

AXIOMS 14 - 32

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Motion and Theta Facsimiles

I would like to start out by saying something more about Axiom 14: Theta, working upon physical-universe motion, must maintain a harmonious rate of motion.

There is much more to this than appears on the surface. There is a cause without motion, influencing and interplaying in motion. Therefore it works out that theta has only this type of function: to start or stop these influences on motion. It starts or stops motion. And this is the primary, most basic tenet that you can get at the moment in processing.

When a person comes into a field of belief without understanding, for instance, he is in a static. A static has been stopped; one has to be stopped to be in a static state. There is only one way to stop somebody, actually, and that is to kill them. As a net result, then, you will get all the moments when the organism supposed itself to be approaching death or was in death or something of the sort.

Belief is just being stopped. Being wrong is the same thing. When the calculation of effort is in error, you get a tendency toward a stop. You walk up to a door and try to open the door; you have calculated that you are going to have to use 150 units of energy in order to open this door. You put out your hand on the doorknob and it sticks—stops. Or you calculate that you are going to have to put out 10 units and actually you only needed 1 unit, so you throw this door open and fall flat on your face, and you have stopped. It is the same thing. Did you ever reach the bottom of a flight of steps and try to take another step? You sort of feel stopped. And did you ever reach the next to the last step . . . ? Once more you feel stopped.

Now, all life entities are involved in initiating survival actions and in inhibiting non survival motions. Therefore they are also involved in inhibiting an expanding periphery of non survival motions. When an organism really feels in good shape—doing everything it should do and so on—it goes out on an expanding periphery of stopping non survival motions and at the same time it goes out on an expanding periphery of starting survival motions. It does those two things: it stops counter-efforts which it can't use and it uses and starts counter-efforts which it can use. In other words, it handles these on an expanding periphery that goes out along the line of the dynamics.

The individual starts operating, evidently, on the theory that he has the whole universe to start or stop. Then something comes along—a kindergarten teacher, maybe—and says, “You won't be able to stop the moon,” or something of the sort, and this is borne home to the individual. The next thing you know, he is down to a point where he is having a hard time starting and stopping his parents, his more intimate environment, his own playmates.

He is a causative point operating out of himself toward the environment, so every time he miscalculates—he is wrong in his calculation, in other words—he will start a non survival motion of some sort or invite a non survival counter-effort, and he will fail to start a survival motion. He will fail on those two points, and it keeps marching back to himself. He has had trouble holding, handling and changing his environment—starting and stopping in the environment around him—and eventually he has tried so hard to start and stop the environment that he begins stopping and starting himself in his own body. His own body,

for your purposes, is merely his environment; it is part of the environment of his own self-determinism. And he will try so hard to stop something at a distance that he will stop himself.

If you investigate the phenomena of death as it is approached in the middle of an operation, or death as it is approached in past deaths (whether you buy those or not, if you haven't run one yet), you will find that the individual quits; he stops time right there and he hands out a new postulate. He thinks, "Well, I'm not here!" and he stops the organism. You can see a person doing that in the middle of an operation. You will find points in the middle of operations where he is trying to start a motion to get the organism out of there and where he is trying to stop the motion of the counter-effort.

Engram restimulation in the form of psychosomatic illness and aberration is simply the organism holding on to efforts which it is still trying to stop, which it failed to stop.

So you have starts and stops.

Now, if you want to get all the times a person believed something or was forced to believe something, just get times when he was stopped and you will get the same thing.

You can clean up a man's whole environment with great ease simply by picking up those people who have had a tendency to stop him in the environment. You will find those people are at 1.5 or 1.1 on the tone scale. A gunshot method of getting these people out is to knock out all the ARC he has in the whole bank. This makes his new understanding fluid. It picks up all this anchored data, because part of his data in the understanding is simply ARC with other living organisms.

So as a result we have, as our central operational mechanism, moments when the preclear was stopped, when he was balked from starting something, when he failed to change a motion and so on—just these combinations. You say, "Now, let's get your effort in this engram to stop it"—bang! You will walk him right straight through into the next moment of pain, because he has been sitting right there, holding and refusing to record that next incident of pain. You pull up the stop at that point and the engram will slide right on through.

That is what nervousness is. If you collected together the books on the subject of nervousness, worry, "Do you have B.O.?" and all this sort of thing, you would probably have a nice stack of books; just the leading ones would probably be a good-sized stack. But you can take all these books and throw them away, because there is only one thing that is happening: the fellow is in present time under the delusion that he is stopping a contra survival motion or that he is unable to start a pro survival motion.

So when you start processing a preclear, you will find that his failure to keep the organism running will result in his postulating being elsewhere. If you really want to turn on reality with an individual and turn it on high, just start knocking out some of these stops with Straightwire.

It is an interesting thing that ARC requires motion to be in existence, and a causative point—a static—requires motionlessness to be in existence. So the individual is fluctuating between motion and no-motion, and what you are doing in processing is trying to get him rehabilitated into being able to carry forward an optimum motion.

That optimum motion has a much higher velocity, actually, than we conceive it to have today. Just watch some of your preclears when you start to swamp up all these stops out of them. They start to move faster in many, many ways.

