**THE THREE TYPES OF ENERGY FLOWS**

A lecture given on
24 September 1952

Talked to you on the second day about energy flows, the three kinds of energy flow. And out of this you should have, as primary data, the following facts.

Fact one is: the Tone Scale is, of course, set up on arbitrary numbers; these numbers are simply arbitraries to indicate various positions.

At this time we are just now into the fringe of knowledge which would make it possible for us to set up a Tone Scale on the basis of, let us say, ergs of energy or angstroms or wavelengths. And that would probably be closer in. Let us say we could put together a Tone Scale—a proper series of labels all the way up the Tone Scale would be a series of frequencies. And your frequencies would start in at a level where your mass energy flow was a confused motion, really. You could say that a piece of MEST—that couch over there—has a frequency; you could say this. It is a pretty lumpy frequency, but you could probably measure something like this; it'd be a very vague sort of a thing.

But you'd move up into actual energy motion. You see, the trouble with that couch over there is it moves right now inside itself, but it moves through counter-energy flows and counter-fields and so forth, so that it's impeded in almost any direction it is. And I suppose there is an actual energy—wavelength, frequency. Somebody else can theorize on this; we're not much interested in it. When we get up into energy flows, we get into the higher levels of the Tone Scale.

Now, MEST itself is well below -8.0, actual matter, that is to say, would be well below -8.0.

Zero on the Tone Scale simply means death of the body of Homo sapiens on Earth, living at average conditions.

Now, there are two manifestations, too, on this Tone Scale that you will notice: one is volume—volume, the amount of—and then the frequency of the flow.

And there's also a third factor, which is the characteristic of the wave at that frequency, and the volume at which it flows.

Now, this is important to you, because it gives you human behavior. You have seen a fellow who is (said loudly) 1.5! And there are a lot of people around who are just (said softly) 1.5. There are people around who are (said nervously) 1.0s. And people around who are (said timidly) 1.0s. So you see, you've just got a volume. You observe this; it's very observable.

All right. Now as you go up that Tone Scale, the next arbitrary figure up the Tone Scale was first tailored to represent a level—a break between sanity and insanity. If you wanted to really consider it, it's where reason cuts in. And sure enough, we find our wavelengths of reason, rational thought and so on are up above 2.0 on that Tone Scale.

Two point zero is the theoretical—for example and handy refer ence point—the make and break point. One hundred percent below 2.0 could be considered, for all intents and purposes, insane. That will include for you an awful lot of people that pass for sane. But you'll find out they're inaccessible. Nothing kicking them along at all; there's no reasonability.

Now, as we go on up the Tone Scale, we hit 4.0. Now, we're well acquainted with a 4.0; we've seen lots of 4.0s in the world.

Alexander the Great, for instance, was a 4.0. The terrific enthusiasm and voracity with which he tackled MEST was a wonder to behold—the amount of elan which he could install in troops, the amount of country he could pin down, simply with enthusiasm. Yet this enthusiasm was being devoted to a 1.5 activity. But he was pretty well 4.0. He lived at a high rush. And there are many others you could use in example.

Now, the second we get up to the point that we're labeling exhilaration, about 8.0—plus 8.0, exhilaration—you're reaching there an intensity of beingness which is reached by Homo sapiens in his native state only, as just an example, probably the sexual orgasm. Once in a while a person feels this or close to it when he's young. He just walks out, and boy, that's the world. It really looks good—really looks good.

Now, up above this point one gets up to another arbitrary number. It's not an arbitrary point—an arbitrary number. It's just theoretical again, though. You say, "For a being, the level of 20.0 would be the level of optimum action." That's merely figured out because you figure out 40.0 as being so far toward static that a person would be static; just as Homo sapiens at 0.0 would be dead.

But now let's take a thetan up this Tone Scale, and we find very little is altered. We find nothing is altered, actually. And we should have gotten this data out of that first lecture: that that's the same Tone Scale, that life could be said to exist at any point on the Tone Scale—life of some sort, behavior of some sort.

When we talk about the carbon-oxygen engine called Homo sapiens body, we talk about death, and that is 0.0. But that is not death of energy—it's not anything like that. Energy exists way below that, and the thetan, of course, surviving death, can go way, way below death.

So, we find out that the social organisms, such as Great Britain, United States, France, something of the sort, or the Grand Royal Society of the Holy Bears or something of the sort, will get a culture. And they will spot this culture as being so-and-so and so-and-so and so-and-so and so-and-so, and it does this and it does that.

Now, you can make a stimulus-response mechanism and build a stimulus-response mechanism into this being called Homo sapiens, who is thetan plus body plus GE—he's this composite—but you build in this stimulus-response mechanism.

Now, the amount of energy that this stimulus-response mechanism of the body exhibits depends upon the amount of energy the thetan himself is capable of producing, evidently, plus the amount of carbon-oxygen motion the perfection of the body is capable of producing. So, you get these various factors.

