

THOUGHT AND PRECLEARS

A lecture given on
5 March 1952

Now I'm going to talk to you about thought as a very important part of the three parts of processing: there's thought and emotion and effort. Now, thought is the entity, the beingness and so on.

Last lecture I talked to you about the Tone Scale. And you'll notice on this Tone Scale, the higher you go on the Tone Scale, the more a person is in a position to think; that reason is a definite index of this Tone Scale. And I showed you, also, that down here from 0.6 to 2.2 you have an effort band. There your people are very, very MEST. Above that slightly is an emotion band.

Well, thought effects - or makes its effects upon the physical universe - by translating itself into motion or effort; see, thought translates into effort by emotion. So emotion could be looked upon as a sort of a bridge - Tone Scale positions on this bridge. And actually all it is, is how thought is joining effort and counter-effort. Thought joins effort and counter-effort, and the state of beingness produced is, we call, the emotion of the individual. It's very simple.

So therefore, you look at emotion as having two bands: from the middle of the band up is by a thought and from the middle of the band down would be by effort. In other words, when the mind translates to the brain a decision, it goes across the bridge of emotion into effort. So that you can take a person and hit him and produce an emotion and produce a thought, or you can make a person think something which will produce emotion and produce an effort.

If you want to get somebody to work heavily and hard at something, this is very simple: What you do is give them a thought which is capable of restimulating an emotion which is then capable of putting: the effort into action. So that before troops go into battle, for instance, you have to determine what kind of an effort you want. You want a destructive effort, so you make them angry. So you give them a thought that makes them angry which will turn on a destructive effort. This is mechanical as holding a puppet cross and making a marionette dance. You give them the thought necessary to produce the emotion to produce the kind of work you want - very simple. Or you give them the effort necessary to produce the emotion which will produce the thought.

You, in the physical universe, are not dealing straight across the line with emotion except in the form of counter-emotion, You can feel this counter-emotion from people, and that's just sort of cutting it in the middle.

So here you have - this isn't the Tone Scale. This could approximate the Tone Scale. But step one is the thought and here's the emotion [tapping on blackboard] and here's the counter-effort.

Now, when we've got the emotion in the counter-effort area, it's actually misemotion because it isn't pure enough in its state - it's overbalanced. More than 50 percent of it is into the effort. As a matter of fact, probably as much as 95 percent - something way up in percentage - is mixed up with effort, not with thought.

So here down in this band of the counter-effort band, if you want to produce effort, the only kind of effort you can produce is destructive - overtly or covertly - or efforts to run away or efforts to quit or efforts not to do anything and so on, when you use misemotion. That the only kind of efforts you can produce, then, are the efforts to

destroy, to run away or to quit - I want you to take good cognizance of that. That is from 2.2 down, those are all, actually, that is present: to destroy, run away or quit.

Now, you look over on the Tone Scale and you find out that from 2.2 down to about 1.2 is the band of resentment, anger and destruction, and the kind of action produced is destructive action.

Now look at that again. Where's this society operating? In other words, when you use punishment drive, when you tell a person that if he doesn't do so-and-so, you're going to punish him, which is to say, you're going to apply effort to him or take effort away from him, such as starve him - you're going to handle him by effort, not by thought - the only possible reaction you're going to get is destructive, retreat, or quit. Now, that's very interesting, because you have seen punishment drive applied in societies, and the society apparently stumbling along somehow. But that is the little hooker in it. It so happens that where the society is succeeding, it's succeeding because of a thought; there's a thought injected in there.

For instance, out here at Boeing, if the people worked just for one reason - just to get paid - no airplanes you see, would ever get built. I don't say they are building airplanes right now, but the point is - the point is, that their success would be way low and hardly anything would be happening. But there are people who go out there with a little enthusiasm and desire to get something done, and they last for a short time before they're driven by punishment drive down into the effort band. You see? They last for a short time, and therefore they will translate, through emotion, a thought into constructive action. And that's how pxrr airplanes get built.

And the airplanes get destroyed and the plant gets slowed down by the punishment drive. And the 1.0, this low 1.0... Or 0.6 up to [marking on blackboard] 2.2 - this low band is tolerated because there is thought present in the group. In other words, a group can never be drivn into doing anything but destroying, running away or quitting. It can be driven, then, into anger, fear, apathy.

So that if you want to get something built, you have to apply plenty of good, constructive thought. In other words, you have to apply thought - reason. There has to be reason supplied.

You take a group now and give them a good reason why something should be done - that's a thought, you see? And this thought will then go out in the direction of emotion, taking the place of exhilaration, enthusiasm, or even cheerfulness or even conservatism or even boredom - upper level of boredom - and you'll still get some construction.

