

SERVICE FACSIMILE CHAIN

SOP-7A

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This is a short talk on the service facsimile chain, section E, act V, of Standard Operating Procedure, Scientology 8-80, the technique of making a Theta Clear.

We already have had it, inherent in the steps themselves, when it is you start to do this on an individual. But you're going to find that when a person goes into category V, that it is necessary for you to run as incidents a service facsimile chain.

Even if you find which way he is bending and find the incident and turn it on as black and white, your chances are very poor, actually, of causing him to run anything, really, other than incidents.

He apparently has some "reason why"—which is a good, valid reason to him, completely buried in the depths of his (quote) "reason" (unquote)—why he must remain inside, hidden, occluded and, really, out of contact with other thetans.

This person possibly—this explanation might or might not be the explanation, but this person possibly is hiding from thetans rather than bodies, and maybe that is the category of V.

On further examination, this would prove to be the case or not to be the case. But this has proven to be the case: that in category V your individual begins to be processable only on the service facsimile chain, and you've got to get the service facsimile chain.

Now, what is a service facsimile chain? The explanation of service facsimile contained in Advanced Procedures and Axioms is more or less the same thing that we're calling a service facsimile now. Nomenclature hasn't changed.

But when we're talking and we say, "act V-E, service facsimile," we mean the service facsimile chain of (1) this spiral, or (2) the whole track.

Now, to get the full service facsimile chain up and deintensified and reduced, it really would be necessary, if you were going to do a thorough, thorough job of it, to do the service facsimile chain of the last seventy four trillion years.

This sounds, perhaps, like a very large and arduous assignment. But due to the anatomy—the discoveries of anatomy of the service facsimile—it really isn't a very large assignment.

The number of incidents, as themselves, which are on a seventyfour-trillion-year . . . And I'm sorry if this assaults your credulity, but I ask you to consult the E-Meter—and we're only trying to make people well, not trying to make them incredulous. If you look over the track, you'll find out that there are a great many incidents are really just locks. What you would have considered in the past a severe incident, on the discovery of electronic incidents became a very mild incident. Electronic incidents can be so violent that a mere matter of knocking somebody off, or stealing something and hiding, and oh, that sort of thing—that's very mild, very mild.

To run the service facsimile chain it is only necessary to run the incidents until they are no longer a tight bundle of maybe.

The service facsimile chain is called a service facsimile chain because it is used by the preclear to explain to him why he feels that way, to elicit sympathy from others and to act as a warning signal to him as to what to avoid in existence.

You could say that a little minute, minor service facsimile chain would be burning one's finger on a hot stove. That, by the way, serves then as the service facsimile about hot stoves. When the body touches a hot stove, an abrasion results; something corrosive happens to the tissue and cells of the digit which is put into contact with the Overheated iron. That's a service facsimile chain.

He uses it in every way, shape and form, just as the whole chain is used. The little boy, burning his finger on a hot stove, immediately tells himself, "No hot stove. I mustn't touch hot stoves." And he'll keep the injury to remind himself that he mustn't touch hot stoves. Furthermore, he will make it a stimulus-response mechanism. This injury is a facsimile. When he gets near heat of a certain degree of intensity, that engram of a burned finger goes into restimulation and causes a muscular reflex which causes the hand to jerk away from the stove.

He will use that, also, to get sympathy from his seniors and juniors. He will go around, he will expect this finger to be kissed, he will expect this finger to be petted and so forth. This is his method of defending himself.

Elicitation of sympathy is a mechanism of defense. If one can say and manage to get people to admit "You are on our team," or "I am on your team," you have then gained team protection and merely because you are injured, you will not be killed or put out of the game; you'll be cared for until the injury is safe.

A soldier, for instance, on a battlefield, finding himself in the hands of the enemy, goes through a number of very severe emotions, because they're not his team. And any soldier who has been treated in an enemy hospital will always tell you with just wide-eyed amazement that they treated him. They took care of him and they gave him morphine. Of course, they treated him after they'd gotten their wounded out of the way, but they still treated him—and some of these pilots and so forth come back, will have nothing but praise for German surgeons. And likewise, Germans who fell into Allied hands will give you this amazement at being treated at all—being kept, being fed and so on.

Well, that's only done, actually, between these two teams—the German team, let's say, and the Allied team—simply because they have a basic recognition of a fourth dynamic. They are men caring for men, and man is itself a team. So wars here on Earth are actually interteam squabbles and man is man, so that's why they get cared for. But they're still surprised, because it's another team. So that's what sympathy is. Sympathy says, "I'm on your team. I'm one of the people playing here. I'm one of the—at least one of the pieces in the game, and please recognize this fact. Show an affinity."

And it's just as though a team member recognized another team member on the basis of "We're all more or less of the same wavelength," which is the same thing. zShow affinity. Show similarity and sameness and identity between you and me. Then I will be able to take my attention off the environment long enough to make myself well." You see how this is? Or "You help me pick up this injured It's an old, latent impulse in that direction.

Now, that's a little boy burning his finger and he shows it for sympathy and he warns himself with it to stay off of hot stoves. The whole service facsimile chain is similarly used. It says what hot stoves to stay off and it adds up to usually a single computation for the last seventy-four trillion years.