You take the healthy body—the athlete. Goes around flexing his biceps; he's a wonderful carbon-oxygen motor. It's libel to say that all athletes are stupid; there are some of them who know their own names. But you take—some of these people actually are apparently very strong.

I know during the war it was very fascinating to me I'd get somebody who was an officer by dint of having graduated from Princeton and having been all-American or something—oh, striking figure of a man. And gee, after this happened to me about the fourth or fifth time, when I'd see one of these lads . . . Because you get one of them trained, you see, they'd take him away immediately and put him in charge of an admiral or something, or very, very rapidly have him running hot-water bottles for the secretary of the navy or something. A fully trained deck officer, he'd been with me thirty days. "What? You had an officer with you thirty days? Think of that. You mean he can stand a deck watch?"

"Oh," you say, "he can lean against the telegraph without ringing it."

“Well, that’s good enough! We’ll put him in charge of a garbage scow.”

Great scarcity of officers. By the way, in 1940 they told me solemnly that they had a great sufficiency of officers, great sufficiency of officers. They said they had a training program which made twelve officers a month in the Naval Reserve. That was very good. The officer corps, I think, of the US Navy rose from eight thousand to two hundred thousand in a space of about twenty-four months.

Well, anyway, one of these boys would come aboard flexing his biceps and it was very amusing. Very often they’d have barbells instead of suitcases and things. And you’d find them out in a track suit in the morning or something, running around the deck, back and forth, here and there.

And they’d get up in the morning, they’d take a cold shower and go out and bare their breast to the North Atlantic breezes when sen sible men wouldn’t. And you’d say, “Boy, you know, there’s a man; there’s a man! Tsk!” Crew would all think so too, because he could go in on the boxing matches, you see, and lick the champion of another ship or something. He had his uses.

And be a son of a gun though, there was something very strange about some of these people. (Didn’t work out this way uniformly.) At nine o’clock it’d lay its little head down on the chartroom desk and go sound asleep.

And you’d say, “You know, mister, you’re supposed to be on till midnight.”

“Can’t help it, Captain. I just can’t keep my eyes open anymore.”

Big push comes, something that required an enormous amount of initiative or command power or something, and all of a sudden nobody was taking care of this body. This body was all of a sudden supposed to be taking care of something else. No, no, no, don’t ask it to do that. No. It looked pretty in a track suit and it ran up and down; it was a good carbon-oxygen engine and had good wind.

And as long as it had a coach standing there telling it what to do and where to go, and what to be, and as long as all these stimulusresponse mechanisms were operating perfectly (usually installed exteriorly)—wonderful, just fine. But the second it required internal thetan direction, no dice. The thetan there, you see, just very low.

The state of the body and the state of the thetan have very little in common.

You’ll see some fellow who is the worst, twisted up, horrified, horrendous mess you ever saw in your life. Oh, he’ll be a ruin! And here’s a superhorsepower thetan going around, and this thetan reaches out with what he thinks is the power and ability to perhaps bend a toothpick slightly and practically busts the body’s neck, you see?

And the ridges! That thetan will get mad or enthusiastic or something of the sort, and this terrific amount of energy will rush out of him—swoosh, see—and, you know, sort of blow off the nose and build up a big ridge back here at the back of the neck.

Another thing, people who are hunchbacked will quite often be under the impress of a very powerful thetan. People who are hunchbacked can almost be relied upon to be doing some incredible stunt with their tractors and pressers (the thetan), and-they’re just twisted all out of shape! And you process them, you can process a lot out of them—the hunch will reduce considerably—but unless you get down to processing the thetan and getting the thetan to pick up his tractors and pressers and put them in the proper place . . . He’ll say, “Oh, am I holding on like that? I didn’t know I was holding on like that. Why, the poor fellow! You mean, I’ve been doing all that to this poor body? Why, been trying to help it along!”

Sure, he's helping it along. He had a tractor in one place and a presser in the other place and they were misplaced and every time he'd get a little bit excited, these permanent tractor-pressor positions would just go into this situation, and the guy's back was hunched! And maybe at birth you get a hunchback—a person whose back is hunched and so on—that would straighten out, except under this terrific pounding. The thetan says, "Well, that's the way it is," and he holds it that way.

The thetan requires a lot of horsepower to overcome a pattern, and some people who should be sick all the time, whose bodies are sick all the time, just in horrible condition, they just keep on working.

You take Eugene O'Neill. He sits down in the back end of a saloon and writes "Strange Interlude". He's coughing his lungs out with TB and so on. But this didn't have any bearing on the situation. He was just ruining this body.

When you're treating the body, you're treating the fellow's house. And his house really doesn't have much bearing on the work he does; doesn't have much bearing on the condition. But if he's a very active and violent person, thetawise, it's as though the house gets very deep grooves and wearing points on the steps and all the rugs get worn kind of thin and the walls get kind of cracked and so forth, because there's so much activity going on in this house.