But if you go in tearing into them and say, "You've got to, because if you don't..." And what you'll get is destruction, withdrawal or quit - defeat. That is why armies are so popular as a human attitude at this stage of the human race, because, you see, it is very simple to form up an army. All you've got to do is threaten to punish everybody and an army gets formed. And then if you threaten to punish them some more, they will destroy. So that's why you have war as the favorite indoor sport at the present time. It's the nearest people can get to constructive action on a broad, mankind level. And they'll point out to you all sorts of gocxl things that come out of war. And you'll find these good things always existed before the war.

But if somebody could say, "This is very destructive!" why, then, somebody during a war period will invest money and energy. They'll make this thing destroy. That's how you got an atom bomb. Nobody would have built - at this Tone Scale of the society, nobody would have built an atom bomb, or nobody would have conquered the atom, for the simple expedient of making it easier for man to get places or go to the stars or something constructive like that. And what are they threatening to use it with right now? So you see, just with these examples, some evidence of this.

Reason, through emotion, will generate constructive effort to the gain of the various dynamics. Force applied will generate misemotion, which will result in destructive efforts.

Now, this I'm telling you is not for the purpose of making you go out and reform the society. I'm telling you this as auditors so that you know how to handle a preclear. A preclear who is forced to run the incident without any good reason, and is simply forced and pushed and hammered and chopped into running this incident and then harassed and beaten through the incident, is going to turn up at the other end of the session lower on the Tone Scale, because you've applied force or threat of force. So it's much easier, actually to get a preclear to run by forming ARC with this preclear. ARC: affinity, communication and reality - reason, in other words. No matter how long it takes, you aren't going to get anyplace with this preclear, bringing him up the Tone Scale, if you just drive him into everything. So it tells you something about auditing tone, tells you something about that.

Now, the very best reason you can give any preclear to run an incident is to show him somebody in his immediate environ who is startlingly well, because, you see, this is high Tone Scale. So if you can't run preclear A, don't beat your brains out trying to clear him up as an inaccessible psychotic, which is what he is. Run preclear B to a level which is demonstrably high.

Now, of course, your real, true psychotic has to be approached very, very gently. And I think most of them you will find in Facsimile One computing on it or dramatizing it.

All right. Now this should tell you, then, that in the field of thought, by using these principles, this should tell you the various ways you have of handling a preclear and how to handle the preclear. And actually you don't need to know much more than this. If you persuade him, if you are pleasantly emotional, not misemotional - angry, afraid and the rest of this, you'll get the incident run. And you'll be surprised what a preclear can run for a reasonable, pleasant-mooded auditor - just run anything for him.

Whereas, you take another auditor and this auditor is the favorite type of the United States Army or the psychiatric profession or something of the sort, and he's going to beat this preclear through there, and he's not getting well - this preclear isn't getting well "because it's his fault!" What are you going to get? You're going to get a sicker preclear. I don't care what you run off the preclear.

So I'm going to give you a solution to this. In the Handbook for Preclears, you will find ten steps listed for the treatment of the psychotic.

In Advanced Procedure and Axioms, the first four steps, actually, will resolve psychosis.

But those ten steps for the treatment of the psychotic should be applied to the ravingly insane, to those who are merely inaccessible, won't listen, apparently don't want to get well, and they're saying to you, "Oh well, I don't know whether that stuff is any good or not," and "I read in the paper the other night that there was a big new drug come out. And of course, this is going to solve all man's ills - just a new pill." And he takes a pill and throws it down his throat and he's going to get well.

By the way, a new drug comes out about the average of once a week. It always gets front-page news: "Miracle Drug Now Cures Tuberculosis in Five Minutes!" That's the first news release - the American Medical Association or somebody.

Second news release: "New Miracle Drug Being Used in Local Hospital" - still front page.

Now we get page two: "Miracle Drug Cheaper in Production." Up to this time it was \$100,000 a milligram.

Now we get page five: "Miracle drug cautioned in its use. Local physician states..."

Page fifteen, back in the "Want Ad" section: "Miracle drug on further examination is discovered not to cure anything," or "... cures isolated cases but deprives them completely of their sense of balance."

And this cycle is a continuing cycle. And somebody says to you, new miracle drug - he'll buy that, but he won't buy anything you've got that would make him well. This gets puzzling to you because you've seen these miracle drugs invalidated, invalidated, invalidated. And nobody notices that they're getting invalidated every time.

Something comes out, it says: "Histamine. Hurrah! Hurrah! Hurrah!" And then the next - when it gets to page fifteen it's: "Don't take any histamine, particularly when you're driving, because it'll make you awfully sleepy. And it makes people sick at their stomach, and it evidently isn't very active on allergy anyhow." Now, that cycle is the drug cycle.

Female voice: So many people are so nuts about taking this stuff, you think that might be in Facsimile One too?

Yes, undoubtedly.

