

SELF-DETERMINISM ON THE DYNAMICS

A lecture given on
23 October 1951

Looking Beyond the First Dynamic

I have given you a very brief resume of what an auditor ought to be able to do. In view of the fact that we have a relatively new target, I think I had better now devote some time to the outlining of that target.

Self-determinism is the phrase we are using. There should be a better phrase for it. It ought to be a phrase which says “self-determinism on all dynamics,” which would be, really, pan-determinism or something of the sort, because when a fellow says self-determinism, he is to the greatest degree trying to think of himself. Therefore he is doing self-determinism on the first dynamic.

First things come first, and the first dynamic comes first. But at the same time, there are dynamics two, three, four, five, six, seven and infinity on top of that. Therefore, when we say self-determinism, we should understand exactly what we mean by self-determinism—exactly what we mean by it. It is the person’s own command or control on each one of the dynamics.

One of the early axioms says that the mission of theta is the conquest of MEST; that is a very valid axiom, you will find. That embraces self-determinism as far as the goal of self-determinism is concerned.

Self-determinism says, “It is I who . . .” and then there is what. What is the person going to do? What is his goal? His goal is the conquest of MEST, oddly enough, along each dynamic.

You will find that individuals have to cooperate on the third dynamic so that the group, the third dynamic, can engage in a conquest of MEST. But you will find that an individual is only really well off when he feels that he himself would be able to command a group in the direction of a conquest of MEST. If he feels that he would be able to do this, you will find, oddly enough, that he is also able to cooperate. But he cannot cooperate wholly unless he himself could control.

Now, that isn’t a paradox, as it might appear, because when an individual is on an enforced-cooperation basis, what has been injured—what has been forced or warped on the third dynamic—is his ability to control a group engaged in a conquest of MEST. When that gets warped enough the individual will go into apathy on the third dynamic.

People then say, “Well, he is now a part of a group which is engaged in a conquest of MEST.” This fellow is not. Just look at your tone scale. This fellow is not a good unit of a group. When his self-determinism on the third dynamic is high enough so that he actually has a belief, self-confidence, with regard to the third dynamic and his ability to handle people in the direction of a conquest of MEST, you have an individual who isn’t aberrated on the subject. He can be rational, and cooperation is only possible in the lineup of rationality.

So, what you shudder away from is the person who is doing a manic control— “I’ve got to control this.” This fellow is so inhibited in his self-determinism on the third dynamic that it

is pitiful. The fact that he has got to control demonstrates that he has a fear that he won't be able to.

Have you ever had somebody stand around you when you were busy fixing a flashlight or something and you couldn't quite get it together, and they wanted to take it away and do it? There is an anxiety on their part about fixing a flashlight. If this person were in good shape on the third dynamic, he would be able to have enough confidence in himself to have confidence in you to fix the flashlight. Because when you aberrate the third dynamic, what gets aberrated is a person's confidence in others. Having no confidence in others, the individual starts to take weird shortcuts— completely irrational shortcuts—and he will wind up with a screaming necessity to control other people.

Now, an individual who is very relaxed on the subject can walk in on a third dynamic, find out that this group is engaged in a certain angle of the conquest of MEST, look over what their problem is and decide that either he can help them or he can't. If he decides he can help them he wants to know who is doing the best job there, who is in control of it, who knows the most about the subject. He is perfectly willing to drive the tractor, if the tractor has got to be driven and if that is what he can do in that group.

But an individual who has to control that group will walk in and although his only skill is driving a tractor, the second that you put him to driving the tractor he starts backfiring into the control of the group by introducing entheta, cutting off the communication lines and doing all sorts of weird things. He goes around and says, "Well, the boss doesn't really know what he's talking about; I mean, it's an awful mess and so forth. And this project isn't being done right. If I were doing it . . . And your job there, it's too bad that you're doing that sort of work..." This is murder. Yet this manifestation passes itself off for self-determinism on the third dynamic, and it is not. It is domination because of aberration on the third dynamic.

Here is a postulated experiment: If you took a number of individuals and got them together and there was a certain job they could agree upon— they agreed on the fact that this job ought to be done—you would find them pretty well falling into line on who got orders from whom. The most relaxed sort of an atmosphere would prevail.

