

THE SERVICE FACSIMILE PART I

A lecture given on
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The Central Computation

The techniques which you now have are many. They are awesome. Don't let yourself get confused by the fact that there are more and more of them, because those are just more and more techniques. There are lots of ways to do this. Just as there are lots of ways to work out a geometry problem, so there are lots of ways to work out a case in Dianetics.

I suppose that amongst all these ways there is a best way. I don't think that best way has been entirely gone over and discovered yet. Some of these techniques are better than others. We know, for instance, that a technique such as just the running of engrams and secondaries in a case and nothing else has a tendency to undermine an individual's self-determinism.

Why, though? Because you are bypassing his conclusions, and if you bypass an individual's conclusions you will break him down into apathy. If you keep proving to him that his conclusions were otherwise than his own, he will go into apathy eventually. In other words, you are getting up the stuff which made him that way to a large extent, but at the same time you are bypassing the material and sending him down the tone scale. So you are bringing him up the tone scale on one end and down the tone scale on the other end, and he remains relatively static.

As a matter of fact, you can so thoroughly threaten some conclusion of the past which is long buried and forgotten that the individual, all by himself, can go into apathy and latch up in a chronic somatic.

Now, you have seen individuals who have been audited for a while and who have all of a sudden turned on a chronic somatic—just one pain someplace—and then kept it. What is evidently happening there is that the auditing is bucking up against their service facsimile—some old conclusion—and is therefore attacking what they have elected to be their survival. As a consequence, this service facsimile simply turns on stronger and stronger and stronger, and they use it more and more and more.

This should be of interest to you in the resolution of cases which have been audited by earlier techniques. It should tell you with accuracy what you have to do with such a case. What you want to do is get this case—with start and stop decisions, finding the various conclusions this individual has made in his lifetime—up to and beyond the point of having to have that service facsimile, and then you just tackle the service facsimile itself and knock it out.

Until you have identified it you are going to maintain it. That is to say, it will stay around until it is identified as an actual incident, with sufficient reality and conviction on the part of the individual for him to accept it as an actual incident. At that time you will reduce it and get rid of it.

That is how you fix up somebody who has been audited into a chronic somatic.

Is there any difference, actually, between that and how you undo any chronic somatic? No, there isn't. What happens with a chronic somatic is that life keeps demanding of the

individual that he get rid of a service facsimile, and he keeps turning it on. Life says, "You've got to get rid of it," and he has to turn it on to invalidate everybody, and so it is just a seesaw back and forth.

By the way, I made a survey, and we have only one gentleman from the field of psychology who has ever been worth anything. He is very valuable. That means that out of any area you can get somebody. But do you know that several of the failures in Dianetics have come out of the field of psychology? That should be interesting to you.

Why? The field of psychology specialized in the fact that a man had to be adjusted to his environment. It said, "You have to use your service facsimile in order to get along." It not only said you have to use it, but it said, "We're going to give it to you and we're going to confirm it for you." Actually, the conclusions in this field summed up to the fact that an individual's conclusions were necessary—that a neurosis was actually what made a writer write, for instance. Isn't that gorgeous? How crazy can we get? A neurosis made a writer write. They came up with this because they couldn't make anybody get rid of their neuroses! They had seen that individuals would get rid of one and just turn on another. Actually, they weren't turning on another, they were turning on another part of the same service facsimile. They weren't even transferring engrams. So in psychology there was a whole study which was devoted to the confirmation of service facsimiles.

But Dianetics did tend to search for and attack and get rid of service facsimiles, didn't it? So individuals from such a field would feel themselves tremendously threatened in what they considered to be their survival, and they would kick back blastingly and drastically against this thing. It is not a problem, then, of occult, different conclusions, or of some mechanical difference of vested interest or selfishness or meanness on the part of psychology, psychiatry, medicine and so on. It is just that these boys are running on service facsimiles and Dianetics can take those away from them.