By the way, I wouldn't criticize any organization or any profession on this in any way, because pills - pills are something solid and structural. And Facsimile One says specifically that you should not touch the human mind: you mustn't go through any incidents, you mustn't monkey around with it, you mustn't try to get well and you're better off sick anyhow - that sort of a thing. So it's no wonder that man has been driven over into drugs.

Structure does not do much to function when we get the final count. Nevertheless, you, in auditing, are going to get this as your highest competitor. It doesn't matter what a drug does to a human being, he will take it in preference to auditing - which might do him some good. But he isn't avoiding auditing because it might do him some good; he's really avoiding Facsimile One - and doing a terrific avoid on it.

So how do you solve this proposition? There are enough who will listen who can be shown as shining examples to those who won't listen, that those who won't, will.

Therefore, in this field of handling preclears - in the field of how you think about preclears and how you handle them - you should not try to break your brains out tackling the inaccessible. You tackle first on the line, and if that case seems unwilling to resolve, you tackle the second on the line, until you've got a case resolved. Now, your confidence will be up at that time. So you take another case that is WILLING and you resolve that case. And by this time you've got a couple of shining miracles walking around, so you can get the first case just walks in, sort of falls down on the couch and runs it.

What is the influence of thought and what is the limitation of thought?

The limitation of thought is Facsimile One. Beyond that I know of no limitations of thought, except that thought attached to effort can be nailed down and made aberrative by misemotion, punishment. That can be done, but that's all that gets wrong with thought.

And by taking, let us say, a group of ten possible preclears and by choosing out of that group - regardless of how bad off Amy or George is, regardless of how bad off they are - take the one that resolves fastest. Take the one that looks like it will just run Facsimile One as easy as can be. Pick that one, because you will then resolve Amy and George. But don't pick Amy or George if they don't look like they're going to resolve fast.

So you look around and you find the easiest preclear you can possibly find. After all, you're only going to invest a few hours work on this preclear - just a few hours. Clean the case up. And then all of a sudden everybody looks and they say, "Gosh! What is that bright, shining light walking down the street?" And they say, "Well I ..." - their doubt goes down. In other words, you've brought their tone up just by bringing up slightly the tone of the whole race through one person.

You take the next in line - the next easiest. Don't go beating on the doors of the local sanitarium and trying to get down to the hospital and so on - that's no good. Just take anybody that comes along that looks like they're a very easy case and finish the case. And then take somebody else that's very easy and finish the case. And if you've got five or six people in the few square blocks surrounding you up to this level, the whole neighborhood would be doing a little gab-gab about it. And the first thing you know, you'd find thirty or forty cases showing up which formerly would have been a little bit tough for you to work on. They'll resolve easily. And by this time the toughest case in the neighborhood will walk up, lie down on the couch, be run for two or three hours, or four or five hours or something like; that, or maybe not even that long, and go boom! - up the scale.

And then, you see, what happens after that is the people, when they walk by on the street and just happen to see the front door, automatically blow Facsimile One! (audience laughter)

Male voice: March them by there.

That's a little bit exaggerated, of course. But it happened once, two thousand years ago. That is faith healing. It is such sudden confidence, such sudden faith, that the bank blows.

Now, you know that you could - maybe you don't know this but you'll know when I tell you: A person can be broken down on the emotional scale so steeply, sharply and suddenly that they can be killed. That's what's known as shock. A fellow running along in a car and hitting a brick wall at 20 miles an hour gets bruised. If he hits it at 120, he might not even be bruised, but if he got stopped that quick, he would drop on the curve fast enough to kill him.

Now, a sudden drop, then, will produce an enormous physiological change in a person. What happens when you get almost as sudden a surge up?

Here is Bill walking down the street, and he has seen this girl Agnes a lot of times. And Agnes has been walking around the neighborhood on a crutch, and she wears glasses and she's in terrible shape. And here he sees this pretty girl standing on the corner and he says "Gosh! Hello. Don't you look familiar to me?"

She says, "Well, yes, I'm Agnes."

And he sees the similarity suddenly. He'll go up the Tone Scale - zing! And you could produce a reverse shock fast enough to clear him, theoretically. You get the idea? He says, "You're what? How could this be? How could this possibly be?"

And she says, "Why, that auditor down the street did it."

“Why, that stuff! I didn’t think it was any good.” Zhhhuh! Zing! He goes up the line again. He looks at her and then he says, “It must have been something else. Probably she was taking Bromo Seltzer. Maybe ... maybe it was that surgical operation she had when she was five that suddenly clipped in, and that did it. They said it might take a long time.” He’s got a lot of doubts, you see?

