

## SUMMARY OF TECHNIQUE 8 - 80

A lecture given in  
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SOP-4A

*Note: The recording from which this lecture was transcribed begins with the lecture already in progress.*

Just to put a comment on this for the benefit of the tape: The GE is, of course, an autonomous unit of the body and actually is the formation of the body, and consists of the efforts and counter-efforts which continue all the way up the genetic line.

There are several levels of apathy: One is a level of apathy your preclear runs into, and it's a corrosive burn or something like that—you run that out. And you notice it gives a little resistance but it runs out.

Your next level down the line would be something like the cell of a flower or something very perishable. The next level of apathy down the line would be some kind of a living cell that'll continue for years; it's time duration. Time, you see, is zero at that level of the band—it's getting down toward zero—so therefore it has a tendency to continue forever in that state.

And you go down lower on that and you would get—below animal cells—you would get light forms of matter, hydrogen probably. And then you'd probably go right on down the scale of valences to deeper and deeper levels of what we would consider apathy, or deeper and deeper levels of timelessness in some fashion.

There must be some difference between protons and electrons and that sort of thing and, as a matter of fact, I rather strongly suspect the theory. The theory is not as productive as it ought to be because you have to jump over into another theory to produce energy. And when you just start producing energy out of whole cloth, you'll find you're really not in it.

Now, if you could make a facsimile blow up, it's very easy to make matter blow up, and if you've noticed a facsimile blowing up, you've noticed it's quite violent. It seems to be violent out of proportion to the amount of energy which was present. Well, there was plenty of energy present, but you just released it all in a moment. Now, let's go on down the line and take a look at plutonium. Plutonium is terribly unstable. It's in a crushed state, and all it needs is a slight amount of expanding and it goes—kaboom! And having found this out, the boys are very clever and they're building A-bombs. But you're handling the same mechanism, evidently. There's probably no difference in these mechanisms.

Now, a Theta Clear could apparently get out of his body, and having gotten out of his body, go away and leave the GE to run affairs. And then he finds strange things start happening to the body. An unmonitored GE all of a sudden starts to recover his self-determinism.

The GE suddenly is without close, adequate supervision and will suddenly start picking up the more obvious packages of engrams to influence itself. Possibly Facsimile One or something like that is liable to pop in. The Facsimile One is on the GE line. There's also Facsimile Ones on the thetan line, but he doesn't pay much attention to them. On the GE line, it's sort of built right into the body and this would be directed to the pineal.

You could then find such conditions happening as a Theta Clear getting himself all beautifully cleared and being very happy and walking around the body and saying, zMy God, what's the matter with this thing? I'm not doing anything to it, and yet something is happening to it.

You've got an other-determinism which has cut in; it's a stimulus response determinism. And that's the main trouble with a GE, is although he was once a being, he has come along the line on a stimulus response mechanism for so long, for so many generations, that he has lost any ability to run otherwise until he is very thoroughly rehabilitated.

Now, if you want a body to function, why, theoretically you would find the GE, step down the thetan wavelength—very important step—until you got the wavelength of the GE, and then run the GE back up along his line to periods where his wavelength was that high. But if a thetan is—starts running the GE, remember that after he does so, to step up his frequency again to his proper level.

Therefore, you can find somebody start auditing things out of the GE and then be very sad afterwards, although the body is all right. This is your manifestation of the chronic somatic. Your thetan has stepped down to handle GE ridges, and at his proper wavelength the thetan doesn't even find these ridges visible. He steps his wavelength down, he finds the ridges are visible and available, and when he—end of the session—he has to step his wavelength up again. So you can look for this manifestation to occur. If you're very interested in making the body very well, possibly (and this is just a guess) the easiest way to do this would be to take the GE, run him all the way back down the GE track, which goes before Earth—way, way, way before Earth—and rehabilitate the GE as the GE. And then the GE can be self-determined—can go ahead and handle the body. This might or might not be important in Theta Clearing. If it happens too often to too many thetans, it'd become important, but it doesn't happen very often—not in my experience.

The thetan, by the way, when he becomes versatile in the handling of energy, puts out such a powerful thought stream at a GE that the GE will just get right straight into line, key out and all the rest of this. A better way of handling it is just simply—you're maybe standing outside the body and you just sort of yell at it, "Get well!" and it sort of gets into line and gets well.

And again, just to get—as a matter of record, you can probably erase the whole body, taking it cell by cell. I don't know but what you wouldn't be better off. Anyway. . . (audience laughter) But as I said before, undertakers don't charge very much to dispose of the body, so why should you work that hard?

Now, let's go into something that is much more important than this—something that is much more important than this. You must know the mechanism—the basic, mechanical mechanism—of the overt act/motivator. And why—when a fellow has a motivator, what happens that an overt act, then, will key in the motivator. And what happens— exactly what happens—in terms of DEDS and DEDEXes.

Now, I've wanted you to get a look at these things; and I think you have, on an incident line, where you've audited the incidents. One of you just reports a chronic somatic which returns. All right. A chronic somatic returns—very well. A chronic somatic returns, there's just an earlier DED on the line—very simple. The DED keeps kicking in. What are these DEDS and DEDEXes?

Now, right along with this is how do you control Homo sapiens? And why are some people completely unwilling to control Homo sapiens? And why are you so nice to streetcar conductors and busboys and porters, and overtip them?

