

RIDGE RUNNING

A lecture given on
28 August 1952

There have been — I am ashamed to say because of what I told you earlier this evening, from just lack of data more than anything else — relatively few outside, you might say, or other-person contributions to Dianetics or Scientology. This wasn't out of cussedness on my part.

Very early, offered something called a fellowship in Dianetics to new and significant important developments in the field in order to encourage this. There were a number of these issued and they got invalidated because some of the things on which they were issued had not been tested and were not sufficiently significant, and the classification became degraded. These techniques, some of them, blew up in people's faces, and so forth.

None of these early developments were very far up the line. One of them included the running of pleasure incidents as a therapy. Workable — it's quite workable. That was a very valid one. A fellowship in Dianetics was given to the fellow for that.

There were two or three others likewise.

Well, the codification's and such — people had been in this long enough now, and this technique is very significant and, actually, is the first really outside work on this subject which is very important; it is very important, this work.

This is live, living dynamite, but it gives a terrifically wonderful process, and it can undoubtedly be worked out to it.

Now, I'll tell you how this thing works as they have worked it out, and I'll also, just to keep the thing from being impeded too much, give you the ways I have processed it. Now, I — you undoubtedly have processed it this way, too, but they didn't have any low-toned preclears, and I did, to work on. And this technique was originally starting out in very high gear — very high gear.

Now, most of your pcs can't start it out in high gear; they have to start it out in very low gear. This takes off from the concept the thetan is outside, and how do you locate where the thetan is. It goes on from there, and it sweeps up to a very, very high height. And it gives a great deal of promise in the direction of a — almost instantaneous Clear. It gives promise in that direction. And it'll also do such things, I think, probably, eventually blow up a whole engram bank at a clip.

Now, I recommend this to you as an experimental technique; I don't know anything very dangerous about it and it isn't dangerous, because standard processing can pick up anything that goes wrong. You can always process out a process with standard processing, particularly now with this. So don't be leery of it. If you want to use it, use it!

Now, you take this technique, introductorily, can go in, in little short steps — very short — and a pc can get into it very easily.

What you've done is utilize, for the first time, actively and as such, live, present time, freshly generated theta energy in order to de-aberrate a human being. Now, that's very interesting. Not only that, this thing includes a technique which blows out the reasons why people are out of communication with themselves and it blows down engrams in large numbers, say, by the tens of thousands, or maybe the tens of billions. There's nothing small about this technique.

Probably contained in this is an explanation of the existence of entities and what entities are and what they do, and why they act like entities and why they act like beings — why entities act like beings.

This consists of this: An effort to discover how does the thetan communicate with the body? How does he operate the body? You ask that question and all hell yawns.

Here's the body and here's the thetan. Now, how does he communicate with a body? In the first place, people, when they . . . You first ask them, you say, "Well now, get where you are in relationship to the body," or "Run back through incidents and get where you are" — very, very shortly they will start to spin because they get completely dislocated this way and that and they don't know where they are because they get into facsimiles of where the thetan was sometime or other. And then they'll displace this, so they'll say, "I'm a thetan here, and I've got another thetan in back of me." In other words, "I'm an engram here, and then the thetan is another engram back here, and I'm — really just got a picture of some old body I was holding on to out in front of me and I superimpose that on this body, and now where the devil am I? I'm lost. I'm gone. That means I don't know; therefore, I am not, and therefore I spin!"

Now, that's the liability of just going into this and saying, "Where is the thetan?" The being, however, is obviously communicated with by the thetan. He obviously is run by the thetan. So let's take a [marking on blackboard] unreasonable-looking facsimile of a gingerbread man here, called a human being, and let's examine it frontally and prefrontally, 1 as the psychiatrist would hopefully say, and let's find out what happens.

We ask this interesting question: "Where are you? Where are you?" Maybe there are two or three, four people here tonight who know where they are in relationship to them. Most of the people here still cling fervidly to the idea that they're a MEST body and although they know there is some rumor that this isn't so, they ain't seen that animal yet, and giraffes don't exist.

But you see, one has to know where one is before one can be sure of where one is. Now, in running this technique, keep that well in mind: know where you are before you guess where you are, and you'll never get in trouble with this technique — except, of course, to blow up the bank and a few things like this.

Now, we'll start in and we'll ask how does a thetan work this body? Well, the body is a pretty complex mechanism. There's some reason why you've got facsimiles; there's some reason why.