Now, the effort to stop things starts on the very furthest outside perimeter. I found in one preclear a little bit of grief charge from when he was just a little child standing and looking at the stars, and he all of a sudden realized he couldn't do anything about them. They were completely beyond his effort and control. He felt tinier and tinier and more and more insignificant. We picked up this moment and he had sort of gone into apathy right there. He couldn't stop or start the stars.

It goes right on down the line. If you have somebody who has been living in the vicinity of people—like sergeants—who cannot be started or stopped, you have an individual going into a bit of apathy. That is why military service is aberrative: one is unable to start and stop so many organisms in his vicinity. The whole thing gets up to this insane velocity of "It's all got to be this way because it's always been this way, and we're not asking you anything about it. You're just MEST, bud, and you're going to be eaten."

Therefore, any miscalculation of effort brings about a halt in some degree—any miscalculation of effort. And being wrong is being stopped. Therefore people cannot be wrong! It isn't that people have an innate wish to be right; it is simply the fact that they can't be stopped. If they stop completely they are dead! And here you have the gradient scale of wrongness which ends in death. You look at this gradient scale and it goes over to wrong, and the wrong side of the ledger means stopped. You actually have an infinity going in a circle on this, because you are trying to meet up with a moment when an optimum velocity is reached. You can get a faster velocity than that, which again brings about a stop.

You should keep that very definitely in mind. As a matter of fact, in processing there is no more important point than this theorem. You want to mark it with about five stars, because this is right where you are operating. As long as you do this with a preclear, you are really going to produce some results with him.

Now, there has been some talk about ARC. The only thing wrong with ARC, as far as ARC with Homo Sapiens is concerned, is that it is too low, having too many statics in it. Homo Sapiens has been too wrong for too long. Therefore, it isn't that you want to cut off relations with the human race; you would just like a person to be able to get into his own self-determined relationship with these people, let him make up his mind. So what, if your preclear starts walking down the street with his lip hung up over his left ear, as far as people are concerned! That is all right. Is he healthy, effective, efficient? Is he living the kind of a life which he ought to be living? You will find out he is of more benefit to mankind.

To free an individual from ARC with individuals who are too low on the scale permits him to attain a higher level of ARC. You are giving him more motion simply by freeing him from individuals who are too full of statics.

I think Homo Sapiens has been pretty full of static!

Actually, it is a necessary step to clean up statics, just as it is a necessary step to clean up a person's education. If you want an individual to get into really good shape, don't just worry about the physiological aspects of starting and stopping; get these as they applied to his education too, because people are educated in a static state from an authoritarian point of view. That has a tendency to bring them down in terms of motion.

An engineer who has had to be motionless for about eighteen years while he got his education then goes out and tries to handle motion, and what he does is sit at a desk and fiddle with his pencil, and we get an atomic engineering project. We get all sorts of odd things in the society which are practically stopped when they really ought to be going at a high velocity.

Any factor in the society which tends to slow an individual down slows down his ARC and it keys in as well the real physical statics on the case. It does both.

An effort to believe is an effort to be motionless. In addition to that, a discovery that one is wrong also adds up into an effort to be motionless. A person who is wrong too often will stop; he will not initiate action.

This is the curse of the examination in educational systems. One of the handiest and most terrible mechanisms of control ever invented was the examination, which at once invalidates the student and says, "We are going to have to find out if you know this. In other words, you're still our MEST. And if you don't put it down right on the paper, then you're wrong." Go around a university and start checking over students and you will find most of them are highly nervous. It is nothing for students to pick up an enormous number of psychosomatic illnesses around examination time. It is very interesting.

So, any interplay which tends to result in "stoppedness" or in too high a velocity—either one—aberrates the individual. You start analyzing the aberration of individuals from this point of view as an auditor and you will know more in less time about your preclear than you have ever known before. What part of his body is moving too fast in relationship to the rest of his body, and what part of his body is stopped in relationship to the rest of his body? The one moving too fast has a counter-effort against it which is trying to speed it up too fast, and he is trying to stop that counter-effort. The other one has a counter-effort which is so heavily against him that he can't move it, so he is stopped by trying to move this counter-effort. In one he is trying to stop a counter-effort and in the other he is trying to move a counter-effort.

You can just observe a preclear or you can talk to some individual and you will find he is stopped on certain subjects. Take someone from almost any field of learning which is authoritarily taught and you will be talking to an individual who is stopped. A completely stopped individual is either dead or insane, since the facsimile of being stopped can be restimulated in him while, at the same time, his heart continues to beat and his blood continues to flow through his veins. But he is stopped, he is dead, though there are various random efforts at thinking going on. This person is insane. Your task is to start him again.

There are two methods of starting him, of course. One is to do it on a command basis—but a command basis will stop him. And the other is to do it with ARC, which has in it motion, and you impart the motion and interplay of ARC to this individual who is stopped. He will start to shake out some of his psychosis and all of a sudden start to come to life again.

If you don't believe that the insane are dead, sniff one sometime. They carry the odor of death about them.

Axiom 15: Lambda is the intermediate step in the conquest of the physical universe.

That is quite an obvious axiom. You have a causative point and it is traveling through something that is in motion—a living organism—in order to effect this conquest.

Axiom 16: The basic food of any organism consists of light and chemicals.

