that would demonstrate this, and he will give you a bunch of conversation between him and his mother or his mother and his uncle or some confounded thing.

Then you really have to get down and explain what you want him to understand, which is a physical action of protection with the body, with a shield. For instance, I had a MEST counterpart which would give that phrase meaning; there must be a whole chain of things that would give it meaning, but a very late lock on that chain was the process of catching a girl who had caught her heel at the top of a flight of stairs. She was way at the top, caught her heel, and plunged headfirst down these stairs, and I was at the turn. There was a ledge with a sharp iron corner and her head was coming right toward that, and I reached out and pulled her and made her fall the rest of the way down this stair instead of bashing her brains out on the corner. I had to protect her for her own good.

That is the MEST type of lock which gives meaning to that phrase. It isn’t “I’m not going to let you drive that car because that car is dangerous,” yak, yak, yak.

This society is so thoroughly glued down by the seat of the pants to seats of automobiles and chairs that it has mostly forgotten that there is a world to move about freely in. It is a very pinned-down society.

It has to do, in time, with reporting to the job at nine and getting off at five. This society is restricted; it has clocks and its space is all cut up. Some fellow says, “I’m a big shot because I have a fence around this piece of ground”—he has some space and he has some matter. “I’ve got to pay the bill for the electric light”—he is handling energy in some direction, but that electric light has a meter out there and that meter is going whir, whir, whir, and it is saying nickels, nickels, nickels. It is standing there with a big whip and saying, “Brother, don’t you get fired from that job!” And the cash register down at the Safeway is beating out the time that

keeps him moving in MEST through a regularly prescribed routine; he has to go down and push a time clock. His energy is being handled.

Man, by the way, is liable to be pretty aberrated when he gets into a society at this level, for the excellent reason that he is accustomed to something a little less definite which has a little more danger and a little less certainty in it. For most of man's history he was a hunter; his greatest term of life in any one type of society was in a hunting-type society. A little later on for a relatively brief period he was agrarian. He developed the whole code of morals which we handle today, or people hand to us. But we are now in an industrial society. We have only been about 160 years in this industrial period.

We have really got MEST nailed down. Every time you pick up MEST it has somebody's ownership tag on it; it is either yours or his or theirs. Every time you try to tap in on a little energy, that energy is conserved or regulated by somebody else. You take some space: that belongs to somebody else and rent has to be paid for it, it has deeds on it or it has no-trespassing signs around it. When you go out to shoot a duck—which ought to be anybody's MEST—you have to buy a stamp down at the post office that costs you matter, energy, space and time. They even have wildlife nailed down.

It is really getting overcrowded around here. I can remember my grandfather telling me, one time, that his grandfather moved. He moved out to the Nebraska territory because Tennessee had gotten too crowded. He had come from Connecticut, and he had left Connecticut for good reasons: It was too old and staid for him and they wanted him to keep on working in the bank. So he went down to Tennessee someplace and built a nice house, and he had some good horses and he was going to build up some racing stock and everything. But somebody built a house within view! He could look over there any morning and see a plume of smoke; the country just got too crowded for him. So he went to Nebraska, and there he got in sight of a wagon road and two or three days a week you would see people on it, and it was getting to a point where you couldn't meet anyone without his talking and so forth! The space was all used up! So he went west where he could be free.

These people were pretty rugged individualists. Their self-determinism was pretty high. Earlier than that they were writing something called the Declaration of Independence. I can just see this 1. society today finding a politician who would have signed that Declaration of Independence in the face of authority! Today's politician would say, "Oh, no! We'll have to think this over." There would not be any John Hancock standing there saying "I'll sign my name big enough ..."

Those people back there considered the East a pretty crowded place. There were thousands of people on Manhattan Island!

Now, when you start closing in on MEST and getting a price tag on everything in terms of so much MEST, people start to feel pretty constricted. You watch societies which get over owned and constricted and overpopulated and underfed and so on, and you will see them go through a curve of aberration—down. The culture spins in. This is one of the reasons it spins in. There are a lot of reasons that we know of in Dianetics; we can look them over and evaluate them. But this is a very obvious, on-the-surface reason of why that culture goes to pot.

Therefore, it is natural that, as MEST gets larger and larger value, the language which lies on top of MEST gets more and more important.