And then all of a sudden he’s walking around the corner and there’s been an old lady sitting on a porch with a wheelchair who is just in horrible condition - arthritic, you know, and she’s in terrible shape, and she’s - he sees this person run down the steps, trot-trot-trot, trot-trot-trot, and swing down to the corner. Ulp. It’s old Mrs. Smith! And he hopes that this isn’t the case at this time, because he’s facing something he’s not quite sure of, and he said, “Good afternoon, Mrs. Smith!”

And she says, “Oh, hello, Bill!”

And he says, “What did it to you!”

“Well, that fellow down the street - Scientology,” and so forth. “Well, I’ve got to catch the bus I’ve got to go down and take my dancing lesson,” He goes into a high-level shock - stunned. High level, though. He’s been zinged up the Tone Scale a couple of times. Now, this is an extreme case. You can do it on a milder level than this and still produce results.

When he walks down to you, if he had just heard about Agnes and he walks down to you, he’s still full of doubts, he doesn’t quite know and so forth, then he doesn’t know about you.

Well, he already doesn’t know about himself. And when you compound the felony by fixing it up so he doesn’t know about you, and have no confidence in what you can do, why, you’re going to find yourself in a bad position as an auditor, because 50 percent of the confidence is gone out of this team. So you see how to work it.

Now, people who come around and say, “You got to prove it to me!” or “If you can do anything for me, it’ll mean a lot to you! I mean uh . . .” so on. Now if you fall for this you’re in for trouble, because he’s got doubt - have to prove it to him. Well, so, that’s tough. And you can go on banging your auditing brains out from one end to the other and you probably wouldn’t even get to Facsimile One, if you go on the line of only working cases that have to have it proven. So pick the cases that don’t have to have it proven.

Now, why is this business of faith and doubt and sudden shock - why is this so productive? On this Tone Scale of thought, as you’ll see in the Handbook for Preclears, up at the top here is [tapping on blackboard] “faith,” In another column is “I know.” Another column has as its top “trust” and at the bottom is “distrust.” How distrustful can you be? Dead! So if this person is hanging down in the counter - low countereffort band, his thought, thought all by itself - it’s below, usually, 2.2. And as a result you’re going to find him incapable of arranging his thought or concentrating on you enough to do a good, clean job.

Now, there’s an advantage which I have over other auditors: People do not and never have questioned my ability as an auditor. There’s no point in it because I keep turning cases out. I patch cases up. I diagnose a case... Two auditors - they’ve been working seventy hours on this case - they come in and they look all haggard and down and so forth and they set the case down. They’ve been up too close against this case. You take some elementary principle, and you say, “UWell, why don’t you run so-and-so and so-and-so on the case?” And they say, “Well, all right.”

Of course, this fellow heard me say that such-and-such should be run and the auditors heard it said, and what that's done is shoot them up above the counter-effort band. And if I said, "Well, go run the time he fell in the pig trough," the guy-it's a cinch - would get better. And that's not because of me or any mysticism or anything else; it's just the fact that it's generally accepted I know what I'm doing. Now, that's simple, isn't it? I sure ought to know what I'm doing - I developed the subject!

Now, all right. One of the things that auditors in the field sometimes feel very badly about is the fact they don't get this same result. Well, they're not getting this same result for a good reason. It's a very simple reason: they don't think they can get it, so they don't try to get it. And they get down here in the counter-effort band and they start punishing preclears.

Now, another thing. They say, "Well, he says he can make them well and I punish them, but I'm trying to make them well and I'm working twice as hard as he is on this - I know - and it's not working as well for me?" Well, it isn't going to do it either. And they even can go to the point of getting upset about me. All right, fine. That really starts them down the Tone Scale. They get down, way down here.

Now, what I'm giving you, then, when I'm talking about thought, is not just a little, mild hint; I'm giving you something which should have a very, very high evaluation to you - very high evaluation. Yes, I know there's lame and the halt and the blind, and I know they're in terrible condition. And I know that we'll have to work for a long time to get all this straightened up, and I know that there's people that demand your sympathy and your time and all of this sort of thing. None of these reasons, even the reason of the "ninth dynamic" - the buck (laughter) - even that reason should not argue you out of following what I give you as a very necessary part of processing: Pick easy cases when you go into any area. Pick nothing but easy cases.

It's easy to tell an easy case. An easy case is usually fairly well formed. Simple, isn't it? And they're agreeable and they believe you can do something for them. You believe you can do something for them, merely by finding out the fact that they don't object to you or criticize the things you're saying. And they're sort of mild and pleasant, and you shoot them up the Tone Scale with this auditing. And therefore, you should be highly selective in your cases.

Audit only the very well, and make them superlatively well; so they don't need any streetlights in the town anymore as long as they have pedestrians around. That's the kind of a thing you want to build up.

