

## OUTLINE OF THERAPY

A lecture given on  
3 March 1952

I'd like to give you now an outline of therapy: what therapy is, its component parts and what you have to know in order to accomplish a therapeutic result on an individual.

A person who knew Scientology completely and knew it well would be able to predict the reaction of any human being around him with good accuracy. He would know what that person was going to do next. In addition to that, he could cause this person to do actions, which this person would not be really aware of the fact that he was being "effected" to such a degree.

For instance, a gentleman on the staff has found out that there is no difficulty in accomplishing the cooperation of a businessman; there's just a little formula you go through. That's all, you go through this formula and you get the reaction - bang! There's nothing to this. It's very simple.

Another thing: A slight estimation of the individual on a Tone Scale shows you how to talk to an individual so that you get agreement with him.

So, processed or not, Scientology has various ends. Out of Scientology you could formulate, for instance, a very fine type of "thought warfare" which - much better than an atom bomb. No, an atom bomb just kills people, but you could take - in "thought warfare" you could enslave them utterly. You could - you'd make complete slaves out of them, with a very simple contraption - very simple.

We're doing it the honest way in Scientology, because with a very simple contraption, with the greatest of ease, we could go around and anybody who was opposing Scientology would all of a sudden start being madly, insanely in favor of it. But that's the easy way to do it, and that's what's wrong with the race, is everybody has tried it the easy waycontrol, restraint, more engrams, more punishment.

Let's make man free. And when we make man free, we find out what he consists of. And we find out that he is cooperative, that he will compute automatically for the greatest good of the greatest number. Democracy was an idealistic hope that this might be.

Now, your Scientologist, quite in addition to this, should be able to handle education. It's very strange, but in an organization such as a public school, little school kids respond immediately the second that you begin to tell them a little bit about Scientology. You can open their recalls. You can show them they have recalls. They say, "Yes, I know this." You can teach them how to go back and look at the arithmetic book, pick up the formulas. You can teach them how to remember. You can teach them what pitfalls to avoid in education and so on, quite rapidly, So that in a very short space of time you have an educated child who is able to use his education.

Why is it that our great institutions of learning today are failing to educate! I don't believe there's one in the United States today that will not tell you that it knows full well it is failing to educate. The whole field of education is embraced in this.

An individual's happiness is very much a point in therapy. There's - exist in Scientology numerous techniques, at this time just dozens of techniques, by which an individual can be picked up and made to feel cheerful. It was a test - actually a test which was leveled often in the days of William James - of a science, whether or not it could make a person laugh at will or feel sad at will. You can do that with Scientology, You

can make people feel sad or you can make them feel happy at will - if you know how. It's not much of a trick.

In addition to that, you can go into a company or an industry or a nation and find out why it is not running well, find out where it will go wrong and what will happen to it. You can predict what will happen to it and you can remedy what is happening to it.

Now, all of these fields are a little bit beyond what we are trying to do here. What we are trying to do is something very, very specific. We're trying to get up to Milestone One.

Now, the way we get there is by using, first, what we call light techniques, making the person acquainted with the ability of his mind. And the next step is with heavier techniques, and these are directed immediately and accurately at one incident only. We may have to brush off a few other incidents before we get to this one incident, but once we're there, we just run it out according to the practice and application of Thought, Emotion and Effort Processing.

Now, our goal, then, in learning this is to be able to run incident one. And this course is designed to do just that, precisely that - really, nothing more than that.

Now, the first thing we have to know is that the mind exists. We're dealing with entities here. The tools which we need to become acquainted with are (1) the mind as an operating mechanism and (2) with the physical universe as an operating mechanism. These are the two things we are dealing with. A human thought and life itself are quite similar. In fact, they're the same order of being. And thought is simply beingness.

To start right out in full rush, we find thought has no wavelength.

New discovery. It's a true static, in other words. Therefore it has no capacity; therefore it has no limit of recording material; therefore it has no limit of time; therefore it is at all times - all the time.

It's fascinating to find in existence in a material universe, something so immaterial that it does not have a wavelength, it does not have shape, it does not have size, it doesn't occupy space, it doesn't have energy - it has none of these things. And yet it has the potential and capability of recording the physical universe and using the physical universe against the physical universe. And that is actually life. It can animate and control matter, energy, space and even time.

