

## **METHODS OF RESEARCH - FORCE AS HOMO SAPIENS AND AS THETAN - RESPONSIBILITY**

A lecture given on  
7 November 1952

[Opening few seconds unintelligible on our copy] ... last night to note that a great many therapies could be invented of the basic definitions which you know, and told you that you could think about this material and extrapolate and work out things.

I want to ask you tonight, have you thought up a new revolutionary therapy? (pause) Nobody's speaking up so I will have to give you one. This is theta clearing by communication. (aside) Now lets have lots of quiet out of that tape recorder now.

Okay, we have a new method of Theta Clearing. Give you a few notes here -- incidentals, relatively unimportant. This'll probably solve the cases that are bogged down at the moment.

Took many minutes to think this up; I want you to be properly appreciative. Exactly nobody has been theta cleared with this technique; it will work like a dream. It's not been tested on anybody. But it's inevitable that it'll work -- just inevitable -- and that's Theta Clearing by communication.

Communication, as you know, is handling energy. Perception is handling energy. And when a person is unwilling to handle energy, he is unwilling to perceive.

Now, there are many ways that you can perceive. You could take straight perception, which is taking the radiation of an object and record the radiation, and thus, by recording that radiation of an object; see, feel, taste and do other -- many, many more perceptions of the item.

Another method is to radiate energy at an item and read its reflection.

That's another method of perception. Both of these, if you will notice, require handling energy.

Now, there's quite another method, and that is to take an incoming picture or sound, and record these on energy. And thus, by making a recording, be able to read the recording. This is a very safe method.

You get... the incoming line has then -- you know, if you pick up a perception there, that it has not done any one of these things: knocked the eyeballs out, knocked the eardrums in, disrupted the nerve centers of the body, and all of these things are still in good shape; therefore, it is very, very easy, you see, to see that what is coming in is safe, not dangerous.

So, you see, that's like "Let's put out a warning net fifty miles or a hundred miles out so it can test the incoming planes. And well know when the planes come in, and therefore we can duck." You see, that's very simple. And then we carry forward a second proposition there: After it has come in, you don't even run the risk of catching it directly. What you do is put up some theta, some energy, to act as a mirror, and you catch it on this energy and then look at the energy. You say, "Hm-hm. You see, the energy is still there; therefore, it's safe to look at this." This gives people a time lag -- reaction time. Most everybody's a little bit behind present time using their MEST visio and so on. A psychotic goes completely behind present time; he's examining a piece of energy recording which he recorded, oh, a few billion years ago, in some cases. He's examining something that's definitely down track. And the normal person is examining something maybe a few milliseconds ago, and the psychotic is examining something a few millennia ago. The difference between normal and psychotic -- it's a very minute difference.

Some auditors, when they have a great deal of experience and when they are used to reading the Chart of Human Evaluation, when they're used to observing people, can tell -- with practice of

course -- this minute difference between the normal individual and the psychotic. They're able to do this. But even they, even they are not too certain. It's the young, ambitious navigator who walks in on the chart and takes a sharp pencil and makes a little tiny point and says, "We are right there." The Officer of the Watch of some experience draws a circle -- small circle - and says, "Well, we're there." And an experienced navigator draws no circle at all, but puts his hand down somewhere on the chart, and says, "We're around here somewhere." Well, an auditor, when he's very experienced, actually doesn't like to draw too many conclusions, actually, about the emotional or sanity state of his preclear, for this reason: The preclear may be reading a relay circuit of a relay circuit of a relay circuit of a relay circuit. And the preclear might really be a spittoon reading a human being, you see? You have to get well into the case, really, to find out what the preclear really is that is doing what with what.

Demon circuits -- the preclear very often thinks of himself as a demon, in some fashion or another, who is sort of spying upon a real being, and so on. Oh, all that's very amusing. But the truth of the matter is that these methods of communication are methods of handling energy and the more certain the thetan is of his perception, usually the more precautions he's taken with it.