Who cares anything for space when he can ride three days without seeing anybody? Who cares a heck of a lot for time when there is nobody paying him any salary for it? As far as matter and energy are concerned, all the energy a person would probably need is enough to drive a sharp arrow into a pretty good plenitude of game, and his food situation would be solved.

That fellow wouldn't be very aberrated on a language level, because action phrases are not important to him. Someone says, "Go here." There is no reason to do that; this person doesn't

have any great command over him. This person can't fire him or take his MEST away from him because nobody owns this MEST. And someone says, "You go so-and-so and do such-and such," and this fellow says, "I'll follow this guy as long as I like him" (in other words, have high ARC). "But when I stop liking this guy I can always go out and shoot my own game."

That person hasn't really got him; he can't go down to the bank and say "I wouldn't renew that note of Alfonse's if I were you." He can't tell him "The credits that you have put up in my store now leave you owing me \$2862.92, which means you will have to work for another seven and a half years at your present salary." The things that happen in a highly civilized area cannot have such an effect on him.

So the command value of action phrases and command phrases is low in a big-MEST society, and the value is very high in a society where MEST is owned, labeled and scarce, because when MEST is owned, labeled and scarce the individual can be more easily commanded. Language, then, is more important and more aberrative in a civilized area.

This starts to get reflected in parental training. The parents work hard to get MEST to do this, to do that, to run the home and all that sort of thing.

It isn't the case of the old man going out hunting and the little boy saying, "Can I come, Pop? Can I come?" and Pop saying, "When you're fourteen summers you can come along and learn how to be a man. But until that time I'm afraid you will have to just keep associating with the women." Then when the boy goes out on his first educational venture to get that deer shot, he is really on the ball. He wants to know. "Pop, what are you getting on this side of the deer for? Why don't you get on the other side of the deer?"

And Pop looks at him and says, "The wind. If the deer smells you, he will run off. Keep back."

Everything this boy is doing, he is very much in favor of trying to do. There isn't anybody driving him and he has the whole outdoors.

But in this society you have a little house, and there isn't any house that doesn't get smaller and smaller as more children get in it. You can take a fourteen-room house and put one child in it and it immediately reduces to seven rooms. So, because their space is overcrowded, the parents have to start regulating the child's space. They have to start regulating his time so the child can get educated because the society is very complex. The MEST is very valuable; therefore a person has to be very savvy and very, very wily in order to lay his hands on MEST, SO he is going to need a lot of education.

Then, the parents are giving out good, hard cash that came the hard way, usually, to buy the child toys and things like that. And this child says, "A toy!" and smashes it, and the parents say, "Look at what you did to that! " It is MEST and the parents have been taught an enormous respect for MEST because it is scarce.

Take a look at inflation. We have billions and billions of dollars of currency in circulation. Somebody comes along with a hundred-dollar bill, scratches a match, lights the bill, then just lights a cigar with it and throws it away.

In China, for instance, just at the last days of the nationalist regime, it cost eight million dollars to airmail a letter across the Pacific. That is the way the communists took China: they blew up the currency. We were sending in gold to help China, so the communists blew up the currency. That was very smart. But it cost eight million dollars for a two-bit stamp.

MEST is the same way. Money is just a representation of it. If there is too much of it, it has no value. If it is very scarce it has great value.

So you have in this society a definite need of MEST, and children get trained to believe it is terribly important; therefore they are being handled through MEST continually—adults change their minds, move them this way, move them that way, assign their time, make them go to bed at certain times, make them do certain things, make them learn certain things. In other words, children have to be manhandled through MEST continually.

The importance of the handling that is given a child—a good swat in the rear and a few other things like this—bears home the fact that he should move when shoved and he should come when pulled. But you understand that all this child knows, and actually all this human being will ever know, is that come means to move in the direction he is pulled. There is no magic connected with language.

Now, if we have two human beings and one human being wants to converse with the other human being and relay an idea from himself to the other one, how does he do it? Through MEST.

There is undoubtedly in existence a theta communication system, but I am afraid that we are just about one inch below it as far as evolution is concerned. We are able to form into groups and to hold together in groups, and there are some slight signs of things like ESP, mass hysteria and so on to back it up. There are all sorts of things. But if man were going to use this as an exclusive communication system, he would certainly have to be advanced toward that further than he is right now. Right now he learns his words, one by one, solely in terms of MEST, and when he wants to converse with somebody he translates the thought he has—even if it takes him just a millisecond, he still translates that thought—into terms of motion in MEST, or MEST objects. He says words which represent these things and which the other person agrees on because he has also agreed on MEST, and the other person receives the information.