Life is this potential, then, which as far as the physical universe is concerned, is actually just a little bit more than the physical universe - or certainly less than, It's beyond the physical universe. It is something which cannot be included in the physical universe since it possesses none of the characteristics of the physical universe, any more than you would say that that mirror there is the room.

Now, that mirror would be thought recording the physical universe. That mirror is clear. It actually is physical universe and it's doing it in terms of light waves. But as soon as you tried to walk through that mirror and go into the room which you see there, well, you'll find out that room wouldn't exist. It's just shadow; it's illusion. And yet obviously it does. You look at it and it exists.

The magician and others very heavily capitalize upon this manifestation. A magician shows you that he can handle oddly, in queer ways, space and time. He shows you a hat, and then he puts the hat down and he shows it to you again - there's a rabbit in it. Well, a rabbit is an entity in an empty space called a hat, but now the rabbit is there. He's doing strange things with space and time.

So the second that an individual beholds another person doing something with - strange with space and time, he will accord to that person the status of a sort of a godliness - that person's life. Therefore, your magician handles fire, he handles energy - he handles these things much to the bemusement and amazement of anyone. Actually, he doesn't even need the props of the physical universe in order to accomplish these manifestations, but stage magicians being what they are, they do use props and it's just an illusion.

But here's thought. That is, in essence, what thought's doing. Thought can reach out and pick up - in space and time - can pick up energy and matter and mobilize it. And so thought reaches into the physical universe and we have a body. It builds a body. And that body is directed, mobilized, animated by thought, actually.

But the trick thought is doing is an amusing one. It takes its first tiny impingement on the physical universe and takes that - gets it all enturbulated - and then takes that law it has learned about the physical universe and turns it against the physical universe, much like a mirror. It uses, in other words, the energy of the physical universe to handle the physical universe, and the physical universe falls for it. And in such a wise, a body is built and animated.

Now, the brain is quite different than the mind. The brain is a very mechanical rattletrap sort of a switchboard that's been thrown together - by you - it's been thrown together in order to translate thought into action and to coordinate energy. And this hotel switchboard here is, if anything, more complex than a human mind - the human brain, pardon me. But a human mind is sitting there looking at that telephone switchboard and is handling it and is directing it.

Now, you can keep building switchboards which are more and more complex, until you could build a switchboard that theoretically would place a call, relay the call and receive the call. And you could even go to the point of fixing up a mechanical contrivance to have some reason to place a call, to place the call, to send it through this whole maze and receive it at the other end - and receive the call too. But you see what the limitation is. You yet have no purpose, there's no purpose in this call. If no human mind had anything to do with this call, there's no purpose in it. The human mind is an essential to this degree.

You could make robots. You could make them perform just like men. But that's the trouble - they'd be just performing "just like men." This robot would have no purpose. He'd go around, somebody'd stack him up against the corner and punch a couple of buttons on him and he's supposed to stand there and stack plates. He won't do anything else but stack plates. You could build in a mechanism that tells him, "I am stacking plates because the plates have to be stacked." And then he would think he was thinking, and he'd stand there and stack plates.

But this is actually the brain. The robot, the switchboard, the human brain - these things are analogies; these are similar entities. The mind is different than the human brain, the mind is the storage of recordings of the physical universe of the past.

That's very simple, by the way. You can make that awfully complex. The mind is the storage area of recordings; it is the purpose, it is the beingness, which can animate a body - or exist without one - to handle the physical universe. You don't have to have a body to have the purpose and the thought of it, that's rather obvious. But the body makes it possible. It's very difficult for a mind standing out without a body to push chairs around and so forth. So a body is desirable to the degree of relaying purpose. Very simple to do - relay of purpose.

All right. The brain runs on 2.4 watts; the mind has no horsepower range. But the mind stores pictures of energy, and can actually take those pictures of energy and fit them up

against the physical universe again and make the physical universe vibrate as a picture of energy.

You can take that machine (e-meter), have some person holding on to it, and you can say things to that person which will produce vibrations which will relay to his mind. His mind activates then, and translates a thought into the physical universe and it can be measured by the machine. But that machine is not measuring the human mind. It is measuring the human brain's reaction to the human mind. That's a psychometer.