It is very interesting that a person can be all upset on the subject of what hours he should sleep. The reason one has to sleep is that the basic units are monocells which feed on sunlight and minerals. When the sun is up they are alive and in good shape, and when it is dark they don't eat. Therefore, dark is terrible to most organisms; it is unknown and so on. However there are organisms which use this factor in order to survive, such as owls and so on; they have reversed themselves so they can survive. They prey upon other organisms' inability to keep going or do the right thing at night.

It is also interesting that human beings die most frequently at two o'clock in the morning. This is when the chronometer in the body says, "We're all out of fuel, boys." All you have to give a person is a little vitamin D and some protein and he will snap out of that. People don't have to die at that time in the morning; they just aren't fed. That is a fact. There is a monitor system running on the thing. Of course, people have lots of facsimiles of being dead at two o'clock in the morning, too. Their first facsimile says that if the amoebae or whatever is going to die, it will die when it is dark, or when it is too light—same thing.

You can extrapolate the food of an organism from the highest, most complex levels straight on down to the bottom level. We have an evolution, which has been overlooked, which is progressing right along with us in present time: higher organisms are feeding on lower organisms. The only reason that we as human beings can survive is that we are being supported by lower forms which are converting energy into a refined level from lower forms, which are converting energy from even lower forms. Our food is being manufactured for us—it is being processed through a lot of organisms—from sunlight and minerals, right this minute.

Axiom 17: Theta, via lambda, effects an evolution in MEST.

This is mostly just a comment of some interest, but not entirely. You will find out that the cities on the face of the earth, ruined cities, ancient forests long since buried under lava beds—these things are all changed MEST. If you want to go out in any graveyard and dig it up you will find that there is a lot of MEST there that has been changed.

Actually, the physical universe is undergoing an evolution. Someday, perchance, the physical universe will be almost entirely converted. Who knows? But not if the boys in governments keep playing around with atomics.

Axiom 18: Lambda, even within a species, varies in its endowment of theta.

You will find this in examination of preclears, one way or the other; you will find that there seems to be a different energy potential inherent in different individuals. You will find an individual, for instance, who hasn't enough horsepower to stop himself even in a severe operation. He won't even postulate stopping himself. He just keeps on going. These people are pretty limp, and they are not much use to anybody either.

An organism with a high level of endowment will try to stop itself, even at fancied efforts to act against it, and the fellow will eventually just start shutting down and everything will start shutting off and he becomes very occluded.

There is a third condition which happens: Someone with a high endowment of theta gets stuck in some operation or some moment of high stress, stops it and postulates that he has a time track and that he is running on it. You give this individual something to read and then recall and he will recall some fragment of it; he won't be able to read the whole thing. He is running on a not necessarily illusory track, but certainly it is a dub-in track. And a lot

of auditors have fun running “wide-open” cases which are actually skidding along a merely postulated time track.

Now, there is much more to this subject; there is a lot more data inside it. But if you will take that as working data, you will find that you can understand some of these so-called wide-open cases that appear to be nuttier than fruitcakes. This person “obviously” is not stopped anyplace. But let’s go back and get the postulate of “I’m not here, and I’m going to keep on going regardless,” and the person will have a time track and have an awful lot of theta wrapped up. And he will be the most surprised person in the world when he suddenly sees his time track filling out, changing, expanding and altering rather markedly and considerably, because obviously it was a time track.

You get an occluded case and start it going, however, and it doesn’t run on a postulated time track; it runs on an actual one.

Of course, the postulated time track is just running parallel to an actual time track. The time track is actual, it doesn’t collapse or anything like that, but an individual thinks it does.

Axiom 19: The effort of lambda is toward survival.

The goal of lambda is survival.

The penalty of failure to advance toward that goal is to succumb.

Definition: Persistence is the ability to exert continuance of effort toward survival goals.

If an individual is lacking in persistence, he will also be lacking in responsibility and other things, and you will find that he is stopped somewhere. He is stopped very thoroughly. But if you start getting an individual moving again, his level of persistence will come up—even in a low-endowment individual.

Axiom 20: Lambda creates, conserves, maintains, acquires, destroys, changes, occupies, groups and disperses MEST.

Mark that one with about four stars. It is very important. Out of that axiom you can derive MEST Processing. You can resolve an individual’s skittishness about the physical universe.

An individual has postulated all sorts of things about the physical universe. He has had various unfortunate experiences with such things as cats, kings and coal heavers, and he decides, “It’s dangerous but it’s not dangerous. So I better not have it, so I’ve got to have it,” and he gets into a state of anxiety concerning this.

This all extrapolates out of the basic axiom of motion, but you are a little closer to the core of the thing when you realize that the handling of motion and the handling of an organism are the same thing, because the organism is a motion—with the difference that an organism has a static in it, as parents sometimes discover in trying to train children. Children will step back against this static and can not then be budged out of a certain activity.

You can take that formula—the axiom is really a formula—and you can write down all of the items and objects and spaces and times you can think of, and then take the individual, the individual’s group, the individual as part of his family and all the dynamics and start playing him against this. When you get all through you have Self Analysis questions. That is the basic formula on Self Analysis.

Or you can make up a deck of cards that work this way. On your deck of cards you just write various action verbs on one pile and various objects and actions on a second pile, and then in the third pile you write down various entities—such as the individual, the individual in his family, the individual in a group and so on—and just deal the three piles out. And you can read out your questions, one right after the other.

Axiom 21: Lambda is dependent upon optimum motion. Motion which is too swift and motion which is too slow are alike contra survival.

