

## THE RESOLUTION OF THE SECOND DYNAMIC

A lecture given on  
23 September 1952

This talk is “The Resolution of the Second Dynamic,” particularly applicable to case level Roman numeral V. If there are any minors present, they will have to leave.

This happens to be a subject—this sex—that is discussed very widely. There are many people who say they know something about it. And you will walk into pubs and other places, and find that it is dominating conversations, really.

You turn on the wireless—of course, not BBC, but you turn on a good radio somewhere and—by the way, that’s nothing against BBC; they’re making a wonderful cultural effort to improve England. BBC and I are different— we’re not the same order of magnitude, so there’s no comparison on the thing, but the point is that BBC and I are in great disagreement. I think England has a good culture, and they’re trying to improve it.

So anyway, you turn on the radio and you find June, moon, soon, bum, come, anything along the line—strictly second dynamic.

You go down to the bookstalls and you’ll find that there are lots of tomes down there saying, “The Economic Stability of the Penguin Island,” and “A Report on the Last Speech of Lord Slithergut in Parliament,” and by golly, those things don’t happen to have any thumb prints on them. But if you look very closely, you will find that “The Private Life of Maisie” or a story called “She Sinned”—the pages are just chewed. It just looks like termites have been at it.

Furthermore, because it’s such an interesting and absorbing subject, you will find that large organizations forbid it. This is the only way they can get people interested in themselves. If it was not a forbidden subject, you wouldn’t find very many people getting interested in much else.

Now, this is a horrible fact. The second dynamic has a considerable monopoly on attention.

If you look back on the time track, you’ll find many reasons why. And we’re going to cover those, and we’re also going to try to cover what I hope you will find to be—but do not guarantee you will find to be—in your preclears, a resolution of the second dynamic.

The second dynamic has been very coy. It dodges around; rather rough to resolve.

Very funny, but you can resolve a man’s good opinion of himself to quite some degree. You can resolve his ability to stay with a group to a considerable degree. You can make him into an honest man out of a member of govern , I mean, a thief. And you can do all sorts of things without actually actively resolving his second dynamic, and the second dynamic, being one of the dynamics, of course will pin down the other seven dynamics to some degree. So you have to resolve the second dynamic in Theta Clearing.

The resolution of it has been, as I said, very difficult. The little boy whose eyes were much bigger than his stomach is very much an example, with all due respect to our mentors way back when, because they took the toughest part of all processing, of all therapy, and said, “This is all there is.” Naturally, it looms so big. The smokestacks of the vinegar works were so large that nobody could possibly see the rest of the valley. So everybody said, “There is nothing in this valley but a winegee6 works.” And so you have sex dominating the scene.

Now, probably old Papa Freud had something keyed on him listening to people’s catharsis running out, or something of the sort, because in 1894 he introduced what he called the libido

theory. And however titillating this has been to subsequent practitioners, it hasn't worked very well as a therapy.

This goes to the extent—the desperation—(quote) “There must be a therapy for the second dynamic” (unquote) goes to such large bounds that you will occasionally find a reputable physician recommending to some woman that she have some extracurricular relations in the hope that she will attain an orgasm, in the full belief that this will then relieve all of her neuroses. That is not uncommon.

We all know that the curve of sex follows the rise and fall of the human empire. When a human empire really goes by the boards, falls down, gets into the mud, gets full of robbers and decayed cabbage leaves out there in the alleyways and so forth, that it's down on sex, too. It's ready down on sex.

These curves, any statistician's curve, you know, can make a wonderful example for almost anything. And the first dynamic, the third dynamic, the fourth dynamic, fifth dynamic, sixth dynamic and seventh and eighth dynamics all go to pot in those empires too, so there's no reason—they follow the same curve—so there would be no real reason to say that only the second dynamic did this. But you have fellows . . .

I was reading something—there's a girl by the name of Horney—she pronounces it Horn-eye” for obvious reasons—who discusses widely the autoerotic economic system foundation which was erected by Freud. I've never been able to find this to any great degree in Freud, but I understand that there's such a thing as an autoerotic economic system. I've been very curious about this. I don't know what this economic system sells, but I could guess.

But the whole thing about it is, is for anyone to tackle the problem of the second dynamic as an exclusive objective would be something like little Tommy Jones out here in the street with a popgun saying he's now going to conquer the Kremlin. He'll have to go quite a ways to do that. He'll have to grow up and become a politician and have everything all squared up, and they'll have to have some better guns and he'll have to have a lot of guys and, oh, there'll have to be a lot of things done before you could hit the Kremlin.

But to an auditor who is first fooling around—he doesn't know much about the subject and so forth—if he just walks straight out and he says, aNow, in this preclear I am going to resolve the second dynamic,” that is, unfortunately, an occasion to perhaps open up the cuff and say into it “Hehheh,” because he's a little boy with a popgun going to tackle the Kremlin.