You should always keep that in mind: that we're not doing a direct connection to the human mind when we are estimating a personality or anything. We're usually estimating the physiological manifestation and by it estimating a mind. And you're not looking at the mind; you're looking at the physical manifestation of the mind.

The mind's operating mechanisms are very simple. An individual sees, feels, hears - and on up to fifty-some perceptics. There are these sense channels. And these sense channels come in and record in the brain, and then the mind takes a picture. And, oh, that's a complex picture - very complex.

In fact, there isn't apparatus today, or recording mechanisms in existence in our technology today, which will take a picture like the human mind will take a picture. It's really a picture: it'd be a talkie, a smellie, a feelie; it'd be in three dimensions; it'd be in color. And it would have something else in it that is not normally recognized as anything, and that is to say, it would have effort in it.

You pick up something, it resists you; therefore, there is the effort of picking it up, And the human mind makes a recording of the effort required. In addition to the perceptions of the physical universe around you, in addition to the emotion in the body, it also estimates the strength and force.

Now, this goes on as a continuing process by a body. The body goes around and it perceives all these things and these things are all recorded continuously on fifty different lines of communication with the physical universe. And the mind is constantly taking a picture of everything.

Not only that, but it is combining old pictures up against its purpose and conclusions to tell you, continuously, answers. It's telling itself answers and putting them into action; it's making estimations of the future continually and putting them into action. Therefore, it also stores with this recording a picture of its own conclusion, which is another bundle of old pictures. And on top of all this is the purpose and beingness of the person which is making him do this.

This is not very complex. You look at it and you'll find out that it's very very simple. Here's a camera. And the camera receives light rays, and the light rays go onto the film. And then this film can be stored away or it can be looked at. Well now, that film would be the mind's picture.

Now, if you could design a camera that would take, as well as this light, the feel of the physical universe, the smell of the physical universe, the weight of the physical universe - all these various lines - and it could take all these things at once: that's the picture that the mind has. And the mind develops it, prints it, makes copies of it, files it accurately according to the time it was taken and so forth, and it's all stored. And it looks very mysterious to everybody because, you see, there isn't anything there.

Obviously isn't anything there, but you start to remember yesterday and you get a picture of yesterday. And if you're very good at it and your case is in good shape and so forth, you can feel what you felt yesterday, you can see what you saw yesterday, you

can feel the heat of yesterday, and so on and so on and so on. I mean, you can get all of this back out of these single recordings.

Now, what we call this picture is a facsimile. And that's a word that you should know. A facsimile means the physical universe impression on thought. And it means that section of thought which has a physical-universe impression on it, and it has a time tag on it. Now, that's a facsimile. In other words, if you can remember being here in the first part of the lecture, you have facsimiles - you've taken pictures of - the first part of the lecture. A physical-universe equivalent of this would - after you've taken a picture with a motion-picture film, you'd say, "That film is a facsimile of what we took a picture of." In the same way, thought is a facsimile. You shouldn't have to worry too much about these facsimiles; they're just pictures.

It is difficult, perhaps, because the mind is so accustomed to gauging only the physical universe, to conceive something that doesn't have, itself, wavelength. But the mind doesn't have wavelength itself, but it has pictures of physical-universe wavelength. And therefore people think the mind itself can be material. That's because it has pictures of materiality in it. But it's not material. It's unlimited. It does not have space and time in it as such. But it has pictures of space and time. Now, the way a person operates in life, then, is: Here is purpose - that is thought, beingness. And this beingness keeps taking pictures of the physical universe and using these pictures in combination to make a body and then to effect things in the physical universe. And this is the operation of the mind, the brain, and man's action in the physical universe.

Those are three steps, one right after the other. There's the mind, which takes the pictures - has the thought "to be"; then it takes these pictures, combines, takes recording of efforts, so on; then takes pieces of the physical universe, combines those, makes the body and then the body can do things in the physical universe.

The purpose of this mind which we are studying - and we are studying in this second echelon - is a conquest of the physical universe, as a purpose of the mind. "To be" and conquest of the physical universe: that's its purpose.

What does it have to do to conquer the physical universe! Well, let's take a look at what the physical universe is.

Now, it's very strange - if I could give you a five-minute resume of the entire science of physics and nuclear fission . . . Well, I think I can. Because it's not very complex.