Of course, this person is liable to go three quarters of the way through life and all of a sudden say, "Poor house. I won't use it badly anymore. I'll just sit back and let it go on to its dear old age. And that'll be the end of that." That's that. He quits. Thetan doesn't put out any more energy. He gets the faint suspicion, "You know, I think I'm doing this. Poor body." And in processing you're going to come up against that level.

Now, there's your stimulus-response mechanism, and so forth, on the Tone Scale. There's also volume on the Tone Scale. There can be a volume of carbon-oxygen motor or there can be volume of thetan.

Now, if you find some big, strong, healthy specimen, and you process him and find his thetan way down Tone Scale, don't be sure prised if this thetan doesn't compare with the MEST body, because he's liable to be just a little, very weak little thetan that he didn't quite know he was supposed to be there. Big, strong, healthy football player, you know? Very funny.

Now, as you notice that body plus thetan plus GE . . . GE also has relative horsepowers, but the GE's perfection is what makes the body's perfection, according to present theory. And I reserve the right to change that theory at any time, because it isn't a very vital thing to have a theory in that spot, so let's not nail it down, because there's lots of latitude for improvement.

Now, as you go from-8.0 then, on up the Tone Scale, you'll find that we have a -8.0—it's an arbitrary number, but it's not an arbitrary position.

All these positions exist—the numbers are just arbitrary. Until somebody has gone to the horrendous labor of working out the frequencies or other good measurement on all of these waves and energy patterns, and a few dozen other little jobs that they can fool with for a couple of hundred years, you won't have anything but an arbitrary figure. And if anybody comes along and tries to assign a figure to that Tone Scale that assumes that it is a something or other, something or other of actual measurement, and yet it definitely isn't it, you're much better off with an arbitrary number on the scale rather than some phony number on the scale. So any number, otherwise, that assigns the scale is, itself, relative, and let's just have that arbitrary scale.

But, you see, at -8.0 you don't find the lowest point a thetan can reach. That is not the lowest point a thetan can reach.

It's theoretically the lowest point, and this is its definition -8.0 is theoretically the lowest point a thetan can reach where he can still be reached. That's about where you can come in on the thing. Now, maybe with just straight energy-throwing techniques, you'll be able to pick up some thetan down there at -20.0 and scrape off some of the mold and a few ridges and so on.

An enormous number, just—I'm going to mention this now just to give you an idea about something. I'm going to give you an idea about the unknown. I give you a lot of ideas about the known, but let's always be sure we know where things are unknown.

I haven't any idea what makes a planet. That doesn't make me lonely—neither does anybody else. There are a lot of theories. They change the theory of the formation of planets about as often as astronomers change their socks. And you'll find new theories coming out all the time. There are some fascinating theories. There's the fact that the first four planets nearest the sun are formed by sun emanations that ruddy-rod on the whatchamagidgit because of the cross-ventilate and emanation factors, you see? You take the cube root of that and you get zup. And the outer nine—four or five planets, rather—the outer planets are formed by energy which accumulates from the zuppo factor of the hydrolatus. And this all goes in on a gruppola principle, and they swing round and round and it comes out there. I wanted to get these few words in to explain modern astronomy to you, because I know you'll find this information valuable. I myself am not an astron omer. I don't deal with inexact sciences.

Anyway, we . . . I got a big kick out of some of these latest—I say latest—the theories that have come out in the last fifteen years on the formation of the MEST universe are just wonderful. They're just gorgeous. They jump off from no theory into a supposition and you pick them up about twenty furlongs down the track. And they say, "Now, it is therefore proven . . ."

And you say, "Whoa, whoa! Wait a minute, wait a minute, boy! Pull up that horse!" You say, "Where did you start this thing? Where's the start of the track? You say there's a race here and that I may even have a horse in it, but I'm not sure where this track starts, and therefore . . ."

Well, they haven't agreed on any of these. There is the theory of the expanding universe, theory of the contracting universe, the theory of the ion universe, theory of the gaseous flow, and then there's the theory of the nebulas and the nebulas, and also the nebulas. And these various theories all composite into an awful lot of textbook sales, and it sure keeps students in astronomy confused. But that makes the professors cause.

Actually, modern astronomy is mostly appreciative—I mean, appreciable—because it has produced, and there has been produced from modern astronomy, a number of highly workable mathematical theories and a number of very, very highly workable observations and theories about energy itself. By study of the sun corona, by study of this, by study of that, they have been able to get ideas about energy which possibly would not have been available on a less vast scale than astronomy. And it's very good.

I remember very well, I remember the last astronomy class I had. I had a very, very nice professor. My, was he confused—but this fellow was very nice. You see, at the time he was teaching this class, he was teaching it over here in building X, and I was studying nuclear physics over here in building B. All right, that's fine. But I was learning two different subjects.