I remember an engine room where we had two or three men successively in command, one right after the other. These men just had to control that group; they had the rating to control it and they had the knowledge, obviously, to control it, but those engines just kept breaking down, breaking down, breaking down. So one day I said, "Whose advice do the firemen and the boys down there take? Who do they ask for advice down there?" As it happened there was a little motor machinist second class who had run a diesel-repair shop outside of Chicago. He knew very little about the navy and so on, but this was the man everybody went to. So I called up the personnel officer, had three chief petty officers removed, bumped this man's rating up to motor machinist first class and gave him the engine room. I took the officer out of the engine room and gave this man the engine room. This felt all right. The engines never again broke down—never again. Everybody in the engine room was happy.

There were no orders issued down there. It was remarkable! The boys had it figured out about what they were supposed to do and what they weren't supposed to do, and they would get into a powwow and talk with the new chief about it and decide who had the watch and who didn't have the watch. They suddenly decided that the Old Man had the Watch Quarter and Station Bill all fouled up as far as they were concerned, so they made up their own Watch Quarter and Station Bill. After that, when you sounded general quarters

you were liable to find engineers almost anyplace. You would have certain engineers assigned to a gun crew and they wouldn't be on that gun crew. You would say,

"Well, where is Jones?"

"Well, Jones is—he isn't here."

"Where is he?"

"Well, he's down in the engine room."

"Why?"

"Well, he's the only man down there that can run the emergency oil pump. He knows that. That's where he belongs."

"Oh, all right. Well, why are you here?"

"Well, I guess they figured I'd be better off on deck"—and he would be perfectly happy about manning the guns.

There was peace, peace and quiet.

This machinist was very high on the third dynamic. He never had the slightest doubt in his mind that he could take these engineers—some of whom were some of the toughest articles you ever looked at—and talk them into doing almost anything. He never had any doubt about this. He never came up and told you so and he never told them so; he just did it. He had complete self-confidence with regard to himself. And yet he had worked in perfect calm as a motor machinist second class in that same engine room without making any fuss, without any enturbulence-or anything. But the moment the job had to be done and I looked around to see who was doing the job, he got the job. Why? Because he knew more about engines than anybody else and because he could handle the men. That was self-determinism on the third dynamic.

Self-determinism on the fourth dynamic follows right straight on through. You find somebody who has an overweening desire to change this whole human race and you have found somebody who is basically scared of it. That is perfectly true.

I have knocked around the world to an enormous extent, and I have gotten my head beat in a lot of times. Things didn't run right. But it wasn't until I got involved in a war that I decided once and for all that man just didn't know what he was doing. Having decided that one afternoon, sitting at a typewriter, I made a big conclusion: "People get the government they deserve." I said, "Well, boy, they sure don't deserve much, then, do they?" I thought something ought to be done about it.

In 1936 I was writing articles on "the United States is going to go to war with Japan." In 1941 I found myself involved in fighting this same war which had been predicted. I had said, "The United States has either got to go along with the Japanese imperial policy of the conquest of Asia and assist that policy and pat Japan on the back and so wind up with an orderly Asia, or she has got to say no right now to Japan—tell Japan to cut its army to pieces, cut its navy to pieces and stop right there"—because Japan would have come up to a basis where she would have made a formidable enemy.

I wrote all this down, it appeared in a magazine and so forth, and then all of a sudden I got involved in a shooting war. They are very nasty things to get involved with. So I felt a terrific outrage. The fourth dynamic had put upon me more than I had intended to be put upon ever again in my life.

The very funny part of it is that a lot of this feeling sort of went by the boards in getting processed. And we are not moving as rapidly right now on the fourth dynamic because I had stopped feeling that we were this badly put upon, until, not very long ago, President Truman issued a statement that said, "Well, we now have weapons which can wipe out all of civilization." That was also a statement that we could use them too. So right away we had a lot of people getting awfully interested in the fourth dynamic.

Now, the wrong way to get interested in the fourth dynamic would be to set up a revolution and so on. That would be all wrong.

But our necks are in it right now along with everybody else's, so if there is any possible alignment that can be put into the problem at this time, all of a sudden we have a responsibility to put it in—not to destroy or knock apart governments, not to get class conscious about certain segments of man or anything of the sort, but certainly to make information available to man so that he doesn't drop those bombs.