Now, you take a direct perception. Your thetan has to be pretty bold and brave about energy to get a direct perception. He doesn't have any method of taking a light wave and putting a fuse on it ten feet from him. If he's still under the belief that he has to stop things in order to handle energy at all, that light, you see, could blow up and hit him before he'd have a chance to change wavelength or dodge. So it'd be a very dangerous universe.

And if you notice, as you work on preclears, you're primarily interested in solving the problem of communication. That's the problem you're trying to solve continually: the problem of communication. It should tell you a great deal.

And so, if you're handling the problem of communication, you had certainly better be handling the problem of energy. And if you're handling the problem of energy, you certainly had better know what force is, what energy is and the basic definition of what self-determinism is. Self-determinism is locate matter and energy in space and time, or originate or create space and time in which to locate what one creates for matter and energy. It's very simple, the definition.

All right. Let's take a look, then, and see what happens with regard to this. Is there anything else we have to know, beyond those two points to solve a case? Well, really not, because you'd fall into this other one, one way or the other.

But in view of the fact that most auditors have a tendency themselves to somewhat shy away from some of the crueller facts of life, we had better remark on this.

Since you've never had the definition before... You could work out this definition if you wanted to. You see, I have a great many things that I leave sort of understood. And you'll fall into them someday there; it's inevitable that you would trip into them. And ordinarily what I'm doing is interpreting or calling your attention to applications of something that is relatively simple.

And as you work with this, you'll see this is more and more the case. And it becomes more and more the case that what you do will work.

Well, this added thing is responsibility. You possibly think that responsibility has somewhat gotten lost in the shuffle and that we have no more concern with responsibility just because we're talking about force. No, indeed. Matter of fact, we have just started on responsibility when we talk about handling force, because you could design responsibility as the willingness to respond -- willingness to respond on any subject. Let's give it a little more factual definition and which is usable, that you could do something with. Let's say that responsibility is "command over force" -- let's just define it that way, crudely.

Responsibility is “command over force.” Therefore, willingness to be responsible would be willingness to take command of force -- to work with the dichotomy “the idea -- the force.” That would be responsibility.

Now, what do we find out when we start working with responsibility? We find out that an individual will take on responsibility to the exact degree or position they are on a Tone Scale. We find out that this is a direct indicator. We find out that people will take responsibility according to that position on the Tone Scale. And a person will shirk responsibility in whatever quarter he cannot or will not handle force. That makes it very simple, doesn't it? Responsibility, then, becomes something which is very simple and very useful to you.

Now, let's just work out, offhand, how this works in a being. Let's take a look at a thetan sitting in a MEST body. Here he is in a MEST body. Now, is he taking responsibility for this body? No, obviously, because he thinks he is the body. You see? I mean, he obviously is not taking responsibility for being a thetan. He will only take responsibility for being a body. But, if he is really a thetan giving the body responsibility, we find out that his command over his environment ends at the bottom of the Tone Scale with his delegation of force to his own body.

This is completely unconscious on the higher levels of the Tone Scale, and he goes through a descending spiral of this character: wide, wide, wide responsibility assignment. He's willing to assign responsibility and hand force to, for the use of, every dynamic right on down to one. Now, as he goes down Tone Scale, you'll find he'll assign it to less and less and less dynamics.

A fellow very, very high, a thetan very high on the Tone Scale would have absolutely no qualms in handing a .45-caliber pistol to somebody -- no qualms. In the first place, he's high enough on the Tone Scale to know he can't be shot. We get well down the Tone Scale and we find out that Homo sap -- pardon me, Homo sapiens (we must be polite; this is kind-to-animals week, kind-to-dumb-animals week) -- Homo sapiens as an animal is very peculiar. He gets down far enough on the Tone Scale, and about as high as he gets on the Tone Scale is to interfere with somebody else's driving. He will offer them driving directions while they're driving. I mean, he will give that much force away. But he won't assign any other force to somebody, because they could turn around and use it on him too easily and he can be hurt too easily. And so therefore he holds on to force. He won't give force away, but he'll assign some kind of an idea responsibility and then inhibit somebody from doing it by not giving them force enough to do it, or by not granting them the use of enough force to do it. You see how that is? Homo sapiens is always hamstringing anybody to whom he delegates responsibility.