I am telling you this for a reason, not to rant and rave about the subject of these fields. I am telling you that when you get an individual who has a chronic somatic—what they call a psychosomatic illness—this thing is being confirmed to him in his own environment every day, and he uses it and uses it and uses it. Therefore, his environment tells him he cannot survive without that service facsimile because it, it tells him, is the only thing he has with which he can invalidate the individuals around him.

So an individual comes in to the Foundation and he wants to get rid of a chronic somatic. He has got "hipsagoodle of the twirpwhumps."¹ You tell him, "Well, we can get rid of that for you," and he is perfectly willing to go along because you are part of his environment. But how is he going to invalidate you? He is just going to turn up the rheostat on that service facsimile, and turn up the rheostat again, and he is going to get worse and worse. He really is going to get worse if you start tackling it bluntly without tackling his environmental problem—his computation.

If you don't tackle, right off the bat, his first echelon of self-determinism—rehabilitate it and square it around so that he knows he can stand on his own two feet without a service facsimile—he is not going to give it to you. So individuals will go on wearing glasses and all sorts of things.

Have you ever had a preclear start writing you notes, as an auditor? He starts writing reams and reams of things that he thinks are wrong with him. These things are all wrong with him, he is sure, and he gives these things to you. You can just bank your bottom dollar that not a single one of them has any validity to it.

What it means when he does this is that you haven't hit the computation on his case. That is just symptomatic that you have not hit the computation on his case. And he will keep writing you notes and telling you what is wrong with him until you do hit the computation. At that moment he will stop; he will cease writing you notes.

Consider a chronic somatic exactly that: notes being written to you because you haven't hit the computation on the case. There it is, visible evidence: glasses, hipsagoodle of the twirpwhumps, whatever it is. It doesn't matter. He is handing it to you as part of the environment, saying, "This is what is wrong with me. I didn't do it—not my fault!" and "You see? You see what you do by attacking me and tackling me and so forth? I keep getting swellings of the medulla oblongata all the time."

He will keep offering this and it will get tougher and tougher. You can actually take a preclear, without hitting his chronic somatic—you don't even know he has this chronic somatic and maybe he only has a vague idea that he has it—and you can start auditing him and the next thing you know, you can have turned that thing on full so that he now has a psychosomatic illness because of auditing.

Now, out of pure salesmanship, you can sit there and talk to this preclear and tell him how much better he is going to feel and everything else, and all of a sudden he will lay aside the service facsimile. You didn't hit the computation, he just laid it aside. And you say, "You see what Dianetics has done? Isn't this wonderful?" But then he goes out into his environment again and five months later he has still got it. He went into his environment again and no salesmanship existed in that environment but the salesmanship that told him he had to have this service facsimile. So he turned it on again.

Even if you had to some degree desensitized the actual engram which was that service facsimile, he would turn on what was left of it if you didn't get the computation that went with it.

So you can see that note-writing means "Haven't got the computation on the case." The continuance of a chronic somatic says "Haven't got the computation on the case." A continued low level on the tone scale says "Haven't got the computation on the case." Anything that remains wrong with this preclear that he keeps offering to you says the same thing, and he is offering you an illness, he is offering you a low tone of voice, he is offering you how bad he feels, he is offering you actually, to this extent, what they have mistakenly called "transference." He will offer you a service facsimile to the point where he is practically saying "Eat me," because in earlier generations that was what happened when he went by the boards—he got eaten.

In other words, he will keep offering you more and more, apparently, of his self-determinism. He will give away his self-determinism so he can keep a service facsimile. He is keeping that service facsimile with malice aforethought, and don't ever think otherwise. He knows, computationally in the bottom of his mind, what he has hold of, but he won't let himself know that he knows.

Let's just put this thing together in a package. You know that a mental aberration is part and parcel of a physical body; it is the physical effort that comes in, and later on the person can manifest the aberration out of it.

We know that on a light level, people can take phrases and dramatize them; we know that phrases all by themselves can cause aberration. Sometimes when you get rid of a phrase on an individual he feels a lot better. Don't overlook that fact. But by processing phrases, you

are validating language to him, and one of the things that is wrong with him is the fact that he considers language too vital.