There was this fellow over here in building X kept telling us, "Well, you see, the sun sooner or later is going to exhaust the available hydrogen on which it burns and operates." The sun isn't running on hydrogen, you see? That's the big joke.

If you look in the Grolier Society's Book of Knowledge—that's a very good place to study astronomy; it's very simple in there. Nobody changes his mind, nobody gets confused or

anything. They say, “These are stars,” and so forth and. . . But if you look over in the Grolier Society’s Book of Knowledge—kids’ Book of Knowledge—you’ll find where the sun is going to burn itself all up, and it’s computed on the basis of the amount of available burning gases in the sun. And it says that the sun is going to burn itself all up in some ninety-nine billion years.

By the way, there was a fellow at a lecture one time, and the lecturer said, “And the sun will probably burn out entirely in ninetynine billion years.”

And a fellow jumped up in the audience and he said, “What! How long?”

And the fellow said, “Ninety-nine billion years.”

And the guy sank down in his seat. “I thought you said ninety nine million.”

Well, anyway, all snide comments aside on the subject of astronomy, not very much is known about this universe. And you can prepare to hear some of the doggonedest things out of preclears.

Well, I don’t want you to get the idea that they upset existing theory, because I have not been able to find the existing theories. And you’ll get the darnedest data about energy reaction and planetary formations—and suns and so forth, out of pcs.

But every once in a while you’ll get some pc, he’ll bongo on the E-Meter of having been an astrophysicist or something of this sort, or a navigator on the spaceship Zlot. And you will say, “Did you ever go to the astrophysical or astrohydrographic office or something of the sort, the astrographic office classes, or did you ever learn about this sort of thing?”

And he’ll say, “Yeah, oh, yeah, yeah. Sure, sure, sure.” Bang goes the E-Meter.

“Well, what did they teach you ?” He’ll come up with the darnedest stuff. And by golly, it’s about three times as reasonable as anything you would expect, and it’s about eight times as complicated, normally, as anything you could possibly use. You only need things just so complicated to be an authority, you know? So don’t neglect the opportunity of, when you’re processing, to pick up data of that kind, by the way, because it’s fascinating—just fascinating—and oddly enough, has a considerable comparison from preclear to preclear.

And there’s been a method in my madness in talking to you about the inexactitude of “exact sciences,” for the good reason that you should not consider that a fact exists where only an arbitrary exists, and so narrow your scope.

If you can learn more from a preclear (and you can underscore this) if you can learn more about the formation of energy, the constitution of energy, from a preclear you have, perhaps, a source of information more valuable than any other existing source. And if you are to suppose imme diately and automatically that all this is known or that there are exact theories about all these things, you’re going to miss a lot of valuable data, and you’re going to miss a lot of education yourself.

And I tell you this for another reason When you come up to looking at energies yourself, and studying energies and so on, you’re liable to come across—yourself—across a lot of theories and thisas and thatas.

A lot of people have been to school an awful lot of times and they’ve learned a lot of interesting things. Those subjects very possibly were as fully confused as other theories that you will find around, but at the same time just because your preclear has a theory that he has been taught somewhere, don’t just dump him into the middle of “You don’t know” and forget about him. And don’t invalidate the things yourself just on the basis—you say, “Well, somebody else knows about this.” Oh no, they don’t. You do.

What your physicist today knows is utterly tremendous. It does fantastic things—a man can do today. He can do fabulous things with what he knows in the field of physics. But that doesn't tell you that fabulous things can't be known in the field of physics, in the field of chemistry and all the rest of it.

Now, all this is preparatory to this: Be fully prepared to discover a system of energy mensuration, a system of energy formation, which is not in our frame of reference of frequencies, ohms, amperes and volts. Because it's possible that the Tone Scale is an entirely different "What-is-it ?"

It—Tone Scale—could be points, sources, of a gradient scale of lateral source or something. It isn't that energy becomes less and less of a wavelength or something of the sort, but it could become something else entirely different, you see? At each level of the Tone Scale it might be as different as oatmeal and coffee.

At 1.5—what we've been calling 1.5 on the Tone Scale may not be a sort of a gradient scale on 1.0, you see? It might be the coffee. And you go to 1.0 and that's porridge. You see, you can be prepared to find out this sort of thing.

Now, it's very strange—nobody knows anything about pain. Enormous studies have gone forward. The most incredible studies have gone forward in the past twenty years to know something about pain. Near as I can find, pain seems to be a confusion level at about 1.8 on the Tone Scale—plus 1.8 seems to be the level of pain. That just seems to be there, and so on.

Pain, you will find, is composed of heat, cold and electricity. And when you're running out a somatic, you get these three manifestations: You get an electrical manifestation—a little prickle and crackle—and a little heat manifestation and you get some cold manifestation. You get these three manifestations of pain and those three manifestations of the somatic are also, evidently, the three manifestations of the ridge.