You can take the tone scale and turn it on edge, and it doesn't look quite like you think it looks. The tone scale which you know, you have been looking at from a different viewpoint.

Apparently, an individual slows down as he comes down the tone scale. However, the truth of the matter is that going either too fast or too slow puts him at the same position on the tone scale.

You turn that tone scale on edge and you will find it looks different.

The scale runs from 0.0 to 40.0. Down at 0.0 the person is dead, and then as you go up, the levels are pretended death, apathy, grief and so on, up to 2.0, and then straight on up until you get into the band of 4.0. On one side of this scale we have the band of too little motion, which runs down to death. But if the individual is being forced too hard into too much motion, he is shaking himself to pieces and he is halted just the same. So you can see that too much motion and too little motion are alike susceptible of producing no motion.

This can be shown with vectors. Let's take a vector toward survive, a good long arrow at 40.0. Now, when we start breaking it down, we get down around 2.0 and we have two arrows of the same length confronting each other. This fellow is antagonistic, he doesn't know quite which way to go. But as you come down the line, this arrow toward survive gets shorter and shorter, and a few more random efforts start impinging on it till you get down around anger, and at this point the forces are going in all different directions. We are breaking down the same force vector—the same length— but we are splitting up the arrows. Gradually, as we get down to 0.0, all those force vectors have resolved to a point—they are one point long. A point has no length, so you get 0.0.

The vectors come more and more into conflict. The vector toward survive is opposed by the vector to succumb. The force to survive, the will to survive, is being opposed by the will to succumb. So as the fellow gets down the scale, he doesn't know which way he is going, he doesn't know what he is doing and his goals are all upset. He gets into this situation, and finally that breaks down and the vectors shorten down to just a point.

You can also do this simply by taking off the length of the vector. The vector gets shorter and shorter and shorter, so there is less and less vector and all of a sudden there is no vector, which means no motion, no force applied or, over on the too-much-motion side, it means so much random motion that again you have no motion.

The individual reacts the same way. Whether he is on the too-little motion side of the tone scale or the too-much-motion side of the tone scale, he is evidently manifesting more or less the same, with this exception: an individual on the fast side of the tone scale below 2.0 generally talks too much, and the individual on the slow side of the tone scale below 2.0 won't talk. So you get "over" action on one side and "under" action on the other side. But that "over" action is really over.

Now, when you look at how far you have to go to get up to 40.0, it means just that; it can go up that high. It may be that the human organism actually levels out and has a tolerance band which is really as good as that. And maybe you would move on up into pure theta of some sort, so that you would be into the field of motion on the other side of a static which we are considering the point of origin at this time.

So, both the “over” and “under” manifestations are aberrative. And you can look at it on the face of the tone scale.

An individual is pretty badly off until he gets up to 3.0; he is very badly off till he gets to 3.0. It is hard to conceive how much better off he can get, so you can carry it from 3.0 to 4.0 as a desirable band. But that doesn't mean that 4.0 is the lowest band of desirability. It means that 4.0 is the lowest band of desirability which would be within the compass of understanding of Homo Sapiens. He might get frightened at anything above 4.0 and think, in his slowed or accelerated state, that it is too much motion, too much action, too much harmony—too much something.

As a consequence, you can talk to people about the tolerance band for an aberree. He can see somebody being excited about some idea like having a new car; he can understand that. It lies in that tolerance band—“acquisition of MEST.” That is a very “MESTy” object, an automobile—he can understand that fine. He can get up to the point where he will understand somebody going out and taking up a collection for the YMCA, but he starts to slack off right about there. If you go any further than that on a dynamic outward thrust, he starts to get suspicious and he will start to fight. If you suddenly tell him that you have a small crew, and you aren't going to get anything for it, but you think that there are a lot of things in the human race which could be catalyzed, sped up, and that you are seriously thinking of throwing this or that force into action and you think this is a desirable thing, then his tenuous grip upon his own organism, the number of times he has been stopped and compelled forward against his will, will multiply into a quiver of fear.

You say, “Now look, let's get together a little organization to stop this war between the United States and Russia,” and people look at you and say, “Well, that couldn't possibly be done.” It is out of their reference of motion.

Actually, the only way you possibly could stop a war between the United States and Russia would be to make a postulate along the line of “Let's just get in there and stop it,” and then apply enough motion to the subject of war and pull back enough motion on the subject of war—treating particularly the emanation points of war. You would get a collapse of the subject of war. You would stall it or speed it to death as a subject. This can be done.

I was always intrigued at the fact that individuals almost always will overlook overselling as one of the highest levels of defeat that you could hand out to a company. I remember a German agent down in Santo Domingo— poor fellow. He was in there spreading around Nazi propoganda and everybody was very happy and cheerful about reading this Nazi propoganda. Then, all of a sudden, duplicate folders just exactly like he was issuing started to appear in his immediate periphery, and they oversold Nazism just that much. And the Latins got mad at him and killed him.

So, there is this “over” and “under” proposition of speed. It also depends on what you are addressing the speed to. You can take a person on a very low band of the tone scale on the too-much-motion side, feed a couple more dynes of energy to his speed, and he will collapse on you. You can take a person on the other side on the same level of the scale, just take one one-thousandth of a dyne of energy off him, and he will collapse. He can't run any slower, and this other fellow can't run any faster. The fellow on one side gets in

conflict with the fellow on the other side and they shoot each other to pieces—and you have a government!

