

## FLOWS

### SOP-5B

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Contained now in this next talk on flows is what is wrong with Homo sapiens as a highly specialized ill—what you can count on, in finding wrong in Homo sapiens. It's based on the single flow and the elasticity of flows.

Now, by single flow we mean a flow which keeps on flowing in one direction. Every flow containing an enturbulence and a friction will eventually mount up on that enturbulence and friction to a point where it will stop—something like stretching a rubber band, something like the elastic limit of steel, let us say, or a metal. You can stretch this just so long, and if you stretch it a little bit, it'll come back. And you stretch it a little further, and it'll come back a little more slowly. And then you stretch it a little further, and suddenly it won't come back anymore. It'll just stay out there stretched.

Now, one of these flows going out sticks. It'll go out just so long and it'll stick. That is to say, it's running into its own enturbulence. Now, that is the idea of single flow and what happens in a single flow. Now, it becomes particularly gross and exaggerated and noticeable when that flow has had intermingled with it a reservation about its flowing. Hence you get the overt act-motivator phenomena, and so forth—a reservation about its flowing.

Now, perhaps—and this is only theoretically—a person could go on flowing out in a single direction endlessly, providing that flow never encountered any enturbulence.

Now, there are two kinds of flows in question: there would be the NEST universe type of flow, which would be photons, sound waves, thermal waves and particles, which would be the perception flows. And the flows of action energy as generated by the body. These would all be the body flows.

Thus eyes, for instance, record an inward flow of photons; that's a single flow. You wonder why people have bad eyes. The single flow of photons flowing into the eyes consistently is a one-way flow. Now, if there's any reason that they would not want to see something, or to be afraid they might see something, they will interpose a determination into that flow which impedes it, and so they wind up with bad eyes.

You want to know about bad eyes? Well, that's all you have to know about bad eyes, and as a matter of fact, that's all there is to know about bad eyes—beyond this point: Ctnce in a while somebody comes along with a knife or a bullet or something of the sort and takes out an eye or severs an optic nerve or something like that, and that also has something to do with it.

But the usual case of bad eyes—no matter what has happened to these eyes, apparently—are quite recoverable, short of no optic nerve. And actually, that doesn't happen to be very serious, whether one's MEST eyes can see or not. It isn't terribly serious, because the better level of perception and the way people are trying to see when they're "trying to see"—you know, everybody goes around with this anxiety "I'm trying to see; I'm trying to see," and then they go on using their eyes!

This is very, very silly. They're trying to see. Well, if they're trying to see, why don't they try to see with what they're trying to see with—which is to say, the thetan? It's the thetan vibration waves and so forth that come in and out, actually, which are the sight. If they believe that they have to see with their eyes and only with their eyes, you see, this one-way flow is going to catch up with them sooner or later. But there is also a thetan perception flow—and we'll go in that in a moment—which can become impeded.

Usually, a person first occludes thetawise and then occludes MESTwise on vision and these other flows. You can clear this up pretty easy by processing of greater length, duration, time and so on.

Now, let's take the outflow of voice - sound waves. That's just sound waves. The waves come out of the larynx, go into the throat passage and out past the teeth and out into the atmosphere.

Now, if you will notice, that passage of flow has a considerable enturbulence; it's got to change and turn corners and so on. And a person's teeth back here will generally cave in sooner or later during a lifetime, just by the enturbulence of sound waves. You can find the facsimiles piled up on the back teeth, and you can find them piled up on the roof of the mouth, and you can find them piled up on the front teeth. And you just get somebody to run sound waves off their mouth and they'll suddenly feel like they've been biting cotton batting, because the ridge in there, just from sound waves alone, is so gross.

Now, another thing happens. A person hears what he says, so the sound waves go out in front of him and then they reverberate and branch off and carom off of things, and they go on into his ears. So there's a flow comes back off of his own voice and goes into his ears. And the ears are a one-way flow system. Nobody ever heard of an ear talking and nobody ever heard of a mouth listening, but believe me, a person tries to listen with his mouth and talk with his ears. And the reason he does that is because his tolerance of the one-way flow gets pretty bad off.

And there are people around, who, every time somebody else tries to talk they get a somatic in their mouth. They're trying to listen with their mouth. And this exaggerates, also, this one-way flow of voice to such a degree that they hurt.

Same way with eyes—the eyes try to flow photons back. They can't flow photons back so they stick, and the photons come in and everything can get very static. Their visios are stopped visios on the eyes.

All right, that's one-way flow. You want to cure a speech difficulty, you know—and this really should bring this home to you—the reason a speech difficulty occurs is because a child has been interrupted too often. The child talked, talked, talked, talked, and Mother said, “Be quiet. Shut up. You mustn't talk. You have to be respectful to your elders.” And “You mustn't use such words,” and yap-yap. Just why she had to be so aberrated on a one-way flow into her own ears lies in the fact that she has reached the tolerance of flow into her own ears.