Now you can get to a preclear this way: You say, "You know, your sister - your sister's in pretty bad shape. And I'd really like to do something to help your sister. But the funny part of it is, is I'd have to show her how this really works"

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

Well, then, as a favor to you, this very well person permits herself to be shot way up the Tone Scale (audited) although she doesn't - obviously nothing wrong with her; she's happy. She permits herself to be shot way up the Tone Scale so she'll serve as the shining example for her sister.

People will do this for you. They will permit you to audit them although they obviously need no auditing. Because, you see, a person who doesn't need any auditing is thinking of it in terms of "I don't need any surgery". They don't know how much better they can be; they have no idea how much better they can be. And there's no reason for you to sit around and try to give them a big sales talk.

Anybody you have to give a sales talk to should be ignored until you put into their environment several flaming torches. And this way you can win! But going at it from the basis of helping only those who need help, only those which challenge you, only those who can pay you, is going to keep you failing, keep the society failing and it'll keep you poor. And the "ninth dynamic" - the buck - will not come true!

Now, the funny part of it is, is right now, with the techniques at hand, if I had this ninth dynamic in mind, there could probably be a pile of crutches sitting outside my door down there - a young mountain of them, undoubtedly - and there could be an awful lot of money lying in the till, I could be auditing on a solid-gold bed and get some of the MEST of the world shaped up. Now, this is the truth!

As far as trying to accomplish something with Dianetics, it'd be very, very nice and so on, and it would prove that Hubbard is a good auditor. And what we're trying to prove is Scientology is a good subject.

And the - one of the first things that people argue with you about - "Well, one man could do it, but others can't." Well, that's hogwash! If you go into it with that intent and that feeling and that suspicion, why, you probably wouldn't be able to do it, because you're working with something very tricky there. You're working with thought, and thought is as effective as it knows, as effective as it trusts, as effective as it has faith in itself. It is faith by the way - it doesn't have faith.

I'm not, by the way, asking you to "have faith in me." I am asking you to be faith.

As Long as you have infinite time (which is up at the top of that band), as long as you have beingness - you're alive then, you're really alive - you can't help but succeed with auditing.

But we are not dealing with some extraneous fact when we are dealing with the fact - when we say it requires some belief in order to do this. You see, we're not dealing with this fact. What I'm telling you is an artificial method of putting yourself as an auditor up the Tone Scale without running any engrams. You see?

Now, it's necessary at the first stage to tell you this. After you get Facsimile One out, nobody will have to tell you this. But ours is the job of the blind helping the blind, to a large degree, don't you see? So that people who are just going to be torn to pieces by restimulation, people who are going to have an awful time of it and go home and have nightmares and feel they're going to go completely mad, still have to get themselves by the nape of the neck and go back and finish off auditing that preclear. Then they've got somebody who's well enough instructed and who's high enough up the Tone Scale that they can be audited.

But there's a lot of us - includes me - are going to have to be doing a terrific amount of auditing which is highly restimulative because it's right on top of Facsimile One. And when you audit, you're going straight against Facsimile One.

You're not supposed to know and you're not supposed to let the preclear know and you're not supposed to let anybody know and you can't get through it anyhow! That's why auditors won't run engrams completely out of cases half the time - is because they're not supposed to be able to go through it or finish it. It says so in Facsimile One! And so they'll drop an engram before it's run out. Do you see how that would be?

So you just have to pick yourself up by the nape of the neck and say, "I am Superman!" And say, "Well, here I go. (Hmm-never had migraine headaches before, but I got a migraine headache.)" You know? But - "All right, go to the beginning of the thing ... (My, I'm getting awfully sick at my stomach) - go on, go on through it." The first level of approach on this, then, is a level of brutality, as far as you're concerned.

Turn on your masochistic personality then, not your sadistic one, and knock out Facsimile One completely out of your preclear. Take off whatever locks are necessary to get to it - knock out Facsimile One. And do it on an easy preclear. Or do it on a preclear who will be competent then to do it on you. And you've got the two choices. And actually they're not choices: you ought to do both. You understand?

Another thing is, don't go dodging around and not running Facsimile One as an auditor yourself. Don't go dodging around. Just because you're latched up halfway through Facsimile One is no reason why you have to stay there the rest of your life.

What happens to auditors in the field is they get badly restimulated. They have an effort to keep the preclear still and an effort to help the preclear and an effort to do this and an emotion to do that, and they feel sympathy for the preclear and they feel they're doing an overt act and all this sort of thing. And all of that thing sort of shuts them off and closes them down if they keep at it very Long without any auditing of their own.

Because what happens? Now I can tell you what happens: They go into Facsimile One and there they are! And any auditor who stays at it very long will wind up in Facsimile One. So, if you're going to wind up in Facsimile One - you won't wind up there first case or so particularly - so run it out of somebody else, and any harm that auditing can do you will blow when you run Facsimile One. Now, that's heartening.