Man has lived in spirals: He starts out in the MEST universe—or the being which has taken over man starts out in the MEST universe—and spiral one is perhaps a hundred million years long, spiral two is maybe sixty million years long, spiral three will be about twenty million

years long. And it—finally he just comes back and forth down the spirals, shorter and shorter and shorter and shorter (by the way, those are not accurate figures for the duration of spiral; I was just trying to show you how the spiral dwindles), until now, those beings which are in men start on this spiral and the spiral is only, in some cases, three or four thousand years long. A person is really getting down there to end of track. What is the beginning of the spiral? The person has passed in his chips. He's given up. He's dead. But at first, his memory span went the whole length. Now his memory span is cut down to one body at a time. That's what he accepts as his memory span.

Well, it's the same way with a spiral. A person has this long spiral and he considers that he is an individual during the duration of this spiral, and then tricks himself at the end of the spiral and is perfectly willing to be tricked into believing that he's now a new being, has changed his identity, that all the past is wiped out (which it is not), and he promptly wants to go into a new spiral.

And if you want to ask people to get the beginning of the last spiral, the person ordinarily will feel a tremendous surge of enthusiasm and aLet's get on with it! Let's get at its and so on, whereas a moment before he might have been quite apathetic. He was down completely into apathy and then he and somebody else got together, and they said, "Well, let's start a new spiral on this thing and just chuck the whole works—be a new being."

The trouble with spirals is they get shorter and shorter and shorter, and now memory span is down to one lifetime and the length of the spiral varies between fifty thousand and three thousand years per preclear.

You can pick up the service facsimile chain for any spiral. You can pick it up for current lifetime, current body, you can pick it up for bodies the last few thousand years, and then you can pick it up for a spiral or you can pick it up for the whole track. What you're really interested in doing is picking it up for the whole track. And the odd part of it is, old Willem Van Loon used to say in books such as "Tolerance" and some of his other writings here, he used to talk about "no matter how much things seem to change, they always remain the same."

So this is the spiral attitude category, and the person has put on this big show of changing. He said, "I'm somebody else now. I'm different. I have no relationship to the old being, no relationship at all." And when you start to process facsimiles, what do you find him using in that new spiral? The first time he fails, in order to explain his failure, he reaches back and picks up the service facsimile chain. And it's the same darned old chain, and he just adds some new incidents on it. And the computation on it is quite general, as I have outlined it, but is minor also. Minor computation. The minor computation would be for the one spiral or the one lifetime. That is to say, aThe military services don't like me, and I'm agin them." That would be about the size of it; he'd say that was it.

Now you start going back on the track and you find military services branching out into all government services. And then you get it earlier, all government. And then, you see, your definitions become wider and wider on the level. And so when you start to pick out a service facsimile chain on the case, you're very, very wise—if your preclear does not make too much objection to the matter—you're very, very wise just to simply hand it to him right now and say, "We're going to pick up the service facsimile chain for your whole span of beingness. We're not interested in this life."

And the fellow says, "What?"

And you say, "Well, it happens that you've probably lived before." I mean, just give it to him, don't give it any . . .

And he says, "Why, it's nonsense."

“You see,” you say, “you see this instrument here? This instrument is a lie detector. Grab ahold of the electrodes. Have you ever lived before?”

Now, you can give him a test on the thing. And you can show him on this test, you say, “Do you like your father?” And it does a big dive. And you say, “You see, there’s charge on that. Do you like women?” and it does a big dive, and “See, there’s charge on that. Do you like men?” Big dive. “See, there’s charge on that. Were you a good boy in school?” and it quivers, and something of the sort.

And he says, “No.”

You say, aYou see? When the machine agrees with truth, why, it’s agreeing with truth. Now, did you ever live before?” and it does a big dive.

Now, it actually would serve you to be quite militant on this—just downright militant. The best way that you could possibly handle a case is just to jump them on it and then run something. You might not agree with this policy, and after all, this is just a policy, this isn’t how to do it. You might run an incident on them which throws them way back down the track, which shows them that incident is there, these incidents are very available, and do your conviction right there in the first section— first session, the first one!

Now, the way and the reason to do this is quite simple. How to do it? It’s not difficult to show somebody an E-Meter or to show them an incident. You can show them that something is happening—yeah, right there in the first session. Because they’re going to go home and they’re going to tell somebody about it.

You say, “Don’t talk to anybody about this.” They’ll say, “Yap-yap-yap-yap-yap.”

I had a girl who was—there is nothing easier to invalidate than a past life—and I had a girl, she was just running beautifully. Oh, she was in terrible condition. There was every reason in the world why this girl ought to get well. And she was all loused up a couple of lives ago, and so I was showing her the track. And I found Abraham Lincoln. She was standing listening to Lincoln’s Gettysburg Address. She was quite star tied to find herself there with full sonic. And she had pantaloons on and a polka-dot dress and crinoline and all that sort of thing. And she says, “You know, he had a high, nasal voice, very faint voice,” and so forth, and she—quite interested in it.

And I asked her, “What is the realest thing in the past to you?” “What is the realest incident we can find in the past?” And she came right up with Lincoln’s Gettysburg Address—bam! She was there. Probably the big point in her whole lifetime—she had been in the first rank to hear this speech. All right.

What do you know? She goes home and Mama says only this: “Well, we don’t know about these things, do we?” And she came the next day and I processed her for about an hour and I was getting nowhere. And I wondered what on earth was wrong with this case suddenly, so I just reviewed the interview at home. And I spent the remaining hour of the session simply scanning out Mama!