And what is this basic mechanism? Has this got anything to do with the overt act and the motivator? Yes, it has. And is it very mechanical? Oh, boy. Very fortunate for you that it is so mechanical. It is so mechanical that although I tell you this, some of you will pick it up today and some of you will pick it up next month. That's a fact. I mean, it's sometimes very elusive to somebody. Because why? You're sitting dead center on what happens to the thetan and bodies. And why does it seem so natural to him to be in a body? And why can't he get out? And what's he done? And what's the solution to all this? And how do you audit it

directly, now that we've played around enough with these lower levels on an incident basis, and so forth?

Okay, I propose to give you this answer, and I'm not giving you this answer with qualifications—"this might be so," "this is a theory that," "apparently," and so forth. Sometimes I use those things politely, but if I know what I'm talking about and have submitted it to considerable test and proof and so on, I don't use them. There isn't any "probabilities" connected with this. You might not find it in some right off, but the way to do, then, is to just unburden the line of overt acts and DEDs and DEDEXes a little bit, and then look for it. Because it's there, and the truth of the matter is, is you're not going to have a thetan oriented about MEST bodies unless you do this.

All right, let's go into basic mechanics. A thetan has tractor beams. He uses tractor beams. I'd composed several drills of tractor beams. The last one was referred to me: Johnny2 wrote in and he said he was just having people put tractor beams on something and turn them off. And he found this was quite efficacious. I had some more complicated drills and he's found this very simple one—which is simplicity beyond simplicity—is the thing which does the trick.

Why is a tractor beam important? Why is it important that your preclear handle and know that he handles tractor beams well? Why is it important for him to be able to throw-out a tractor beam, put it on something and without even moving that something, just put out the tractor beam and turn it off? And why is it important that you train him to turn it off in a millisecond? On, off. Bap! Just right now. Why should you train him so thoroughly in the whole business of letting go? Because the inability to let go was what got him there.

All right, here's your tractor. Here's your thetan. [marking on blackboard] Here's a tractor beam. Here's your MEST body. We'll draw a tractor beam with a loop, although they don't have to have loops. (But tractor beams can make somebody into a loop pretty quick. Maybe that's why they call them loops!)

All right. Now, here's your MEST body. There's your thetan. And what happens to a tractor beam when it's energized? You tell me. What happens to a tractor beam when some energy hits a tractor beam? Male voice: Yeah, it creates a ridge at the point of having .

Nope.

*Second male voice: Huh-uh. Collapses.*

Collapses. What do you mean exactly by collapse?

*Second male voice: It shortens.*

That's right. Shortens. Shortens is the best word for it.

All right, your thetan put energy into this line, and this is an energy line out to your MEST body. This is a MEST body. This is not your MEST body, this is just a MEST body. This MEST body, by the way, could be a goat body. It could be a dog's body. It could be a cat's body. It could be a politician's body. It could be a worm's body. It could be anything, as long as it's potentially a body which has energy in it.

All right. Now, your GE sits in this person. And if you want to know why a GE is in apathy, just think of the number of ridges a GE has picked up. And don't look for a ridge to be something special around the cell, just look at the cell! That's the ridge.

Now, here's this poor, beaten-down GE, who has surrounded himself with this terrific number of spheres, any one of which can explode. And boy, is he in apathy. Why? He's completely surrounded with apathy.

Now, theoretically, you would then get your GE and bail out your GE simply by exteriorizing your GE. Let him run the whole mass on his own line. You'd go ahead and work and work and work until you'd sprung the GE. And your thetan, who is your preclear—most of the time—would be sitting around saying, “Well, he's not out yet. Oh yeah, he got out then.” And the GE would be sort of communicating strangely in some fashion, and some strange voice would come out of the body and say, “Iclibid arup.”

And you'd say, “What was that again?”

And he'd say, “Rrrp, glub.”

And the thetan say, “I'm not doing that.” And you'd finally tumble to the fact that the last language the GE could speak was before the evolutionary track line, and that language is most akin to Amharic or something. I mean, it could be that silly. That's a fact. It'd really be that silly.

But the point is, is you're not looking at a cell, at something which is formed around or sticking to a ridge; you're looking at a ridge.

Now, you've handled thetan ridges, and some of the ridges you're handling are GE ridges. But you've never, perhaps, differentiated between which is the body's ridge and which is the thetan's ridge. That's a good thing to differentiate; it's very easy to differentiate, by the way.

Okay. Here sits Mr. GE down here, and he's surrounded by apathy. And he's pretty cautious. He doesn't want to get very Incautious Now, a thetan needs a body like a dog needs five tails, because a thetan can make a body. All he's got to do is get apathetic about a face and apathetic about a torso and apathetic about some legs, and he's got a body. I mean, he can actually make a body.

Now, once upon a time, according to some evidence on the track, there is some possibility that he made a quite visible body. Of course, people could come along and stick things through it with great ease, and this didn't even disturb him. But his body could blow up on him because it was composed of ridges.

Now, I keep going over this—blow up ridges, blow up ridges, cells blow up—for this good reason, is any time this GE's body (this series of ridges which is the GE, which is the body) is hurt, hit, suddenly struck with energy of the character of apathy called MEST, such as a rock—he's hit with a rock—what happens? There's a small section of cells that go boom! This is what we know as the shock of injury.