So if you're going around with a quivering, terror-stricken stomach for two or three days after you've finished auditing this preclear, that's all right. So you've got a terror-stricken stomach, so you feel at any moment you're going to have a convulsion - so what! It'll only be a week or so before you're out of it.

Another thing is don't audit people when you're tired, and keep your own chin up and stop listening to all sorts of rumors about - this and about that, and what somebody has said about you or what somebody is going to do to you and all that sort of thing, because that just pulls you down. And it pulls you down on what? It pulls you down on thought.

So it's what you're thinking about and what your intention is, and it boils down to that. If your intention is to make your preclear well, if your intention is to run Facsimile One come hell or high water, if your intention is to carry on through with this so as to spread it as far as possible in the society by making as many shining examples as possible, you'll come out fine. You'll just do fine. There'll be some bumps on the road but you can take those. So your intention should be a high-level, constructive intention which has good reason to it.

Now, in addition to that, you should turn out some miracles. You should always turn out miracles. Any time you want to be comforted about what you're doing, go out and turn on a miracle. Run Facsimile One out of a blind man; run Facsimile One out of a deaf man; run Facsimile One out of a person who is on crutches - anything. And, of course, they throw them away and see again and all that sort of thing. And it builds one's morale a little bit to do that.

But if you have an intention of doing the most good with what you know, then you should apply reason to what you are doing. Reason - good, solid reason to what you are doing. And that reason should say, "I want to create the best possible examples that I can create." And these will be the miracle case, or just turning somebody way up like a torchlight.

And by the way, a lot of your miracle cases will run just like nothing. You say, "All right, let's go back to the beginning and run through to the end," and you sit there and mutter to yourself and let them just run. They run through to the end of it and you say,

“Go back to the beginning and run through it again.” And, of course, maybe their screams deafen you a little bit, but you let them run on through to the end.

There’s nothing much to it, but you have to know what you’re doing, because all of a sudden they’re liable to latch up in the middle of it someplace and say, “Oowazewowucewoeu! What do I do now?” and that is not the time when you go and find the handbook. That is not the time when you go look up on page four “What to Do in a Spin When 100 Feet above the Ground.” You don’t look this up at that point - you know that here. You know that here, you know what happens.

And I’ll tell you that all of your handling is thought, emotion and effort - mirror image of the physical universe. Any facsimile, really will produce quite an effect the first time on your preclear and less next time and less next time and less next time. In other words, it’ll get lighter before it gets “worsen”.

You should know about past deaths and you should know how to run them. Therefore, when we’re learning auditing, anybody who just wants to get his big toe wets at first, he should first do something with thought itself, just as itself. And then do something with a little emotion, and then do a little something with effort. Just this life, you know? Just get used to these things and see how it works. And on a regular schedule, just do those things to some other case when you’re really trying to learn and want to be sure of your tools, and then sample some incidents.

Are there any deaths around? I’m talking about learning the subject now. Anybody you can run a death out of! Well, all right. Let’s run a death out and let’s run a death out flat.

Well, I’ll let you in on something: it’s easier to run Facsimile One than deaths out of a lot of them. It doesn’t matter. If you want to play around with it a little bit, you can run a real old-time engram, you can run a prenatal, you can run heavy secondaries and so forth.

The medical profession, now evidently, according to Life or Time or Reader’s Digest or some other medical authority, (laughter) is now beating the drum quite a bit for prenatales. Yeah. They caught up. They’re only two years late!

Well anyhow, this thought scale is a thought of reason, and at its top you have pure thought with no facsimile on it whatsoever. You have, you might say, thought which is unimpressed by anything. If it is impinged upon the MEST universe, it can come to decisions and think. But it is actually decisionless if not in - up against something in motion, because it’s not in motion and it requires the physical universe to be in motion.

Just down the line from that you get vepy light impressions from the physical universe, and a little bit below that you get heavier impressions.

And the first contacts and impressions with the physical universe merely produce the sensation of emotion in this thought level. So you’re up there around 17.0, 18.0, something like that, on the Tone Scale. About all you contact in the physical universe is a sensation of emotion. The effort and the rest of the stuff is - actually doesn’t impress you enough to pay any attention to it. I mean, things like walking, something like that, and talking and so on - you’re not conscious of the exertion of effort.

Now, go down a little bit further: Well, you get heavier emotions such as enthusiasm; that’s a heavier emotion. You go down a little bit earlier, you get a heavier emotion like, well, conservatism; below that, an emotion like boredom - which is getting awfully heavy, by the way. Boredom and apathy: apathy at 0.3, something like that, and boredom at 2.5, are thick, gluey sort of emotions. You wouldn’t think that a person who’s completely limp, would have any emotion on them. But the odd part of it is that it’s just

like somebody emptied a gluepot over their heads. Any day - any day - anger is easier to get off than apathy. Well, I'll talk about that later.