And at a casual, unthinking glance (which glance was as casual and unthinking with me, until recently, as it has been with anybody) it would seem that the words he was uttering were important. We have gotten pretty clever: We can take ideas and translate them into words which are aligned and derived from the physical universe and which will untranslate as ideas to the other person. That is pretty smart, but those words are just symbols and that is all they are. So we have gotten very clever but it is still symbols we are using. We are using nothing but symbols!

When you are working your preclear, you are going to find out that he has assigned a tremendous value to words. But if you can get across to him this concept of the translation of words back into actual motion, ownership and loss and so forth of MEST, you will be getting what is important. You can get that across to him by making him dig up actual MEST locks, real ones—not somebody talking again, but actual MEST locks.

For instance, “When was the first time that you can recall being denied some food?”

“Food, food, food . . . Oh, I remember this girl told me . . .” and so on.

“No. When were you denied food?”

“Well, my mother told me one time if I didn’t be a good boy I couldn’t . . .”

Don’t get authoritarian and slap him, because this is what is going to happen. You are going to have to keep trying to translate this for him. He is going to stay on words in spite of hell or high water.

What you want is the time Mama or the dog or little brother or something like that came along, and he had picked up a bit of food and somebody took it out of his hand. That is the lock.

We want the time when the girl came out of the grocery store, put the groceries down on the seat of the car, walked away for two minutes and then came back and found the groceries

missing. We don't care what somebody said. We want the actual missing MEST. We want the real stuff now. These words are just shadows. We are liable to run her mother bawling her out when she came home without the groceries, and say this is a big aberration and so forth. You can run out millions of those, but there are not many times when she lost the groceries.

Now we have gotten onto lock chains which have fewer locks. There are not as many of these kinds of locks as there are word locks, because human beings talk a lot and act a little.

I am trying to show you how tremendously important it is for you as an auditor to understand that we are not dealing with words, because I have tried to explain this to several people now and each time they kept coming back at me, the first two or three times I explained it, with "Oh yes, I remember losing some MEST. My mother told "

"When did you lose some MEST?"

"Well, I don't know. I remember my father saying to me that if I lost..."

"When did you lose some?"

All of a sudden he says, "Well, I was on my way to the picture show; yeah, and a dime dropped—I was about ten and a dime dropped out of my pocket and fell on the sidewalk and rolled into a grating."

"All right."

If he has been educated in Dianetics with lots of words he is liable to try to tell you "And my brother said to me..." and so on. These are just perceptics. That is important, but what is really important was watching that dime disappear forever from sight.

Now, you will find that there is a loss under that. You start getting him to look at losses, one right after the other, and you can bring him right back down the line to times when he has lost material objects.

But let's not make the mistake, either, of thinking MEST means just a material object. When did he lose some space? He will say, "Well, I remember I was ordered . . ." and so on. He will start to tell you about a big conversation about something or other.

You want to know when he lost space: "When were you living in a two-room apartment and you had to move into a one-room apartment?"

"Oh. When I was a little kid we moved out of a big house and into a small house (sniff). " The first thing you know, you have a grief charge on this person, and there are no words. He cries because he has lost space. He had a room of his own in the big house, and then Papa lost MEST. This is the group. Papa got fired and there is a group loss.

So now do we try to run out a lot of talking about Papa, what Papa has said to Mama and Mama said to Papa about this? No, let's find the actual physical manifestations of what Papa's loss of MEST meant to the group in terms of loss of MEST: no roller skates, they had to sell the bicycle, they had to move from a big house to a small house, they had less to eat and so forth. Let's not have talking about it, though; let's actually find the time when there was less to eat and the time when the bicycle was suddenly departing over the horizon, never to be seen again.

The charge is not going to be found on—although the person might have cried on—"I'm going to have to sell your bicycle, Junior." The charge is on the departure of that bike, its leaving: loss of a material object.

Then you ask, "Can you recall anything about having somebody take away some time from you?"

"Oh, yes. I remember a time when somebody said . . ." "No. Did you have to wait for a dentist lately or anything like that?"