One of the things is this control gimmick. The body is thrown out of control by the thetan in order for the thetan to control the body. So that's the first battering of incidents the body receives, is some nice, big, thick, juicy discombobulation and confusion from the thetan in order to get the body out of control, and then you can throw a control in on it. Well, that discombobulation causes a series or one ridge to be set up. Now, thereafter, the thetan can mock up this ridge so that the ridge will control the body, and the thetan, therefore, only has to energize the ridge and the ridge controls the body. Very simple; you wouldn't have thought it was this simple.

Here's a ridge. Now, you know there are ridges — there are ridges through here, there are ridges through here, ridges here, arm ridges — there's a lot of them — there's ridges across the back of the neck and then there's a big ridge on the back here, which is all over here on the surface, that you find on any preclear. That would be over the preclear's back clear down to his legs here.

The thetan sets up these ridges; they just kind of get set up automatically and the ridge has the liability that it permits the body to be controlled by other thetans! So on the back side of every ridge you get a beam coming in here of the thetan controlling the body but on the front side of this ridge — the front side of this ridge is supposed to go on and enter through the motor controls, and into the motor controls of the brain, and so forth, and control the body

beautifully. And the only trouble is that any thetan or any being that walks along, after that ridge is set up, simply has to look at that ridge just right and it activates! So the person is always, thereafter — this thetan is victimized by that, because the body he's trying to operate is always going out of his control. And he gets frantic and anxious and propitiative and everything. So these ridges have back and front sides. And the front side or even the back side of the ridge always carries some characteristic of having been controlled by other thetans.

But the main circuits of control in which we're interested come from the thetan which you are. And this thetan sets up a ridge and then after he sets it up, he pours energy at it and he handles this body. It takes a child a long time to learn how to walk because it takes a thetan a long time to set up a lot of complex ridges that he didn't know he was setting up; because you don't know any more as a thetan than you know where you're sitting right this minute about the operation of the body. That's the level. The rest of this stuff is just sort of automatic, and trial and error, and in the dark and pretty blind about it all, and the thetan and the youness believing you are a body because you're so insignificant you don't exist anymore, anyhow.

So, what do we get? We get a thetan. He can be standing outside of the body and he all of a sudden throws an energy beam at the body — he activates some spot on the body — this relays through a series of facsimile ridges, goes into the motor controls of the body and the body operates. You see how that would be? And this contains this horrible liability: Of course, every time the command "walk" is thrown at the body, the exact — or the facsimile of the exact — wavelength of the command "walk" hits the body and hangs up. So you've got a ridge, now, which is the same wavelength as the thetan uses as his own beingness. So of course the thetan thinks he is the body, because the exact theta facsimile of sympathy is set up on every ridge by the simple fact of the thetan throwing his own wavelength at those ridges. So the thetan after a very short time says, "I must be inside the body, because, look, there is my wavelength on that ridge." So he believes he's inside the body. He can feel it because he wants to feel this body.

So he throws these commands at these ridges. These ridges are set up all through the body — a fascinating network. I draw these ridges like this. Actually, you draw a sphere, and then if I were to draw like this, and you were to see this all three-dimensionally and so on — and you were to see that three-dimensionally, it's — would be a minimization of the number of ridges which he would actually find in his own head. I mean, they are just there by the thousands.

All of a sudden, after you've run this a very short time, you get this fascinating picture. He looks at his head and all of a sudden these ridges are glowing, and for a moment or two he sees that he just has dozens or hundreds or thousands of these compartmentations and ridges and then, in the next moment or two they blow and he doesn't have to worry about them anymore. Anyway, this is what he sees.

Now, here is your problem: How do you order the body to work? Well, you order it to work in two ways. By dropping a tractor beam over it to get it into control, or hold it there or hold yourself on to the body with a tractor beam, and then throw a presser beam for a command. And every time you give a command to the body, particularly if it's an emergency command, you clamp down hard with a tractor beam — crunch — and throw the presser command in at the body, which makes a new ridge, bang! Until you'll find around a person's face and head and jaws, here, an enormous number of tractor beams leading out to random spots behind him because every time — in the old days, other thetans earlier have been grabbing this body and holding it still and flipping a ridge. But, of course, after a thetan is on the body for a certain length of time, every contact he has with the body is at his own wavelength. So he then considers that every ridge is he; so then he considers he can't get off the body, because he is glued to the body because he's obviously the ridge which is glued to the body. This is his sequence of unreason.

Now, therefore you've got all these ridges. Now, this ridge back here is the one which is controlled by "walk." This is how you make him walk, stand up and sit down and do other things. They just hit this — bang! Energy.