There isn't any reason why a child shouldn't go around and babble and talk and yap and say muchly what he pleases. He'll find out sooner or later that people don't pay much attention and don't give him anything except a little punishment, maybe, once in a while if he is insulting, and so on. He'll work it out himself one way or the other about what his conduct ought to be and about what he ought to talk about and shouldn't talk about just by the reactions of people.

If you just leave it on the basis of him trying to discover what are the reactions of people and how do you get people to react, he'll talk quite naturally. But many children are interrupted, interrupted, interrupted, interrupted; interrupted, and all of a sudden they “zz-tzwtppppwhz!”—no sound. They have lost the ability of forward flow on the law of stuck flows, because enough enturbulence was introduced into the sound-wave flow from the larynx and out of the mouth to cause a solid facsimile of a stuck flow to build up.

So, the amount that a flow is stuck—and you can put this down—the amount that a flow is stuck depends on two factors: the length of time the flow has been used or has continued, and the amount of enturbulence which has been introduced into the flow from an exterior or interior source.

If a person spoke mellifluously and spoke in terms which were quite acceptable, around relatively unaberrated people, he would probably not experience, over a very long period of time, anything in the way of tooth, mouth, throat or speech-in-general difficulties. But even though he spoke mellifluously to unaberrated people, if he spoke long enough— enough years—even though conditions were optimum, he would eventually get to a point where the elasticity of flow had been reached by just the minor enturbulences which would be introduced, so that he would build up a MEST universe facsimile of the flow of sound waves, and eventually his speech would stop. This is one of the arguments against somebody living two or three hundred years.

The reason why you like to change bodies and so forth has a lot to do with this one-way flow proposition.

All right. Now, let's get the incoming flow. Sudden noises and distractiveness—distractions and so on—are enturbulences of flow and cause an eventual stop.

Now, if you were to look at somebody's ear in terms of flow lines, you would find that the flow has come in, in, in, in, in, and that there were certain ridges being built up on the inflow.

And the odd part of it is that there is a pattern of flow. The ear—you hear the sound and the flow comes into the ear, and it makes a series of ridges around the center of the ear, which just look exactly like a still picture of a stone being dropped in a pool. If you can imagine the side of a person's head being a pool of water, you drop a stone in it, take a shot of that action—a picture of it—that still picture would be the picture of the flow, MEST-universe sound waves, coming into his ear. So that you have the center, and then there's a ridge here, and there's a ridge here, and there's a ridge here, and there's a ridge here—both sides. And quite in addition to that, what do you know: a flow that comes in his ear goes out his mouth. And when it goes out of his mouth it turns and comes back in his ear again.

Here is a sound of a whistle. The whistle sounds out here, it reaches the fellow's ear, it hits these ridges of sound and then it continues on into the head, until it finally hits a—almost solid ridge that's in there, but at the same time penetrates enough. And here is an opening—it also would partially come out of the nostrils—comes out of the mouth, out of the nostrils a little bit, comes forward because of the forward direction there, but turns again here and comes in the ear again. And then goes in and comes out of the nostrils and mouth slightly and comes back here.

Furthermore, comes across from this ear, reaches through the center of the head, follows the convolutions of both brain lobes and so on, and penetrates out of this ear. [tapping on blackboard] So the sound that comes in both ears goes out of both ears. Both ears, goes out of the mouth; both ears, out of the nostrils; both ears, out of the eyes; both ears, down into the body and to the length—and right down to the heels. Down from the heels to the toes, back up to the heels, out up to the top and into the body brain lobe again and out the ears. Just trace the pattern of single flow.

And mind you, that pattern is never reversed—because you have ears. Man is doomed to be deaf at some age; at some age during his lifetime he will become deaf That's simple. I say that, most people die before they become deaf. But most people, just before they die, are stone-deaf anyhow.

If a man lived to be 150 and didn't have Dianetics, Scientology, he's doomed to die. But having those things, he can process out these single flows and get them working again. He can process out the enturbulence and the ridges of these MEST universe flows. And processing them out, he can restore complete MEST universe perception if he wants to. And he can also alter the shape of his own body by simply processing out MEST universe perception, single flow. Okay?

That's that for the body. You can trace any one of these flows—you can process any one of these flows. If you want to cure deafness, process the ridges around here. They're containing the sound; these ridges—concentric ridges—around the ear point contain the sound.

If you want to process the eyes, you process that optic nerve. You process all the little bumps and enturbulences on that optic nerve clear on back to a registry point where the thetan picks up the perception. And right at that point, I can tell you it's very silly for a thetan to pick up optical views off the optic nerves.

Why doesn't he pick it up directly from the object? Well, the answer to that is that he's kind of low on the scale and he gets upset about objects and he gets upset about putting himself out there, so he starts to depend on photons. Because he long since has been victimized by the law of one-way flows; except he's victimized by the way of one-way flows on his own wavelength.

And what do you find in terms of one-way flows with regard to the thetan? You'll find the thetan hooked up to some portion of the intake system of the MEST body. For sight, you find him hooked up to the optic nerves; for sound, you hear him hooked up—you have him hooked up to the ears.