Now, why Mama wanted to waste my time and impede this kid from getting well, I don’t know. But they always will pitch in with malice aforethought and say, “Here’s a human being; let’s mess them up. Yes, dear, I want you to get well. (Let’s mess her—really mess her up.)” And that’s about the way it looks from an auditor’s standpoint. So you’re going to go into whole track with a preclear just dive into whole track.

All right. If you’ve got an act V preclear—you understand I’m talking about an act V right straight through here—and they come in, you know that if you start to run whole track that somebody is going to invalidate them between that time and the next time you see them, because you’re not going to run a class V OUt to Clear in most cases in a two-hour session.

So let's just lay it to them good and fast and find that service facsimile chain, and then if possible put them in agony! And they say, "Something is happening. What do you know?" (audience laughter) And then they go home and somebody says to them, "Well, you know nobody ever lives before. And besides, the Baptist minister who lives down on the corner, he was asked that, and the people would be very upset about you and they might think you're crazy if you..." And this guy is still packing this somatic. It's reminding him every minute of the time. That's real.

Now, here—that sounds like sadism and cruelty on the part of an auditor. It is. But it's also terrifically practical.

So if you go into an act V and you're going to run service facsimile chain, let me assure you out of my experience, for what my experience is worth to you (it only embraces some thousands of—processing people, but you have experience too, so don't let my experience overbalance you on this), is that current lifetime . . . You want to make a Homo sapiens well and you want to get the thetan out and make the Homo sapiens more well. Anything you want to do on this case, you practice on current lifetime, you're doing him a bad disservice for the simple reason that if you are going to do it all on current lifetime, the service facsimile chain of the current lifetime is much, much harder and longer to process. And you're going to be processing him for seventy-five, eighty, a hundred hours if you're going to insist on getting this lifetime.

Let's cut it down and take one spiral worth. One spiral: You're maybe going to process him (an act V) maybe fifty hours. But if you will just dive, evidently (and this could be, of course, modified according to opinion, because this latter material I'm giving you here is just opinion)—dive at the whole track, pick up the whole chain and that sort of thing, you might be able to jump a V in fifteen, twenty hours up to a point where he's a IV and so on out, rather—very rapidly. So you see the difference of hours of work?

Now, if you want to, any one of you can make this test. Just do it with malice aforethought on one preclear. Get some poor, unsuspecting preclear and just sit down and "in the name of science," you see, "the name of sci ." That is an invention, that phrase, to permit anything. "We are being scientific about it all," he says, as he pulls the legs off a frog or the thyroid out of a hitherto live and well girl. "It's in the name of science," says the psychiatrist—pardon me, I wasn't going to talk about them. I shouldn't talk about the prefrontal lobotomy because, after all, it really isn't important. After all, they're just human beings, and so on, and science must go on. And science demands that after you've made a thousand tests and found out that nobody got well in the whole thousand that you keep on issuing publicity saying, "fit keeps people from worrying."

I can keep—anybody on the street down there, I can fix him up so he won't worry anymore. All you do is stand up on the balcony and shoot him through the head with a Holland Express .50-caliber rifle. (audience laughter) And I guarantee you he won't worry. All right. So your service facsimile chain, optimum, is the whole track. Now, more sensibly and a little less rambling, what is the anatomy of a service facsimile chain? Why is it in present time? It is in present time because it consists of flows and counter-flows which will not cancel each other.

You have incoming incidents and outgoing incidents and incoming flows and outgoing flows which are so uncancellable that the whole bundle insists on remaining in a—unchanged condition in present time. No matter how poorly observed, the service facsimile is all in present time.

Now, optimum, according to the Axioms, is when you receive a motion you should be able to use the motion. That is effort-counter-effort aspect of motion. The motion comes in, you should be able to turn around and let the motion go out. Simple. And life becomes very simple if . . . The Code of Hammurabi is an example of this: "Eye for an eye, a tooth for a tooth." Somebody comes in and knocks your front teeth out, you simply get the opportunity—not the court or anybody, but you have the right at that moment to stand him

up, and even have people hold him, and knock his front teeth out. That is “Eye for an eye” as a code. It’s very workable justice; it works some hardship, and of course, doesn’t work out in the end any more than anything else works out in the end in the MEST universe.

But what is done to the individual, he should be able to do. So he has had many things done to him and he has done many things, and all of these things are quite smooth. Something happened to him—somebody cut his head off, somebody shot him in half with some kind of a weapon, something of the sort. A few lives later you find him shooting somebody in half or cutting their head off. And you’d wonder, why isn’t this terribly aberrative? I mean, good heavens, this being has cut somebody’s head off! Hal He’s got a perfect—it’s justice. He has perfect justice on the matter. His head was cut off sometime or other, wasn’t it?

Well, there is justice to the degree that the outgoing motion is able to parallel the earlier received motion. If you want a definition of justice, it lies in the closest possible approximation of the incoming motion by the outgoing motion. Therefore, an outgoing motion which closely parallels an earlier incoming motion is defined as—for our purposes—justice. That’s justice.