So, as you go down the line, you get this - a little more emotion contact, and you get down to about 2.2 and you're starting into the effort band, so that a person is conscious of the effort in the physical universe at almost every motion. He's conscious of the effort of walking; he's conscious of the effort of talking; he's conscious of the effort of seeing, of feeling - any one of these. He's conscious of effort - below the level of boredom.

And he's conscious of effort down to the point where effort is so much that it just blows through him. He can't do anything because he can't stop any effort in any way, and of course that's apathy. And all there is on that is just solid glue. And actually, apathy is nothing but solid effort. And a dead body is nothing but solid effort - without any apathy.

So you start at the bottom and go back up the scale again, you find down here at the bottom nothing but effort, force - very chaotic, unaligned, completely random. That's a dead man. Now up the line above that, you'll get apathy added to this force, and the apathy is an aliveness above the force. You see? Apathy is actually more alive than being dead. That's right! You wouldn't look at it that way, but that's your comparative - your levels.

Now, up here you get grief. And a person sobbing and moaning and crying and so on is much more alive than a person who is in apathy. A person who is in apathy has too much to cry, see? So you've got - you've added just a little bit more level. Now, it's actually effort; grief is almost solid effort, by the way. Apathy is practically solid effort. That's what's wrong with it, see? But a little more emotion has been added. In other words, when I'm talking about emotion, thought is just a little bit more in view.

Until you get fear. When you get fear, why, there again the effort is a little less solid and the thought is just there a little bit more, so that these two in combination will give you fear.

And in anger, the body has come up to a point in thought where the individual will actually hold on to effort that comes at him or hold himself back from exerting effort. Now, that's pretty high control above apathy. Apathy will do anything, by the way. You take a girl in apathy, she will do anything. And, boy, can you get in trouble with girls in apathy. That's no kidding! That's no kidding because you say, "The poor thing, she is so sorrowful, she is so sad, I mean, and she often sits around and just is limp, and so on. Somebody ought to help her."

Well, that girl is so close to out the bottom, she'll pull you out through the hole too if you're not careful. If she'll do anything you say, then she'll do anything anybody else says. It's interesting. Now, up here above this level on anger is resentment. Now a person is getting pretty alive. Resentment actually shows quite a bit of thought. A person who is merely resentful shows the ability and capability of planning, of organizing and so on. And very often they'll slop over into constructive action on this. They will, even in the band of resentment.

[tapping on blackboard] Now, you get up to 2.5 and you of course are getting thought. But it's thought which is being balked by too much effort. You know, there's too many conflicts on this band for a person to be very alive about what they're doing. But a person in boredom will accomplish quite a bit, because I'm afraid boredom is way above the present "normal."

You get up above that, you get conservatism. Well, here's a person acting, here's a person thinking, and a person reasoning. But until you get to above the band of

conservatism you can reach nobody by reason. They don't reason. You can't ask them to reason; they don't, You give them eighteen good reasons and they'll give you the emotion. And there's the band where you've got emotion, don't you see? You got emotion clear on up to 4.0; clear on up to 4.0 is your emotional-response action, Now these people still will take thought. They will take a reason. They will take thought and they will turn it into the emotion so that they can act on it. The emotional band is handling the effort band and the thought which is behind it is relatively slight, so that it's enough for you in handling such a person just to turn on the emotion. You turn on their emotion and their effort will handle it. I mean almost without any reason. You give them a direction which is - shows them which direction you want the effort applied, and then apply some emotion and the job gets done.

And when you get up here [tapping on blackboard] toward 20.0, however, you've gone up to a point of where emotion is very subject to reason but it isn't the belabored - somebody gets the idea that reason is cold and calating. No, but 1.2s and 1.3s and 1.4s can be awfully cold and calculating.

The people who are reasonable are not cold and calculating. They're quite volatile. Because what have we got here? We've got a scale of aliveness. And he's getting up to the point where he will actually translate thought into direct action. The effort is so easily handled by him that the emotion which he has to apply is practically nil. And it's only up around 20.0 that you'll see people producing peltergeist. You know, you tell something to move by thinking about it and it moves! That's why you don't see the phenomena very often in the Western world and so that people in the Western world don't think it exists.

That, by the way, is the usual bottom-level reaction: "If I haven't implanted it on a facsimile for me in the physical universe, it does not exist." Whereas, as you go up the band, you give the person reasons why and the person will all of a sudden figure it out. And he will know, because he's closer up to a truth level or not, whether it is or it isn't. He'll know instinctively whether it is or it isn't, I say "instinctively" - he'll know reasonably whether it is or isn't. That's all, He'll know whether it's true or untrue.