But it's only when you pass a certain point or a certain level while running that ridge that all three of these seem to jibe together simultaneously and create pain. You'll find this in running an engram which has physical pain in it, and you'll find it again when a ridge blows suddenly. You, evidently—maybe 90 percent of it isn't causing any sensation, but there's 10 percent of it was at this level on the Tone Scale and that caused pain.

So let's not assume more than we know. Let's just assume that what we know is workable and in such a way the Tone Scale is this arbitrary gradient scale. It's probably—probably—a scale of frequen cies which go up. And possibly, on the theta-MEST theory—which has produced an enormous number of things—possibly it goes up toward a zero wave and that is a static, and down at the bottom a motion which is itself almost static but which is not adjacent to the static.

By the way, one of the key differences between the static and all motion would be the tremendous volume discoverable at all motion and the no volume discoverable at static. So, you see, those two things wouldn't really fit into a circle.

I'm giving you the limit of knowingness, where we are at this moment, because you can't any more help noting down and researching in this field—you can't any more help doing it than you can help going on to Theta Clear once you've started. You got to get there, because you'll be a harassed and horrible-feeling creature if you halt midway and say, "Well, maybe it would and maybe it wouldn't," and "Maybe I am inside and maybe I'm not," and "I'm not sure and I don't know. But if I don't know, I'm not sure, and therefore I don't know. And this is a hell of a state of affairs, because maybe I do know."

All right. Now, so open your minds to a great deal more than what I am telling you here. What I'm telling you is a workable route, a blazed trail, an adventure into the unknown.

That Tone Scale is apparently, as far as behavior itself is con cerned . . . I won't guarantee the minus levels on this basis The minus levels might be reversed in a couple of points. They're close to, on the minus level, but that may not be the exact order. But above that zero, on up, that's on up, particularly to 4.0—boy, that's accurate. Gruesome, gruesome. Your feeling of kindness and sweetness and light maybe won't let you believe it, but where preclears are concerned you better believe it. And then after a while, experience will tell you it's there.

Now, you get what we know, then. We know we have a scale, we know we have energy, we know we have a life source. We know that there's a heck of a lot more to be known, and we know that what we have so far is, by the way, adequate at this time to take care of any therapy problem—so far as I'm concerned—that you'll run into, except a dead man. And I've got to do some research on dead men. Yes, I do. I'm sorry, I . . .

On live men, it's very easy to make guesses and so forth, but on dead men it's a little bit difficult and so forth. I don't know how long it would take or if it could be done, that a thetan could repair, patch up tissues and utilize this stiff. I don't know if that could be done. I don't know if you could stand down at the morgue and have a whole line of thetans that you've picked up down the street and said, "Hey, hey, fellas. Hey, fellas. All right, you get that one! You get that one. You get that one." And they're unloading these stiffs in, and all of a sudden the burn marks all disappear off this one, the knife wound disappears out of that one; he gets up and says, "Ahem! How did I get here?" Takes the tag off of his big toe and walks out. Will it ever happen? Well, we're not into that realm, but do you know—that's one of these possibilities. It's one of these faint possibilities that that could happen. I don't know if it can or not.

But above that level, by golly, we're on safe ground! You know, I think we could probably even rehabilitate a ration board member. That's right. We could take anybody and get them into good shape, whether they will or not. But you really have to be up the line quite a ways in order to do that "whether they will or not."

Now, falling short of that, boy, you've sure got a long line of workable therapies. If all you had was that series of books, those twenty-seven or twenty booklets and so forth, gee, you could go on curing people till—on and on. Pretty easy to do. Okay, so much for that.

Now, energy flows—just giving you this review line—energy flows are six in number. The three principal flows—pardon me, I say "Energy flows are six in number"—technically inaccurate, semantically incorrect. Energy tensions are three in number and energy flows are three in number. Yeah, that's it. Get it now—three and three.

You've got flow—straight line. You've got the series of flows—that is, the outward-running flows—which would be a dispersal created by an explosion, and you have the ridge caused by the flow. By the way, you can draw all of those three in the same line, if you haven't noticed this. You can draw all three in the same line, simply by having a dispersal here—boom! [marking on blackboard]

And by the way, a dispersal doesn't necessarily go boom. Some times it just goes "purr." God help you then. I mean, somebody comes around and gives you something that is going in all directions out from a source, and it's emanating with terrible force, and very slowly and calmly. Oooh!

All right. Now, we have this dispersal area here that's going from this point source.