Now, nobody ever really suffers from justice. But if you stop and think for a moment, all these things go a little bit off, so that justice becomes a very upsetting thing. One’s head is cut off by a fellow by the name of B in the year something or other, of the age something or other, of the planetary system something or other. And then he cuts off somebody’s head and that person is C It’s a different person, it’s a different time, it’s a different place and it’s a different head, so the flows don’t completely match. But to all intents and purposes, they’ll match close enough.

Now, if one’s head was cut off by B. who is one sex or classification of being, and he cuts the head off of C, who is another sex or classification of being, we get a wider difference. And this wider difference makes it less possible to call this act of cutting somebody’s head off just. Until finally, one has merely had his shoulder squeezed—he’s had his shoulder squeezed, and a few centuries later he hacks somebody’s shoulder off Well, now, that’s getting pretty wide. And then somewhere up the track somewhere he gets himself shot, let us say, with a BB gun—some velocity such as a BB gun—and the penetration is an eighth of an inch into the flesh; and somewhere up the track he shoots somebody with a Browning .50-caliber machine gun. This is just—it’s getting wider and wider and wider apart, you see. The differences are getting too great. Now, when those differences are really great, you get no excuse for having done the act.

A little boy shoots him with a BB gun, and later on he shoots a girl with a double-barreled shotgun. The difference between boy and girl and the difference of weapons and the amount of injury and so forth will make the double-barreled shotgun—without provocation and in itself, to his classification—an act without provocation, and so he regrets it. He wants to turn time back; and then he tries to match it up and say, “She really deserved it. The reason I shot this girl with a double-barreled shotgun and blew her completely in half, was because she deserved it, and she really did deserve it, and that is the reason why.”

Well, after he’s done such things for a few times, he has a collection of what we call DED—deserved-it—actions. The only provocation, really, is—no earlier incident—the only provocation is just this one act and just this one reason: deserved it. As soon as one does this, one appoints oneself to be the Lord God Almighty, and one isn’t supposed to be the eighth dynamic. You’re not supposed to do cause without former cause. So here’s the problem, and you get this situation known as a DED.

A DED, then, is an action which does not approximate an earlier action which happened to the individual. He does something which never happened to him. Or, if it happened to him, it was such a shadow of what he did later or was so different than what he did later that it doesn’t cancel out. Now, as soon as he gets one of these—as soon as he does such an act, he then has an incident, an overt act without provocation, and that will just sit there. He’s trying

to hold it back, he's trying to suppress it, he's trying to hide it. He can't ask for sympathy on this. No chance of his doing so, so on.

And so, he accumulates, with such acts, terrific charge potential. And sooner or later the act is going to happen to him. He'll actually invite it, by the way, just by the law of flows. He keeps on shooting women in half with double-barreled shotguns just to convince people that he has the right to shoot people in half with double-barreled shotguns and to convince people that they deserved it, and he goes into all sorts of things. He starts an outgoing motion; now he's—has to justify it—he can't stop it. And he doesn't have any earlier motion; he's in wonderful condition about this time. Then one day, little Rollo walks up and shoots him in the chest with a BB gun. And this is a pellet and it has some vague approximation of his DED chain. And what do we get? We get an effort on the part of our antagonist to be the victim, and of course it won't match. It's no excuse. He's saying, "See, it happened to me, it happened to me; therefore, it happens all the time, and therefore I'm not off all the teams, and therefore I'm not divorced forever from the race and the game," and all that sort of thing.

And the time ball-up comes, possibly, from an actual effort to arrange these two incidents in time. He tries to get the DEDEX earlier than the DED, and it winds the whole track up in a beautiful snarl.

You process these people: One could forecast that they would tell you that these things which happened to them happened earlier than they really happened. Theoretically, very theoretically, this might be borne out. I've never observed it because I've never looked. But you could get perhaps somebody in a sanitarium who falls over a chair and will then try to convince you that the fall over the chair occurred some years before. The reason why is this person would have a series of DEDS about putting chairs, let us say, where people could fall over them—something nonsensical like that. But there is your effort; the effort is to reverse time and turn time upside down. And that again is something which is forbidden in the MEST universe; we must go on the agreed time track. Time is again the aberrative factor here.

The DEDEX, then, is what the person demonstrates. And they're saying, "Look, look. See this hole? I was shot with a BB gun; I was shot with a BB gun and it was just terrible and it was just agonizing, and I had an awful time about this whole thing and it got infected and I had to go to the doctor and they operated, finally, and were able to extract the pellet, but it had lodged very near the matricular valve on the lefthand side of the trapezoidal rhombosis.⁷ And this occasioned a great deal of trouble, and that is why, today, I'm a ruined man."

And you say, "Oh, yeah" As a matter of fact, he's just—the whole incident—he may believe all this happened, but the actuality is he dug it out with his thumbnail and then he just got to worrying about it. Now he has a reason, but it's not a good reason.

What humanity and what he himself is objecting to is a false reason. They won't stand for one of these false reasons. Justice again—everybody with this big thirst for justice.

So, a motivator-overt-act chain would be where you got a much closer approximation. The person is socked over the head with a baseball bat and twenty years afterwards somebody socks him over the head—or he socks somebody else over the head with a baseball bat and you still can't get him to feel very bad about it. He hasn't any reason for this particularly, but somebody hit him with a baseball bat, he hit somebody else with a baseball bat. That's the way you live, you see? That's the climate in which we live, is hitting people over the head with baseball bats. So that's the environment, and you actually do have an environmental tolerance.