You see around you things that are apparently solid - all sorts of things. It's very easy for a physicist to add these things up and make them complex. But there's a floor under your feet and you're sitting on a chair and you have a body and you see the sunshine, and this is all the physical universe. You go out at night, look at the clear sky and you see stars - physical universe.

Of what is it composed! It's composed of motion. Motion is a change through space, that's all. That's all motion is, is a change in space. And this change in space is time. And you want to know where the energy is and where the matter is - it's motion. The light particle that comes in is actually something in vibration, that's all. It is in vibration and so it has weight and mass. But the whole physical universe could probably be reduced to fit - if all the real matter in it were completely condensed so there was nothing left but matter - you could probably put the whole physical universe on the head of a pin. That's your physicist's conception of the physical universe, today.

Now, the atom is composed of these bits of energy which are vibrating in space, which means they have time in them.

You see, time is very simple, actually. Here you have space. We have the space on this tabletop, and we go from the left-hand corner of the tabletop over to the right-hand corner of the tabletop. Now, that is a motion. In order to have a motion you have to have time. Time is a descriptive of this change in space from the left side of the tabletop to the right side of the tabletop. That is time.

Now, space can be defined, of course, in reverse (by its own terms), in terms of time. Space is something that - to go from the left side of the tabletop to the right side of the tabletop would require space. You see! I mean, they define against each other.

But energy is just this vibration. And a particle of energy becomes an electron. And electrons and neutrons and negatrons and all of this sort of thing will gather and circle in a wider sphere of motion around what we call a proton - which, by the way, is also in motion.

So here you have motions within motions within motions, and when it all boils down, it's motions. And that's the physical universe. Now, you'd be surprised that this desk is in motion. Actually, it has some eight hundred motions, just as being part of earth. But internally an atom which is here will eventually wind up over here in this solid object. Those atoms are in motion. And if you were flying a spaceship drawn to scale between two of the atoms in this tabletop - let's take a bundle of the atoms in the middle of this tabletop here - you would conceive them to be as far apart as Sirius, Alpha Centauri ... In other words, you look up at the Big Dipper, you know those stars are a long way apart, and your spaceship would go through and between. In other words, atoms are a long way apart, molecules are a long way apart, electrons are a big way apart - just like this solar system. Here's the sun, a bunch of planets go around the sun. There's a lot of space involved in there, a lot of emptiness.

Actually, this table is so empty that how we see it at all, I don't know But we have agreed that we see it, so there it is So we've agreed that we can perceive something which we've agreed exists. And that's it. Now, we perceive it with nothing and it is nothing. And yet we can make a recording on nothing of nothing.

Now, if you want to go outside the physical universe and resolve the problems of Scientologys you're very welcome to do so. My goodness, yes. You need leave of absence from nobody. But believe me, it'll be a leave of absence. Because I'm citing to you when I say, "You take a picture on nothing of nothing and get action." You could also say, "You take a picture of motion with motion and get motion" - but motion is nothing, too. You get such imponderables as zero equals infinity, the second that you step out of the second echelon.

You say in the second echelon, "Thought is a static of unlimited capabilities which has itself no wavelength, no space and no time. It is impinged upon a physical universe which has space, time, energy and matter. The mission of thought is survival in the physical universe, and in order to do this it is effecting a conquest of the physical universe."

When we say these things, we are talking about the second echelon of Scientology, and in this echelon we can do many miraculous and wonderful things. We can do lots of tricks.

But by holding that definition line between the second and third echelon, we are in the interesting position of having very wonderful tools. And the second we go over the top of it and start asking a bunch more questions and say, "Well, why is nothing nothing! If nothing is nothing, then it's motion" - whee! Here we go. The sky's the limit.

Now, oddly enough, the phenomena of mysticism is in the second echelon, not the third. Anything that you can do with mysticism, or anything that mystics think they can do

with mysticism, can be done in the second echelon. So you don't have to go into the third echelon to get mysticism. In other words, we got an awfully complete package here. We don't have to stray, in other words.

But here we have the problems of nothing and agreement and so forth, of what are we doing here and why. We say, "What are we doing here!"

"We're effecting conquest of the physical universe in order to survive." Basic.

Come along and say, "Why do you want to survive!" "Well, you've been told to." "Who told you!" Ptock! - third echelon. That fast!