Now, you find him pushing out and working the larynx and jaws for talking, and that's a one-way flow out. And you find that he is—has all these one-way flows. In addition to that, he modulates and moderates, to some degree, the MEST universe flows of the body, so you have thetawavelength energy all mixed up with outgoing voice waves, incoming sound waves, thermals and so forth.

He tries to throw a protective screen around bodies and around ears and so on. Oh, he's busy as a beavers in trying to throw screens, protective waves, bar off things, push things out, get things going, stop things and so on. So much so, and he does it so automatically, that he doesn't even know he's doing it anymore. He's been doing it for so many thousands of years he doesn't even know he's doing it anymore. But he wants some body to stand still, he automatically throws out a tractor beam on them. If he wants this accident not to take place, he'll throw up a force screen against the tree or whatever it is that the person is about to run into. And when you process the fellow—the preclear—what do you find? In the accident you find one visio: the tree, a split instant before it was hit. He started to stop it. Thetawise he started to stop this tree, and he thinks he stopped it. The thetan believes he can handle time, and I'm going to take that up in just a moment.

This, by the way, is a “gasped to many people. You show them—you say, “Now, did you ever run into anything with an automobile?”

Fellow said, “Yeah.”

You say, “Well now, take a look at the last visio—the visio of the accident. Just get a glimpse of the visio of the accident.”

And he says . . .

You say, “It's stopped, isn't it?”

“Yeah. How did you know?” This baffles him: how did you know it was stopped? Well, it's just that. It's always stopped, because the thetan tried to stop action in the accident.

All right. Your thetan has been subjected to one-way flows; he's been engaging in one-way flows. His communication line comes in to him and his command line goes out from him; he puts out commands, he pulls in communications. He depends on the ridges to pick up incoming commands from other thetans, from other bodies, from other sound waves. He mocks up ridges to do that.

And so his action-command system is an outflowing system, and he's stuck on a one-way circuit: outflow command. Action commands are outflowed stuck. (You can put that down in your book) Outflow: action command—stuck outflow. After he's been commanding bodies for just so long—a few thousand years, or something like that on one spiral—he's to a point, finally, where he's stuck on an outflow with regard to action commands. And he won't give the body action commands; he won't say, "Walk" and expect anything to walk. He expects something else to tell the body to walk, because he's stuck on an outflow of walk. You get that? He's stuck on an outflow of "Go." He's stuck on an outflow of start, stop and change with regard to the body as far as action commands are concerned. You got that?

And communication—the poor guy is stuck with an "in-come." He puts tractor beams out into the environment to pull in perceptions of the environment. Actually, it's sort of a radar one-way system. You could say he sort of ionizes the atmosphere that he looks through and gets a two-way interchange, but he's got to put something out to pull something in, and therefore it's a one-way system: he puts something out to pull something in. He doesn't pull something in to put something out with communication. He puts something out to pull something in. That's a one-way flow. You see? I mean, it has one behavior—unchanging, unalterable—and so your thetan becomes two things: on a command line he becomes inactive, and on a perception line he becomes incapable of perception.

Now, you'll find all thetans in a variety of conditions, and this variance of condition is simply the gradient scale of how stuck is the flow—how stuck is the outgoing action-command flow? That's a certain type of flow, and it goes from the thetan to the motor controls of the body, and oddly enough direct to the limb itself as well; there's two flows. One goes from the thetan to the motor-control board, and the other is the thetan producing or trying to produce direct action by modulating the limb or organ he requires action from. In other words, he does it via the body system and his own system—two ways that he modulates action. And that flow gets stuck. It says, aDo," Act," Start," Stop," Change," Start," Stop," aChange," Start," aStop," Change." Outflow, see? Command flow, command flow.

You very often get a person that's getting along just fine in life, and you suddenly put him in a position of command. They go to pieces. Why do they go to pieces? You've just jumped their tolerance level. All of a sudden you're asking, "Command several bodies." They were all right on a command level as long as they only had one body; they were just getting along fairly well. Now you all of a sudden ask them to command a dozen bodies. And they blow up—they go to pieces. Because it took just that much more outgoing flow, and that outgoing flow was already pretty dammed up, and the next thing you know, he couldn't flow anymore. Not only could he not flow at other bodies, he couldn't flow anymore at his own body, because he realized that the enturbulence was too great. So that outgoing command flow will jam, and a person suddenly put in the command position is—sometimes does very strange things.

Now, a person who is taken out of a command position suddenly gets into a strange state of mind. He's got all of these command flows going out, telling people to do, act and so forth, and all of a sudden there's no terminal. He's got a potential rigged up on this outgoing system, and you suddenly remove the terminal for the target for action. And he's still making people move way out there someplace, but the people aren't there anymore. And so they say he is suffering from a broken heart or some such thing. Interesting, huh?

And you've seen that happen; the other one less rarely, mostly because you didn't observe it.

The fellow said, "Oh, yes. Yes, I'll do all right in this." And then he hastily uses a MEST universe system, and he kind of withdraws from every body about it, and he really, somehow or other, doesn't produce much action. But he can sit there for a long time without you detecting he's producing no action.