"Yeah. Boy, was he late! I had to wait for about forty-five minutes for a doctor the other day. I didn't have it to wait either."

"Now, remember an earlier period when you had to wait for somebody else." Let's get it back there. The first thing you know, you are going to find this poor character back in grade school, where he sat every morning at 9:00 and went through every afternoon until 3:15, every day, five days a week, year in and year out for eight years, and then four years of high school, and; so on.

People wonder why active characters don't like school. Children can be made to accept education at kindergarten age. There are various levels of education: There is education you want to know, that you ask for and you come in voluntarily on; that is something else. And there is education that says "You be here and you learn this!" " But the child is far too young to know how this knowledge is ever going to be of any use to him at all and he is forced to sit there.

The less he understands that this knowledge is going to be of use to him, the more he is actually having MEST taken away from him and forced on him. By being denied all outdoors to play in, he is losing all outdoors; but by being given the small space in his seat, he is being given and forced to take that amount of space. That is a holder. His desire to negate against having that piece of space is a bouncer. The lead pencils which he has to collect, the books which he piles up, are groupers; the children in the class with him are a grouper; and the children he has to stay in line with and later on the people he has to line up in the army with are groupers. They are also holders. The time when he started one direction and somebody grabbed him and pushed him the other way is a misdirector. The time when he fell or almost fell is a down-bouncer. The time when he was pushed up in the air is an up-bouncer. Those are action phrases.

So, if you really want to bust the case up, first start devaluing language to the person and then make him start running these MEST lock chains.

I warn you, by the way, that on running these lock chains you will find that he is liable to pick up, as one of his primary holders, running into a brick wall or something, and that is an engram. You are liable to get him into some physical pain with this, but it isn't anywhere near as arduous.

Now, let's say you get some fellow who can't move on the track. He is having a hard time moving on the track, and he can't perceive and he can't do this and he can't do that. You are going to have a tough time with this fellow because he is being too obedient to certain action phrases. You have to take the tension out of the action phrases. How do you do it? He has been terribly constricted in his prenatal area, obviously. He has a whole chain of that.

The worst part of an engram is that it robs the organism of its mobility; the organism is no longer self-determinedly mobile, and other perceptics in its vicinity take over its determination and move it. There is where self determinism starts to go by the boards in an engram, and that is the worst thing about an engram, not the fact that it has words.

All engrams are holders, but a human being is supposed to avoid pain, so all engrams are potential bouncers. It is physical pain; therefore he should get away from it. But he was immobile when he was in it; therefore it is an automatic holder.

But it ruined time for him—it left a gap in time; therefore it aberrated the sense of time, because there is a piece of time track there for which he hasn't got any data in the analytical mind.

Because it interrupts self-determinism, it is also certainly a misdirector. The organism was going along this course and all of a sudden—crash!— engram. When it woke up it was going over somewhere else in an ambulance or something, so it has had its creative cycle of motion interrupted. That is a misdirector.

A lot of engrams have drops in them, and there are pushes upward and so on.

In short, an engram is, by its very being, a whole bundle of action phrases all by itself, regardless of the perceptics contained in it and certainly regardless of its words.

The words are terribly important to a word-minded society. They are important perceptics to get out because they mean things to preclears.

One of the fast ways to run something out of a preclear is to run the chain of engrams which causes the preclear to do this and run those phrases out of it. But if you are just running phrases out of engrams and recovering a small amount of the pain, don't you realize that you are leaving in the whole action content of that engram? Did the preclear get the concept of having been stopped in space at this point? If he didn't, there is no sense in running "Stay there" out of it.

That is why you have to have the perceptics to run engrams: because the engrams will stop him, move him, misdirect him, confuse him and rob him of his time by physical pain. Furthermore, they usually take away some of the organism's MEST by injury. They are really severe.

Theoretically, the fastest way to unburden one of these engrams would be to take the MEST locks off the top of it. Ask, "Do you remember a time when you had to stay there?" "Do you remember a time when you had to go when you wanted to come?" and so forth, and the first thing you know, you will start cracking the case.

I sometimes play a trick on people at the Foundation. There are people down here who would occasionally like to be given a run by me, but I go out and I find bellhops, and I was working on the telephone man and working on the cook's friends, because these people don't know any Dianetics. They don't expect to find something because you told them they would find it, so there isn't a ghost of a chance that they will dub in a mechanism for you which isn't there.