Now, if anybody doesn't know what this is, let him put his hand on an anvil and tap himself with a hammer and he'll get an explosion. He will! He'll get an explosion. Quite in addition to this, you can put somebody on an E-Meter—much less heroically—you can put him on an E-Meter and just pinch him good and hard so that it hurts, and what you've done is pop a ridge, you've popped a cell.

Now, cells beget cells beget cells beget cells; that's all a very important mechanism, it's all a very interesting mechanism. But the funny part of these ridges are, is they're propagating ridges. But they are propagating on the energy of—the mass energy of the body itself. A ridge can get a ridge can get a ridge can get a ridge, if you feed enough time and action into it.

Well, this is down to such a low level of apathy that you can actually make a new ridge out of (quote) “food” (unquote). There are chemical combinations involved in this.

Somebody could have a wonderful time going in and tracing down this mechanism. It's really just staggering in its number of steps. It's just staggering in its number of steps, but

completely simple in its basic operation. Boy, when you think of the protozoic amphibian acids in the left vertebrux and try to resynthesize them in a test tube, you're going to have lots of fun. But the truth of the matter is that an acid is another piece of apathy. You're considering matter and you're mixing up pieces of matter, and apathy is transportable and displaceable and lots of other things can be done to it. Matter, matter—interesting stuff.

Well, it comes down to the fact that any time this body is hit, it gets an explosion. And by the way, those last few sentences I was uttering there have a parenthesis around them, and a probably, an evidently and a modifier on the thing as theory. This other stuff isn't theory; this other stuff is mechanics. This is measurable. You put this guy on an E-Meter, you pinch him, you'll see that E-Meter jump; you'll see the explosion.

Now, you can go back through time and get that explosion over and over again, until all of a sudden this explosion is dissipated. Or actually, the thetan can reach in to the injury which you've just injured, and it can crush it and expand it and crush it and expand it, and reach into the center and pull it in, and reach into the center and push it out. And all of a sudden that little piece of energy will go pop! and the E-Meter will go pop! We're handling energy. Injury causes a sudden release of energy.

Okay. When a person is in a feeling of tiredness, what he's actually getting there is a sort of a dissolution and a running together and an unstabilization of the ridges. The ridges are kind of mixing a little bit; the cells are kind of mushing. The GE's determinism and energy level is not up high enough to permit this separation of the cells. You know, his self-determinism—that is to say, he hasn't got enough—thetewise he isn't holding the terminals apart solidly enough. And he gets tired and they'll mesh together, one way or the other.

All right, if you get the body sort of fluid in this fashion (i.e., tired), and then suddenly hit it, you get a much bigger explosion of cells, because the insulation in the ridges is down. So that a tired body hurt will give a bigger surge of energy and hurt more area than a wide awake and alert body.

Therefore, injuries when one is tired are much more pertinent—that is to say, they will give a bigger explosion—than when one is wide awake.

A child playing and so on, in good shape and alert, well fed and so on, somebody comes along and throws a brick at him, hits him, brick bounces. Nothing to that. And the kid hardly thinks twice about it. But now he's hit with a small pebble when his energy level is down and he's very tired, and he's just tapped lightly with this small pebble, and you'd think he was absolutely murdered! And you, standing on the outside of this little child and looking at this little child, would say, "Hey now, that didn't hurt you," so on. Yes, it did. It hurt him more than the brick hurt him earlier, and as far as the actual damage shockwise to him is concerned, the injury of the pebble striking him was greater. He's making that much fuss.

All right, let's take a look at that level of injury and realize that tiredness plus injury is very serious. Therefore, any MEST motion hitting a body while it is very tired can stick in the ridges. There's your engram. There's why you can take a person when he's hypnotized and give him a stimulusresponse mechanism in just a few words and he will do the damnedest things. There's why you can key somebody in when he's very tired.

All right. This thing stands up to test—empirical laboratory test. Good.

What's this got to do with the thetan standing out back there? It means that at any time the body, any body, was hurt—any time any body is hurt—seriously, very seriously, when it's alert, there's a considerable bang of energy; but there is a tremendously greater bang of energy when the body is tired. It does not matter too much about whether the body is alert or tired, I'm just showing you that—the magnitude of impact, the wearier the body is, and strangely enough, the older the body is.

What's this got to do with it? It just comes down to this: that there's impacts of energy will surge through a MEST body when it's injured. Injured—surge of energy. That's the datum you have to know at that point. This body injured, energy surge goes through this body.

All right. Now, in order for the thetan to have any communication with a MEST body, he has to tune his wavelengths down close in to the MEST body's wavelength with which he's trying to communicate.

That means when he puts a beam out here on it, it's got—it's some of the thetan's wavelength and it's some of the MEST body's wavelength. It's an averaging.

So here is your thetan. He puts a beam on a MEST body and the MEST body is hurt or injured—you get a collapse of your tractor wave.

Now, whatever else you learn on this course, don't miss that point; because there, mechanically, is the heart, the center, of aberration—mechanically. It comes out of the fact that a tractor wave, when energized, shortens. Thetan puts a tractor wave on a body, the body gets injured, and without the thetan's doing anything about it or being able to prevent it quick enough, the tractor wave collapses, shortens. And it shortens with such an impact that it yanks the thetan straight into the body. C'est bon?