That's why people when they change environments get well or get worse. You're adjusted to so much noise, to so much upset, to so much mistiming, to so much this, and you consider that routine. That's just routine; that's nothing to worry about.

Whereas, actually, a person . . . Well, let's say London, the climate of London, the enturbulence climate of London. You might say the amount of enturbulence, level of enturbulence of London, is omnibuses going in all directions and Americans driving on the right-hand side of the road, and houses being entered and people being robbed every once in a while in their homes, and the houses all close together and no fields to walk in, and actually, that's pretty rough. It's pretty rough, you get down and think it over. I mean, it's all of these people and you're bumping into people. You walk down the street, and crowds and so on. Well, it's an enturbulence—cross-enturbulences this way and that.

Business, for instance, here, whereas an American might not suspect this, runs at a much heavier pitch and speed, and transactions run at a much higher speed than they would in one of the upper counties.

Now, up there, we get a young man and his idea of terrific enturbulence is having to move his body down to the local store and have a large conversation and finally buy a pound of sugar, and then remove his body homeward again. His level of enturbulence is large, quiet, empty fields and a few sheep, and occasionally you meet somebody and when you meet somebody, why, you talk to them and they talk rather slowly and they talk a little bit aimlessly. And when you do a business deal, well, you sort of mention it to somebody and then you kind of haggle about it a little bit next week. And then you think about it some more and the cows which you're going to buy in December finally get bought about June. And there was lots of time, lots of space and so on. Well, that's his enturbulent climate.

Now, we move this boy to London and he gets in terrible condition. But you take somebody here and you send them up there—how restful and how quiet for the first couple of days and then they start to get shaky on their pins. At night they lie there and listen to all that silence! And that silence goes out to such unimaginable distances, they finally can hardly take it at all—or they may get well under the circumstances.

On the other hand, the boy on the farm gets set down on an isolated desert island where there is exactly no randomness of any kind, and he sits there and eats coconuts and he practically blows his brains out after a while. He hasn't got that wild turbulence of the upper county—the wild turbulence of going to the store. You get this gradient scale, then, of the climate of turbulence—what is ordinary to a being?

And you'll find on the whole track that every human being here for the whole track has some idea of what his pace ought to be, how much enturbulence there is. Now, you take somebody that's lived a pretty wild, wild life. He's been shot up and he's shooting up people and he's been part of this organization and part of that organization. He's been shooting off in all directions and going here and going there and getting that done and getting this done, and so on. A pace which, to another person, would be considered wildly hectic. Well, the odd part of it is that this pace itself might not be enturbulative to your preclear. I mean, you think, "Well, he got shot and he shot somebody, and he did this and he did that and he did something else, and he went here and he went there." And you think, "My golly, how many incidents have we got to process on this service facsimile chain?"

Well, the incidents you've got to process are the out-of-pace incidents; that's really all. You'll find those out-of-pace incidents. At first he's rather prone to brag about the incidents which don't matter. He brags about his climate of enturbulence. He says, "Well, it's so-and-so and so-and-so and so-and-so and so-and-so. And oh, I'm a bad boy. I'm so-and-so—I did this and did that." And he's just talking about overt acts and motivators. What you want to find out is, what did he do that was out of climate, out of pace and, of course, had no provocation or justification anywhere on the track? That's the incident you want. And that incident is sitting right in present time.

And you can take a look at the preclear—if you're really good, you can just take a look at the preclear and you can tell what incident that is. You know! And just by the general complexion and attitude of the person, you got a pretty good idea what this person has been

up to. But I won't ask you to do that; that's on an artistic side. You'll develop the facility. Then check yourself on an E-Meter every time.

This person has, showing, a somatic or a manifestation or a perception shutdown, and that thing is the little tab hanging out on the DED that you're looking for. This person, without provocation of any kind, has administered a punishment, an overt act—has administered a DED to somebody on the track which exactly matches his facsimile, his manifestation, his nervousness or his perceptic shutdown.

Fortunately for processing, every preclear is wearing a full, signed, sealed confession. Right out loud, he is.

The way you do this sort of thing is you just look at the fellow and you say, "Aha! Aha! This fellow has a withered hand. Okay." If you really want to get right down to the service facsimile chain, and right down to business right now, you just ask him bluntly, "Was it a man or a woman's hand you cut off?" You don't have to worry about asking him if "you cut off somebody's hand?" or—it'll be cut off, crushed, destroyed or did something to a hand someplace on the track—and it will be that hand,

mirror image.

In other words, if it's his right hand that is withered, the mirror image that you process will be found in the victim to be the left hand—just mirror image. And if he comes up with people who aren't a mirror image . . . He is wearing a withered right hand, and yet he keeps telling you about injuries to people's right hands: hm-mm. No, it's mirror image. Now, there could be—in some people the thetan is turned around; it's very embarrassing to them. They all of a sudden conceive themselves to be in their heads backwards. So that law has that exception, but you can count on it pretty well as a law. It's going to be a mirror image. It's going to be a body, if he's wearing the somatic on a body.