Second dynamic is an opposing—I mean, it's very imposing as an objective. It is downright frightening as an objective in the absence of techniques which resolve the rest of the dynamics. If we had order of attack scaled against level of training, we would make the second dynamic the ninth dynamic. It would be the last one that you would tackle, really, along the level of training. But that would not be the way a trained auditor would handle it. He would take a V, he would say immediately, “Aha, second dynamic,” and he would proceed to resolve it. Just like that. It would be his first, primary objective.

And in this objective he uses all of his tools. He knows that the one thing that's going to suppress all the other dynamics is the second dynamic. It is not that this person is necessarily loopy on the subject of the second dynamic, but the second dynamic is the one which is going to resolve hardest. So let's resolve it first and find out if the other dynamics spring up accordingly. Don't waste a lot of time on the other dynamics. Hit the second. Now, that's a good clue for V. This is fast processing on V.

Let me tell you why you hit the second dynamic first.

The first real interest—the first true, real interest that your thetan had in bodies, where you now find your thetan ensconced and from which your thetan in a V does not easily step forth,

the first interest in bodies—there was an active, hectic, frantic and not-quite-sane interest—was sex. And the first overt act against bodies, of magnitude, and the first big holder on the track is a blanketing—a blanketing of one or the other sexes.

Now, don't expect that just because your preclear is a man that his first blanketing had to do with a female body. Quite the contrary. You would expect it would be a man. Because the ensuing propitiation and so forth would wind him up in the body of the first thing he attacked and (quote) "got stuck in."

There are several reasons for this. We know about the emotional curve. The emotional curve goes down to apathy. Apathy is sticky; apathy holds on to things. Therefore, you would have, just out of the pure mechanics of the emotional curve, a thetan stuck on a body which had been tremendously exhilarated sexually and had then, from that frantic ness, gone right straight on down into apathy—steep curve. The curve of the orgasm if the orgasm wound up in death.

Now, can you imagine an orgasm so intense that it would be a high peak which would go off in almost a straight drop line to death? Even though death would be instantaneous on the orgasm, you'd still have a drop line to apathy. It would be taking place in an instant.

This does not mean that all orgasms follow this curve. As a matter of fact, this was very touching there. I mentioned this once upon a time that the emotional curve of sex on a blanketing was a steep one into apathy. And I received the sweetest letters from some people out, of course, in California. And I received these letters saying, aOh, no. The sexual curve goes from happiness to contentments I thought that was so cute; I thought that was very sweet of them. And boy, do they need processing!

I'm talking, you see, when I was talking about the emotional curve, about a blanketing. And these people had obviously never even run anything even faintly resembling a blanketing. What they probably did was get into some titillation with little brother or something of the sort, and they said, aNow, you see, it goes from happiness to contentment." I thought that was so cute.

It goes from an agonizing, high-tension emotion, which the thetan then insists on maintaining and the thetan insists on maintaining it—of the body—and demands its maintenance and demands its maintenance, and it gets up to a line of finally just snap! as far as life itself is concerned in the body, with death ensuing for the body. And that is the blanketing you're looking for, because your thetan didn't walk away from that one.

The aviator, during World War I, had a definition of a good landing: "It was one you walked away from." Well, you're not much interested, when you're running blanketings, in the one the thetan walked away from. You're interested in a bad landing: one he didn't walk away from. Because there is the primary physical organism in which he will thereafter be terribly propitiative toward and interested in.

If you were to put your preclear on an E-Meter and just start naming the categories and ages of human beings, that is to say, let's name the categories and ages: ababies," Young boys, "boys from three to five." In other words, Which would you most like to help: "boys from three to five?" "boys from five to eighth aboys from eight to twelve?" "boys from seventeen—up to seventeen?" "boys to twenty-one? Young men, twenty-one to thirty?" and so on. And then you would take it on the girl line. You're going to get a harder drop, theoretically—you're going to get a harder drop on one or the other of these. And you'll find that is the DED; that's the original blanketing which you need. You can actually trace it that mechanically. You don't have to trace it that mechanically, really. You just ask him for a little while and you'll start springing tears out of him if you just start processing him on the subject of spoor little boys." He really wants to help little boys. Little boys, they're the stuffy—they're the stuff. And by the way, anybody who'd have sexual relationships with a

little boy ought to be killed! The idea! Hmph! Horrible! Why, that's the most disgusting thought he's ever heard. The idea! What? Sexual relationships with a little boy? Oh, no.