So, here's a tractor wave. Whatever it's between, it doesn't matter. Here is its unenergized length, here's its energized length—[tapping on blackboard] same tractor beam. Now, if your thetan doesn't energize it suddenly—if the body energizes it suddenly—the thetan is transferred in time and space into the body.

So we have this condition, and then as number two condition here, we have—this tractor beam has shortened and we find the thetan in the body with this little tiny collapsed tractor. And it will do it so suddenly that there's a double surge of energy of his coming in, and it makes such a turbulence of energy that it produces that unalignment known as unconsciousness, unknowingness. Unknowingness—complete unknowingness would be complete chaos; half-unknowingness would be halfchaos; knowingness would be no chaos but smooth flows.

So we've got boom! boom! Here he is, he puts a tractor wave on the body, the body is injured and it changes the thetan in time and place.

Now what happens when something else changes a thetan in time and place? It means that some other determinism has entered in and we have—another determinism has been introduced which is not the thetan's determinism. So the thetan has the sensation of having been overwhelmed by some other determinism.

Your basic on any line—I suggested to you the second dynamic is excellent. And it's, by the way, a gorgeous one because this is the condition that existed: Your thetan was sitting way off from a body someplace, he was influencing the body in many ways on many beams, and then all of a sudden the body suddenly changed in potentials because of an orgasm or an injury, and you got a surge up these tractor beams. They contracted and snapped the thetan into the body which he has just got through making go through its paces.

That's sex. But the ones you find, as you scatter up and down and look for this mechanism, will be very few of them sexual.

Now, let's get this other mechanism: time and place. Getting motion in time and place is self-determinism. How do you control people? Motion in time and place. If you place things in space and time you are their determinism. If things place you in space and time, they are your determinism; they are determining you.

Let's look at this a little more carefully then, and we will find out that a thetan has placed a body in space and time by monitoring it. And I don't care whether he had it climbing a ladder or he had it jumping over a cliff or he had it playing mumbletypegs, or—anything he had this body doing—he had a line on this body. The body is suddenly injured and the tractor beam went snap! And the thetan went into the body with this feeling: "It is the determinism, I am not. It is the determinism because it relocated me in time and space." All he did was run into a ridge which blew up—the ridge called the body. And he was darn fool enough to put a tractor beam on this very fascinating ridge, this ridge which was so much of a ridge and which was such solid apathy that it was actually—photons would bounce off of it. Well, boy, that's really downscale.

But he put a beam on this ridge and there he sits with a beam on the ridge, and all of a sudden the ridge gets an activation which we call injury and the current comes straight through and collapses, shortens this tractor beam and yanks the thetan into the body.

Now, this makes . . . After this has happened a few times, a thetan begins to believe that every time he puts a tractor beam on a body he's going to be pulled into it. He's just got a stimulus-response mechanism working there on the subject of tractor beams. He gets leery of tractor beams on bodies. And this will get down so bad that a thetan plus genetic entity will be completely unwilling to place other thetans plus genetic entities in time and space.

The only thing that's wrong with you in your handling of human beings, the only thing that could be wrong with you in your handling of human beings, is an unwillingness to place them in time and space—in other words, to be self-determined about them. You don't want to place them in time and space, that's all. Why? Because when you put a tractor beam on a body (it's very mechanical)—when you put a tractor beam on a body and you locate it in time and space and it gets hurt, you get snapped in. The fact that you place one in time and space may result in injury. And if it results in injury, you become them, because you snap in.

But this is not what a thetan is doing in this life. He isn't putting out tractor beams on these bodies, but he just kind of thinks he is. It's gotten down to that point. He's talking to them, isn't he? Well, in order to communicate you have to have a tractor beam on somebody. Everybody knows that; any thetan knows that.

So if you're going to locate somebody, if you're going to say, "Now be down at the corner at two o'clock," and the guy stands on the corner at two o'clock and a bus comes around the corner at two o'clock and runs over the guy on the corner at two o'clock, of course the thetan has been snapped into the body and must do a life continuum on it. Because everybody knows that a thetan can't get out of the body once he's been snapped into the body.

So your overt act is placing somebody in time and space when they are then injured. Now, that comes down to standing a guy up and stabbing him in the heart. You placed him in time and space, you stabbed him in the heart. The injury came back—flash—and of course you went into his body. Naturally you did. Why, sure you did. You've been doing it for thousands and thousands and millions and billions of years—you've been snapped into the body. Why, you knew then that you would carry a life continuum on for that body.

So you find people very unwilling to place people in time and space. In other words, you find people very unwilling to determine what other people should do. So he says, "Let them all be self-determined." That's the only self-defense there is, unless he has, actually, what amounts to a complete disinterest in MEST bodies, at which time he says, "These thetans ought to get wise to themselves and snap out of the bodies. And what in the hell are the mechanisms that got them into bodies in the first place?" And then he says, "Well, okay, that's fine."

It'd be perfectly legitimate and in the own range of his dichotomy, in other words, to handle thetans, but he wouldn't be terribly interested in bodies.