Now, it has always seemed to me to be a reasonable thing to get to the top of one problem before starting in on the bottom of a higher problem. This has always seemed to me to be reasonable. That is that line. When we get to the top, establishing the fullest possible mental characteristics of the individual, the fullest possible capability of his understanding, we will be at the top of two. Then's the time to go into three. Don't start into three from the bottom of one.

Now, an awful lot of people like to go into three from the bottom of one. They enjoy this. It's another method of committing suicide. They're perfectly willing to - it's their body, it's their life. But this is an obvious and horrible fact: that you can go up the pole. That is to say, without being free of aberration, you suddenly charge into terrific imponderables. And then youuuee - the only thing you'll find yourself doing is playing marbles with your own aberrations. And you will lose your marbles almost every time. (laughter)

Now, that is what has happened in past studies of the mind, is nobody drew any lines. Nobody said, "This is a problem level and this is a problem level and this is a problem level."

Now, we have a perfectly good universe here. Does anybody find anything particularly wrong with this universe! (Outside of not wanting to be in it very much.) Here's a perfectly good universe. We know a lot about this universe. We know about matter, energy, space, time, motion. We know about planetary laws, we know about gravity, we know about the gases, about solids and compounds, and we're getting tremendous amount of information about this physical universe that we're dealing with. Well, now we add to that tremendous fund of information, how life is handling and maintaining itself in this physical universe.

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

Elementary, my dear Watson. Of course, you ask a sophomore in college who is taking a physics major whether or not he thinks it's simple or not, and he will show you his empty bottles of aspirin. But that's because somebody's making it very rough for him.

If you want to know the weight of a particle of energy, the distance from the proton of the orbit of the electron, when you want to measure these things so as to get them to explode just right and design a mathematics that will do it and so on, you can get into complexities. But I point out to you that the fundamental is not complex, but the use of the fundamental can be complex.

The human mind, likewise - as the other pole of this - in its fundamentals is not complex. It's simple, very simple. But what it can think up and what it can do with these fundamentals can become terribly complex - as complex as the human mind's concept at this time of the physical universe as seen through nuclear physics. And that's really complex. The mind thought that up. I don't know whether the physical universe is here or not, and neither do you.

But as long as it is here and as long as we can apparently put our hands on it, let's use it. I'm for that. And besides, I like nice cars and like nice houses and pretty-looking cities and so on.

Then, a human being has been and is straddle of an imponderable. He has been a body working in the MEST universe, and that body is MEST universe. It runs on MEST universe energy, it obeys MEST universe laws, it ages according to MEST universe time; it follows these basic fundamentals, so on - it's MEST universe. And when it no longer animates, you take it out here to the graveyard and bury it with great ceremony. That is just about as sensible, by the way, as breaking a vase and then picking up all the pieces and then spending fifteen hundred dollars to have it put in a casket and burying it.

"Ah, ye of little faith," the attention paid to the human body demonstrates an enormous lack of faith, doesn't it! Where'd the mind go! Well, it didn't go anyplace. It must be right there in the coffin, because we're sobbing for this mind. It's in the coffin, but it didn't go anyplace. Couldn't have. Where's the faith involved with this! Now, let's talk in a little bit higher level.

Now, here's this body which is a mechanical contrivance which you built, robotwise, complete with the wires and switches and hookups. It's got beautiful switches, by the way - the synapses. And you take the various joint designs: wonderful! I mean, the way the joints are designed and the practical purpose to which this machine - and it's just a machine - is... That psychometer is probably more complex, actually, than the human body. Human body is only worth - prewar rates - ninety-seven cents. That's all it's worth, in terms of chemicals and compounds. It doesn't amount to much.

Now, it has an aesthetic value. And that, of course, amounts to more. Its aesthetic value - well, you have an attachment for it, a sentimental attachment. Now, that's worth something. In addition to that, you take a pretty girl, there's an aesthetic value there. And actually a person's value that he places on his own body goes down in direct ratio to the fact that it loses aesthetic worth to him. I mean, when he isn't as handsome as he ought to be anymore or something of the sort, why, he feels his body isn't as valuable as it used to be. Maybe it all boils down after a while to aesthetics, not anything material.