I got a girl moving on the time track, who I don't think had been moving on the time track for some time, by just running the simple series of locks of every time she had tried to get away from something. She started telling me, "I tried to get away from my husband. I used to say to him, 'George—'"

"No, no. When you -tried to get away from something." We finally entered the top of this chain by getting the time her dress caught in the automobile door. She was trying to get away from the automobile and couldn't get away from the automobile, and she remembered this.

"Now let's try to find some time when you tried to get away from something else." And finally we found her mother's chief aberration: Every time the little girl tried to go outside she was stopped, "Now, you are going to stay inside," and there was no reason why or anything. We don't care what the words are on this, we just want the fact of this stopping. Every time the kid tried to walk away in a store to look at something—stopped. Every time the kid tried to go downstairs—stopped. Every time she tried to go upstairs—stopped. I finally gave her the idea that what I wanted were times when she had been physically restrained, because these times when she had been verbally restrained were so terribly important to her that she could hardly get off the subject.

We got over onto this clear line of stoppings, and we started counting them up. I was doing Repetitive on this, and finally we were getting to the point where we actually straightwired back down to a time when she was a baby lying on the bed and her mother was trying to put a diaper on her. She was maybe a year old or something like this, and she would try to turn away from it, and every time—stopped. I got her to present time.

This is what I am talking about when I am talking about MEST locks. Actually, all I have been doing is trying to help you define better for yourself what a MEST lock is and how to go after it, and trying to disabuse you of any idea that it has anything to do with words.

The words come along and take on meaning to the child and then to the adult solely because the child has observed something being stopped and has himself been stopped. For example, he has seen a clock stop, and from the fact that the clock can stop, he begins to translate that time can stop, and he goes on out into a whole flock of extrapolations. The mind goes on and extrapolates to kingdom come on stopped and all the ramifications of stop, and you will find it branching out into an enormous amount of language to describe being stopped. For instance, on a construction job somebody says, “The rain came down and held us up for a while.” You start listening to the English language and start translating it over into MEST terms and you will certainly find out what a funny flock of symbols you are really dealing with.

You will find out that every phrase has MEST interpretation, that back of every action phrase which is giving a preclear trouble you can find a whole chain of these things. Find them and blow them. Blow them by, by Repetitive or, if your preclear is high enough on the tone scale, by Lock Scanning. Unburden stuff that way and I am sure your occluded cases will open up quicker.

We are on a good, fast highway now.

This hasn't anything much to do with Validation Technique beyond this fact: Validation Technique can be applied to any Dianetic technique. If you want to, you can start busting these locks without finding them. The only thing you do to break holders, for instance, is start running the times when the person was moving. You just start from today and find out he suddenly recognizes that he is moving, and he recognizes that he has been moving a long time. He has been so introverted on the subject of staying still—through parental training or some such thing—that he overlooks the fact that every day in his life he makes a great many motions in a great many directions that are perfectly free.

You can run him then on matter, energy, space and time enforced; matter, energy, space and time inhibited; or matter, energy, space and time validation, or sane. You can bust groupers by finding all the times in his life when he happily and gaily was tearing things to pieces and stretching them out all over the place. You will find that children have a natural inclination to tear things to pieces and strew them around the place. Of course, the reason for this is they know sooner or later they are going to be processed by Dianetics and that you are going to need an analytical moment to undo their groupers!

This, certainly, is the basic fundamental of language. It is a very amusing game for you to start taking language apart, and you will find its most esoteric concepts. For instance, take the concept of ghost. You know what a ghost is: It is a sheet combined with fog, of course, of somebody who isn't there who you thought was there but isn't. That is obvious. It is a person who was there but who wasn't there, only it is represented by a sheet—but it is fog. Now, you do very esoteric extrapolations from there merely because you have so many other symbols.

Don't think that I am devaluating thought, because I am not. Inside our heads we have so far outthought and outstripped language that language is way behind us.

But language doesn't begin to really describe thought concepts. We are thinking, and we are trying to translate the thoughts into language, and the language is based on observable agreement between you and somebody else. So your language is far below the level of actual

thinking. Don't ever let yourself get tricked into believing that language is up as high as thinking, because it isn't.

And a person does not think only as well as he knows language; he thinks as well as he thinks.