But if he were researching this line, he would begin by being very interested in bodies, because that has something to do with why human beings can't be self-determined about other human beings, and why he can't be so self-determined about other human beings as he would like to, and why he felt so bad because he sent everybody up to number five gun and then, by God, a shell landed right there and they weren't there anymore. And then he wonders a few days later why he's worrying about getting drunk, when he realizes that was the petty officer in charge of number five gun. See? Simple.

Well, it's awful complex when you look at it and say, "I wonder why I can't determine—why I can't boss people around. I'll let them boss me around, but I won't boss them around." Well, it comes down to our refinement of what self-determinism is. "Why do I refuse to locate people in time and space? Why do I refuse to let people locate me in time and space?" Actually, that's kind of dangerous, too. But actually, "Why am I more willing to let people locate me in time and space than I am to locate people in time and space? Because every time I locate people in time and space as a thetan—and they got hurt—I had to continue their life for them."

Well, we can work out terrific conceptual theories. It works out beautifully. You can work it out eighteen thousand ways from the middled but this is the mechanism at the bottom of every workout.

You locate somebody—you locate a MEST body in time and space, whether you're a thetan blowing around in the firmament or whether you're just you inside a MEST body, which is a thetan floating around in the middle of the ridges of the MEST body, and what do you get? What do you get here? You get location in time and space results in an apparent shortening of a tractor beam every time they're injured. So you become unwilling to, but you're perfectly willing to be, because you know you're kind of indestructible, but boy, they certainly are destructible.

How do you control people? There's a method of controlling people known as hypnotism. Hypnotism consists of locating people in time and space, and locating people more and more and more in time and space, and more and more and more in time and space, until all of a sudden—so on.

Now, you can work out a gradient scale of this that will hypnotize anybody you walk into without exception. Just work it out on the basis of motion in time and space instead of on agreement, which only pertains to the MEST universe. You get them to agree, agree, agree, you're really doing the same thing. The fellow who agrees is doing a high-level abstraction on being located in time and space.

All right. You can work out, then, a gradient scale of locating people in time and space which would bring them down to an enslavement known as hypnotism. And everybody is someplace on the gradient scale of this hypnotism, so everybody is someplace on the gradient scale of being located in time and space, and unwillingness to locate others in time and space.

How do you go about this? How do you control people? The way you control people is simply make them go through a little more motion, at first. They're pouring you a cup of tea. It's very interesting. You say, "Another drop."

They were going to stop, you see? And you said, "Another drop." "Yeah, well, I'll take the full cup this time. Pour me just a little more. Now, would you please get my hat. Yes, that's my hat over there"—is the "graceful" way of. . . And then he hands you the hat. Fine. You've located his hand in time and space and made him go through the motion of handing you a hat. These are all polite social exercises.

The way not to do it is to stop him all the time. That's the 1.5 method. "No, I don't want any more tea." "No, I'll get my own hat." You keep stopping him. He has an impulse to keep in motion.

Now, if you'll just keep him in motion—little more and a little more and a little more and a little more—the first thing you know, you could say, “Now, at two o'clock in the morning next Tuesday, I want you to be sitting on top of the monument down at Trafalgar Square,” and he'll be there. Now, that, you'd say, would be a complete hypnotic state. It would be, and yet he wouldn't appear hypnotized. He'd appear just like any other Homo sapiens who had a tough boss.

The way to take over an office, a large business office, is just make sure that time and spaces get located at least by your consent and that motion continues just a little bit further than motion would have been continued, rather than stopping motion all the time.

Now, there's a way of quieting an audience which was an interesting thing. You can do mock-ups and finally restore your confidence on the thing, until you can control an audience. But if you'll just tell an audience, “Say, you're all packed in a little bit tight over here. Just spread out a little bit more. That's right, that's right. Now, if you'll just step forward just a little bit more, bring your chairs just a little more—that's right, that's right. Okay, now we'll begin.” Isn't that nice of you? You just got through pulling out this big, long blacksnake whip, see? And you agitated its lash, because they're quite well aware of that as being the mechanism which follows on down the line. But they're perfectly willing to do this because that's polite.

So from there, you have everybody seated in one hall and you say, “Well now, you're all seated here in this hall. Now let's sit here just a few minutes longer, and I will do so-and-so and so-and-so.”

Or you can get to a point where you will say, “Now, this hall is just a little bit crowded, isn't it? Let's go over and have the lecture in the other hall.” And they'll all go over, and you say, “Now let's be quiet about it so as not to upset the neighbors,” something like that, and they'll be all seated over there.

Now, you'll notice that there are some in the audience who are a bit agitated at this sudden switch—change. They had a motion of their own determinism going in one direction and you suddenly altered it radically. And you look through and you'll see some guys being rather restive and fidgety. All you have to do is just say, “I'm afraid you can't hear too well back there. Wouldn't you sit over on that side of the room? That's right, that's right,” and you'll see them quiet right down.

Now, you could keep this up to a point where you would suddenly say to this audience, “Now, you are all sitting there very comfortably—in the park,” and there'd be—about half of that audience would suddenly look up and see the park trees! This is imposition of will—is location in time and space. So this runs off, and location in time and space is so much and so generally an exertion of will and is understood by everybody so much to be an exertion of will, that people will get this idea of exertion of will and not exertion of will, and you get something like the leading order of hens in any crew of guys. Who is the one that they're willing to listen on location of time and space about? That's what it amounts to.