And by the way, a very effective method of running a dispersal, if you're running just the dispersal all by itself, is to put the preclear's attention right on the center of the dispersal. And if he locates the exact center of the dispersal and holds it, the dispersal will go white and run out—he puts his attention exactly on the center. But if he doesn't put his attention on the center, his attention will be fended off by these flowing lines. You see, he tries to put his

attention on the center and it comes out, attention on the center and it comes out, attention on the center and it comes out. Well, if he did that often enough, it would probably run out eventually. But gee, that's slow.

Now, if he put his attention units, if he put an attention beam, you might say, just exactly on the center of this—and that's what it is, it's a beam he puts on it—just exactly in the center of that spherical dispersal, the thing will just purr right on along, turn white and run out. Very interesting. You can find a person sitting in an electronic inci dent that has many circles, many dispersals and many flow lines and a few contractions—a very complex incident. There is somewhere in allthat point, what you might call the center of energy of the incident.

Now this is something a little bit new: a center of energy. Now, you've heard of a center of gravity. Well, the center of gravity and a center of energy would be about the same thing. But the center of energy would be that point upon which the preclear can fix his attention, which causes the whole scene to turn white and run out. And that would be the center of energy.

There's evidently some characteristic about energy vectors in the scene which makes it possible for there to be one point which would make all flows resolve. And this is particularly true of this explosiondispersal unit.

Now let's take this energy source here and let's have a flow line. Let's just extend one of those dispersal lines—just extend a dispersal line—and we get that dispersal line extended out here. Let's say it hits—doesn't matter what it hits—hits anything that stops it or anything that confuses it. It could hit a door, let's say; it could hit a face—anything—and what do you get? It goes splat!

If you had a stroboscopic photograph of little Willie shooting a water pistol at a blank wall, you would see something very interesting about the instant of contact of the water and the wall—something very, very interesting about it. The water goes out into a sheet. It levels out into a sheet. And a stroboscopic photograph that's going zing-zing-zing fast enough to stop the particle motion, would show you this water plastered out along the line. That's a ridge—that's a ridge.

Now, in energy, you could say the door was another flow, you could say it was a magnetic field, a force line, a force screen, anything you want to say. When a flow hits it or several flows hit it, you get a splash. And because the splash is sudden and because it's the moment of impact, the preclear as a thetan will put out energy to stop it.

He tries to stop motion which he considers harmful to himself. And other beings out in front of him try to stop motion which they consider harmful to themselves. So they find a beam of energy coming at them, their reaction is to put up something to make it splash and disperse and not hit them. But they'll try to contain it in some fashion. And your preclear or the other, will have arrested it, just as though you had cut a section out of a stroboscopic film. And there's where you will find the energy flow stuck—on a ridge, at the moment a ridge is being made.

Now, actually, if you could continue forward just a little bit in time with this energy flow, you'd find it splash and go over and slop over and flow away. You'd run right on through. But he never does this. He stops them. And that says, "Splash—stop!"

So you get all these ridges. You get facsimiles of ridges. They're stuck engrams. Part of the facsimile that's in restimulation and that forms up in this fashion, then, is the splatter part. And he'll stop the splatter. That is his wish and intention with regard to an energy flow is that it stop, or that it stop somebody.

It's very interesting. You're trying to run out an energy flow sometime of a preclear directing an energy flow at another being and what will you find? What will you find? You will find a terrific intention to stop the other being. The intention is so great to stop the other being that

he halts the energy flow. And there will be this facsimile, just frozen. What's freezing it? The intention to stop somebody.

Analogously, if you had Wild Bill Hickok up here—as a taxi driver or coal seller or something—if you had Wild Bill Hickok and you were running him as Wild Bill Hickok, and so on, you would have found any time he was firing the deadly weapon that his inten tion was to stop the other being.

The intention to kill is an intention to stop, that's all—stop motion. The intention to kill is an intention to stop. Now, that's very good—it should tell you something else that you can use in processing, you see. Because a preclear has been stopped by something when he's killed by something, which is what makes a death go into restimulation and why you will find more deaths by violence on the track than you'll find nice, peaceful, dead with the boots on.

The intention—somebody else's intention toward him "to stop" and his counter-intention to this: "not to stop," will interlock. And then the body stops and he is stopped and you get an emotional curve of stop, and the engram stops. And there's an apathy area—lots of energy, very confused, apathy, ineffective, didn't do it, something like that—right there, and you get a timelessness about the ridge. That's a ridge, that's the formation of a ridge.

Now, if he keeps stopping things this distance from his state of beingness, of course you're going to get a ridge formed. How far does a preclear normally stop things from him? Well, maybe one person has stopped things when they got within a foot of him. If so, he would eventually build up a big ridge one foot from his face. And there is a ridge out there—a ridge about fifteen centimeters out from the face. All right.

Here's a question of stops. Now, your Stop can be a stop and drop. Actually, apathy is a stop. Apathy is. a lower harmonic of anger. There is anger . . . There's a hold harmonic at 1.5, a hold harmonic at about 7—a half of that, you see, .75—and a hold harmonic at about .375. And that .375 is apathy.