Now, you ask a preclear to give himself a command to walk and he'll — if you just ask him to give himself a command to walk, he'll feel a couple of hot spots — a hot spot or two, something like that, some such manifestation, if he's looking for it. He'll all of a sudden find these hot spots turn up in his back. He's just as likely to find them inside his back. They turn on because, see, he's got somebody else telling him to walk. Maybe this was restimulated by the auditor telling him to tell himself to walk. So whichever way this works, it doesn't matter, he's got a hot spot. You actually found a ridge being hit.

Now, if he runs that for a short time, a thetan sees himself as an energy flow. A thetan is blind. He has been blinded as a thetan a long way back on the track so that 90 percent of your thetans see only in black and white, particularly when — they see in black and white or dub-in — particularly when your thetan has in restimulation the black and-white incidents or almost any electronic incident, he's blind. This blindness progresses to a marked degree and can get so marked that the facsimile itself is so impressed upon the human body that the body goes hysterically blind and thereafter sees black.

Nearly everybody who has bad eyes, if you will ask them to take a look at their own eyes, you'll find a dark shadow like a wedge in across their eyes. If they have bad eyes, there will be a wedge driven into their skull of other-determinism. The thetan does not have control of those eyes; he is activating and looking with the eyes by hitting ridges in their vicinities. He's hearing with the ears by hitting ridges in the vicinity of these ears. He's hitting into the motor controls and tasting, smelling and so forth by pressing and commanding these perceptics.

And how does he take the perceptic off of the body? Well, he has to use the body to see because most thetans are blind. Some are not quite so blind; some are kind of blind and kind of psycho.

By the way, you start running this technique, all of a sudden you say, "My God, I'm crazy." Sure enough, you are. But fortunate at a time when you suddenly say, "My God, I'm crazy," why, you say it with a rather cheerful note. You say, "Here I'm nuts all these years and didn't know it! Ha-ha!"

Well, anyhow, the thetan uses tractors — uses tractor beams to take perceptions out of the body. So he lifts out of the channels of the body — almost anyplace where there is a ridge, he'll put a little tractor there. And he'll build up standard channels and then let them hang.

And furthermore, early on the track, he customarily wanted bodies to want something from him, so he put reverse tractors onto the body, and he wanted something from the body and so on. So you've got all these various combinations of tractors and they build up an enormous complexity of ridges.

Now, these are communication lines. Even if they're terrible communication lines, they're communication lines. No matter how poorly they work, they are at least able to produce an effect. So the thetan leaves them in like that. Now, you understand they don't have to be like that at all. The thetan can operate, directly and alively, the body — straight to its motor controls where they're supposed to be.

But you will find people, for instance, who have wanted people to want what they thought, are so ingrained in this that the thetan has believed that he thought with the prefrontal lobes. And you'll find one of these out-tractor beams he has placed on the body so that the scoop is out toward people so people will get what he thinks.

You know, everybody goes around — they go around, "Now, I'll tell you what I think." He wants people to want what he thinks, so as a thetan he thinks he actually thinks with the

prefrontal lobes. He's probably thinking out here someplace. But he says, "Well, you see, the brain thinks. It says right here in this textbook that the brain is composed of . . ."

The ancient Greek, I imagine, when he wanted this sort of thing, put the out-tractor beam on his stomach because he was sure he thought with his stomach. And yet he was thinking out here too; probably at a further distance than you are.

So we have this enormous network for action commands and perception commands for requests for action or signals for action — that's the presser beam outflow from the pc to the thetan — and the tractors both ways from the thetan to these ridges and from the ridges to the thetan. In other words, you've got to have tractors and perceptions taken both ways, because the fellow burns his hand, why, the thetan also wants to have something to do with it. Actually, the body reacts automatically on its reactive or somatic mind — that's the GE (we were studying the GE in the first book; that's the reactive mind) — and the body will actually do a reaction.

But the thetan also has a reactive mind and a somatic mind, because he's been at this a long time and he's actually buried a lot of data from himself; he doesn't know anymore. Mind you now, don't ever build up a concept that the thetan is any more than you- are because you are the thetan, see? And don't think he knows more; don't think there's mysterious knowledge buried around here, because there isn't.

He starts getting up the Tone Scale of "know" — why, you know when you are starting to get up the Tone Scale of "know," well, that's how fast the thetan gets up the Tone Scale — because you're the thetan. That's very hard for people to get, because they stand — and I'm telling you this for a good reason: is they'll stand in their body and they'll say, "That is the thetan out there which is controlling me," and the next thing they're saying is "Oh, my God, I'm controlled by this thetan. And that's not me!" Well, of course, it isn't "me," because they don't know they're there!