You want to find out who is boss of any squad . . . You can always tell if the corporal was the right choice for the corporal, because these fellows are located easily and well in time and space—that's the right choice for the corporal. But you get somebody else in that squad and he can't, and he's unwilling to locate people in time and space, that whole squad will break down and a lot of guys will get killed. That's because nobody is locating those guys accurately in time and space. So actually, if you want to get somebody killed, just give him a bad leader or a leader that's unwilling to locate them in time and space.

Now, if everybody in a group is perfectly willing to locate everybody else in a group in time and space, and everybody knows that there is such a thing as a group locating a group in time and space, boy, you start to get an operation that is something, particularly if that group no

longer has any unwillingness whatsoever to locate bodies in time and space. That is what you get as determinism.

And this is the basic mechanism that undermines the determinism of Homo sapiens in controlling other people, and why the overt act, DED-DEDEX proposition takes place, and is the basic mechanism of its taking place.

You just get the most centralized relocation in time and place of the thetan with regard to bodies, and you've got the incident which will unroll the chain.

Now, I want you to see that very, very well. Here's your thetan, then, in a condition where he is absolutely certain the body runs him. Why is he certain the body runs him? Well, my God, the body walks around with its legs all day long and carries him with it. Furthermore, when he was a little baby he got picked up out of the crib and put down in the chair, and picked up out of the chair and put down on the crib, and he got picked up out of the crib and put down on the bed, and he got picked up out of the bed and put down in the chair, and he got picked up over in the crib, and then they lifted him up and put a diaper on him. And then he wanted to be fed at eight o'clock, but they fed him at eight-thirty. And then he wanted to get up and play late at night, but they made him go to bed. Time and space, time and space, time and space, time and space; only they're relocating the body and the body's relocating the thetan, so the thetan therefore cannot control the body, and the thetan is nothing.

The whole subject of knowingness stems out of knowing where and what, when. Location. Location in time and space.

Now, that should tell you, as you worry along about yourself and about other beings, what you're unwilling to do and why you're unwilling to do it.

Is it true right now that you put out a tractor beam on another body and the tractor beam collapses? Well, the funny part of it is, you'll occasionally find a preclear where just that's happened. And he had somebody else hurt right in his vicinity when he had a tractor beam on them, particularly if it's accidental. That's a misassist—a very deadly incident. And what do you get? You get a collapsed tractor beam where the guy halfway thinks he's in some other person's head.

You might even occasionally look around and find somebody who dropped dead of shock. A man runs over a child, breaks the child's leg, the man drops dead of shock. I wonder if we looked into this child's head if we'd find that man as a thetan? It's possible, you see?

All right. Therefore, you can, by the exertion of an overt act, cause the death of your own body. You'll depart from it with such violence. There's death by shock—many cases on record of this.

But this is your mechanism—this is your basic mechanism. Way back and along the track when you were a thetan fancy-free, you had a tractor wave on a MEST body. You did this many times. You had a tractor wave on a NEST body, and the NEST body put Out an impulse of energy, and that impulse of energy took this tractor wave and shortened it down to this tractor wave. And that operation snapped you into the head of the NEST body and you said, aMy God, what am I doing here?" And the first few times you said, Well, to hell with it and walked on Out again.

And then eventually it got worse and it got worse, and you stayed in longer and you stayed in longer, and you finally said, aMy God, these bodies are really something. These bodies are tremendous things. They're the most huge, powerful beasts that anybody ever heard of! Because you touch one, you go snap! right inside, every time it gets hurt. You just touch one and you say, 'You shouldn't be drinking at that fountain; drink at this fountain,' and they bump their head on the fountain as they lift their head, and in you go.t Well, that's a hell of a noted isn't it? Okay. That's your basic mechanism.

Now, the next question is, how do you run it out? How do you find it and how do you run it out? Now, you won't find it in most cases as the first incident. You won't find it as the first incident; you'll find it down the track a ways—way down the track. You'll find, maybe, the fiftieth time it happened or the hundredth time it happened. But the funny part of it is, you'll find one time that it happened in full restimulation.

If you ask somebody to take a look at a facsimile they have had of an accident in this life, you will discover that they have a still picture of just before the accident happened. They're trying to resist the accident happening, and so have put on the brakes for an instant at that point, and that instant is there with full visio.

Your trick in running an accident is make the accident run on through, because there's such a solid stop in it.

Similarly, in most cases you should be able to discover the last moment outside of the chronic snap-in. And we will call this incident the transfer. It's called that already in *What to Audit*. The incident before the transfer which is in chronic restimulation will be there in full visio.

How do we solve this now? That incident has got a picture. It's this thing again of the tab hanging out. The bad facsimile always has a marker showing—some kind of a marker.

That's why, by the way, some of you will be so alert—you don't realize why you're alert—to a manifestation or a little mannerism of some sort, is the facsimile always has a tab hanging out. Only people in the past have said, "There's something wrong with him because he has this manifesta tion." Hm? Maybe the thing that's wrong with them is they have, hanging out, aI'm calm. I'm calm. I'm calm! I'm a very calm person! If anybody says I'm otherwise . . ." Like the girl I had once who said she was ahappy."(said frantically) I had never seen a person happier!