Now, when we get up above this level of 20.0, of course, we're receding from the physical universe to some slight degree and you can get a fellow up there to where he'll just be, all right, and he'll just knoeu, all right, but he won't act. He's fully responsible, but if he's fully responsible, he doesn't select anything out of this full responsibility to attack or to throw any effort against because he's responsible for it too. So he doesn't get any motion.

The way you get motion when you come down from full responsibility, by the way, is to select out a target and get mad at it and kick it around and do something about it. You've selected out an enemy. You say, "This is an enemy over here" - like I've selected out psychiatry. I don't care anything about psychiatry, truth be told. The guys are using Facsimile One almost straight through. And they're so thoroughly around in the valence of the people who did this originally, they're just keeping it going in the race with their electric shock and their prefrontal lobotomies and so on, But I don't care about that because we've got enough auditors to catch up to that. And this is - oh, three, four, five years, people will say, "Psychiatrists! What's that?" They will. Do you know they were once called alienists? How long has it been since you've heard that word? Well, someday they will refer to people who treat the mind as Scientologists. And somebody else will come along and say, "There was a profession known as 'psychiatrist' once." And people will say, "I wonder what that is."

And somebody will look up and they say, "Well, that was akin to neurology." "Oh! They cut out nerves and things like that, it must be." And everybody will say, "Yeah, That's right."

By the way, it's impossible, and there's a great deal to be said for people forced to use without knowing - forced to handle the violently psychotic, with something, with anything - do something to them. And so for the past many dxxsands of years they have beaten them, shocked them, given them drugs that drove them into convulsions, or anything to exhaust them or tame them or make them tractable in some fashion so that they would not have to be handled beyond that point in the society. There was never any effort or thought to make better human beings out of them.

Now, in Scientology you have that as an intention. And anyone who then says Scientology is something else is forgetting this intention. What is the intention of this? It is not to make people tractable, it is not to make people civilized, it's not to make people tame. It's to make mankind, as a whole, a much better race! That's its intention. Only it means it with an exclamation point.

So that anybody it treats, it treats people to make them better, more able human beings. That's its purpose. That's its intention - not to make them tamer human beings or better-adjusted human beings or something of the sort. Because you'll never get a race anyplace by adjusting everybody, because you don't leave anybody up top to do any of the adjusting. I wonder what happened to the race that PDHed the lot of us? I'm afraid they adjusted themselves eventually, too.

By the way, you will, in talking about this first facsimile, you'll hear about... Somebody will say, "Well, that's - that... Do you know that's - that must be insanity. You must be insane to think that, because in an insane asylum that's all people talk about."

And you'll do a double take on this and say, "I don't quite - - what - if ... You see, we're trying to hit the thing that causes people to be insane, and naturally that puts them in insane asylums, so of course in insane asylums you see this thing and that's all you do see?" And they'll say, "Well, yeah, but you can see how crazy it is - the stuff you're talking about - because in insane asylums ..." You'll get this circular reasoning because it doesn't have reason, don't you see?

So when you start up against the level of reason, this is the reaction you're going to get. So what you want to do is handle your area, your people, with the simple expedient of using what matches their Tone Scale. Now, that doesn't mean that you have to punish them or threaten them or beat them around particularly, It does mean that you could back up the hearse" and get far more effectiveness.

If you want to take glasses off somebody you say, "Well, wouldn't you like to get rid of your glasses? You know, you'd look better and you'd feel better and your eyes would be better if you got rid of your glasses," and yak, yak. No, no. That isn't the way to take glasses off most people. You go out here in the public where people don't know about this, the best way to take glasses off most people is say, "Do you know that glasses - glasses produce eventual blindness, and it's probably a very short time before you won't be able to see! You know that every few years you have to get stronger lenses! Well, it's later than you think!" And they'll say, "Gee! Is that so?"

That's right. And that's the way you can get glasses off. People are very interested in getting their glasses off by saying - if you put out a big rumor and said, "Glasses inevitably, 100 percent and all the time are the cause of cataracts. And anybody who wears glasses eventually gets cataracts. And the rubbing of these things on either side of the nose produces cancer. Now, you've noticed those little red spots on this pinch, so forth here. That produces cancer because of the enzymes of cigarette smoke that gets under them," or something. And you would have everybody taking their glasses off, right now! (laughter)

So your thought, in other words - thought as it goes up the line has to be more and more reasonably handled, but as it goes down the line, more and more emotionally handled, and finally handled only with effort, because that's what it is.

And so when you are working in a neighborhood, the best thing you can do and the handiest way to go about it, is produce these terrific emotional reactions in people of making the very well into angels. Now, that would be very good. Or making the miracle case into a very, very high-level, healthy case. And this shocks people, startles them, is actually like a physical-force impact, is emotionally high and so forth. Of course, there are a few of you who will be burned as witches, but that's all right. We'll catch you in the next life and run it out. (laughter)

Let's take a break.