But the other way is quite dramatic. He is producing action, he does have command-flow lines—action lines to many bodies—and all of a sudden there's no terminal there. And that happens quick. You take him off of a command post and you put him aside someplace, and he's still trying to flow down a whole bunch of lines, and you've stuck the lines for him. Because he had flows going down those lines, you've stuck them.

It's very easy to process him out of it; just get him to jiggle those flows. Get him to take the person—the actual person, the physical body and beingness of everybody he was in command of—and just sort of re collect that person and jiggle the line. And he'll feel it snap back, just as though you had a rubber band out there—you release that rubber band and it'll hit him. You follow me? There is a way to solve this thing, isn't there?

And that tells you that there is a way to solve it with the body: jiggle the command lines, the command lines—the command lines to the body or to other bodies—and you'll get activity once more on that command line, because it's an outflow.

Now, you want this thetan to see again, then you jiggle that incoming line; it's an incoming line. He's taken pictures of—from the body, from the universe around him—so long that it's a jammed flow. And you want to know why cases don't have sonic and visio and so forth: you've got a jammed communication flow. And when you say thetan and you say communication, you are saying immediately, inflow. Thetan communication—inflow. Thetan action—outflow.

Now, by golly, nobody can get an inflow of communication forever; it won't balance against an outflow of command. You haven't got a two-way flow. One is a communication flow and the other is an actioncommand flow, and those two things don't cancel each other out. So everybody's in a hell of a state.

And if you want to know what's wrong with your thetan and what's wrong with thetans in general, that's what's wrong with thetans. That's the end of it. So you can put your—put it down very solidly for yourself. You'll have to know this fact; you'll have to know it very well, because in processing a preclear you want to return to him his theta perceptics, and to hell with his MEST body perceptics.

You don't give a doggone about . . . People were getting a little bit annoyed with me, you might say, because I'd talk about “taking your glasses off, taking your glasses off,” and so on, and after a while I didn't care whether they took their glasses off or not. Not because I was on a stretched line, but I had already passed over the rim into the—realizing that there was only one really good visio.

And you want to know what a person sees engrams with? Why doesn't a person have sonic and visio and tactile and the rest of it on a track when he doesn't have? Boy, that's simple. The only thing he sees an engram with is a theta perception. The only thing he sees a lock with is a theta perception. He does not see them with MEST body perceptions.

And if you have a fellow with perfectly good eyes and perfectly good everything and he evidently can see beautifully, and all of a sudden you return him down the track and he can't see his plate this morning at breakfast, you know that you have on your hands a blind thetan. You have to rehabilitate the blindness of the thetan.

The thetan is blind in these various degrees: It's just all black, or it's just all nothing. And that's the ultimate—it's not even black, it's just nothing. Now, those are the last two stages, and you'll find those stages.

However, fortunately, he doesn't happen to have any organs that can be injured, so you can rehabilitate it easily. It's just “all nothing” is the ultimate. And then it's just “all black” is a stage better. And then it's black and gray, sometimes is the next stage. And then it's black

and gray and white—that's the next stage up. And the next stage up is a sort of a dim feeling about things being there.

And then the next stage up from that is "I can't see it, but I can approximate it." So he says, "This is what it looks like, and therefore I can mock it up. And I can see what I mock up, but it's dangerous for me to see things"—he thinks—"that are actual, so I'll do a mock-up of the actuality and look at the mock-up."

And that's what you call dub-in: it is actual vision and a process of vision, and is not something to be abhorred, not something to be avoided. It is actually pretty good vision. It's an approximation of what he thinks ought to be there, but you've got to know about that because it just makes a preclear feel horrible if he takes a theta look at the room and he looks around the room, and then he opens his MEST eyes and gets the photons coming off them and sees that the couch was on the other side of the room. And he says, "Oh, my God, I'm—I'm just dubbing in." And he feels horrible about it. Well, the point is, he mocked up the room so that he could look at the room.

And you'll find that stage fluctuating. You'll find that his vision is not constant or consistent, because you can get him in and out of the facsimile pattern he's sitting in.

Once in a while he'll jar out of the facsimile pattern he's—I don't care how blind he is—he'll jump out of the facsimile pattern he's sitting in for maybe a minute, and all of a sudden get a very clear view of some thing, perfect vision. You can do this by relaxing the MEST body. There are various tricks they've tried to use in the past. Being unable to really rehabilitate the vision, they had to use tricks.

If you get the body to relax enough, the thetan can sort of coast away from it just a little bit. And you'll get a phenomenon that they've talked about for ages and that has no basis in fact: the astral walk. The astral body. There is no astral body. There is a thetan communication line being sent out and looked along from various points. He knows he isn't there, he knows he isn't walking, but he thinks he's sending something out to walk for him. He is; it's a communication line. But it's him that's doing it. It's he.