That picture is there, and it may not be a visio—it may be the tac tile of that picture, it may be the somatic of that picture, it may be some other part of that picture in some cases. But in the majority of cases you will find that it's just there as a picture.

It's the moment before the snap-in. Here is a thetan and here is a head; there's a thetan, there's a head. And the guy has a picture of looking at a head, and he's often wondered why he looked at this head. But he's forgotten for a long time that he occasionally looks at this picture and he doesn't even know about that. So you just scan him around a little while and you're going to get a picture of a head. "Do you get a picture of a head anyplace on the track? Do you have a visio of a head anywhere on the track? Just a head, doesn't matter—the back of the head, front of the head—doesn't matter whether there's any scenery with it or not, just do you have a visio of any portion of a head?" Female voice: Hm. Any part of it.

Yeah.

All right. Now, you locate that. That we will call the "Predisaster Telenews View." That's just the pre-transfer picture; you're looking for this on the track. What we're trying to do with this is rehabilitate a person's ability to handle other human beings, and rehabilitate the ability of the thetan to stay out of heads. He has a bad habit of being in heads. And some people have a badder habit than others.

Psychiatry has got such a bad habit of being in heads that it gives people electric shocks whenever they find them out of heads, because everybody knows you're supposed to be in heads.

So this is the pre-transfer view on the case. And by the way, as the fellow runs these things, you'll find them all sitting still and all of them still. But I won't guarantee that you won't find

fifty of them if you scan it, or you won't find five of them or six of them. You'll find several. You want the one that seems to be most chronic. The picture of the head.

In doing this kind of auditing, you go headhunting.

All right, there's what you want: that picture of the head and that beam going to the head.

Now, the next thing you want with this, of course, once you've found it, is to run it out. How do you run it out? Well, you want to run all the somatic out of that tractor beam. You want the somatic of the collapsed tractor beam and you want to get the somatic out, because there's a heavy somatic there and he'll still have it. Because this is the tractor beam which, gotten monkeyed up with the present tractor beams into his own head, which would snap him back in, in view of injury. And we must get a person—a Cleared Theta Clear would certainly be one who could stay out adequately—out of all heads from here on out.

So, we don't want collapsed beams which can be energized which will nail him down in a head. We're going to get rid of that with this one. We're also going to get rid of all the impulses of averts, motivators, DEDs, DEDEXes—we're going to get rid of all these in a package.

And we're going to do it with this operation: Find the pre-transfer picture. Two: Put a mock-up for the head and body. Get him willfully to make something else—some other kind of body in place of this body.

You could even do it to a cracker box. You can have him have a beam on a cracker box and mock up this cracker box. So he's going to snap into a cracker box on this one. He may be so far and unwilling to do anything about this, because the screaming thought at that point is aOh, no! Not into the head again!"

He's got the actual head and he identified it, he looked at it—that's the pre-transfer picture—but you could slug yourself silly on that thing soRle times, without getting fnuch of a somatic and without getting him to budge.

So what we'll do is run this thing out with an imaginary head, any kind of a head you want. Only, you put that head there, and then you have him snap into it. A head, a cracker box, a tea biscuit—anything that he wants to snap into. And you run his snapping into that, and all of a sudden he will say, "Ow!"

You've got the tractor beam that collapsed at that time. It's still in full restimulation and so you run it out. You run his snapping into the cracker box, snapping into Mr. Peanut, of Planters peanuts fame. Or snapping into Lana Turner, or anything you've got. Oh, that would be bad, because it'd get him off the subject. You get him snapping in, in other words, and you run this snap-in and run it and run it and run it and run it, until you have no more impulse on that tractor beam.

Step three is, you run it as itself. Now you run it as actual, and this time you run him right on into the head and get the viewpoint, the middle of the facsimile of after he got in the head. And you do this by running the emotional curve of pre-transfer through transfer, through residence in the head, through out of the head.

You run that whole cycle until he's free again. You run the whole cycle and you run it with an emotional curve.

He'll tell you something very interesting at this point. He will say to you, "You know, this is the feeling I get every time I try to tell somebody to do something. Ha." He'll say, "That's very mysterious. How did that crop in?" Well, you don't have to tell him, because he is locating some body in time and space. Somebody is locating him in time and space, and he

starts to locate somebody in time and space and he immediately says they're going to locate him in time and space.

And you'll generally find the one you find is the most honorable of them: a misassist. The most honorable is a misassist. And he will pick up the misassist.

And you'll find all sorts of bodies to which he's about to fly in—all sorts of them. You don't care whether they're three-headed or six-headed or bodies of dragons who serve as people on Uranus or. . . It doesn't matter what kind of a head he's snapping into. Whatever he picks up as a picture on pre-transfer, always change it to something imaginary. And then he doesn't start batting his brains out on "Is it real?" What you get, then, is the somatic, and you actually convert the energy in the picture agreeably so that it can be run. Simple.

Now, all right, the third step there is run that curve, run that curve. Snapping into the head and out.

Now, you've run the mock-up—that was step two. And you've located the transfer—pre-transfer picture—that was step one. Am I right?

*Female voice: Mm-hm.*

All right. Now, you get this out on step three very clean, very clean, scanning the emotional curve, scanning the emotional curve, the emotional curve—the consecutive states of emotion he felt from the moment he started into the head until he was out of the head. And that's what you scan.