So the technique I'm giving you is the one which is designed to make sure that you always know where you are. You go through the perceptions and you know you've got these ridges and you know that your thetan must be capable of producing present time energy. You are using the present time energy to run out existing present time ridges So, you take the perceptions and these perceptions are feel, taste, smell, listen, and last — look. The reason look is last is because you start playing around with look with this, and he gets all mixed up about seeing his attention units. So he says, "Where the hell are my attention units?" And he's run into a I-can't-look ridge. So run look last. It's in that order, or some such order.

You could take listen first and then taste, or any one of these things, but you understand, by running communication you are running ARC.

Now, we've got that level of communication; now let's take the other bracket of communication. Action — action commands: "Walk," "Run," "Sit down," "Turn," "Stand up." You can get other such commands as "Nod your head," "Bow your head," "Flex your biceps," "Smile." That is the wonderful one — "Smile." You can almost always get a preclear to get that; it's an action command: "Smile." He feels so darn silly after he does it for a little while. He can see himself all these years saying to this body "Smile," and then the body says. . . (thud) Gorgeous. All right.

So your categories of command are action or perception. Now, you're getting the communication between the thetan and the physical body in a free flow of energy. Only the ridges are found to be aberrative, because they're the only thing that can hold anything up. Only the ridges are aberrative.

So, your free-flow areas will just flow. You don't have to worry about them. So this adds up to this: You must be very, very sure that when the thetan is commanding something you use a free-flowing command, an action command, a perceiving command — not a static, but a

flowing command. In other words, you give your orders in from the thetan on the basis of “Look,” “Listen,” “Sit.” In other words, go into action of perception or perceive actively.

The thetan doesn't give orders like “Don't look,” “Don't walk.” And if you want to really bog your preclear down — by the way, if you don't like some auditor and he hasn't heard this lecture tonight, you just simply says, “Give yourself the command now, ‘Don't sit,’ ‘Don't walk,’ ‘Don't run,’ ‘Now, stand still,’ ‘Now, don't look,’ ‘Now, hold on.’” You know, he'll be stuck on the time track and he won't be able to move on the time track, and he'll feel awful bad and he'll have somatics. So I've just given you that as a tip — I give you that as a tip of a wonderful Black Dianetic technique, and so forth. Actually, I'm telling you so that if anybody tries it on you, you get up off the couch and kick him in the teeth, because it will hang you up — it will stop you. Because what are you trying to do? You're going toward zero — zero action or motionlessness — not toward action. And your whole effort in this technique is to get the energy of the thetan up to speed, so you only want to indulge in speed commands. Okay? All right.

How do you run this technique? I'll give you the formula. There are probably many formulas; there'll be dozens of them, hundreds of them developed. They've probably got fifteen since they talked to me yesterday. Now, what you do is take one of these categories and you tell the thetan to — you ask this preclear. . . Now, this by the way, is just one, two, three. You just ask him to do these things. You tell the preclear “Give yourself the command, ‘Listen.’” This is a pattern for all of them. “Give yourself the command, ‘Listen.’”

“All right,” he says.

Now you say, “You really told yourself to listen?”

“Yeah.”

You add this: “Where were you when you told yourself to listen?”

“In there.”

Now, the most dense ridges are in the middle of the body. And he will — a first, immediate response, usually, is from one of these echo spots, not from the thetan at all. But that's all right, you're going to work back toward. But he knows he's here, he's got the sensation; he knows he's here.

All right. You say, “All right, watch that command flow white.”

Now, he makes this flow until it goes white and then goes black again. It's very simple. The moment it goes black, he's hit a ridge.

You ask him, “What's the substance of that ridge? What's that ridge say?” or “What's that ridge feel?”

“Well,” he says, “ ‘I can't be bothered.’ ”

“All right.” You say, “Get the concept that you cannot be bothered to listen, and watch the back flow toward the spot where you told yourself to listen.”

All right. He'll get this concept that he can't be bothered to listen. The field inside his head — he can actually watch it — it will be black, and then it'll go white, and then it will turn black again.

Now you say to him, “Now give yourself a command to listen.”

He does. And by the way, this is the routine that produces it. And you say, “Where were you?”

And he’ll say, “Oh, I was over on this side that time. I — I’m further back than I was, over on this side.”

You say, “All right. Now run it from there.” And he’ll run it from there till the command — it’s white and then it goes black.

Now, by this time maybe he clipped two ridges through that time and you say, “What’s the substance of it?” or “What stopped you?”