Maybe a little aberration, a little mania, would help us out. "A government gets the people it deserves and people get the government they deserve"—that conclusion could have been left in place.

The point is that there is an apathy strata whereby a person says, "Well, I'm not much of anybody and my vote wouldn't change anything. Why vote?" "Well, men will get along by themselves," and so on.

There was a fellow by the name of Hitler who really had aberrations on the fourth dynamic. He had been a corporal and he had been pushed around by Junkerl officers, which aberration eventually licked him; he would not take the orders of the general staff. He wanted to give them orders, but they knew best—he didn't. So we got a man who said he was all out on the fourth dynamic, and there are thirty million human beings dead. He did a little bit "better" than Napoleon. That is not a fourth-dynamic self-determinism.

Right now, as a result of processing, for instance, I feel and people here in the Foundation feel perfectly competent to do something. But what do you do? You offer information and you make it possible for organizations to pick up and use this information by restoring self-determinism wherever possible on the fourth dynamic. That is a good solution.

The wrong solution is to get a terrific anxiety on the subject and then go around shooting certain strata of the populace in order to "help" the populace. That is aberrated. So there are optimum solutions on each one of these.

Now let's take the fifth dynamic, life—self-determinism on the subject of life. I don't know anything that helps a man in this category like a belief in his control of animals. You take somebody who is frightened of dogs, for instance, and you are going to find him badly off on the fifth dynamic. Being that badly off on the fifth, it will go just straight across the line. A man must have a belief in the fact that he is a very superior quantity on the subject of the fifth dynamic. He is top dog.

He has a perfect right to kill game. You get these people who are afraid to kill for food, who think of "dear, poor little Bambi," or "We're all out for Pekingese dogs because men

are no good.” Bambi is cute, but deer are good eating. It is very, very nonsurvival not to feel, as a human being at the top end of life, that one has the right to control and command life organisms. One should have that feeling. You will find that the lack of this feeling is not a mild aberration. You will find that most of your preclears that walk in are loused up on the fifth dynamic, and it takes some unlousing.

I remember getting my fifth dynamic unloused very dramatically. Because of the deaths of dogs and things like that, I was kind of run down on the subject of life.

My mother went out to buy my little boy a dog. They went over to the pound and found this beautiful white dog, and they said, “Oh, fine” and bought this dog.

The dog was half spitz and half malamute—a sled dog. There is only one thing that a sled dog knows: pull! It is bred in the bones. You take hold of a leash on a sled dog and he takes off! And if you happen to be luckless enough to be of my mother’s weight, you go.

He was too much dog, that was all. He was a powerhouse. My mother would take a stick and try to beat him to make him stop, and he would look around—”Oh, somebody’s playing!” You could hit this dog with all your might and he would think you were playing!

They called him Al. She taught him to bark at calves that wandered in from strange pastures onto the ranch, and promptly, of course, he couldn’t be broken of barking at calves—this was fun. So he could then pull and bark at calves; this was two tricks he had now. The next thing that happened was that every dog who even showed up way over on the horizon someplace promptly got his neck broken, because that is something else that a malamute can do. Their natural element is “Kill or be killed at forty degrees below zero”! One of those dogs has been known to move a one-ton sled— break it out and walk with it. That should give you some kind of an idea of this powerhouse.

I was feeling kind of down on the fifth dynamic and so forth, until I ran into this dog. I wrestled around with that dog for about three weeks. He was saying, “I’m boss, you’re not,” and I was saying, “Look, I’m boss.” We had it out. When I would try to make this dog heel—I was just teaching him standard routine training, and I would try to make him heel or do something like that—he would bite me. He had nice, long, sharp teeth. So I cured him of biting me.

It was actually the physical handling of this animal that picked me way up. I could feel my tone go up on it. Looking back on it now, I didn’t realize what was happening at the time, but I finally got this dog buffaloed. Every time he would flash at me I would get ahold of his jowl and flip him, and it discouraged him. Finally, it got to where he would see me and he would take a running rush at me, and I would catch him by both jowls—as his cavernous red mouth opened up—and use his own impetus to throw him. He would land—crunch!—and the ground would shake. He would get up and you could just see him thinking, “Something has happened.”