Now, he himself may appear to be very eager for responsibility and desirous of taking on responsibility, fairly high on Homo sapiens' Tone Scale, and very upset because he doesn't get responsibility and it's not delegated to him. And he goes into the awfulest spin on the subject of “Am I responsible or am I not responsible?” “Do I have command of this situation?” “Am I the boss or am I not the boss here?” -- yapity-yapity-yapity-yapity-yap. He goes along this line in the most wonderful way you ever saw. He's just wonderful at it; he does a beautiful job of wrecking himself.

How can anybody give a thetan force? I wish you'd tell me that. How can anybody delegate to anybody else responsibility? Well, Homo sapiens has it all worked out. One of the ways you delegate responsibility to another is give him some purchasing power. This is the acquisition of force by another. Money is a representation of force. You can buy force with money. So you get the purchasing power shifting around in the society, and this is a delegation of responsibility, one way or the other, and will work as such because it's giving people command over force.

Therefore, you practically never see anybody walk out with a ten-pound note and hand it to the first man he meets. Actually, that ten-pound note is completely worthless, truth be told, to the thetan. It's no use to a thetan. What will it buy? It will buy food, clothing and shelter. Well, what's a thetan want with any one of these? So, you see, actually if a person is in such a state as

to require food, clothing and shelter, he's not in a state where he can accomplish a darn thing or take responsibility for anything. He doesn't really dare.

And so you watch this terrific cycle of these people: they will get up to a level -- some low-order level, like taking command of a nation; some minor street-cleaning job like that -- and they will zoom up to that level, you see? They've got no business there! Oh, no! They're carrying a MEST body and it can be shot, it can be hanged, it gets tired. People can come around and identify him all the time. They say, "Yup, this is Pete!" And they can keep coming around saying, "Yup, this is Pete." And wherever he goes, after he's been at this for a short time, what do you think happens to this fellow? He spins. He can't help but spin. He's a perfect target. He's carrying something around which is a natural force backstop. Any force which comes his way can hit it. And as a natural result, he collects ridges like mad, because without any will or consent on his part at all, his body collects ridges. Now, what does he do? Let's say he has ascended to the leadership of a nation. Oh, this is wonderful. He gets up to this nation... national level and he starts saying, "Joe, you take this and Oscar, you take this and Bill, you take that." What's he doing? He's assigning responsibility -- "You do this, you do that, you do this, you do that." He's not using any force himself, really.

Even when he says Trotsky or Truman or somebody has to be executed because he is now in our way, or something of the sort, what's he do? He calls in a firing squad. Any self-respecting thetan certainly can do his own executions! I mean, imagine it -- imagine getting somebody in just to drill a hole in a MEST body's head! I mean, that would be... that's silly, isn't it, you come to think about it. Why would you employ guns and bayonets and firing squads and police officers and investigators and this -- oh, you get into the most dreadful sort of a complication. Why, he even designates his authority to kill. His authority to destroy is designated. His authority to create is designated. His authority to do anything is designated. Responsibility is therefore assigned in all directions every time he assigns an authority! And where's he wind up? He winds up at the butt end of a one-way flow. He's given away all of his force, but everybody else has force. And it actually operates in the field of force and around his body to be a piled-in bombardment. That one-way flow will just go so far because he's assigning force. And if he keeps on assigning force, force, force, it gets out to the counter-elasticity of flow and reverses.

And when it reverses, boy, have we got a paranoid! "Sure," he says, "everybody is against me." The funny part of it is, is they normally are. And the force that he has put out has now backed up and is hitting him. And he actually does have the sensation of things being against him. It might be a little bit hard for some of you to recognize this, but he actually feels like things are leaning on him and things are pushing at him -- unseen things are pushing at him. What's he done? He's said, "You take force and you take force and you take force, and now you've got to give me force, you've got to give me force, you've got to give me force. Now you take force, you take force, you take force, you take force." And the second he got on a "You take force" long enough, he's on the other end of a one-way flow. He hasn't got any force. He has to handle it himself. And so you get this fellow going over the cycle of designating responsibility, delegating responsibility. The next point is, is finding out that it's not being carried out. And the next point immediately after that -- he has to do it himself. And there's where "Do it himself" comes in on the track. And the next point after "Got to do it himself," he's in a state of collapse. What's he doing? He's handling force. He's giving away force.