But now, operating this robot, this mechanical contraption - and it's all very well, it's a nice mechanical contraption, but believe me, it's a contraption. There's lots of things that are utterly insane about this body. For instance, there's a nerve that runs from one part of the body to the other, but the nerve was evolved long before some other parts of the body, so now this nerve goes on a terrific detour from one part of the body to the other, around several organs which have grown in since and so on. A nerve which only needs to be two or three inches long is now two or three feet long. It's pretty jerry-rig, but it's workable. Don't put it out in front of a truck or anything like that, because it won't stop a truck, but it has a workability.

It also needs fuel. It's a carbon-oxygen engine. It's a low-heat-value engine. Its percentage of efficiency is pretty high - very high; it's above that of a steam engine. It runs at a temperature of 98.6 as its optimum. It has a very narrow tolerance band. It needs exactly 15 pounds per square inch of air to be very comfortable. And it needs a surface temperature around it of around 70 degrees - 70 to 80 degrees - to be comfortable; below or above that it's uncomfortable. Below or above 15 pounds per square inch it gets uncomfortable. That's very narrow-band design, this body is. Carbon-oxygen engine. You eat and that develops into heat - just a steam engine. That's the truth.

But the mind is something else. It built this thing and it's using this thing, and the mind is neither in it nor outside of it. The mind isn't operating in space or time. The mind operates the robot.

Now, if the mind has reasons why it shouldn't operate this robot, it won't.

Now, if you want to be skillful and handy and well-off and have your engine running well in this physical universe, you better not have any reasons why it shouldn't run well; because the only thing that keeps it from running well is your reasons why it shouldn't.

If you go out here and start a car and if you decide that you're going to start this car but you're not going to put the key in the switch, you'll be trying to start a car and operate a car much like most people try to operate their bodies. First place, they say, "Well, I don't operate this body; it does things to me, I don't do things to it." You know, the body is the real cause and the reason and so on.

The body has been molded by the mind out of a collection of memories - beautiful memories, got effort and emotion and everything else. And you get one of these memories into restimulation, by the way, and it can modify the shape of the body. After a person's processed through a particularly good session or something, the shape of their face changes normally - usually for the better. Hardly any other direction for it to change, looking at the ... (laughter)

Now, the shape of a person's face will change; arms will grow if they're too short or legs will shorten, I suppose, if they were too long. The body will come back to optimum, as near as it can - and it doesn't seem to care too much how old it is.

Age: boy, that's a phobia. That's just an aberration. Age doesn't amount to much. I think almost anybody, by these present techniques, if processed very thoroughly and so forth, could be processed down to an optimum physical age condition without much trouble.

I belong, by the way, to the Society for Gerontology of the US Public Health Service, and I have neglected to write them anything about - gerontology is "aging" - I've neglected to write them anything at all about Dianetics because I don't know I know it makes the body look younger and so forth, but how can you estimate longevity? You can't do it. Just because a body looks younger and gets younger all of a sudden is no reason it'll live longer; that's what these people would tell me if I wrote in. So I've got to wait for thirty or forty years and prove up some cases. They're conservative.

Now, the point is that you're a mind which is operating this machine. And you can change this machine at will. As long as you can handle all of your memories, you could do anything you want to with this machine, with this contraption. But if there's any memory which you can't handle or you don't know about, then you can't change the machine at random, but that memory can sort of get out of control and fight you back and it can do something to the machine. Of course, you did something originally to get that facsimile and then you put it out of your control and then you let it influence the machine independently. It was up to you to do all this, but you went through all of this presto-chango operation, and eventually you wind up with lumbago or something. Or you wind up with having to go to the dentist and have your teeth pulled, or something happens like that. But it's some situation which you didn't handle or wouldn't face somewhere in the past. And it's a memory, and these facsimiles are made out of thought, remember, and thought can animate and move the human body. Thought can mold one. Thought moves and animates matter, energy, space and time - and that's the body, and so it's no wonder that the body can become nonoptimum. But any time a body becomes nonoptimum, it's because a mind is nonoptimum.

I'm not giving you my opinion. If I were giving you my opinions, that'd be different. This is very demonstrable.

For instance, you can go through this - lots of experiments. You can exert pain on a person, and exert this pain heavily on a person and he'll say, "Ouch!" and you can read him on that meter. You'll record the energy restimulation of your syueezing him, see! And then you run him back through the facsimile - turn the facsimile on again a couple of times, over and over, like this - and you'll see, each time, the needle bob just to the extent that it did when you pinched him.