So we have a lower echelon than language: we have MEST and organisms and his handling of those things, his decisional level. This is much more important in auditing than language. Though we may not have suspected it at first, it is much more important. There will be a computation which is not a word/phrase computation. All of those mechanisms, those phenomena, exist in the mind. But it is your job as an auditor to just slice right straight on by them and get to a more basic cause.

You have about eight ways from the middle to get to that basic cause. You can just speed the fellow up, if you can, to a point where he doesn't have to be wrong. Actually, a howling success does that to an individual on a purely operational level. He goes out and gets a tremendous amount of applause from the "Catarrh Society of America"¹ for rendering a solo on a bassoon or something. Everybody says, "My, he's the best bassoon player," and so on. The first thing you know, this fellow doesn't have any chronic somatic. He has been able to lay aside his service facsimile for the moment, because of success. What he is doing is running at a higher rate of speed.

His concept of his own ability is raised to such an extent that he finds out he can win. The only trouble is that he will fall right back on the computation the moment he has the slightest little down-dive in his success level. He will skid again.

As a matter of fact, the manifestation of what they call a manicdepressive is the rising and falling and rising and falling on concept of success and failure. What the manic-depressive who is insane considers success and failure is a very interesting thing. On a psychotic level, a success may be an enormous success to this individual if he has merely succeeded in bumming a cigarette off you; this would be a great success to him. A failure might be as slight as being unable to get the match to light that cigarette; that might put him in a completely depressed state.

But what are we fluctuating between? The person fluctuates between success and failure—successes and failures on each one of the dynamics.

However, we can define success a little more actively: Success is survival; it is ability to achieve or launch oneself upon courses which lead to survival goals. Failures are little gradients of death, and failures are great in the magnitude that they depress the survival of the individual. So it is pretty easy to find them.

Now, let's go even more basic. A success is being able to create, conserve, maintain, acquire, destroy, change, occupy, group or disperse MEST. In other words, in order to be successful, a person must have been able to realize his conclusions to all these action words on prosurvival objects or people in getting them going, and on contrasurvival objects or people in stopping them.

So you see what the formula is: A person has to start, maintain, conserve, preserve or obtain prosurvival motion. He has to have that ability. And he has to be able to stop or radically change (by any one of the action verbs) contrasurvival motion. So there are just those two factors there.

Change means that he has to take what might be contrasurvival and change it into prosurvival. He has to be able to convert it.

All this sums up very simply: One could say that one's health depends upon his dangerousness to his environment—just that! When did the preclear decide he wasn't dangerous to his environment? If you just go on the basis that one's health depends upon one's concept of his dangerousness to the environment, you will find that you are hitting right down the center line on the whole problem without very many fancy frills.

You might say, "That seems very strange—a woman considering herself dangerous to her environment." No, that isn't strange. How does a woman consider herself dangerous? She cuts other women out of boyfriends. If she feels she might not be able to do so, she will do so. But if she is perfectly confident that she could, she won't! She doesn't put it to test, in other words.

It is her ability to dress, to acquire favors, to perform her tasks and duties. In other words, to conduct her life on a survival level, she must continue to be able to make her weight felt in the environment. She has to be able to make her weight felt.

How does a woman make her weight felt? How does an artist make his weight felt? How does a writer make his? How does an engineer make his? How does a teacher make his? How does an auditor make his weight felt?

It is very simple when you reduce it down to that. A fellow has concluded to make his weight felt. Then he doesn't, and he fails. If he fails on one dynamic he will fail along all the dynamics.

You know how you have felt when you have gotten through a tough session, one where you felt that you had done your preclear some good, and then you found out you didn't do him any good—he is worse, if anything. Your emotion level went way down, didn't it?

Now, how do you feel when you work on a preclear for a few minutes and all of a sudden he doesn't have a headache or something and he says, "Gee, that's fine"?