How in the name of common sense can a thetan -- now, let's be rational about this -- how can a thetan manufacture some force and then give it to another thetan to use? Well, that's utterly idiotic, isn't it? Any thetan can manufacture all the force he wants himself. Why, in the name of common sense, should he delegate it or give it to somebody else?

Well, in the name of randomness you can do almost anything. But, after all, let's not go that far! Let's not be completely insane. I mean, let's not figure something out that is utterly and entirely and completely unworkable, such as Homo sapiens. You see, the condemnation of Homo sapiens is that he just doesn't work.

I mean, the problem does not solve. When you start using force around Homo sapiens, things get in a horrible state. And it's mainly on this designation and cross-designation of responsibility. In the first place, he's afraid to give anybody any weapons. He really is! The kings of France used to have to go up to the cantons of Switzerland in order to procure any guards. They couldn't trust a Frenchman to be the palace guard. And the Swiss got hired out to practically any court in Europe by developing a reputation for fighting to the last man to protect their paymaster. And they got a very good reputation on it, and so they paid off.

The Swiss Guard, as a matter of fact... When they were rolling tumbrels and things around in France a century or two ago, the Swiss Guard died to a man in protection of -- oh, I don't know, somebody or other, some psychotic they had; I've forgotten his name -- Louis "Cancres" or something. They get to a point where they don't dare assign force but they've got to assign force. But if they do assign force, they're in a MEST body and they're going to start a one-way flow which is going to kick back at them to a point where they're not possibly going to be able to survive it. And man insists on gathering in groups and appointing leaders, then wondering why these leaders always fail -- eventually they fail -- and why the movement goes haywire.

You wouldn't find Homo sapiens giving you any weapons, believe me. You wouldn't! He'd be too scared to. If he knew all the things I was telling you right this minute, he'd never give them to you. They're too usable on him. If he were not in beautiful state of armor plate, if he didn't have the joint sandbagged, theta-trapped, ultraviolet light screens around and guards marching back and forth in all directions so as to inhibit thetans from coming into the boudoir, from disrupting his dinner, from influencing the cook to slide a little cyanide into the grub... No. Nuh-uh! Keep them in their heads. That's where they belong! It's good and safe! Because you'd have to protect yourself, you see? That's what's silly about it.

You don't have to protect yourself. That's the last thing that you should ever do, really, is protect yourself. If you want to solve a problem, and if you have to solve it by force, simply make a practice of -- if you have to solve it with ideas -- make a practice of keeping another deck of cards which is solid aces, if you have to solve it with ideas, in one pocket. And if you have to solve it by force -- if you have to solve it by force as a Homo sapiens -- keep an automatic in the other pocket, which nobody knows about either, and you'll get along somewhat. Somewhat. But of course, force doesn't work in Homo sapiens.

Now, you read all of these terrific things all over the place about "Force is no good. You must abandon force. You mustn't have any force. You better quit," and so forth. He's really talking from bitter experience. Force doesn't work for Homo sapiens. And a thetan can't live without it. So the longer a thetan is Homo sapiens, the longer he's in a MEST body, the greater the divergence. So you're going to get -- walking out on one line -- you're going to get this terrific divergence: Homo sapiens and what a thetan should be. The thetan has got to use force if he's going to deal with the MEST universe. And a Homo sapiens can only get in trouble if he uses force. Now, you want to solve how this applies to clearing a preclear. You'll find most of your preclears have delegated responsibility so widely that they are either on the I've-taken-it-all-myself-and-I-must-give-it-to-somebody end of the flow, or I-have-given-it-to-everybody - and-I-am-now-receiving-it on the end of the flow. You'll find him in two states, really, of elasticity on those flows. It's either all the way out and stuck out there, or it's all the way home and stuck.