Now, your next step is the thetan himself taking a look. Now, he gets various perceptions. He can have the perception of sound and not have the perception of sight. He can have the perception of tactile and not have anything else. He begins to recover actual perceptions. And you remember that each one of these perceptions blocked on this law of single flow. So what do you have to do?

You have to shake up and turn white the old flows. If you can't turn them white, try to turn them gray. If you can't turn them gray, if they're just nothing, flow ARC in thin air—space. Just flow ARC—affinity, reality and communication—coming in, and trying to put it out, and coming in and trying to put it out, from a 360-degree circle. And you just flow this concept of ARC for a while and all of a sudden he'll get some visio. Okay?

Your remedy, then, is resolving the phenomenon of a stopped flow. A stuck flow. A flow sticks by flowing too long in one direction and eventually picks up sufficient facsimiles and enturbulences mixed up in it so that it won't flow anymore, and that's a blocked flow. The communication flow comes in, the action flow goes out. C'est bon? All right. Now, we're dealing with something with which, as far as I know, there are no exceptions. I hope there are no exceptions. I would be quite amazed, after all of the preclears I've processed on this, to find an exception turning up, something else entering in. I don't know of anything else that could enter in. So the chances are if you think you've found an exception, the chances are very good that all you've found is a stopped flow. And when you think you've found an exception that won't unlock, you just haven't found the kind of flow it is to unlock it, and that would be pretty safe, because out of all the preclears I've worked with, I haven't found exceptions to this. But this isn't saying there couldn't be, somewhere along the line, an exception. It's just a law of probability.

All right. Now, let's study flows just a little bit more—a little bit more, and let's get types of flow. Now, I've mocked them up here for you by approximation—types of flow.

[marking on blackboard] Now, here we see on the board, "A" is a single flow. Now, we'll notice that the code up here is: a solid line is a flow—that is just a flow. A barred line is a facsimile of a stopped flow. Something slanting from the right high to the left low is a stopped outflow, and something slanting from the left high, as you face it, to the right low is a stopped inflow. This is your code system, then, on this map. Very simple.

Figure A shows you a single outgoing flow. Your circle there is just your pc or your thetan. That's a single outgoing flow. That results eventually in a stopped flow, stopped outgoing flow. It won't flow anymore. He'll feel he can't get any backflow either; he'll feel he can't get any outflow either. He'll know he can't talk that way anymore, but it's easier to get an inflow. So he, eventually, after he's outflowed and outflowed and outflowed and outflowed, he can be inflowed at a little better than otherwise. Otherwise, he's out of communication.

Now, B shows an inflow, and that inflow to the thetan results in a stopped inflow. A facsimile, then, develops there of a stopped inflow.

Next, Figure C shows the thetan as a relay point. He's supposed to pass on information. So he receives information and then he passes on information. And this eventually results in a stopped flow from that source, eventually, even though he's relaying it. But by the way, the flow, if done that way, will really flow much longer if he can get rid of a flow. And that's the less serious condition, much less serious, but eventually it'll happen, eventually they won't listen anymore—a person will not listen and relay anymore. This is very important to such people as the telegraph company. The individual as a communications relay point will eventually cease to function. The messages come in and somehow or other he just can't get them out anymore. And somehow or other, he'll fix it up so they don't even get in anymore. So you're on a stopped flow with that.

Now, D is a different type of relay point where you've got a direct line relay point, and you get the same thing again: a stopped flow on a direct-line relay point.

And E is a picture of, really, what happens on a one-way flow. Your flow goes out, and then it comes back in behind the thetan. And by the way, this theory is probably of the same order as Nature abhors a vacuum." The old theory of why you got an inflow into a vacuum area. They had no explanation for it, so they said, "Nature abhors a vacuum."

Actually, there's an electronic vacuum develops in the rear of every electronic outflow. And the pressure, the inequalities of potential are such that the pressure—the electronic pressure, you can say—forces a flow to come in behind the point of flow. And you better understand that awful well, because that's what's wrong with Homo sapiens, and we'll go into that in just a moment.

We can say a lot about E. I'm going to say a lot about E in just a moment. All right.

But first, let's look back at D. It might seem to you at the moment that if I said, "Time is a flow," you could think, "Oh, no, no. Time isn't a flow, time is an abstract." Well, it's a flow, because time is part and parcel of every change. The definition of change and the definition of flow is change of location in space. And to have a change of location in space you have to have time, right? So therefore, time could be adjudicated by itself, with a sort of a backwards look at the thing; you could say time is a sort of a flow all by itself.

But if you said time is a flow, you mean you're talking about the composite of all flows. It would be the sum of all flows and interchanges—wouldn't it, hm? Because time is a partner, and part of, and an instigator, of flows. You can't have flows without time, so then—you could say then, there is a flow of time. Do you follow that?

In order to have a change in space from letter D here to letter E—a change in space—you can't have, by the laws of the MEST universe, a point at D and E and then say it's changed. There wasn't any change there; there is a point at D and a point at E, that's all. Now you could be very arbitrary and say, "Well, it was the same point at D and the same point at E." Nuh-uh! Because the definition of a point is that it's on one place at a time, so you just can't get around this. I mean, it—by definitions and so on, and by observation and so forth, the point when it is at D is in one moment of time and when it gets to E is in another moment of time, so time has shifted, so time is part and parcel of every flow.