Now, there's a whole range of thetan DEDS. You're so used to looking at bodies that you consider that what the body is wearing is what's aberrative. It's what can't the thetan do? What can't the thetan do? If he's in class V, it tells you immediately and for anybody, the thetan can't see. Just that. For most people the thetan can't feel or hear except as terribly assisted, sort of on a nursemaid variety through the MEST body. MEST body is sort of a nursemaid; it does the seeing, hearing, feeling and all that sort of thing. He's perfectly confident that this is happening, so he can excuse himself for doing this.

A thetan has—if we really want to get down to cases—a thetan is doing what he has done as a DED. He is behaving as he has caused, without provocation, other thetans to behave. If he's in a body, it tells you immediately he has put people in a body. That's number one. That's why I say he's got a signed, sealed confession written all over him. He's put somebody in a body, with malice aforethought. He has reduced somebody down from the status of thetan to the status of manipulator of a body.

If he can't see thetawise, you know that he's blinded a thetan. If he can't feel thetawise, he has taken all sense of touch away from a thetan.

So, this might surprise you a little bit on this range as to really what the service facsimile chain is.

So there's going to be two classes that you will discover, then: (1) injuries rendered—pardon me, three classes. In modern times and in earlier periods when he's been in bodies before, it will be injuries or punishments to reduce the perception and action of other bodies. He has, by DEDS, reduced the perception or action of other physical bodies. You know that. That's late on the track; that's fairly recent.

Now, let's go back then just a little earlier, and we find out that he has—that is, as a body, as Homo sapiens—he has hurt other bodies, that first classification is. As a man, a thetan plus body plus GE, he has hurt other thetan plus bodies plus GEs. He has injured them perceptually or by action.

Now, he's wearing that somatic prominently, very prominently. And you'll find a whole service facsimile chain which is actually a section of the whole chain, having to do with man doing things to man, or a being such as man doing things to a—beings like himself. That would be your first classification, and that's your latest portion of the track—I mean, the portion that's closest to us.

As a soldier he has shot somebody and he's now wearing the somatic. And so on and so on. All right.

Now, let's take a look at classification two, and that classification would be as a thetan doing something to bodies. That would be classification two. As a thetan, not in a body, he has done things to bodies. And he has reduced the perception and action of bodies as a thetan, and as a DED. He reduced it without provocation. So now you've got your middle ground of the service facsimile chain.

And now let's find the earliest portion of the facsimile chain, which would be as a thetan he has reduced the perception or energy production of other thetans—such incidents again being a DED.

Now, how do you—what then does a service facsimile chain really consist of? The one that's really going to show up?

As a thetan he has reduced the perception or energy production—which is to say, the action of a thetan is energy production, you see? It's dependent on his ability to produce energy. He has reduced the action or energy production of a thetan, again without provocation—no motivator.

And on the whole chain, he has cut out as a DED, quite early, the ability to remember out of a thetan. As a thetan and without provocation, he shut out another thetan's ability to remember anything.

And what are you looking for, then, in your service facsimile chain? You're looking for just that list of things.

Now, you can take them one, two, three. You can get that whole track chain, and if you're getting the whole track chain, you'll find yourself nibbling back through this first class and then getting into the middle ground and fooling around with that for a short time. And you know darn well that the early ground is very much there and it is basic on all of this. So you just fool with more or less modern times, the last few billion years, you just fool with these just long enough to get a clue, because one, two and three in this case are in agreement. It's the same thing each time.

Now, I want you to recognize this for a mechanical process—most gruesomely mechanistic. You look at your preclear and what is the most wrong with him? What is the thing he does the worstest? Perception or action? Just classify it this way. And there's a standard method of classification on this. And you can write this all down and you could actually have a mimeograph pad made up, so that every time you got a class V you just reach for this pad, and you do an assessment right on this line. And this assessment could simply be on this basis: Is his main, observable difficulty . . .

Now, you understand already, on this pad, you've tested him for I, you've tested him for II, you've tested him for III, you've tested him for IV, and by God, he falls into V.

All right, V. Now, you start to write—what’s his main difficulty? Now, you could say that in its highest generality, he is lost in time and space, but that was—would be true of any preclear you had. So you could say he’s having difficulty with survival—same thing. You could get

too general on this, so you want to get fairly specific.

And you want to decide for yourself what’s worst, because this “worstness” will bring down all other capabilities. It’s something like you have a line of clothespins and they’re all hanging up on a line and they’re all equally good or equally bad and when you take one of those pins and throw it down on the ground, the others will all fall down on the ground too, but they won’t fall as hard. There’s an invisible thread, you might say, that connects all of these clothespins. And you take one and you throw it down and it goes crunch; all the rest of them are going to fall to a little less degree.

So this person can’t do something, real bad. And it’ll be in one of two categories, or you may be unable to choose, and so you get action and perception categories. He can’t do something in action, he can’t do something in perception. But real bad. There’s going to be one, and try to find it, one that he can’t do, real, real bad.

It’s probably some manifestation of one sort or another. You don’t have to worry; it’s just a matter of time whether you’re right. You could be wrong on this thing for five, six times, just taking one category after another category, and you’d finally hit the right one.

But let’s take a look at him, and we find out that this person is having one hell of a time moving. Everything else is down too, but just having an awful time moving; that’s the complaint.