Day after day of this kind of athletics was very rehabilitative. All of a sudden one day the dog took a look at me and said, “Gee, he’s a pretty tough guy. I guess I’d better join up.” After that I would tell the dog “Heel” and he would, and he would be very happy about it. I would say, “Stop,” “Come,” “Go,” and he would do it just fine. So I said, “Gee, ain’t I something?”

My self-confidence on the subject of dogs went way up, which was enough force—and you will see this happen in people’s lives—to spring back and knock out any earlier

conclusions on the subject. Here you have a big enough static so it actually masks the earlier statics.

So, there is the fifth dynamic. And this is something for an auditor to remember: With each one of these you can start shooting on a preclear, and you will find all sorts of data if you remember that it is self-determinism on each one, that it is the self-confidence of an individual in handling things on each dynamic—to handle himself, children, future, sex, group, man, life.

So now we get to number six, and that is a very interesting one—dynamic six. Self Analysis is devoted wholly in its impact to the sixth dynamic—an attempt to rehabilitate on the sixth dynamic. The sixth dynamic is a very, very important one.

You will find out that people who have kleptomania (as most children have) get it simply because somebody upset their self-confidence about their ability to control, or to be part of a group to control, MEST. They haven't any confidence in it. They don't want to own things.

Beware of an individual who doesn't want things, because that person is bad off. Greed definitely has its part—not greed of other human beings, however, but greed for MEST. A person who likes the idea of getting ahold of a nice, big chunk of MEST—he likes this, it is satisfying to him and so on—is in a good frame of mind. He is pretty well off.

But it goes over on to an aberrated basis of where a person has just got to have it but as soon as he gets it, it will fall apart and he isn't sure that he wants it; a person will start negating against things that he has. Look at how somebody treats his own possessions and you will find immediately about where he sits on the sixth dynamic. It is a very, very important dynamic.

Now, as far as dynamic seven is concerned, you can draw yourself a great, big question mark as to just what. But you will find that the seventh is aberrated, badly. As an auditor you should know this, very definitely—how badly the seventh dynamic can be aberrated. Every few preclears, you are going to get hold of one who has monkeyed around with spiritualism, mysticism, yoga, Hinduism and all the rest of it, right down the line. And self-confidence in handling the seventh dynamic depends on not having tampered with it. That is a fact.

Look at the gorgeous louse-up that this dynamic can occasion. Let us take an individual who takes up Rosicrucianism when he is fifteen years of age. He is sent a little folder and it tells him that he should sit in a dark closet, gazing at a lighted candle for fifteen minutes every day, until he finally sees something. And believe me, he will eventually see something. If he can just get relaxed enough, one of these counter-efforts will hit him—bong! Now is he convinced! Of course, it was probably Mama's broom handle or something of the sort, but it is much easier to assign this to a spirit world, and he says, "Gee, there's something here—maybe." And there is where the seventh dynamic starts falling to pieces: on that confounded maybe.

Now, let's look at this. This boy is saying, "Do I have any affinity with something that has gone beyond, or with spiritual guidance? Do I? Well, do they have any for me? Well, I can't nail that down, but I have a feeling like there's something there. Do I agree with anything that this spiritual guidance is trying to do or not? Or is it there to agree with? Does it exist? Is there any reality to it? Well, I don't know. Now, can I talk to spirits or can't I? And if I talk to them, do they listen?" A-R-C—question mark, question mark, question mark. Is there any A, is there any R, is there any C on it?

And that is how a fellow gets himself into a beautiful state on the seventh dynamic. He just gets himself completely loused up if he keeps this up.

I speak with a great deal of experience. I know lots of people in various parts of the world, men who are very holy—who demonstrate it—and there is no accounting for the things that these individuals can do. I have seen the poltergeist phenomena. Very interesting—matter moves without being touched. Fascinating. I know people that started in telling fortunes and were excellent at it, just expert, and in about a year or so they were all off the groove on the subject of telling fortunes. I know people that have followed and studied magic, mysticism and so on as philosophies, and I know that every single one of them started out in pretty good shape and wound up in horrible shape.