Therefore, time could be said to be the bottom of aberration because in this universe, flow is the bottom of aberration. So what single factor could you pick on and say, "That's cause"? That would be time. And what would time be? It would be a stuck direction of all directions. It would really be stuck! And would a guy be stuck on time!

If he lived long enough, he's sure to hang up someplace in time, completely irrespective of the mechanics of a facsimile and counter-flows and cross flows and everything else, and that's a time track. And as far as I'm concerned, that's why we're all located simultaneously at the same point on a time track, and why we're so content to be at the same point everybody else is on a time track. Maybe there is such a time—a thing as time and maybe there isn't—that's beside the point and above our level of operation at this moment. But this isn't above our level, that we're all in the same moment of time.

Now, you want to run something that'll really upset a preclear? Run "can and cannot change time." Just get the concept "changing time" and then "can do it" and then "can't do it." And get the white and black on it, because there's white and black suddenly shows up, in confusion. Because time is cause, because a person has gotten to the point where he can't change time.

For instance, there isn't anybody can—here, can say, aThis is four o'clock tomorrow afternoon" and it would be four o'clock tomorrow afternoon. You can't say ~I'm in four o'clock tomorrow afternoon" and be in four o'clock tomorrow afternoon. No, you're an effect of time [marking on blackboard] in your present state, certainly. You're an effect of time.

So what, of all things, are you an effect of? A single thing that then—that you are an effect of would be time. Also, a single thing that you are an effect of would be space, but space is just a little less dramatic and easily demonstrated at this moment.

So put this down as a therapy all by itself: "changing time," "changing in time," "can change in time," "cannot change in time," "can change time," "cannot change time." You start running that on a preclear and he'll practically blow gaskets.

You're just unsettling the teapot of every ridge he's got! Because that's common to every engram; it's common to every incident. Time is a common denominator of everything there is on the track, and you could get—work out this theory, that the reason you're stuck in time is because time . . . You are a relay point of flows. And if you're a relay point of flows, you're eventually going to get stuck. And if you're a relay point and everybody's agreed that time is going thataway. . . If time consistently moves, everybody says, from 1900 to 1950 to 2000, that's a single flow. You're going to be stuck on it. And that's quite abstract, but very possibly is the reason we're all at the same point on the time track. Rather than "time is time."

Because you're going to find a strata on the track way back before earth—before universe. There is an incident before universe. And there's a whole strata of incidents in there which are illusion—the illusion incidents. Oh, man, is that fascinating. Somebody comes up and they destroy your illusion, so you say, "Die yesterday." And of course, your illusion comes back and they disappear, but they're still alive, but for them it's yesterday, and then they

recover and they go over tomorrow and sit and wait for you. It's a magic sort of an illusion period; the time is all awry at that period.

Now, the aberration of time is partially why the thetan generally emerges without much horsepower; he's stuck in flows. And if he's stuck in flows, he's stuck in time. If he's stuck in time, he's having an awful time.

So, you see that? That's a time track. Time went thataway and here we are.

Now, although we are all in agreement on the fact that this is this afternoon, and this is this time this afternoon, most of the people here are actually in the past or future from this moment. This is just a common meeting ground for ARC. This is a rally point. And as you free up more and more and more, somebody is going to have to keep a calendar, that's all there is to it. You mark up on the calendar so people can come around and say, "We're supposed to meet—yeah, okay. We're supposed to meet two weeks ago. All right." And he'll be there. That's a joke, but it may be truer than you think.

All right. Now, we—I hope we've disposed of D somewhat. And E is a wonderful subject—when we get into E. It doesn't take very long to show you all you have to know about E, but that doesn't say that it's going to take just two seconds for you to resolve all you're just going to hear about this, this minute. This is the most horrible trick that ever got played on anybody anywhere. It shouldn't have happened! Somebody ought to have designed this game better—pardon me, this universe better. Almost slipped there for a minute. Because the rules, by an introduction of an arbitrary, saying that motion is what we're going to play with—the rules didn't allow for the fact that this game is going to end. And so it is. It's ending itself. It can't help but end itself, because of the law of one-way flows.

You know that we had a theory one time: every species contains the germ of its own destruction. That's one of those—that's almost, you might call it, a bummer factor in the mathematics of existence. But it seems to be true. I mean there isn't much reason to say that, but it seems to be true: Every species contains the germ of its own demise, the germ of its own destruction. Everything carries with it the germ of its own destruction.

If you were to go out and destroy a society, destroy an army, something like that, all you'd have to do is look for that germ of destruction. And if you found it, you could blow it and the thing would—whatever it was you were trying to destroy—would blow up.

For instance, bacteria reigned supreme till somebody found it couldn't procreate in the presence of a certain chemical: penicillin. And bacteria started ending time track in all directions. It ends time track in a great rush once you find what can destroy it. But there it is, very handily carrying its own seed of destruction.