Well, what are they having a bad time moving? A body. Thetan may be having a bad time moving a body—they can’t move themselves around very good. You’re going to pick up your strongest lead in the intermediary section, the middle, number two classification. It’ll all fly back to number one, that’s true, eventually, but you’re going to pick up the biggest DED that you can find in the second classification: that is, thetan reducing perception or action. That’s number two. And this case it’s action. So it’s a thetan reducing the action of a body. The person is having a hard time moving around, so you say immediately, “Thetan’s reducing an action of the body.”

Now, you will find that in the first classification—bodies doing things to bodies—you’ll find that you can get an enormous number of incidents. You could just get incidents and incidents and incidents of them standing still, of them making other people stand still, other people making them stand still, and back and forth—yap, yap, yap—you can get lots of that. So we won’t worry about that.

We’ll go into the intermediate classification as soon as we can. We’ll just ask them questions and we know exactly where we’re going. We want to know . . . On this pad of paper we put down “Having a difficult time moving the body around.” There—has to do with positioning bodies, therefore, if it has to do with positioning bodies, it must be the thetan that’s having trouble positioning bodies and so we are going to dive in at this level of the case. We’re going to say the thetan is guilty, as a DED, of having fixed a body in one place.

Now, it could be “fixed a body in one place by killing it slightly,” but that isn’t good enough, because this body your preclear has got is still alive. Because that DED is going to approximate it very closely, so it’s merely making it very hard for this body to get around.

And you’ll find this thetan has done something to impede the motion around—of a body—and it’s in the intermediary period; way back, middle track, middle track.

Now, by the way, you will find locks of that in body to body, and you will find locks of it following the original act. You see how this is? You will find locks, and lots of them. So keep tracking back, and practically anything you find—if you're really going out for Theta Clear—practically anything you find, suspect it as being later than the DED YOU want. You follow this? This is “diagnosis by identification with the victim.”

Whatever your preclear has wrong with him, he has done. And he's done it as a DED, and you pick up the earliest period of the track you can pick up—there being three general periods of track: thetans, just having to do with thetans; then a thetan having to do with a body; and then thetan plus body plus GE having to do with thetan plus body plus GE—three general periods. And so you've got—your question there is simply “When?” This tells you right away what the score is on it.

Now, the body will occasionally echo a thetan's perceptic shut-off; a body will occasionally just echo it. The thetan, let us say, cannot feel; therefore, he's got the body so it can't feel anyway. This means a heavy chain—service facsimile chain—on the subject of “can't feel.” AnestheS sia—he's got an anesthesia. Well, he's probably—you'll go all the way back, and you'll find an anesthesia, thetan versus thetan, will be the real basic on the chain, as a DED.

He knew this thetan; he one day came up—and maybe the thetan was a teammate. And one day he happily moves in on this thetan and simply fixes him up so he can't feel for some reason or other—reasons best known to himself, and reasons best known to somebody else. Only, of course, that thetan he fixed up “really deserved it.”

The next step on the line you'll find a thetan fixing up bodies so they can't feel. And then you'll find bodies—the thetan in the body at this time has the body fixed up so it can't feel. It gets—works on a perception level. Works also on an action level. If a thetan can't move around, there'll be an echo in the body. So this whole thing becomes a very easy thing to detect.

Nearly all of them go back to thetan plus thetan—thetan versus thetan. Nearly all of them you will find go back to that, and the quicker you can get back there and relieve that track . . .

How do you do it now? You do it by running overt acts, motivators on the subject, closely related subjects, apparently. You'll find they won't lift, not worth a nickel—until you get a DED. And if you get a DED that is independent and the first DED on the spiral, you'll find the thing will lift; don't expect it to stay gone. It might lift enough for your preclear to then start practicing on an earlier act and so get out of his body and so have everything patched up easily.

But don't expect that whole service facsimile chain to be gone just because you've picked it up as having happened five or six hundred years ago, or five or six million years ago, or five or six billion years ago. The chances are your service facsimile chain has its inception between three and seventy-four trillion years ago. I'm giving you now, E-Meter readings.

You can really upset people by asking them—you say, “Seventy-four trillion years?” (ask them on the E-Meter)—“Earth years?” Get quite upset, because they have no constant measure.

All right, then, and what is the service facsimile chain? Service facsimile chain is the performance of an action—unprovoked, unmotivated—against another being, and this act and action is afterwards used as a means of gaining sympathy, as a means of excusing conduct and a means of telling oneself what one must not do. And that's your service facsimile chain.

It is worked out by working DEDEXes, DEDS. First you work motivators and overt acts back and forth and around and around on this and that, because you find they're pretty easy to get. And they get all salted in with the DEDs and DEDEXes. But every time you get an overt

and motivator and you find them complete in a pattern, after you've worked them for a short time, go back and find the DED, because there's a DED earlier than that. The person did it. He's merely given you the time when it was obviously fully provoked. He did it to somebody else and somebody did it to him and we're all rosy.

You watched this happening the other day with a pickax, by the way. We were going round and round. Everybody was sinking pickaxes in everybody else's skull and we were having a good time about the whole thing. And then we go back and we find a girl. Girl was the DED. And evidently we picked up the thetan-plus-GE-plus-body versus thetan-plus GE-plus-body basic. See, be three basics: there's body-versus-body basic, thetan-versus-body basic and thetan-versus thetan basic, the last being the earliest. And you pick this up by working these incidents one against the other, because they're all wound up in maybe.