I studied this off and on, I guess, for about five years in my life, because it is the most beautiful field in which to find phenomena. And can you find some choice and lovely phenomena! But if you can't get the phenomena and bring it back to MEST and pin it down in its association with MEST, it is just a blur and you get worse and worse and worse on it. I am telling you all this, not autobiographically, but so you can appreciate some of these people when you run into them.

Let's take the fellow who practices yoga: He sits down and contemplates his navel and he has various positions and so on. This is a fascinating field. But every time he sits still and trains himself to sit still, he is also training himself to receive a lot of counter-efforts. In fact, a person can sit still enough so that the counter-efforts-really start knocking him to pieces. He can feel them.

People practicing yoga don't realize that they are always hanging, without quite nerve enough—because they don't realize why they haven't quite got the nerve—just on the edge of letting themselves into an utter relaxation. They hold themselves above that.

In other words, they are out of valence. They don't actually relax as themselves. If they went into a state of unbeingness, really into it, in valence, they would really get those counter-efforts—bang! I can show you how to do it any time you want.

They also get cold. They are receding toward the static, and a person who starts to recede toward the static naturally gets ESP. Why not? He is backing up into the body of static where it exists. We know that theta doesn't have any wavelength or distance or anything of the sort, so naturally if one gets in toward a source of theta, he starts picking up ESP and the rest of this stuff. There is no monkey business about ESP; it exists. But the state an individual has to be in with regard to MEST and motion in order to pick up ESP is horrible.

How one attains that balance is a study for somebody else. There are at least a couple of good signposts which haven't been there in the past. So if anybody wants to play with this, that is up to him; that is his self-determinism. But let him be warned that his self-determinism can be very easily upset for the good reason that there is no positive ARC available on the seventh dynamic. He will get into bad shape.

Now, you may notice that psychotics will come in to you talking about ESP; this is inevitable. A person doesn't have to be psychotic to talk about ESP, but being psychotic sure helps. What have they done? They have gone skidding down or up the tone scale toward a point which is a static, and they haven't got enough motion. Life has arrested motion—or they have arrested it in themselves—to a point where they are approaching a static, and they act very loopy.

What do you do as an auditor? Look for an engram about ESP? Encourage them to go on practicing so that they closer and closer approach that static? If you wanted to really start encouraging them to do so, you might just as well take a gun to them and do it quickly, because you can drive them all the way off with this on the seventh dynamic. The thing for you to do is to try to speed the fellow up, because you have to speed him up to get him into an optimum range on the tone scale so that he can function.

This fellow obviously started playing around with theta though he had insufficient stability. I don't think anybody has really got enough stability to start sliding into these statics very solidly without getting pretty flimsy in the upper story. It can be a nerve-shaking proposition to play around with the seventh dynamic.

So what do you do when you encounter somebody like this? Do you sit down and discuss with him, endlessly, his opinions on the subject of mysticism, ESP, and all the rest of it? No. Don't validate it, because the person is running too slow to be here amongst human beings.

It isn't whether he is holy or bad or good or anything else—that has nothing to do with it. It is just that you as an auditor want to see him function as a human being.

Now, he is really there because he wants to function as a human being again. But the closer he gets to the static, the colder he is going to get. That static is minus 270 degrees centigrade; that is its temperature. It has no wavelength, there is no mass, there is no space, there is no current, there is no motion, there is nothing. So he is backing toward a point of unbeingness. At this moment, I know of no way to back into the point of unbeingness in a body which requires 98.6 degrees Fahrenheit, a beating heart, a flowing bloodstream, air in the lungs and a certain amount of cellular growth.

It may be possible for an individual to detach his own theta as theta and sort of suspend animation in himself, and somehow or other back into the static. There may be some way he can back into the static as a detached being. But if he is going to study in this field, he had better not try to take the body along with him; it is uncomfortable.

If you don't believe this, any time you want to try it out, just try to assume a state of unbeingness. Slow all of your processes down; concentrate on being nothing, completely. If you can really let go you will slide into valence and you will start to get counter-efforts. If you can just let yourself take those counter-efforts and still stay in that state of unbeingness, if you can just get yourself to that point, a lot of somatics will exhaust. This is true, but you won't be running very fast. You will get cold—you start down toward minus 270 degrees centigrade.