You could misinterpret it: you could say that this is because you have received appreciation. No, appreciation is down along 1.1, unfortunately. We are talking now about band 20.0. You find appreciation, approval and acceptance and so forth down below 4.0.

Let's talk about somebody who is really in good shape: he has really made his weight felt. If he has not made his weight felt on the environment, if he has not proven that he is a punitive element in his environment, his concept of his punitiveness goes down.

This fellow audits somebody for a couple of hours and at the end of that time the preclear is in good shape, just fine shape. The auditor's own concept of his environment and all of his own dynamics goes way up.

Remember that when I say "his idea of his dangerousness," he includes in his dangerousness the dangerousness of man, of life, everything. He has improved the whole thing clear across the band the moment that he has achieved a success.

People get so badly off that they have to gamble in order to achieve such a success. In other words, they have to leave it up to something nebulous like "chance" whether they succeed or not. And you will find that most gamblers are pretty badly off. Gambling is fun on its own basis, but you will find that people who really gamble are really crazy, because they have handed their self-determinism over to Lady Luck. They are so completely undangerous to their environment that it is left to some strange monitoring factor—some

system of betting on the horses or something of the sort—as to whether or not they have any effect upon their environment.

The service somatic and its use is an index of that. The person finds he cannot affect the fifth dynamic, life, so he has a service somatic to explain it to life, and of course, he has got it for himself.

He starts out with this thing, by the way, by offering it to somebody else or something else and it kicks back on him. Actually, if you look these things over, you will see that they generally arise in childhood. The little child has gotten bunged up or something; some other human being or physical force rolls into him like a Pershing tank,¹ and it is actually true that he doesn't have the physical strength to stand up to it. He doesn't have. But his own mental health, his concept of himself, demands, actually, that he go down fighting—even though it kills him—with complete integrity as his own self-determinism. He trades the apparent death which would result for a service facsimile; he doesn't die at that point, he cuts in a service facsimile. There is another mechanism less than death: he, to some degree, gives up his self-determinism in order to live. And this is really the central computation on a case.

These service facsimiles aren't very mild; they are rough. But he didn't do what he was supposed to do, which was go down fighting; he quit. Out of pain, out of miscomputation, out of something of the sort, he quit and said, "All right, I give up my self-determinism here by determining for myself a twilight. I won't die here, I'll just go into a twilight and I will show everybody around here what they have done to me." And that seems the best way to stop them anyway—to hand them this semblance of an injured, sick piece of his life and so forth. So this is the best thing to do; this fixes them.

You see how shabby that piece of reasoning is! That is very shabby reasoning. I don't care if he was only three years old and his parents insisted on beating him with a club every day. The way life is designed to run smoothly, and I mean smoothly, is on a self-determined basis.

"Never give up in the face of physical force." That is what self-determinism says. It says, "Don't give up." The second a fellow does, there has to be some other reason. And he grabs this shabby piece of reasoning and says, "Well, this is it," and he has been given a nice service facsimile.

The inexorable character of theta says, "At this point you are supposed to die. If you can't maintain your status, that's the end of you. If you're too little and you find these forces too great and you haven't got nerve enough to stand up to the agony which you are facing here—if you're going to fold up and quit at this point—you're supposed to quit all the way and do it all over again."

But we temporize. We say, "Well, we'll take a half-death. We'll take this service facsimile, and this demonstrates that we were too sick so that we couldn't have. We couldn't possibly have gone through with the basic plan, and so now we've got to carry around this darn service facsimile."

When I say service facsimile, of course, I mean precisely an entheta moment, an entheta facsimile, an engram—a moment of physical pain and unconsciousness which exists as a theta facsimile, or entheta facsimile—which is stored and which may be used by the individual; he can choose to use it or not choose to use it.

You understand that pain facsimiles—engrams—are used by the body in its blueprint and construction. They are definitely used. It is information to know how that particular stage

of the organism failed. How do you retain that information? The only way you could possibly retain it is by the entheta facsimile of its failure.