The point is that you don't try to take a fellow on the too-much-motion side and make him slow down, because the reason he is traveling at that speed is he has to maintain that velocity to stay out of his own stops. The second you say "Slow down," he will speed up—he has got to. And this is the reverse character of the tone scale. You notice with people low on the tone scale, when you say "Be good" they are bad, when you say "Be serious" they laugh; if they think they are telling the truth they are lying, and vice versa. This is what happens on that lower band.

You tell this person who is going too slow to speed up, and what are you? You are a counter-effort which is doing just exactly what all the counter efforts are doing against him—trying to speed him up. And that is the one thing he mustn't do, because the next instant of wherever he is stuck, in however many other places he is stuck, contains death or pain, so he can't speed up. You might as well go out and plead with the waves to stop, because if he is at all sane he isn't going to listen to you. He had sure better not listen to you—unless you can give him processing.

That is something else. You give a person processing, whether he is on the too-much-motion or the too-little-motion band, and he will start to maintain an optimum motion.

Axiom 22: Theta and thought are similar orders of energy.

This simply says theta, thought and knowledge, theta facsimiles and so forth are all of a similar order of "energy." The reason I am using energy through here is so that it will be comprehensible to people, without talking about cause. Actually, theta, thought and so forth are statics. But a thought becomes action the second it gets mixed up with motion, so you have to have an interplay of understanding on the subject of thought to have any movement in the organism. In other words, thought itself is static, but it is full of postulates of the physical universe which are themselves in motion. So thought appears to be in motion because it contains facsimiles of motion.

Now, the organism is capable—being already possessed of many of the forces of the physical universe—of reaching out and taking these theta facsimiles and laying them down across actual motion and causing that physical-universe motion to take form and shape. Do you see how this is? Thought itself is not in motion, but thought can be applied to the physical universe, which then goes into motion.

We could figure out what we are going to be doing eight months from now, and between now and then we could actually lay thought all along the time track clear up to eight months. This would not be any trouble. Thought hasn't got any time in it; you can put it up as far forward as you want to. So you could lay thought along eight months and the only thing you would have to do is sit back and wait for MEST time to catch up with it so these thoughts could go into action. But they wouldn't go into action until time came along.

The thought is static, but the second that the static can impinge upon the physical-universe motion, physical action can take place. And only then does understanding take place. Understanding, then, is something which is in motion. It has action. The second it is codified into a belief, it is a static.

Axiom 23: All thought is concerned with motion.

Axiom 24: The establishment of an optimum motion is the basic goal of reason.

The consideration of walking up to the door, the little child daydreaming and so on—all of these things are in the direction of doing things with MEST. They will be lined up with knocking out things which the organism considers contra survival and with putting into existence things which the organism considers pro-survival. And if you do this well, and if you juggle well the theta facsimiles of the past data which you have and use that to manufacture other theta facsimiles in the form of imagination, then you have all the operation of reason there is, evidently.

The odd part of it is, though, that this reason does not normally seem to include anything like extrasensory perception, intuition, clairvoyance, clairaudience, and so on, and yet these things seem to be in existence.

What are these things? They are evidently theta interactions of some kind. You can take a causative agent, a static such as theta, and you can juggle that thing so many ways that I am surprised the boys haven't found more than merely clairvoyance, clairaudience, intuition and so forth. It looks like they are playing in the bush league. If Rhinel started figuring with theta as an all-pervasive (since it has no space) point of causation, and started figuring out what could be done with that, he would really be going somewhere.

Why worry about whether or not clairvoyance exists and so on? Theta is probably laying up the track and down the track and all over the place. It is all over the place because it is no place. We should be able to figure out more manifestations for it. For instance, because theta is a point which doesn't have any time or space, you don't get a collision of ideas. An idea can be originated in one place at the same time it is originated another place; the theta facsimile congeals simultaneously in two places on the face of the earth, but actually in one place. This is very easy to understand. Bessemer, in England, invented the process of making steel practically the same day that Kelly, in Kentucky, invented the same process of making steel.

We got to rolling on these axioms and the boys were experimenting down here at the Foundation; I would come down and I would say, "You know, we could do such-and-such," and they would say, "Yes, we have been doing that for twenty-four hours." This is traceable to reason. Here is the tool of reason—extrapolation .

But you can do some very fascinating things in this field by just looking at someone else's theta facsimiles. He has a flock of theta facsimiles and you have the ability to look at theta facsimiles, so why can't you see his theta facsimiles too? Actually it is very simple.

I had an FBI agent going around in a squirrel track one day. He was at a party and I was telling fortunes.

It is very easy to tell fortunes. All you do is get a set of fortune telling cards and you just read off to the person whose fortune you are telling exactly the way you deal off fortunes. There is a book on the subject and it's all according to the book, so you just deal them all off.

Of course, you don't want to spook the individual. Let's say you are sitting in front of him for about twenty minutes dealing these cards and saying, "And there's a dark-haired man going to come into your life, and I see here that you're going on a trip...."

He says, "It's to my uncle's house, out on a farm."

And all you have to say, of course, is "I see wide, spacious countryside."

“Oh yes, my uncle’s house.”

“Thank you.”