And he says, “Well, just ‘can’t listen.’” He says, “I can’t listen.”

And you say, “All right, get that concept.”

And you just get the concept and he’ll see the attention units flow whitely again, back toward the spot where he told himself to listen, but probably this time it will go back to the spot where he told himself to listen this time and then bounce up to another spot. So he’s at a further advance.

Now, you say, “Now, tell yourself to listen again,” so he does. And you don’t, by the way, say, “Where are you?” and then say, “Tell yourself to listen.” Don’t do that; it’s reverse. “Tell yourself to listen.”

And he says, “Listen.”

And then, “Where were you?”

And he said, “I’m there.”

All right. (By the way, I just did.)

Anyway, he says, “Well, I’m up here on the right side of my skull.”

And you say, “All right, flow out that command to listen,” and he flows it out and it goes down here and it turns a couple of corners and it goes over here, and all of a sudden it can’t go anymore. And you say, “Well, what do you get now?”

He says, “Well, ‘I can’t listen.’ That’s all I get ‘can’t listen.’”

And you say, “All right, flow it back.”

He flows it back and he says, “I can’t get it white, it’s just turning gray.”

And you say, “That’s all right. Tell yourself to listen again.”

He’ll tell himself this time from the same spot, and it’ll follow the same course — white. And then he tells himself “Can’t listen” and it flows backwards toward this spot where he told himself to listen and flows white and then goes black again.

You understand the sequence each time? It’s just — it’s black, it goes white, it’s black again. So if you told him to keep on bucking back against this, it’d just keep going black. Or if you told him to just keep on telling himself to listen, it’d just stay black. You understand you’ve got to get flow in here.

All right, just alternate now. You say, “Tell yourself to listen again.”

Well, maybe at this point, or a little bit later, he'll say, "Listen."

"All right," he'll say to himself.

And you say, "Where were you?" He says, "You know, I could swear I'm just outside my right ear."

And you say, "Well, all right, run it from there."

He'll run it from there. Go through go a course and so on, and he'll run to a "I am too tired to listen."

Now, what you're getting each time he says this "I am too tired to listen" is the ridge he ran into that was stopping the theta energy. He ran into a ridge, you see? And he didn't have enough horsepower to blow the ridge down yet, so he stopped at the ridge. All right.

Now, it runs into that ridge and he says, "Can't listen" again and out he goes, and it's going much faster every time.

And you say, "All right, now tell yourself to listen again."

He says, "My God, I'm clear out here." And he's maybe way outside on his left side.

He knows he's there — that's the difference. He just completely knows he's there.

You try to tell him — well, you — if I tried to tell you "You're not sitting in a chair," you'd say, "Are you crazy?" Well, that is the surety he feels; he knows he's sitting there. And it all of a sudden may occur to him at this point, or just a little bit later point, "You know, I can control this body." This occurs to him suddenly.

Then maybe you run it just once or twice more, and all of a sudden you say, "Well, tell yourself to listen," and he's in complete apathy. Oh, he just doesn't want to. Well, actually, what you did was run a back flow, and it just drove the thetan himself sort of down into apathy. So you just run the back flow again and run a front flow of "listen" again and that apathy clears up very rapidly. So when you get too steep a drop in tone, just remember you ran through one more ridge than he could stand at the moment.

And you'll notice this. And this has to be audited on the preclear, I'm sorry to say, because the preclear is liable to lose track of himself. And he'll get one of these ridges that he's been obeying all of his life — the thetan will say, "Well, that's — too bothered. I got busy. I got to do something else now." Right then the auditor has got to give him a push in order to keep this thing going, because these ridges have been handling him too long for self-auditing to be very effective on him. Okay.

Now, when we have a series like this, he's starting to knock down more and more ridges, more and more walls, more and more at a clip, more and more at a clip. And by the time you've taken six or eight commands to listen, he's — probably knows he's outside of the body here. Now, a very startling thing occurs. You take, now, "look," and you wind it up till he's about a yard from his body, and he's over here on the right side. And he says, "My God, I can't be over here on the left side, I can't be over here on the right side, too!"

And then you get "feel" or something, and he's over here in front of himself — that wouldn't have been "look" by the way, it would have been "taste" or something — you run "feel" and he's in front of himself. And you run "walk"; when he's saying the command "walk" or action commands, he's way behind himself and he says, "My gosh, where am I? Because I know I'm in all these places!" Sure. Where have you parked him? You've parked him between ridges, that's all.