You find, for instance, this fellow—all of a sudden you discover he can't get out of his body—you suspect immediately he's probably in "hide." You can actually read the meter on the subzero scale and say, "Are you hiding?" "Are you trying to own?" "Are you trying to control?" and so forth. And where you get the biggest drop is where he is on the Tone Scale, thetawise.

So, it says hiding. All right, "Where are you hiding?" "What are you hiding from?" Well, there's various things you can hide from. You can hide from bodies, you can hide from thetans or you can hide from organizations. And you find out he's hiding from the police. "What police?" Maybe ten thousand years ago, maybe a hundred thousand years ago, maybe two billion years ago—he's hiding from some set of police somewhere on the track. "What police?" Oh, boy, he's having a good time hiding from the police. Great. You say, "Poor fellow. Now, we'll process out all the things he should be hiding from the police for." Nuts.

Why is he hiding from the police? Well, he thinks he's hiding from the police because it's necessary to hide from the police, and there is a DED on it. He got ahold of somebody one time that was innocent as the flowers of spring as a police officer, probably, himself, in some system police somewhere—he got ahold of some fellow who was no more a criminal than Adam and did something to him and made him hide. And he had this fellow probably running the whole length and breadth of the universe to get away from him, all for some personal advantage without any real provocation. And that'll be way back and it'll be a DED.

And you can process for a long, long, long time the DEDEXes, and that's the peculiarity of a DEDEX. Boy, you can beat those things to pieces; you can just process them and process them and process them and nothing happens. Your preclear keeps getting recurrent symptoms.

This is not true of a DED. If you find a DED, you'll just take enough DEDEX off of it to flip him into the DED, and you'll make him work that DED for all of its worth. And then you ask if there is an earlier DED. All right, did he do something like this before? And you just start peeling it back, peeling it back—bang, bang, bang. And you'll get back to thetan versus bodies, and then thetans versus thetans. It'll be the same category in every case.

If he is unable to move the body around here, it goes back to, as a thetan in the intermediary period, fixing up some body which he considered aesthetic or attractive or a good joke or something of the sort, just fixing this body up so it couldn't move. The body never did anything to him. And he probably ruined it eventually, just on the simple basis of making it so it can't escape. He made it stay in a certain area, in other words. He probably hobbled it or he did something to it, treated it like cattle or something. And the body, that he considered was quite valuable and was high aesthetic value for him and all that sort of thing, one day he found out that this was harmful, it was painful to the body and the body is in horrible condition as a result of it. And the second he found this out, why, he felt very bad and he tried to undo it, but it was too late because the body was probably dead by this time. Some such an incident; that's just on having difficulty moving the body around.

Now, you'd think that thing would solve at that point. Well, it'll solve an awful lot; it'll alleviate at that point. But you go back on the track to thetan versus thetan and you look there. And you'll find out that one thetan—as a thetan—this person has limited the area of locomotion of another thetan. And that undoubtedly is there somewhere. What is the incident?

Now, you sometimes have to process DEDs and DEDEXes later on the track to unburden the earlier incident, but just keep socking it home, getting it earlier, finally picking it up where it belongs.

What is your diagnosis? Look at the preclear and find out what he can do the worst. What does he do worst? Is it in the category of perception or action? All right, we'll say it's in the category of perception. Okay, category of perception: What perception is it? Is it hearing? Okay. As a body, this being—as a Homo sapiens—he has injured the hearing without provocation of another Homo sapiens, somewhere, since he's been a man in a body. That's one; that's the first DED. Now we go back and find where as a thetan he made it impossible for a body to hear for some reason or other—again, as a DED. And now we go back to thetan versus thetan and find out how he shut the sonic off of some other thetan.

And all the time you're processing the service facsimile chain your preclear is going to hand out large cardboard boxes, valises, trunks, crates, iceboxes full of red herrings. He is going to glut your market with red herrings, because all the way along the thing you're processing the thing which he uses to get sympathy. So what's he going to do when you restimulate it? He's going to say, "Sympathize with me, sympathize with me. Isn't this terrible? Here I am—and all shot to pieces and no provocation. They didn't have any provocation for shooting me to pieces at all, and here I am all shot up. Please give me sympathy."

Now, this is your preclear that comes around and really wants nothing but sympathy. He actually wants to have his service facsimile chain run. This actually, with some auditors—now you can worry about your own motives in auditing—this is why some auditors audit. They audit with a terrible anxiety, and they are trying to audit a DED they have done, OUT of the preclear.

Testing a lot of preclears found that the auditors—in cases where the auditor was poor and processing had never advanced and the preclear had eventually stopped processing—that this particular auditor had this as a phobia. This is not, as one would have been led to believe in psychoanalysis, the entire motive for auditing.

In psychoanalysis you always had to have something insane as the basis and the reason for the thing, and that made it all very happy. "The reason the fellow wrote, you see, is because he had an insane obsession to write," and so on. In other words, all action was based on aberration. But, fortunately, that isn't true.

You'll find the original set of Axioms is led just a little bit afield by this, because it says that "every thought is preceded by an effort." It's true of every aberrated thought, but there are two axioms above that level: The thetan quite independently, and quite independent of motion, can get a thought, can get an impulse, a desire, and so forth. And his desire is action; and his desire in this universe in this particular game is action and he's got good, solid reasons. It's only when he gets aberrations about action that his action becomes undirectable.

(Recording ends abruptly)