You just read these high-level generalities, deal them off, and this fellow will spark up. He is concentrating on what you are concentrating on. At the end of twenty minutes, if you can’t keep on looking at the cards and tell him age, name, serial number and the rest of it, you ought to quit, because you have invited this person’s interest to an enormous extent. His interest is just pouring at you and if you can’t read what is in the interest, you ought to quit.

It is just exactly as if you as an individual had interchanged the ability with him to read theta facsimiles. If you look into the basic construction of the brain, I think you will see exactly why this is so simple. There is nothing much to it. As a matter of fact, you can lay out the rules by which you make it possible to read somebody else’s mind. You can actually look at him and say, “Well, you recently were out on a farm. You were trying to buy this farm, and it had a nice big back pasture. And there were some horses down in the corner of the field, but there was a train that went by and your wife didn’t like the train.”

You just get an impression of the kind of life the fellow is leading, so you just tell him about it—nothing very fancy, just reading present-time stuff— and you let him extrapolate the future for himself. You can read what he is extrapolating the future on and then you tell him this. It is simple.

This FBI agent in Washington got into this because he stood back and watched other people’s fortunes being told, over and over, and he finally got to the point where he had to have his fortune told. So I told his fortune.

The next time I saw him he was so badly off on this subject that I helped him out. I read his fortune face down for him without looking at the cards, and then called off all the cards and read them perfectly, without missing a single lick, through the whole deck of cards. I never looked at them. Then I handed them to him and showed him that it was a deck of readers— they were marked cards. This was well within his frame of understanding and after that he was happy. It never occurred to him that this trick had nothing whatsoever to do with the trick which was being pulled off the former time when I read his fortune; he just invalidated both of them. Of course, that man never thought in identities!

Axiom 25: The basic purpose of reason is the calculation or estimation of effort.

As already mentioned, you find that effort is the middle of all of this—it is motion, force with direction—and you as a computing machine keep computing these efforts. You have to make innumerable computations, but you are so used to making them that you don’t quite realize you are doing so. That is why when you go out and ask a golfer how he hits the ball to get those beautiful fairway-long drives, it gives him a jolt. All of a sudden, you have pried into his automatic effort postulator. It is all figured out and postulated and it is in beautiful condition—he hasn’t examined it for years—and it is in an automatic-response category, all laid aside on the shelf, and you just tell him, “Take a look at that.” The fellow sees nothing wrong with taking a look at it, but the second he looks at it he just throws a new scanner beam into it, so to speak, and all of a sudden his theta facsimiles get all stirred up on the subject, and he doesn’t know which hand goes on which side or whether he is supposed to put the golf ball in his bag or the hole.

You can actually throw a person this way if he is to any degree concentrated unknowingly upon a lot of counter-efforts. You couldn’t do this to an individual who was not opposing

invisible counter-efforts. You have asked this man to shift his attention, and his attention is in balance to take care of the physical universe around him. The second you take off one beam it throws out the balance. It actually isn't so much that it messes up theta facsimiles as it is that it lets a counter-effort in on him.

You can do the same trick by asking him to pay attention to his left foot and then pay attention to his right foot. The next thing you know, he has a somatic or something and then he goes out of coordination. So you infer that the reason he is out of coordination is that you have asked him the question of how he does it. He gets a new datum on this; because he is already upset, he agrees with you, and then he is done for.

This is the way to handle salesmen who are playing golf with- you. But if you are a salesman, this is not the way to handle the person you are playing golf with.

Axiom 26: Thought is accomplished by theta facsimiles of physical universe entities or actions.

A theta facsimile is a still picture which is in motion, without wavelength, which exists everywhere but nowhere, on a film which has never been manufactured and which has never come into existence. It is really a fascinating gimmick, this theta facsimile.

Theta facsimile is a descriptive statement of a phenomenon. The phenomenon demonstrably exists. There are theta facsimiles. They evidently stray in from someplace. Where they are filed, you don't know. You keep looking in space and time, and theta isn't in space and time. So they are not filed in space and time, and therefore it kind of looks like they don't exist— but people do think. The thing is full of paradoxes, but what else is a static but full of paradoxes, since a static is all motions resolved into no motions from which all motions are possible? That is a static. In the science of physics, a true static does not exist. You can look over physics and you won't find a true static. In Dianetics we have a true static. Man has suddenly decided to brave all of this talk about having to walk wide of delusions, illusions and so forth, and just say, "All right. So it's zero." And out of this answer of zero, we are getting an enormous number of answers. These are useful answers. People are getting well, they feel better and so forth.

That would be a true static, even in physics, but physics doesn't have a true static. Every static they have postulates motion, whereas this static can exist without any motion.

A theta facsimile could best be imagined, however, as having time and space, since every theta facsimile contains a facsimile of time and space as well as of motion and entities. It is a full picture. What it is impinged upon we do not know, but what it looks like we certainly know. If we can remember anything, it is by a thought facsimile. However they are stored doesn't matter; you can get these things back. They are filed in relationship to time because they all contain time.

You take a picture of something which includes time, and it now appears to include time. But it doesn't include any time—otherwise, you could never go back on the time track. However, you get the feeling that you can go back on the time track, so it includes the picture of time, which you use. That is a theta facsimile.