You can play around with this and see how loopy you are after about two weeks; you will get pretty loopy. That is essentially the experiment which they are trying to get people to make in yoga, only this is its anatomy.

I am telling you about this because you have to know it; too many people who come to you will be suffering from this malady of running too slow. They have skidded back toward static.

What is a person doing when he is going down the tone scale? He is sliding toward the static of death. What is he doing when he goes way up the tone scale—too high up the tone scale—way out of sight? He is also going to that same zero. This is a circular tone scale—it starts and ends at the same zero. So a person can stop by going up too high or he can stop

by going down too low. There is a tolerance band of life, and if you want this preclear to start functioning, thinking, being and so forth as he should, put him in motion.

You don't put him in motion by heavy processing because this slows him down more. What you do is start picking up, with Validation MEST Processing, his disassociation with the sixth dynamic. You rehabilitate him on the sixth dynamic in every way you possibly can, with conclusions about the sixth dynamic and everything else. You get this fellow back in contact with MEST and he will speed up. He will go to a better position on the tone scale and he will be healthier and less wild-eyed. I assure you this is what will take place; I have had quite a bit of experience with it.

You should be getting in some experience, because you have, in your midst, people who are going to read those axioms and climb a pole. It is quite a desperate undertaking, by the way. The fellow all of a sudden starts to say to himself, "Let's see, now, agreement... agreement is really complete obedience or something. There really isn't any ARC. The worst way in the world that you could possibly fix up people on the tone scale would be to show them some sympathy, or to give them any ARC. So therefore ARC doesn't exist. So therefore one shouldn't love his fellow man. I wonder what theta really is? Let's see . . . You know, I've got this idea—it just came to me in a flash that at night when I lie down, if I lie very motionless, I can pass into a sort of a coma state...."

This is a weird business. You are going to get people doing this. Somebody is going to read those axioms and start out like a shot gun. You don't let them go on spinning. What you do is speed them up by the simple expedient of rehabilitating them on the sixth dynamic and taking their point of concentration off the seventh, and not by arguing with them on the subject of it. Just get them down off the pole by pointing out to them that a physical universe exists, and do it very adroitly. Don't just bluntly say "You're wrong," because what do they do then? They flop over and unspin at such a rate that they go completely to the opposite end of the tone scale with no pause in the middle. The fellow has been invalidated and he will fold up on you. So you just rehabilitate his MEST—sixth dynamic.

As far as the eighth dynamic is concerned, you will find that your preclears have an enormous number of aberrations on the eighth dynamic. In various parts of the world you will find that almost any manifestation of the deity has been brought forward as the manifestation. There are terrific arguments amongst cults. Does God exist or doesn't he exist? And the ARC situation obtains there.

A little child gets into this kind of a state, and almost any child in this society has gotten into this kind of a state: "Does God love me? Do I love God? Is he there? Does he listen to my prayers? Do I receive any messages from him? Where is he? He's everywhere. Well, that's not possible—but he is."

This, fed to a little child, is ARC across the field. A little child has stability enough to stand up to the conclusions he makes. But let him get beaten around by life, and sitting back there are these conclusions, just ready to fix him some day.

This has nothing to do with religion. It has to do with a society which is on a very low band of the tone scale. It is just the fact that a society, when it tries to teach, enforces or inhibits. It doesn't try to give anybody data and let him make up his own mind; it does it on the basis of "you've got to!"

This applies on the third dynamic and the second dynamic and the first dynamic, as well as the eighth, so it isn't anything peculiar to religion. It is just the fact that this fellow has been

given an enforced setup on something which is relatively indefinite, because the eighth dynamic is faith. It is not even knowledge, and it is certainly not ARC or understanding. It is faith; it is a static, and in a complete static there is no understanding. The individual is taught “You have to understand things in life,” so he goes ahead and tries to understand the eighth dynamic. But you can’t understand the eighth—that is faith! You accept it. You don’t try to wonder about it.

You will find some peasant over in the middle of France who is probably very, very happy about God, who has never thought for a moment “Is he there or isn’t he there?” or anything. He is very happy; he has faith on the subject. And you will find some learned scholar, grinding away at his books—like Spinoza: I study, study, suppose, postulate, think, think, think, think; spin, spin, spin, spin; think, spin, spin. No faith!