You see, the next time you ran “listen,” it might find him over here with “feel” so that he’s two spots in there. You’re actually running him until you find him in one place to a relative degree and if you run him long enough, sure enough, you will. But he’s liable to be in a dozen places at once and know he’s in every place. So if he gets confused about this, you just explain it to him and you say, “Now look, you’ve just caught yourself between ridges over here on this side, for one, and that will all come back and it will all resolve out and you’ll be in one place by and by.” You cheer him up, anyway.

Now, there’s your technique: “Walk,” “Run,” so forth.

Now, you’ll find that very shortly he will go into other people telling him to — he’ll get out here and go into other people telling him to. Well, run those things too, because he’ll all of a sudden find that he’s hitting ridges that other people have used to control him, and they blow down. But let him find them with his own thetan energy.

Now, therefore, your technique is getting relatively simple. He’s getting further and further and further and further from himself, and he knows he’s there every time he gets further from himself. And he’ll start to knock down ridges dozens of feet from him. He’ll knock down an old body ridge that is two hundred yards in front of him or something. He’ll knock down all the internal ridges, and energy starts going through him like mad in all directions. He starts blowing energy through him. It’s unpleasant to him, somewhat. But he can go right straight on through. The ridges are gone, and what happened to the engram bank? Well, the tractors with which he’s holding his engrams in restimulation blow out too.

Now, there’s a variation on this technique, and that variation is simply to tell him to start blowing down ridges — just tell himself to walk, and getting behind himself and tell himself to walk. And so he’ll tell himself to walk and that white ridge on the back of him — “Turn it white,” and then say he can’t walk, and fly back against it, and back and forth and back and forth, and you’ll have him knocking down ridges, too.

There’s another variation on this technique, is the RKO towers version. I have not tested this. The boys swear that it’s solid if you want to get anybody outside of his body. How is it now? You just tell him to imagine he’s at the top of the RKO tower, radiating these spheres of energy. And just to go out through these spheres of energies and in through the spheres of energy six or seven times, and each time do it a little faster?

Male voice: Yeah.

Second male voice: Mm-hm.

Each time do it a little faster and all of a sudden, ha-wham! he hits the resonating point of the place he’s stuck, he flies outside of himself — is that right?

Male voice: Mm-hm, flies someplace else.

He goes someplace else. Yeah. Fascinating.

Quite — quite wild. You could guarantee people to get them outside of their body and then do it, evidently, with this technique.

All right, now there’s another factor involved here, and that is the fact that an individual simply holds on to these ridges like mad, because he thinks they’re the control. So there’s a blanket technique you can run — I mean, just an overall technique you can run on this thing and you just get the concept “Tell the body to make a ridge.” And then “the body’s refusal to have it.” And then telling the body to have a ridge and the body’s refusal to have it. In other words, telling commands to go in and stop, telling the body to get under control. All of these things produce the same effect, because you run into the ridges and he says he can’t do what

these — thetan is telling him to do; the old ridge says it can't do it. And you just run this back and forth, back and forth, back and forth.

Now, this is all a concept of getting up to velocity. Velocity is very important. You'll find most people — we are dealing here, of course, in Scientology with a science of statics (true statics) and kinetics (true kinetics) whereby the kinetics evolve out of the statics. And very simple, easy to follow. All right.

You'll find most preclears worship death, because motionlessness is their game, their goal. Some preclears are over on the other side of it and they want too much motion and they don't want any stillness. Both of these are highly aberrated.

And so you very often have to recondition a preclear's speed in order to get anything much out of this technique. So you get him going fast: the beauty of him going — you combine aesthetics with this — you get the beauty of him going fast and the ugliness of him going fast, and the beauty of other things going fast and the ugliness of other things going fast. And don't be surprised if you say to your preclear "Think of some thing going fast," and he thinks and he thinks and he can't think of anything going fast. Because one of the things that the thetan does that is peculiarly silly is tell himself to think. He says to the body, "Think." Then he thinks up a thought for it real quick and puts that in and then takes it out. Very silly, but he doesn't realize he thinks the body is thinking. That's why you get this dish behind the prefrontal lobes — why psychiatrists are always going around sticking ice picks in the prefrontal lobes and so forth — they don't want people to think; they think that thinking is done there. They think it has something to do with it.

Like somebody wants to fix your telephone out in the outskirts of the city, so they go down to the telephone office and throw a bomb at the switchboard. And they say, "You see, I fixed it. Hah! Nobody can communicate with anything now. Hah! It's all fixed."