Don't run off the rails as far as I have from time to time when I have been pushed by biology and the rest of the boys, and say memory is in the cells. It is not in the cells. Cells are not that big. There are a lot of other reasons why theta facsimiles aren't in the cells. One of the best reasons for saying they aren't stored in the cells is that if you keep your eyes

open you can see a theta facsimile causing distortion of the body without a muscular response. This is a very fascinating thing.

This theory of theta facsimiles explains why an individual can go down the time track, come back up and be tired out, and then when you have run him through another incident he is fresh. It is quite remarkable. I have almost caused a doctor to blow his stack on several occasions just by taking a preclear down the time track, turning his temperature on to 101 degrees Fahrenheit, making him look haggard, old, exhausted, worn, torn to pieces, beaten up, and making him turn red and get measles spots.

The doctor said, "He's sick!"

"That's fine. Now, let's run through this incident four or five more times. Now let's run through several pleasure moments as we come on up to present time." No spots, normal temperature and so forth, just like that.

A theta facsimile evidently operates on the level of atomic and molecular activity. A theta facsimile evidently can take atomic and molecular particles and align them or misalign them, form them or re-form them.

But the particle has to be there for the theta facsimile to operate on. If it isn't there, the theta facsimile will not exhaust across it. If you are really running out an engram full tilt with a preclear, you had certainly better put enough stuff in the body to get aligned with the engram. You just put in enough random odds and ends and the theta facsimile can then twist this stuff around all it wants to, and you get boil-off and the individual can go ahead with it. Whereas, if the theta facsimile hits him when he doesn't have enough materiel to move around, it will start throwing out of alignment this paucity of materiel in his system and he will get pretty badly off.

A psychotic will spin. There is a borderline across which he doesn't have enough atoms and molecules for a theta facsimile to work on. So, the theta facsimile moves across these, takes the existing molecules, throws them all out of alignment, and the psychotic spins. Now you start feeding him a lot of protein and vitamins and minerals and so forth and stuff him full, and all of a sudden he stops spinning. A theta facsimile can twist those around now, if you have really got one in tough.

It is fascinating that a theta facsimile does not have size. This would follow, of course, because it doesn't exist in space and time. It doesn't have size.

Have you ever run a sperm sequence? It doesn't have any energy in it either but it has all the energy there is in it. Have you ever seen anybody lying on the couch in the sperm sequence, and seen his feet start to swing sideways in an impossible motion? He says, "What am I doing?" The energy which is generating that was of the magnitude necessary to wiggle the tail of something which is only visible in a microscope. And yet this fellow is wiggling his whole body on this tiny, tiny amount of energy.

You could say it is all done by a system of triggers—a central trigger system in the mind which aligns everything and makes the body work this way all the way down to its extremities, and therefore you would only need the stimulus of this little trigger, and that could be stored as an energy. That is something like saying, "Well, it's God's fault," because you get up to the point of this little trigger and you have to have a theta facsimile manipulating the trigger.

You start running somebody through a prenatal and he says, "I don't know why it is, but I've got to curl up," and he promptly curls up, and he really curls up tight! Try and get a

preclear to straighten out when he is in the middle of a prenatal sometime: he is in the grip of something which is catalyzing his own energy levels.

It is a wonderful piece of stuff, a theta facsimile. It has motion in it, but it doesn't exist; it has wavelength but no weight, yet it doesn't have wavelength because it hasn't got any space. It is truly a static which can take the form of any motion, but it is not the motion although it can take its form.

I am telling you this so that you can tell a preclear every once in a while and explain it to him. You can even demonstrate it to him: Make him run down the track and change a piece of MEST while he is back there. You say, "Go back on the time track; you're driving your car in my driveway. Now, back it out again and park it in front of the house. Come up to present time." When you have gotten him up to present time you say, "It's still in the driveway."

"Yes, so it is."

"Therefore, you must have been running through a series of pictures of running it in."
"Of course I was."

"Well, how come those pictures are in present time when the MEST isn't in present time? There couldn't have been any time in those pictures then, could there? But there must have been time in the pictures, because you went back in time."

And you can say, "Now you see, this stuff isn't inside your body and it really isn't inside your head. Everybody has been telling you all your life it's inside your head. It couldn't possibly be; it's exterior someplace and all you've got to do is throw it all away and you will be well."

So that was Axiom 26: Thought is accomplished by theta facsimiles of physical-universe entities or actions.

Axiom 27: Theta is satisfied only with harmonious action or optimum motion, and rejects or destroys action or motion above or below its tolerance band.

This is very simple. We have already covered that in other forms.

Axiom 28: The mind is concerned wholly with an estimation of effort.

Definition: Mind is the theta command post of any organism or organisms.

Axiom 29: The basic errors of reason are failure to differentiate amongst matter, energy, space and time.

That axiom might possibly be shifted to read, The basic error of reason is failure to estimate effort. That is the same thing, because a failure in differentiation amongst space and time and so forth is actually a failure to estimate effort. A failure to differentiate is a failure to estimate.

Axiom 30: Rightness is proper calculation of effort.

Axiom 31: Wrongness is always miscalculation of effort.

Axiom 32: Theta can exert itself directly or extensionally.

Now, let me go over that for a moment, because we will need it in the second part of this lecture. Theta can say (as a postulate out of the old postulates), “I am going to lift my hand,” and the fellow lifts his hand. Or theta can say, “In two seconds I’m going to lift my hand—one and two.” Or it can say, “Sometime in the future, I’m going to lift my hand.” That is extrapolating action against time. It can do the same thing with any motion or structure. It says, “Sometime in the future, I am going to build a new table.”