In other words, you can rerecord this thing. The facsimile not only will play once, it will play again and again and again and again and again. But fortunately for us, it will only play one - a few times. It's like a poor wax record: it wears out. You start rubbing it up against the physical universe again and you can rub it out.

Now, this is a new method of handling memory, actually. And there's quite a technology to handling memory this way. It's a rather simple technology, but it's just a new way of handling memory. You've always been handling your facsimiles.

Any one of you here has a concept of how to handle a facsimile. "Well, I put that all behind me. I don't think about that anymore" - that's a method of handling facsimiles. "I just can't help but dwell upon how horrible this world is" - that's a method of handling facsimiles. "When I was young I was happy, but now that I am older I am not so happy anymore" - that's another method of handling facsimiles. You fix it up that way so when you're young you handle happy facsimiles, and when you're old you handle unhappy ones. It's simple. All you have to do is fix it up that way and you will.

And now we can handle facsimiles because we know more about their anatomy. We know of the anatomy of a facsimile, so we can handle it - what its thought is, and what the thought will do to you; and what emotion there is in it and how to handle the emotion; how to get emotion into them, how to get emotion out of them; how to get effort into them, how to get effort out of them; what counter-effort is - these factors are parts of the facsimile. What are the perceptions? I - how do they get into the facsimile! How can you take them out of a facsimile! Methods of thinking, that's all.

It's a very poor method to say, "Well, I don't think about that anymore. I put that all behind me. That's gone." Oh, yeah! That's the surest way to say, "I no longer have any responsibility for that memory, no matter how much power and effort it has." That memory, the moment that you say, "I haven't any responsibility for it," can then sort of act as a personality all by itself. You've just cut that one loose, and it can come around and give you lumbago and a stomachache and do all sorts of things to you. You see how this would be? Very simple.

All right. What we're doing, then, is learning how to handle memory as the first step up in Scientology. What is memory? How do we handle it? How does it affect us? How can we keep it from affecting us that way? And so on. Well, there are numerous ways of approaching this problem.

In order to make a person completely happy, you could go at this (this was the first method used): You could simply pick up and knock out, take all of the punch out of, all of the painful moments of his entire life or his entire existence - take out every painful or uncomfortable moment. Of course, it'd be impossible for him to be uncomfortable or in pain anymore because of memory. Well, that's a long way to go about it.

How about getting him up to a point where he is so self-determined, so positive in his thinking, so competent in his handling of his own memory that he no longer has to worry about it, so that he just handles memory. Memory comes up with pain in it that would register about three dials' worth on a machine: "Oh," he says, "well, that's just

another facsimile,” puts it over there in the file that has to do with being run down by Mack trucks.” Doesn’t affect him.

Always in the past, every time he met a girl with dark eyes, why, he felt embarrassed or ashamed or something, and he couldn’t talk to her. Well, that’s just simply some facsimile someplace or other that he didn’t take responsibility for, where he was embarrassed and he couldn’t talk to some girl. So any time a pair of black eyes show up, why, this calls for that facsimile. Well, he didn’t take responsibility for the facsimile, so the facsimile can sort of be called up automatically by seeing these dark eyes. So it moves up and moves over him and he feels embarrassed.

Well, the two ways of handling that is, one, find and knock out the basic facsimile, or fix him up so when he sees this girl with black eyes - maybe even without getting the slightest jar emotionally - he simply picks up this little facsimile that’s turned up there and he files that under “black eyes.” “Black eyes, girls.” “Black eyes, girls, seen in year 1931.” Proper file. In other words, he can put his filing systems together, and he does so rather automatically. It’s not a big job.

if he has enough self-determinism, if he is up the Tone Scale to a point where he is able to command himself, his memory and anything associated with himself and his memory, you see, anything can happen - and does. But it’s all to the good, fortunately What can a person do with his body if he had charge of all the facsimiles that hold his body together? Well, actually a person in a very aberrated state is not safe to put - he knows it very well - he is not a safe trustee for his own facsimiles. So he disowns them and he fixes up ways and means of not handling them and so on. Because he knows that if he had facsimiles which would destroy him with great ease, he might use them against himself.

Well, we have to bring a person up to complete self-reliance, self-confidence, and he handles his memory with great ease. It so happens there are very few incidents that can produce an aberration of a thing as powerful as self-determinism in a human being, because it’s very powerful. It’s VERY powerful - very strong. Very few things can produce this - an aberration of that self-determinism.