Well, the point in rehabilitation of speed is you just get him to think of these fast things — faster and faster things — and you can run him a long time on this technique. But you want to alternate it with occasionally asking him to think of something still. Because he'll get up like a dynamo and he'll start going up — if you run him too long on a technique without his ever finding there is anything else in existence, he'll start rocking back and forth on the rockbound base of this dynamo and start to shake himself to death.

Because, theoretically, he could suddenly develop enough speed — and you develop speed by doing this. You see how that is? You just develop it by . . . That's the way you develop it. It's sort of like twitching your head and sending something or something — I mean, you create the energy flow, actually what you do. You could actually develop enough speed and throw enough energy flow to blow your own face off. And you'd say, "Gee, that was too big a ridge to take that time, I shouldn't have done that!"

But the best process, theoretically, would be able to get a guy out of the body and then have the facsimiles he didn't want and the facsimiles he did want, and have him separate them into two piles. And take the facsimiles he didn't want, and then develop a little bit of speed and go POW! see, and that's the end of the facsimiles. That's all there is to it. That would be ideal running if you could get rid of the ridges. That's where it's going up to Theta Clear.

And by the way, this has occasionally occurred on the time track. You'll find this in preclears. You'll find where the preclear is all stuck on a body, and he was on this body for ages, and he couldn't do anything about it and he was in horrible shape. And all of a sudden some good being — some godling or something — came along and looked at him and kapow! he got off of the body and he knew who he was again and everything.

That's your psychiatrist, actually; he's probably dramatizing that one sometimes. He thinks if he blows the person's facsimiles up, the person will know who he is. But the psychiatrist isn't a thetan; he isn't even human. (audience laughter) So anyway. . .

Theoretically, you could make a Theta Clear with a lot of horsepower, and he's without his body, and all he'd have to do is — because his perceptions are turned back on; that's what's important, his perceptions turn back on — all you'd have to do, you see, is this thetan would look at somebody and say, "Gee, look at all those engrams." Kapow! Feed enough energy into that engram bank to blow it all up, and the MEST body would blow up and everything would blow up and the fellow would say, "Gee, here I am, free again. Thanks, old top."

Now, there is a technique for the rehabilitation of perception of the thetan which you can run concurrently with this other technique, which is quite interesting. You'll find out that as he's blowing down ridges and so forth, he's still holding on to facsimiles which he thinks he has to have. So if you get the beauty of seeing things at a distance without eyes) the ugliness of seeing things at a distance without eyes, the beauty of other people seeing things from a distance, and the ugliness of other people seeing things from a distance — in other words, a bracket on beauty and ugliness of perceiving theta perceptics. Perceiving. Knowing at a distance without being there, all of these various perceptions, and then get that in the action category — for all perceptions, and then get it for action, such as causing things to happen at a distance by just thinking they'll happen . . .

By the way, a lot of preclears will jerk and get horror charges on that. "Gee! If I just thought it happened and then it would happen — oh, boy." And that's one of the reasons they've negated against this ability. So they've said, "Gee, I've got to get myself under control; I'm — I can't trust myself anymore, so I'll just cut down my horsepower, because I — I — I thought — thought of a girl falling in the river — thought wouldn't it look funny, a girl falling — and she fell in the river and drowned. Huh! I better not think like that anymore. I better not think. I better not think. I better not think." And you'll find in this lifetime practically every preclear you've got has had that sensation, "I better not think. I better stop thinking." And he'll cut off his thoughts because he's afraid things will happen just because he thought they'd happen. He's scared of it.

So, there's that: causing action by thinking about it at a distance. And the next one is controlling things at a distance — beauty and ugliness of — and other people controlling things at a distance. You put all these brackets together and you have a bracket that rehabilitates the ARC of perception of a thetan. And it'll turn on the black-and-white incident which blinds a thetan. And if you run that and what makes a thetan an individual — that's also a very early black-and-white incident — you will then have theta perceptics on.

As it is, as you get your thetan outside, you quite commonly get nothing but dub-in or you get just black and white, because he's still holding on to — he still thinks he's blind.

You also want to run a process of him looking at a body and saying, "I won't have any sympathy for this body," because right afterwards — sympathy, propitiation, bang! — he's on the body, he is the body. And that's where that technique comes in very handy. The cycle of feeling no-sympathy for it — first desiring something — then feeling no-sympathy for the body, then sympathy, propitiation and then is the body. And you get that cycle very fast. And you'll find that these are transfers. That's the cycle of emotion in a transfer. You'll find these things heavily on the track.

Now, that is the process. There is more data on this; an article in Scientology will appear on it. There is more technical data on this; I don't think there's much more data necessary for the process itself.