And then what's step four? Find another transfer. Work it and run it the same way. You'll eventually get up to where he'll take all the packages that have transfers in them and wad them all up in a ball and throw them over his left shoulder or something. But you've got to show him this mechanism so that he knows this mechanism. You've got to run out enough of them so his level of knowingness is very high on them, because boy, has he been puzzled in the past. You know that he didn't know this mechanism.

All right. You've run him through one of these very, very well; then you've found some more and run him through those very, very well.

Now you put him through tractor turn-off drill, and you get him to put tractor beams on MEST objects and turn them off. You don't want him to move the MEST objects; just get him putting tractor beam on MEST objects and turn them off. And put two tractors on from two different sides and turn them off. And tractors from here and tractors for there, and turn them off and turn them off and turn them on—turn them on and turn them off. Now, we try to get it down from two or three seconds that he takes to turn it off to a millisecond to turn this thing off.

This gives him an opportunity in the future to have some security on the fact he sees the bullet coming at the guy he has grabbed hold of—he sees the bullet coming and he says ptock! "Goodbye." And he says, "That was too bad, wasn't it?"

He doesn't say, "Oh, my God, I should have moved him, I should have acted in time." He'll say, "I'll be a son of a gun if that wasn't a fast way to blow a ridge." Bullet hits the guy. "That ridge sure blew."

Now, you got this mechanism, you got this technique. Now, for heaven's sake, if you haven't got this mechanism, you haven't got this technique, beat your gums over it with one of your classmates. Talk it over. And if you're teaching somebody this, teach them by rote and I'll now give you the rote steps.

Tractor beams shorten when energized. A thetan, in guiding or perceiving via a body, has a tractor beam on the body. When a body is injured, a surge of energy enters the thetan's tractor beam and causes it to collapse. This snaps the thetan into the body's head and acts as an other-determinism.

Self-determinism is location in time and space. That which locates the person becomes a senior determinism to the person. A thetan therefore thinks the body is senior to him and becomes unwilling to place people in time and space for fear they'll get injured, thinking he is still a thetan.

This is the basis of overt acts and motivators, because when he has been talking to somebody and that person got hurt, he got a restimulation of the fact that he had a tractor beam on them. Why? He was communicating with them, wasn't he? Well, then, everybody knows the only way you can communicate is via tractor beam. But in this case he wasn't using a tractor beam. So he's got a bunch of mock-ups and illusions.

Now, the reason a thetan is perfectly willing to use air and sound waves as the medium between two bodies as his means of communication is because it doesn't require a tractor beam. And he knows tractor beams are dangerous.

In order to get your thetan energy up, in order to get communication by the thetan up, in order for one thetan to be able to communicate well with another thetan, it is necessary that you have out all of these transfers. And you've got the transfers out, then you can have a free method of communication, providing he has confidence in turning off tractor beams.

A thetan will not raise his energy or use tractor beams worth a continental until you have drilled him and run out the transfers. And then he'll go on up the line. And quite in addition to imagination and the other factors which are quite important in all of this, this mechanism alone will inhibit perception, because one daren't use a tractor beam. It will even inhibit perception from the ears to the thetan. He's unwilling to put a tractor beam out just that distance. And you will sometimes have a thetan pinned in some corner of the head, unable to extricate himself—out of position, very unnaturally placed—simply because he had a tractor beam on this MEST body in which he is located and a pain hit it and it energized the tractor beam, and he shoved over and joined that part of the body and sort of became that ridge.

Now, I hope you have this very clearly, because this is the first step to the route of Cleared Theta Clear. A Theta Clear can stay clear of bodies pretty well, and by running various things can stay pretty clear of them. You can actually drill him by kicking him and making him turn off his tractor beam before he snaps in. You can do various things like this and sort of patch him up. But if you're going all the way out, you get out those transfers.

Now, it may be that the transfer operation and manifestation has to be the first address in a V. As I told you before, you run DEDs, DEDEXes and so forth. It may be that you can take a V and you can run this cycle, and run out the transfers and the V will separate out of his head. Possible that this will happen. You can try it, anyway.

And there are a few points of learning which you have had in this course—and this is the last talk of this course as such, formalized for the first course as it comes through; this is the last talk for those who were six weeks—and if nothing else has stuck in your minds, this transfer mechanism and self-determinism should.

Of all the points that are important, that's important. That and the steps of seven Roman numerals are things that you should clutch to your bosom as worth pearls, diamonds, rubies and the Indies too—slightly more valuable than the Indies to you, because you haven't got much chance of being a rajah the way you are. Rajahs have to locate people in time and place.

*Male voice: What happens if you have a pressor beam on somebody? Can they get injured or hurt?*

*[At this point there is a gap in the original recording.]*

Thank you for asking about what happens if you have just a pressor beam on somebody, and they get . . . Of course, your pressor beam gets energized and you get kicked to glory. And this possibly may be the case of a dispersal personality. They may be sitting in one of these—not a transfer but a rejection. They may have one where they had a presser beam on somebody and that somebody got hurt or something of the sort, and your preclear just got shot off to the furthest stars—boom! And he's on his way out, sailing away.

You'll find preclears getting this, by the way. They'll all get this to some degree. Thank you for asking that, because it is the other point which I should have mentioned to you.

*(Recording ends abruptly)*