And we trace it on down, we find one incident, really, was strong enough, powerful enough and diabolically enough designed to actually interrupt a person’s self-determinism, split him up into circuits and do these things to him which we now find undesirable.

So our goal, then, is teaching people to handle memory by making it possible for them to get up in terms of tone to a level where they handle memory with great ease. And they won’t back away from any memory they have, no matter what its charge or no matter what’s in it. And if you can do that, of course you’ll have sanity.

A person is as sane as he can handle his memories. That’s another one.

Now, a person is as sane, also, as he can plan for the future. If he can plan for the future well and ably with no concern for the present, he’s pretty sane. Because the funny part of it is, is you’re so competent natively that the amount of worry that you could do about present... There isn’t anything in present time could ever worry you that much, except you.

Now, you could worry you to the point where you would worry about present time. But you wouldn’t get yourself into bad jams - you got yourself into them - that make present time unbearable.

So we’re looking for a relatively complete self-determinism which leads a person out along the line and makes a good, sensible, sane human being out of him, but makes it

possible for him to have some fun, makes it possible for him to maybe throw away a few inhibitions, too. Of course, we do this to human beings; it's a good thing they turned out to be honest when they're this way. They do become more honest when they're like this. They're more honest.

Man was never able to trust that point, and that was why he never adventured out very far on this track. He wasn't sure but what a man released of his restraints, rules, laws and personal and social inhibitions would not turn into a raving demon who would then be able to gobble up - and would have a thirst to do nothing but gobble up - the rest of mankind.

No, that fortunately is not the case. The second that you make a man truly free, he becomes truly good. And it is only that individual who has lost his belief in himself and his own pride of goodness and his own pride of being and his own honor who is dangerous. Because after that it doesn't matter what he does. It doesn't matter what he does to anyone, including himself.

The only thing that makes a criminal criminal is because the criminal has conceived himself so low and so debased that he now can be criminal. He had no urge to be criminal. It's just that "what's the use?" He has lost his honor, he has lost his pride, he's lost himself, and so he will injure others, because actually he's trying to injure himself. The criminal likes nothing better than to kill himself.

The cop is continually puzzled by the criminal, because the criminal, facing a ten-day charge of vagrancy, will kill a cop and get an electric chair. A criminal robbing a bank can't seem to resist leaving a clue on the scene. A murderer always leaves a clue - some obvious clue - and then hangs around waiting to be picked up. No matter what he says he's doing, that's what he's doing. Do you know that 80 percent of the people who find the body killed it? That's the New York finest rule - 80 percent. They'll hang around and they'll finally point it out to the cops, and they'll stand around and they'll help out until they're caught.

This person is trying to kill himself. The cop is never able to understand the criminal because the cop thinks the criminal is trying to survive, and the criminal is trying to die. He's trying to die because he has no honor, he has no pride and he has no reason to go on living. He has lost his cause for being.

You restore man as cause, you restore man to a level of knowing and of being, and you will find out he immediately has reasons to be good and he will be good. So it is very fortunate for us that this is the case. Otherwise, the thing to do would merely be more severely aberrate everyone we know. That would be the only hope of society. The only hope of this society at the present time is to free and make sane everyone we can. And if we can't, this society is gone, because the relative freeness, the relative knowingness, the relative pride of being, the relative ethics, the relative honor of any individual are what establish the surroundings of that individual in terms of survival.

And if you want a survival to obtain, if you want a society to survive, it has to be free, it has to know, it has to be cause, it has to have a pride of being and an honor high enough to cause it to want to live; for a dishonorable society only wants to die, and only in a very dishonorable society would you have such a thing happen as a proposal to use the atom bomb to kill one's fellow men. You don't realize how bad off this society is until, actually, you look at it in these terms.

I want to thank you very much for coming up here tonight, giving me your kind attention, bucking all that snow. And I hope, perhaps, you know a little bit more about the mind now than you did. You don't have to take my word for it, actually. After this talk, why, I'll ask Jack Nonmacher there to put somebody on this machine, clip the

machine on and show you how pain will make the needle dive and then how the needle keeps on diving. He can put on a demonstration for you.

But as far as the main lecture is concerned, thank you very much and good night.