Except in the DED, you find him taking a little boy and driving the little boy up to sexual enthusiasm—up, up, up, up, up, up, up—and the little boy just can't give any more and so forth. And on the last jolt of demand on the part of the thetan, the little boy—who actually did have a thetan in him anyhow—goes pang! And he goes straight down to 0.0. Bzzzzumm! And that's why “being a body” is “death of a body” is “thetan into the body.” That's 0.0. “Death of the body” is “being the body.”

And you'll find him having his most enjoyable times thereafter as a little boy. He's doing a super life continuum for this little boy. And this little boy bit the dust and was chewed up and spat out maybe 70, 60, 30 trillion years ago. And how many little boys are there on this line? Well, slap-happy and stupid, he goes on the next spiral; he says, “Ah”—as a thetan, you see, he says, “Ah, a little boy. Aaaaah! Ha-ha-ha-ha!” Blanket, zap, pow! Stupid, you see? I mean, he just goes through this same cycle, and he keeps going through the same cycle, and then right after wards for the rest of the spiral he says, “Little boys? Oh! The idea of sexual relationships with a little boy. How disgusting!”

Now, he'll get into the current lifetime—this fellow—with this same service facsimile. This might be the second-dynamic aspect of the service facsimile and is the heaviest one. He gets into the current lifetime, what do you find? The same drama being played off. Little boy, sexual relationships very early, key-in, and here we go all over again. “What? Sexual relationships with a little boy? Oh, no!” Yet you can find it right in this lifetime if you look. Same way for a girl.

Now, what is your diagnosis, then, of the blanket you are looking for? It is simply, wholly and entirely a diagnosis of what age and form of a body does your preclear mainly protect.

This is an old one; we've been hammering this around for a long time. A person protects, a person is that thing which he has hurt the most. This is the old saw, “Anyone becomes that of which he is most afraid.” Why? He'll set up a current. He'll set up one of these nature abhors-a-vacuum sort of thing—the electronic vacuum into which will pour the thing of which he is afraid. Because he's trying to leave that hole, and what he's afraid of moves into it. But that hole is him.

Now, when it comes along, an examination of a fifth, we have a very, very particular dichotomy: A Roman numeral V step case won't open until you get down to Roman numeral V, and this I recommend very heavily as the procedure to get at the DED-DEDEX motivator.

Take a look at him and find out what sex he is. Find out when he was happiest in life, or when she was happiest in life, and you've got, in a large percentage of the time, the DED. That's all. I mean, it's that simple. When was he the most ambitious and serious and so forth about life? When was she the most ambitious and serious about life? That's the DED, presumably.

Now, that's a jackleg test. That isn't an accurate test. An accurate test is an E-Meter, because there might be some more complexity on this.

But then we go looking for this DED and we can't even vaguely find it. Now, what happens then? We know it's there, we get a drop on it. What is there that is the mechanism of this DED that suppresses it? Well, it's this dichotomy. And boy, this dichotomy is probably the most important dichotomy there can be. The only real reason, the only real reward for Homo sapiens, for a thetan being in this body, is sex. There's a thrill involved, and it's a very heavy thrill. When we get people mocked up, we'll merely approximate the vibrations of this thrill or something like that, and the thetan can go over and touch the electrode of a machine every day or something like that. He won't have to have bodies. I mean, we can probably do a

much better job of it, because I don't think the human body does a terrifically good job of putting out this wavelength. It's about that mechanical.

All right. It's a reward, isn't it? That's one of the main reasons he's in there in a body, pitching. It is so far from the real reason to existence and the only reward for existence—it is so far, actually, from the high exhilaration which can be attained along all the dynamics—that we would be very wrong in saying, “The only thing there is, is sex.”

But here he is in this theta trap called a body and he does get a reward for it. He got tangled up with it initially this way sort of by accident, and it becomes an obsession. And what they call Ma calm, healthy and ordinary desire for sex” is a crawling psychosis as far as a thetan is concerned. He's nuts! He wants sexual relationships? He's nuts! That's all there is to that. Because it's what keeps pinning him down and brings him all of his grief.

Now, we're talking about a very special case on the thetan variety. We're talking about a thetan in a body. And his sole reward, actually—the reason he got trapped in this body and so forth—is this sexual exhilaration.

Actually, if he were living a clean life—a healthy thetan in a healthy aura or some such thing—the exhilaration up top band is a lot higher, because whatever a thing can experience, it can generate. There's a little truism in that. It might have its limitations; it might be absurd in some cases. But whatever a person can cause, he can become an effect of Whatever a person can be an effect of, he can become the cause of.