Male voice: How about in starting . . . Some preclears can't perceive their ridges, in starting an incident.

Hm?

Male voice: Some preclears can't perceive the ridges at first — run a moment containing rages. For instance . . .

The technique I just gave you, you haven't used — I mean, that little short technique?

Male voice: No, I use it on myself now.

They'll find it. They'll find the ridge.

Male voice: Mm-hm.

You don't have to worry about that. There is a technique — it's your substitution for that — and that is you find the tractor beam and run the tractor ridge he uses to hold on to an engram bank for the body. You say, "Get the beauty of holding on to an engram." "Get the beauty of holding on to beauty." "Get the beauty of holding on to memory." "Get the beauty of having memory." "Get the ugliness of having memory." "Get the ugliness of having memory." "Abet the ugliness of memory having you." The next thing you know, the whole basket of stuff will turn on and he'll suddenly feel this terrifically heavy ridge. That's an interesting process.

You can hit a fellow with this. I would caution you against using about to-spin people — using this technique on them, so on. Well, see what you get. There's lots of data to be gathered on this; it obviously has a high level of workability, and obviously it's — tracking right on down, it's getting more and more — you've got more data than I gave here tonight and it's getting places in an awful rush. And that's what it's intended to do. It's intended to blow out all ridges within a radius of four hundred miles for the individual, and leave an individual — we hope. (audience laughter)

But of course, I'll tell you this about it. If he has the function "I've got to be an individual," and the thetan himself is still holding on to this as a thetan and you can't locate any ridge he's holding on to it with, the field will just stay black and if he has the blinding facsimile still in restimulation, the field will stay black. Actually, before he finds himself, it's like a blind man: you've got to give him his sight back. So remember this perceptic-at-a-distance technique, the brackets on perception at a distance and so forth, if you're having any difficulty with it.

You'll find out many people get very upset; they think they're perceiving theta wise and then they open their eyes and find the room is all different. The thetan still believes he can perceive, so he just dubs in what he thinks he ought to be perceiving. Fascinating. He'll dub it in in full color, though, and maybe your preclear hasn't got any color. Oh, it's very interesting. That is, by the way, the mechanism of dub-in.

This technique should by all means be tried by you — definitely should be — and you ought to tell us what you got and so on, because I'm sure that a variety of cases are needed in it because it's going to develop some special techniques. And if I know rightly, as they get these — look at these special techniques, and realize there are special cases — a higher generality will appear than they've had before, and all of a sudden, boom! And we may be within weeks of having one-shot Clears — just within weeks of it. But just between ourselves, all due respect to all of that, all due respect to one-shot Clears, let's just get some processing of whatever kind, huh?

And if you really want to know peace of mind, if that is a goal, if extroversion is a goal and so forth, get that individuality off. And if you want to know lack of pain, I suppose it's blow the ridges out and there's the nicest somatics turn on and off with this; they're very nice.

Of course, self-determinism, now, as you probably know, is white that's the mock-up for self-determinism merely because the guy can recognize his own energy. But that's an implant too.

But you can run out incidents by watching white. Actually, if you looked inside the brain with attention units, you should see a section of the brain, but you don't; you see a white flow because of earlier incidents.

Now, there in essence is . . .

Male voice: Ridge Running.

That's what I was going to call it but I didn't dare.

Male voice: Ridge Running.

This is a technique called Ridge Running. If you want to know any more about ridges, ridges are the sum and — they're part of the various manifestations described in Technique 88 — they are fully described. There is nothing mysterious about a ridge. But how you can blow them down, knock them out, blast them and get out from under flocks of ridges in a heck of a fast time, is a terrific goal. And these boys have demonstrated that it is possible to knock them down wholesale.

Now, probably you haven't noticed, but a circuit is a ridge. A ridge can gather facsimiles and actually take on a full personality of its own, acts like glue in holding on to facsimiles, and as a net result is a circuit, and the body is handled by circuits.

Now, nothing has been said about demon circuits for ages, because most people were just in apathy about doing anything about a demon circuit. They're described in the first book, the horribleness of them, you've got guys around who will very often run preclears, but nobody could do anything about demon circuits — until this Ridge Running comes along and blows demon circuits glory west. Now, you can shoot circuits with phrases sometimes, but boy, that really requires a fine hand, and it's not very thorough; it's not thorough at all.

Now, this Ridge Running comes along and what you're blowing down — you're blowing down the circuits of the preclear. So, actually, its proper name could be Circuit Running, although circuit running is not the end of it, so therefore the name isn't big enough, so we'll call it Ridge Running and let it go at that.

Good night.