Faith, however, is an automatic proposition, and the reason a person tries to think on the subject is that people try to use it as a control mechanism. And what this individual is trying to do is understand what is trying to control him in his own race—and he blames it on God. People are trying to control his actions and cut down his self-determinism by using the threat and potential of God. He gets upset on this subject so he bypasses trying to understand, because he didn’t understand what people were trying to do to him. He turns around and starts “understanding” on the subject of a Supreme Being—but he can’t do it! And the second he does, he will spin.

The way you undo it is find out who was trying to control him with the eighth dynamic. What human being was trying to control him with the eighth dynamic? What human beings were associated with him on the subject of the eighth dynamic? Unburden his contest and conclusions with regard to these human beings and all of a sudden the eighth dynamic will go right on up and be in beautiful shape.

There was a very interesting officer who sailed with Columbus. He was a dashing fellow; he did very dangerous things continually. One time Queen Isabella was sitting on the top of a turret and she was bored, so this fellow said, “Oh, you’re bored, Your Highness?” And he stepped over the edge of the parapet onto a beam about six inches wide and about three hundred feet above the ground, that was sticking out about twelve feet. He just walked it, turned around in a circle on the end of it—he was not any kind of a ballet dancer or anything—and walked back. Queen Isabella had fainted!

Anyhow, this officer had a little picture of the Virgin Mary, and he always carried this picture of the Virgin Mary.

One of the caciques in Haiti was raising a lot of hubbub up in the hills and a big revolution was going to take place and so on. The officer heard that this cacique was making trouble and that the people in the garrison were worried about it, so he went up into the hills all by himself one night and walked into the camp of about four thousand natives. He tapped this cacique on the shoulder and said, “You come with me.”

“Oh, no. No, no.”

“Well, you’re just going to have to.” So the officer picked him up and carried him out of the camp and took him back down to the stockade! Nobody even shot at him.

Two or three years later we find this officer conducting an expedition on his own. He sailed the Atlantic. Knowing nothing about seamanship or anything else, he sailed the Atlantic and explored the coast of Cuba and there he set up a colony. We don’t hear of these wildcat adventures that went on during Columbus’s expedition because he squashed them.

If you had asked this fellow how he stood on the subject of the eighth dynamic—the Supreme Being—he would have looked at you very blankly. He would have said, “Why, the Virgin Mary takes care of me; I get along all right. I don’t have to be afraid of anything. I don’t know what you’re talking about, because nothing can happen to me—nothing!” And he acted that way. And to the end of this man’s career, nothing ever disturbed this. He did the most fantastic things imaginable.

This fellow was running on pure faith. It certainly wasn’t a manic because this man’s accomplishments were very rational.

But there is faith as it can be used. The reason why it keeps coming downhill (this is very simple) is that people try to control others with it.

This is awfully important, because a large percentage of the individuals who are neurotic or insane are neurotic or insane because of this eighthdynamic louse-up. So you can put that down as important.

If you take a look at the Minnesota Multiphasic as an intelligence test, you will find that an enormous number of its questions apply to religious aberration. And you will find out that the people who got that together took it empirically from insane asylums. This was not somebody’s figure-out; this was all the kinds of questions that they assembled and found as the most common points of trouble. You will find that maybe 30, 40 or 50 percent of the insane are insane mainly because of the eighth dynamic. They have been controlled on the subject of the eighth dynamic till you find them in continual attitudes of prayer and so on.

How do you rehabilitate this? First, you probably have to reorient an individual with regard to other people—just anybody. Get him in contact with other people, and then finally carve it down to a point where you undo the efforts of other people to control him through a warping of the eighth dynamic.

So you are not throwing the eighth dynamic in question. You are not paying any attention to the eighth dynamic, actually, to do this; you are just picking up the aberration. You don’t try to convince a person about the eighth dynamic any more than on the third dynamic you would sit and convince the fellow that he had to be friendly with groups. You give no sales argument. What you are doing is trying to pick up the control factors: When have groups controlled him? When has he concluded he had to be controlled by groups? And that resolves the eighth dynamic for him.