This is, by the way, a very nasty answer to our dear, dear friends back there—transcendentalism, I think they called it—little game of quoits or something that they were playing with such grave dignity that they looked like a lot of rusty crows walking around and pretending “We're wise men. Cawcaw.” “Anything which is worth knowing is above the realm of human knowledge and therefore man will never know it'd their philosophy ran. And, Therefore, we can know it but you can't. So in your place, bud.” This was the philosophy which choked, strangled and garroted and chained to the post the lovely lady Philosophy at the end of the eighteenth century. “Anything which is worth knowing is above the range of human understanding, and therefore human beings can never know it, so therefore human beings will never understand anything.” Anything a person can be affected by, they can know—obviously, because there's a comm line to it. An incoming line causing an effect can always be backfired on. If there is an anthropomorphic creator sitting upon an ivory throne in some empty spot in space at minus 273 degrees centigrade—if there is one there and he has some kind of an invisible line on your preclear and he is vengeance and he is a lot of other things—your preclear can not only know him, he can be him. Because where there exists a comm line, there can be an interchange of identity. And we're coming right back to this: there can be an interchange of identity. Whatever a person can cause he can become an effect of Whatever a person can “affect” he can become the cause of And that's something like saying, “A checker is a checker is a checker is a checker.” And that is a piece in a game called checkers. But it works out with great efficiency.

Now, take this second dynamic thing: A guy who goes on communicating and communicating and communicating and communicating exclusively with some other sex than his own will eventually swap identities. And you'll find people coming up the track being in one sex sometimes, then being in another sex sometimes. You don't find a consistency from spiral to spiral, always, on identity.

They think that homosexuality is a horrible problem. In the light of what we know and what I'm giving you here, homosexuality is about as serious as sneezes.

It isn't serious because it is serious. It has a very tough effect upon people. Any sexual line has a rough effect upon people because it's a continual re stimulator of having caused the death of a being which, a moment before, they were appreciating and taking something out of You see how that would be?

Here's your thetan blanketing: he's draining the last drop of satisfaction out of a body, got it vibrating at high G—he catches the death too. He doesn't reverse his lines fast enough. He doesn't have a chance to reverse his lines. So what's he get? He gets the illusion hitting him suddenly . . . In order to get satisfaction out of this body he's got to pretend that he is this body to some degree and then the next thing you know, wham! He is pretending that he is the body, now the body is dead so he is dead—the thetan is dead. And that's how he hits 0.0; that's how your thetan goes down scale to hit 0.0.

Now, this is much easier to talk about than it is to resolve, unless one knows the following data: Sex is a desire from an exterior source for an exhilaration.

The whole field of protection—and there is our heavy button; you can put a big star on protection on the Tone Scale. That big button, protection, is an incoming wave and an outgoing wave. And sex will get all mixed up with protection, just because of wave directions—just because of wave directions only! He puts out something in order to get in something on the sexual line. And he puts out a protection in order to bar incoming waves, to protect the body. The pattern of wave behavior is the same in both cases, with this single exception: You see, now, to cause sexual exhilaration, he puts out so that he can be an effect of sexual exhilaration. You got that? He puts out to receive in. Now, when he puts out, he's cause. And when he receives in, he's an effect.

Now, thereafter, whenever he tries to protect something he'll set up an outgoing, punitive wave to protect that something, and anything which is attacking that protection forms an incoming wave, until he gets what you might call a conditioned wave pattern.

Because this sex exists on that pattern, every protective device he sets up can hit the sexual pattern and collapse. In other words, that person who desires sex cannot protect the body.

I'll go over that again very slowly. The individual wants to cause, in sex, so that he can receive the effect of First he's going to be cause, then he's going to be effect, right? So he sets up a conditioned wave pattern which goes from cause to effect, cause to effect, cause to effect.

You can run out just this: "When is the first time in your life you ever desired to be the effect of anything?" And the person will tell you something about "Well, mother's milk," or something like that.

"All right. When's the next time you wanted to be the effect of something?" He won't have to think very long. It's sex.

Now, when he is trying to protect the body or protect a body—or really protect anything—he puts out the best possible method of protection, which is an outgoing wave. He puts out an offensive wave. An offensive, expanding shell, you might say, in some cases. It's got to go out and it's got to block anything coming in. And the best way to protect yourself against the enemy is simply wipe out the enemy. Otherwise, you'll be standing around for the rest of your existence holding up a force screen, and that's tiring as well as boring.

So the best protection is an offense. But that will balance off and you'll eventually get down to a point where it's an offense-defense proposition. In other words, a person is just holding something in status quo. Somebody comes up and takes a poke at him, he takes a short poke back—not very far—but he'll take a short poke back. And this person will take a poke at him. And the screen comes in a little bit and goes out a little bit, and so on. Well, if we just had actions, wave actions on this or screen actions on this . . . He wants to cause a protection of the body, so you got an outgoing wave. And he does that to become the effect of protection, of course. And he could do this with great ease if it weren't for the fact that there were so many waves set up . . .

*(Recording ends abruptly)*