The organism observes that when it postulates a physical action now, action takes place. And it is actually handling an organism action outside the command post, so it says, “This can continue to exist.” It will accept and deliver extensional action commands. It will accept symbolism of action. It will tell another organism to move and that other organism will move. And because the other organism tells it to move, it will move.

But all of these things are based upon a former action. An action has to exist before theta can pretend to extend an action. And in this wise, theta can say, “Well, I can extend this thought, actually, to conquer MEST—just extend the thought itself, in its pure state. I don’t have to figure out anything about the thought. I don’t have to reason or calculate in other ways. In other words, I just extend a pure thought toward some portion of the physical universe and it changes matter, energy, space or time. It will change if I do that.” It says this.

Obviously, this is an extrapolation which is possible from observing that when one says to his hand to move, his hand moves. Then he says, “There isn’t any reason why I have to be hooked up to this thing. Why can’t I just take pure theta and look at something and say ‘Boom’ and have it move? Why can’t I do that?”

Faith will move mountains. Faith is a static of pure theta. Why can’t we direct this? I do not know that we can or cannot. I merely know that it is extrapolatable .

The body figures out this can happen and it gets so confident about this, it gets so cocky about this—it says, “I’m going to move my hand,” and the hand moves. Or it says, “Bowser, lie down.” That is interesting; though there is no great energy in the throat, Bowser lies down. The fellow really starts to feel pretty good. He is really causing motion just with his voice.

That is one of the most beautiful tricks a man has: causing motion with his voice. He thinks about a motion, expresses it in some way, and it happens.

But animals do the same thing. An orangutan swings out of the trees near a bunch of little monkeys running by; the orangutan says “Hhrooff!” and all the monkeys go zing! He causes motion. Or an owl hovers over a mouse runway and screams most hideously, and the mice all congeal and then scamper. The owl starts or stops motion. And if the owl comes down and screams loud enough over the top of a rabbit, the rabbit will stop running and the owl can pick him up. By symbolizing an action, then, he is causing the action to take place. That is very, very neat.

That is language. You codify something, the action takes place. It is just hocus-pocus.

The body has experienced the fact that it can postulate something now, and it can postulate it in the future. So why can’t it postulate it extensionally? And it does. Because it can do this, it knows that other things can do this, and then it becomes convinced that others can do this.

Little Willie runs in and he says, “Mama, can I have—”

“Shut up! “ And he says to himself, “Look at that. Her voice stopped me.” He does not know that two years before, when he was smaller, every time he started to run into the house with muddy feet or something like that he got whacked across the backside. What he is running into is the spankings and now it looks like he is running into words. He thinks, then, that words stop him. But they don’t! Words don’t stop him, but the physical action did.

Force can then be postulated by theta, particularly—and I am afraid, on lower levels of the tone scale, only—when the entity receiving the postulate of some other theta entity has first been handled by physical-universe force. Physical-universe force handles the organism, and it can thereafter be handled by a symbolism of that physical-universe force.

If you take the language of animals apart, you will find that animals frighten each other by approximations of animals that eat them. All sorts of various symbolization’s and camouflages and mock-ups take place in the animal kingdom on this line. In man, we have the beautiful extrapolation of language. It is really a very nice magical trick.

This is extensional force. Let’s say we have an organism—a dog—and we say “Sit!” and force him to sit. All we have to do after a while is say “Sit” and he gets the force, because the counter-effort is still there. Theta does not move; the counter-effort is still paused there. So if you want the counter effort to be active, you just give some symbol inside the counter-effort or some actual content of the counter-effort such as a sound, and you will get action, because when you start to let loose the counter-effort the organism will dodge the existing counter-effort. Theta-wise, the counter-effort is still in existence. That is language.

The organism, however, is so many, many generations old and has survived through so very much in the way of experience that its genetic endowment is very heavy. It has a lot of endowment, a lot of information in the past, in force terms. Therefore individuals can use these old forces to bring about new actions on the part of organisms in their vicinity, through this theta mechanism. That is language and that is theta extending itself. It says “Move,” without pushing, and it gets motion.

Magicians capitalize on this. They stand on the stage and they have a hat and they say, “Hocus-pocus, abracadabra.”

By the way, those things are wonderfully old. I talked to a stage magician one day, and I asked him a few basic questions about real magic. This fellow was a good magician, but he was just going “Huh?” He didn’t know what the score was; he didn’t know where he had gotten his wand or why he used a hat, he didn’t know why he had a rabbit, he didn’t know the basic laws of magic or anything of the sort. He was just creating illusions.

The whole field of magic degenerated; it was a secret cult once. It was hiding a lot of axioms about the physical universe. Amongst those axioms was the idea of “cause and effect, but do not become the effect of your own cause.” People become awed by your postulation of a cause and their observation of an effect which apparently is not accomplished by physical means. If you separate physical means out as the intermediate step, everybody becomes overawed and amazed. They are watching what in essence is the operation of God: static without motion causes effect.

So the magicians prey upon this. It is a wonderful bit of business. The symbolism’s contained in magic are all wrapped around this.

This material, by the way, has been coming down the time track now for about two thousand years. It is very, very old.