So does man carry his own seed, and each individual man carries the seed of his own destruction. Perhaps a therapy could be rigged up solely on that point: Find in the preclear the seed of his own destruction and eradicate it. It's one of these—that's no more stature, actually, than a bummer factor would have in quantum mechanics. It's just the .8602 that you throw in to make it balance. I don't have any reason why it would have. But it seems to be more germane to games in general (I mean, to life in general) than motion is—that rule is more germane than motion itself is germane to living. It's a higher order of abstraction.

For instance, did you know that every engram, every aberrative engram on a case, has a tab hanging out. It's got a little sign, and that little sign is right there and you can read that sign on it. It's some lock or something of the sort, and it will just hang in midair. It's visible; it seems to be very innocent; there seems to be nothing to it and no reason for it to be there. The fellow keeps getting this visio of Diana, goddess of the hunt.

Now, psychoanalysis—with all due respect to psychoanalysis, since it had to work so hard to get any result and so on—was a very, very good pioneer effort. Rather self-ending because of

a fixation on one subject, but nevertheless it was a wonderful pioneer effort. And none of this, by the way, and quite seriously, could have been built unless there had been some pioneer effort in that field. And believe me, psychoanalysis—what’s in psychoanalysis has certainly been swept up and we’re using it. So if you all of a sudden—say all of a sudden, “Say, you know, they do that in psychoanalysis,” don’t level a finger of scorn at Dianetics, except to say, “You know, Dianetics is pretty embracive.”

They would try to get a symbol, they’ll try to get anything—anything. They get frantic in the fishing they would do on a case to find out, and they would get associative this and that. They would hear a fellow make a certain word come true every time. He’d use this word consistently, use it consistently, use it consistently—in the wrong places, in the right places, in the wrong places—he’d keep using this word. And they would finally track down why he was using that word and get some reason why he was using the word, and then be satisfied that they had done something for the case. And sure enough, they had. They’d picked up some kind of a lock or something.

It was not the fact that the search was fruitless; it was the fact that they weren’t doing quite enough with what they found at the end of the search, you see? You would have had to have known how to lock-scan and run facsimiles to have gotten the whole cause off. So you see where that short-circuited.

But search, symbols, use of symbols—if you allow wide self-determinism on symbols, your preclear will fish up the symbol of what’s wrong with him. He really will. But it’ll reduce to something quite real and that’ll reduce to something else quite real, and all of a sudden you have the whole service facsimile chain for the whole track right in view, if you’re very smart, very clever and allow him some self-determinism.

Fortunately, we don’t have to depend on this system, because this system is long, arduous and prone to error. But remember that the system is possible and that it is there. And if you get so desperate that you’re going to have to take a long time on this, and your E-Meter won’t tell you anything and you run out of guesses and you don’t know why or what or anything else is wrong with this case, you just draw some random geometric figures—dots, circles, half-triangles and so forth, and start shoving them at your preclear and say, “Finish them.” Oh, and “What does this represent to you in the real universe?”—and all of a sudden he’ll tell you, on drawing one, “Why, that is the pupil of an eye.”

And you say, “Whose eye?”

And they say, Uncle Ben’s eye.

“Who else had an eye like that?”

“Well, Uncle Ben. Schoolteachers maybe, but mostly Uncle Ben’s eye. That’s Uncle Ben’s eye.” And great, you’re right on top of something about Uncle Ben, you can sure count on that.

So you can say, “What did you ever do to Uncle Ben?”

“Oh, nothing!”

“What did Uncle Ben ever do to you?”

“Oh, he was a horrible man, really. He used to do this and he used to do that, and he used to do something or other.” And, boy, what did he do to Uncle Ben? That’s your question right now. He did something to Uncle Ben! And so you let him keep on telling you what horrible things Uncle Ben did to him. And by the way, all the time he’s telling you, he’s getting worse and worse and worse and worse. And all of a sudden you say for the final time, What did you do to Uncle Ben?

It may be something very silly. It may be something about feeling bitter hatred for Uncle Ben because when Uncle Ben came over he always got the extra piece of chicken, he always got more food, and there wasn't enough to eat that night and he kept eating everything and so on. And you finally complained about it to Mother and were told that you couldn't object to something like this. And this made Uncle Ben cause. And so Uncle Ben became the symbol of shortage in some direction or another. And the preclear got this wonderful system of (quote) "thought" (unquote) worked out around Uncle Ben. And, the only reason it's wrong with him now is because his boss looks exactly like Uncle Ben.

Male voice: Oh-ho, boy!

And if you get that track and spring that track, your preclear really, will be much better.

There's a little book called Symbological Processing which is based on this, but you can approximate that book very easily simply by drawing up its geometric figures on an ordinary piece of paper and just shoving them at the preclear shoving at the preclear "What is it?" It's a game of "What is it?" and "When is it?" You get him to spot what it is and where it is and so on, and you shove enough of these things at him, and he's going to tell you what's wrong with him. It's a system of symbols where we have applied our principles to symbols, so symbols work out to some degree.