And what's—accurately—what is grief? Grief is a hold activity against loss. And grief actually should be plotted on the Tone Scale, whether it is or not, at about .75. That's where grief really ought to be, working it out by harmonics.

But you'll find out, then, that stopping and the realization that "can't stop," if they follow themselves one after the other—stop it, can't stop—if they follow themselves, they'll interlock into practically the same instant. And the stop is made forever by the "can't stop it." That's not very difficult. It's just the fellow gets an instantaneous tone drop.

Any time a fellow stops something, he's asking for all the harmonics of stop. And he gets them, very often. So these ridges build up and become, actually, practically solid matter.

All right. Trying to start things sometimes also results in—if they stay immobile; if they won't move—he tries to start them and they won't move, then crunch! You've got another apathy level, because that results in an other-determined stop, you see?

Now, this would be graphing this sort of thing.

It'd be very funny if I told you that anywheres from two to twenty feet from you—from any one of you, from any human being—somewhere in the 360-degree sphere, from two to twenty feet, he'll find a live point that is ready to discharge. And this is—gives him a sort of a tiptoe feeling about life.

There are certain directions he mustn't dare look. Every time he looks in that direction he doesn't notice, he starts to get some action; he doesn't want that action so he doesn't look in that direction. He's aside from it. An emanation point is about ready to emanate.

How do you make him emanate it? Important datum, because you'll find out that people are sometimes apprehensive about this. And you'll find out that the emanation point becomes a ridge with great rapidity. If you want somebody to feel a ridge, just get them to look 360 degrees around themselves for a white point. Just tell them to look once, just look around. It's very silly. They'll say, "I didn't see anything, but I've certainly got something all over my face on this side."

You see, he hit this thing—the emanation point. It's an old facsimile he's sort of held in suspension there; it waits upon the moment when he touches it again with theta energy which enlivens the facsimile. And the mechanics are very simple; this facsimile will sit there forevermore until it's hit by more new live energy.

You hit it with new live energy and it goes into exactly the same action that it was taking in the facsimile itself, and it'll just continue right on through. But it has to be looked at by the thetan. It has to be looked at. It has to be observed.

That's one of the reasons why people's perimeters of command narrow and narrow and narrow and narrow and narrow. They look way out there and they discharge one. And then they look a little bit closer and they discharge another one. They look a little bit closer and they discharge another one. And they finally get to a point where they don't dare look, really look, more than a couple of inches out there thetawise; they just don't dare look thetawise, because there's too many facsimiles and they put an energy beam out—bang!—they get slapped. Those facsimiles are just riding along in present time. Actually, the thetan is holding them with this hand and discharging with that one. Silly manifestation.

Now, if you look all around—you tell any preclear to look around, even just in front of him, until he finally finds a white spot. The next instant you're liable to have somebody tell you that he's got a somatic on his face, but there isn't any white spot out there.

This is a drill and you ought to try it out and you ought to test it out.

The next time you make him look out there his attention has flowed (this is what we're getting into today), his attention has flowed from that spot back down himself, riding on a force beam which he himself activated. And his attention winds up on his face. And his attention is now fixed on his face and he says, "There's no spot out there but my face."

There is the way attention units collapse—an attention-unit beam collapses on the fellow's face.

All right. Out he looks. Slap! That thing he'll feel next is actually a ridge.

And you want to know exactly what a ridge is? Want to show a preclear what a ridge is? There's a very simple way to do it. Just tell him to look 360 degrees around him, thetawise, for a little bit of a white spot. Just tell him to look 360 degrees around him for a little white spot.

"Ouch," he says.

You say, "Well, that's a ridge."

You know darn well what's happened to him; his attention units have collapsed in on his surface. And they've hit the surface and they've done a splash, because it was live present time energy that is being manhandled by some past facsimile which live present time energy activated.

See, the facsimile can be considered to be a dead issue, a sort of a picture, and when live present time energy hits it, the live present time energy will cause it to ride right on down.

But what rides on down? The live present time energy is being molded by the force which it itself has just released. That shouldn't be—I've noticed preclears have a little trouble with this, I mean, audi tors do sometimes, but it shouldn't be, because there sits a dead mouse And it'll sit there forever, unless a cat comes along and clips the mouse.

All right, a cat comes along and clips the mouse. Now what if the cat pretended it had never clipped the mouse, but the mouse had jumped and hit it in the face? And then it says, "Damn that mouse!" and pounces and then clips the mouse again, so the mouse will hit it in the face. And say, "You know, that mouse is fighting me!" Bang! Bang! Right after the mouse. Dead mouse. Did you ever see a cat do this, by the way?

Audience: Yeah.