So the body actually starts to build again, and it modifies its planning in accordance with these entheta facsimiles. So they have a survival value. This says, "How did the organism fail?" But they don't have a survival value to the individual in one generation unless he accepts his selfdetermined death at a point of failure. Right away he says, "Well, let's see, how did the organism fail?" And this is it. So he keeps offering it to himself and to everybody else, and there it is.

Now, it happens quite frequently that an individual does offer one of these service facsimiles. It happens every preclear or two. In fact, there isn't one alive today who isn't packing one—one, two or a dozen. And it has a very precise anatomy. This engram begins, ordinarily, as just an engram, some sort of an upset. At the end of this engram, you will find that the individual is convinced that he was wrong. During this moment of cut-down consciousness, during anaten and so forth, while he is still staggering around, he is convinced he was wrong. He turns around and offers the service facsimile in lieu of it.

Generally there is some injustice involved, in the real tough serviceable service facsimile. It won't figure. Such-and-such happened and he knows that it happened but nobody will permit him to believe that that was what happened or they won't let him take that out as to what happened. There is justice involved and so on. This particular engram will have something that can't be computed at the end of it.

Now, undoubtedly a person could go through birth, he could go through all manner of automobile wrecks, everything under the sun could happen to him, and he would just take it in stride. These would be what you would call standard entheta facsimiles. Operations, childbirth, prenatal AAs1—it doesn't matter. They are just junk, until all of a sudden, somewhere along the line, the fellow gets an engram—usually in the first fifteen years of his life—the end of which won't figure; it won't compute.

Then you as the auditor come along with your techniques of start and stop motions, of scanning, of letting him try to figure his conclusions, working him over the track one way or the other, maybe even running an engram for him or running a grief charge, doing almost anything you can do and keeping your eye on the ball, knowing that somewhere along the line one of these service facsimiles is going to show up. You know that it is there. You can just take one look at the individual and see that he is carrying it. He is carrying the somatic of his service facsimile plain as day.

What can't be computed about it? You can't compute it for him. You have to work him around on the track on subjects allied to that service facsimile until all of a sudden he himself triggers it.

The chances are you are going to have to run out quite a bit of that service facsimile before the computation perceptics begin to show up in it. You do this by Effort Processing. You won't get it by Standard Processing. He will skip it on Standard Processing. You start working it out on effort and a lot of things will start to show up about this thing. You will find that it normally has many, many thousands of locks on it. And as you start to work it by Effort Processing, if you want to really recognize the service facsimile, you can recognize it by the number of locks that start to fly out of it.

Now, when you are doing this, you are worrying about this lifetime; you are worrying about one lifetime only. The chances are he is going to try to back into earlier stuff. You may have to work some of that earlier stuff. If you do, try and work out as much of it as

you can. You will find the service facsimile which he is using in this life got connected to, and then he pulled in with it, old past-life engrams. That is why those things show up, because they match his service facsimile, evidently, or match one of his service facsimiles. He may be using two or three; this is doubtful, though. A person is usually using just one syndrome.

Now, you run enough of this old stuff to get started again in this lifetime until he finally triggers whatever it is—the computation, the missing computation. He will start to wonder about something, and then he will start to worry about it, and you keep him scanning over areas or into areas which are associated with that worry (if he won't go on worrying about it). You keep working with it and all of a sudden you will find a hidden incident that has this characteristic: There is a little tab of it showing usually, plus the amount that is on his body. You can go down the time track and he will keep telling you it is there. In other words, he knows it is there, but he refuses to recognize it as a service facsimile until you hit the computation on the end of it.

He will start to get an overall computation on his life; the overall computation on his life will start to narrow down to one about an area of his life, then it will start to narrow down to an incident and then it will start to narrow down to a part of an incident. And it is the part of the incident which you are working for.

Somewhere he surrendered. Somewhere he said, "From here on I can't live." Somewhere this happened. And there is one of those on every case. If you can just release that you are going to have people walking around about ten feet tall.