But everything has the seed of its own destruction in clear, plain view, if you want to look.

Now, as you slide this fellow down the time track, he keeps seeing hot-water bottles. He keeps running into hot-water bottles and the happy voice of his mother singing—the happy, happy voice of his mother singing. And about the eighteenth time that you hear about hot-water bottles and the happy, happy voice of Mother singing, you can be almost certain you're going to run into a prenatal that has to do with water, very thoroughly, and possibly some singing. I ran into one (that's an actual case, by the way), and we finally found the main aberration on the case was an AA—douche—with Mama being so happy about the whole thing, and going around and singing afterwards because "that was the end of the baby, that was the end of the baby."

So anything that's resolvable like this, no matter how grim, how horrible, how terrible it may seem, has a point of resolution.

And we're going to draw E nice and big here. And here is the thetan, but here is the body. Outside—here's the thetan and we'll just look plane view; this is looking down, [marking on blackboard] this is top view. And we find the single flow, the concentration of the body is out front. So this is front. And these flows go out from the thetan in that direction, and they go out from the MEST body on MEST waves in that direction. And he tries to pick things up—in-come—from that direction. And he tries to pick up his communications in that direction. Okay.

Now, this is a heck of a state of affairs. Now, mind you, I am looking and you are looking at the body of any Homo sapiens that's alive today. You're looking at your own body and you're looking at your own case. Out it goes, and of course turns. [drawing on blackboard] Mess, huh?

Front: these lines are going this way, are coming from that direction. When they're coming from that direction, they hit the body and glance around it; when they come in, they'll hit in back too—they'll hit in back too. So anything that comes in reinforces the back, and anything that "go-outs," goes into the vacuum of the back. In other words, anything hits the back into a vacuum and hits the back in an enturbulated state, and hits the skull before it hits the thetan—if you're just regarding the thetan—and hits enturbulence, and is in an enturbulated state, and is a wave velocity which is going slower.

So therefore, going slower, does not have the penetrative effect which it had originally; like any bullet becomes spent on the end of its course. A bullet could go through a foot-thick plank maybe at the starting and it wouldn't penetrate a piece of paper when it's gone a mile.

Now, there's the problem: anything coming around piles up on the back. It has to, because you're using a continual, continual potential, and that potential flow goes forward, goes forward. You're trying to make it go forward, go forward, go forward, go forward. And then you try to receive from the forward, receive from the forward, and you're only getting a small part of the waves that are coming in from before you, and you're getting all the waves that come in, also in back. So the inflow never balances the outflow—never. And every time you go out you get this potential, and this potential builds and builds and builds and builds, and so you eventually get a big potential [marking on blackboard] build across the back. And this is in chaos. It's just a chaos of waves concentrating here.

And what do those waves say? They keep asking—you know, “What do the wild waves say?” Well, in this case, “What do the very confused waves say?” They say everything you just said, and then on restimulation will say it to the end of your days. So, you've been mean to people? The back of your neck is now being mean to you. So, you've been joyous and happy to people? The back of your neck will now be joyous and happy to you, but kind of enturbulatedly so and unlocatably so. Where is it? There's such a confusion there that you never spot this out.

So you audit and you audit and you audit and you audit, and eventually the back of your head starts to audit you. It just piles up to the point where you'll just start to run automatically. You say, “Go to the beginning of the track.” “Go to the beginning of the track.” And you say that long enough, your preclear—maybe a preclear here and a preclear there makes the thing sort of enturbulated on you. And you're trying to hold them still, and you're enturbulated one way or the other. And they aren't going to the end of the track, and the flow gets chopped up, just completely aside from the natural enturbulence that happens in any flow. And you will eventually find yourself at the beginning of track.

This is the mechanical present-time mechanism of the overt act, and is the only mechanism of the overt act, actually, which is sufficient to really put you in bad condition.

How do you resolve this? You resolve it on the level of ridge flows, flowing forward and behind. The best way to resolve it is to get the thetan outside and resolve it by blowing those ridges down, and that's the pattern. And if you can't do that, still get the forward-to-the-back flow, and get it on everything he's ever done in his life, just selectively— outflow, outflow. It'll turn white and it'll just run for hours and hours. It will run kind of pale gray, or it may run only on the subject of agreement and disagreement or something of the sort, just kind of gray and nothing, and then a little grayer and then a little grayer and then it'll start to run and it'll start to run and it'll start to run.

The second it really starts to run, you get a flow coming from the back ridge, through this center ridge—there's a center ridge on it—and to the front ridge of the body, and it's changing potential all the time. The thetan feels like he's in a hurricane. This is fear, so he goes into terror. And then he feels this thing flowing past him, so he's got to hold on, so he'll alternate between fear and anger, fear and anger, fear and apathy. He'll even slide out and go out in front of his face sometimes and still hold on and try to order the body backwards, and everything. This is a rough deal—rough.

*(Recording ends abruptly)*