Well, unknowingly, unwittingly, because he's in a bad state of unknowingness, this is exactly what the thetan is doing. He reaches out and he finds this old facsimile—a dead mouse. And he puts his attention into it—accidentally or otherwise he puts his attention into it—and makes a live mouse out of it. He gets hit with it or drained down by it. And he says, "You know, that thing's alive!"

The total motion that is taking place is actually live present time energy. Now, there's a residual potential in that facsimile, but it has to have something done to it; it has to be addressed by the attention units to get the kind of activity which I was showing you.

Now, there is a change, a flow of energy, between these potentials.

It is best done, and maybe only really done at all, when the person's attention is given to that energy. In some fashion or other, his attention has been given to the energy. That's why you postulate-process him.

You say, "When did you decide to get ill?"

Person says, "I never decided to get ill."

"Oh, I'm sure you decided to get ill sometime in your life."

"Oh, no, I never did."

"How about the time you kept away from going to school?"

"Oh, that. Yeah. Yeah, I did tell people I was ill."

"Well, all right, that's one. Now, let's see if we-can find the rest of them."

Actually, he had to decide something before something could happen. He has to decide something about a facsimile before much happens on the facsimile.

But if he's made a lot of decisions about a facsimile, if he's made decisions in moments of high, high stress, these decisions themselves get keyed in by live present time energy hitting them. So the old postulates go into restimulation as part of the energy flow. Shouldn't be very complex. It takes the person's own look at something, his own sweep of something, in order to cause action—live present time action. You see?

You make this test. How do you run out one of those energy things? Well, you've just got through hitting him in the face and now he's got a sore nose. He doesn't appreciate this at all. So you say, "Now look, the actual point source is still out there. Now let's get ahold of it and let's let it flow on out."

And the fellow puts his attention up in that direction again. And you'll see him, he'll "Hrr-hrrmp!"—fighting it. "Hrrrr-grr!" Teeth grit and so on. "Hrm. Can't get it. Won't run out!" He's fighting it.

Now, you watch that manifestation. That's an important manifestation to look for in the preclear not only when you're doing Attention Unit Running but when you're doing any kind of energy running of any kind. You watch for this pc going into a state of strain or fight, because when he's doing this, he is in contest with energy flows which he himself has activated.

And all he has to do is get the higher-level concept and they'll all run out. What he's doing is a low-Tone Scale job on something, and the low-Tone Scale job will not do a job on it at all. You've got to get it on a decision level. That's why Concept Running is so powerful.

You see how this could be? He reactivates that incident up there and it's flowing against him and you say, "Run that incident out." So he pushes a beam of attention units up there like mad, and he shoves it in against that thing, and that thing fights back at him. And he shoves back at it, and it fights at him and he shoves back . . . What's running?

The only thing that's running under any direction from either direction at all is his own live attention units; present time energy attention units is what's running.

He's generated it himself. So if you can just get the concept that that's other-determinism—just get that concept—the stuff will flow out whir, slap! whir, and it's gone.

But he could sit there for two hours—grit, fight, push, push, push. It's silly. It's like the fellow saying- he puts his two hands together and he says, "Here, I'm going to shove myself through that door if it's the last thing I ever do. Now, push, push, push. Well, I'm getting there; if I put a little more effort and strength and anger into it and so forth, I'll probably shove myself sideways out through that door. Push, push, push." And there he stands. And there's where that engram is going to stand. It's just his own live attention units.

How do you do it? Get a concept "It's other-determinism." Thing will flow out. It'll flow, and you want it to flow as long as it's white. And it flows white for a while and then it doesn't flow anymore. And it turns black, and you say, "Now get a concept that you own it." If you have to do this.

Sometimes you just say, "Well, just get the concept to let that thing run out."

He'll say, "All right." It turns white, flickers black, turns white: white, white, white, white, white—he's getting both flows. He can get both flows simultaneously with a concept, you see, and it all goes brrrrr-whap! and it's gone. Both flows can be gotten with a concept.

But you're on it at self-determined level, postulate level, decision level of processing. And boy, is there force that you can find in these attention unit flows or these tractor flows! You can find real force in them!

As far as the pc is concerned, you can find enough force in them so that he starts to release some of this energy and fight some of it the other way, and if you had his back across a mantelpiece like that, you would hear his vertebrae crack. He can break his own back if he tries to!

And he gets in there and he grits his teeth and he struggles and he beats his head against the wall and so on and so on and so on and so on. He's already decided he couldn't fight it, so he fights it.

He's getting the effort out of it. And you want him to get the high-level concept on it. And you want to get him the highest, highest level concept that you can get on it, which would be

“the beautiful sadness of that fighting them; the beautiful sadness of that belonging to somebody else.” Purr, it runs out. Facsimile gone.

So you see there are several ways of doing that.

I repeat this point Watch your preclear for signs of struggle, stress and strain, because when he’s undergoing struggle, stress and strain, he’s running a lower level than necessary to run out the incident.

*(Recording ends abruptly)*