Now, the rest... any odd cases will be found in between those two states.

So don't be surprised if you start processing an individual on responsibility and running brackets on responsibility, to have him simply fly out of his body after maybe ten or fifteen or twenty hours of processing. You can't use this process indefinitely, just as a process, without knocking the thetan and Homo sapiens apart and the body goes one way, and you've got a thetan.

You couldn't. You couldn't process responsibility because when we say responsibility, we can say, directly, willingness -- direct willingness to handle force. And that's your test. Only you

put it in terms of responsibility and therefore it gets at once the idea of passing force around or the idea of refusing force as well as actual force -- you get both of them at once.

In every religion, cult, philosophy or anything else, there's always been two of something: the God and the Devil; the Labor government, the Conservative government; yang and yin; the classical music and boogie-woogie. Any cult... well, such as America. America is a kind of a cult. It's devoted to assembly-line production. It's the high priesthood of assembly-line production. There you have a dichotomy.

Now, this dichotomy, again, of the thetan and the body would appear to be at first glance a dichotomy and to be a useful and workable one. Unfortunately, it's not. It's an accidental one. And it doesn't work because this body ..all the knowingness this body has is thetan knowingness of one sort or another -- that's all the knowledge, really, the body has or ever will have. And all the life it ever has is a thetan kind of life. And that life depends upon the creation and destruction of force. And the body is incapable of withstanding force.

Now, here's this body living on this Earth. It's got an ocean of air above it. It can't go up fifteen thousand feet and it can't go down five thousand feet without perishing. It couldn't live without fifteen pounds per square inch of air and a certain mixture thereof. It's in a tolerance band of someplace between 40 degrees Fahrenheit and 110 degrees Fahrenheit. You go above or below those two figures very much or very consistently without enormous protection and you have a dead body. In other words, here it exists in this terribly narrow tolerance band, in this tiny, tiny strata -- a strata thinner, as compared to Earth, than the peeling would be thick on an apple. The peeling on an apple would be in proportion much, much, much thicker than the tolerance band if it were blown up to the size of Earth. So you just get an idea, man is really... Homo sapiens is really holding on with his fingernails. Almost anything could knock him off. If you were to suddenly rip this atmosphere off of Earth, he'd be a dead mackerel. And even if you brought him back to life again, he wouldn't be able to survive, because he depends on all the other life forms. He has an enormous dependency on other people's force, on the force of other things, on the ability of other things. He's a helpless babe! You can run dependency on force as part of responsibility -- dependency on force for all dynamics. And you find, my God, this character never depends on his own force! Why, of all the force which a Homo sapiens employs to keep alive, maybe only a thousand-thousandth of it is his own force or effort. And the rest of the society runs and somehow or other keeps him up and keeps his head above water and gives him terrible group anxiety and all that sort of thing. Interpersonal relationship, war and national upsets, political parties, all these various things come out of this weird fact: that Homo sapiens is basically a being and a personality which really never uses anybody else's force in an enforced dependency on everything's force and unable itself to survive any but the tiniest force.

So you get this bundle of uncertainties and it's no wonder your preclear's nerves are on a very raw edge. He just be in terrible shape, really. He is unwilling to take responsibility for this and for that and for something else and for something else and for something else, and the list will be much longer that he won't take responsibility for than it will be for which he will take responsibility. Therefore, let's look over this in terms of just force, just as such, and add it up as his dependency as a being, Homo sapiens, on other force, and the necessity, to be a thetan, to exist and create only his own force.

A ridge blew up in my face, that's why I'm sniveling. Kaboom! This body is trying hard to do so.

Now, a man cannot use force without putting out a flow. And you can't put out a flow without exciting the laws of elasticity of flows. They work. So he puts out this flow. If he puts out a flow in any direction, he's bound to get it back. This makes reciprocity, DED-DEDEXes, overt acts, all sorts of things.

Wonderful to behold how wrong a man can get, because he hasn't any business living and being a frail, frail, frail, delicate, maladjusted, narrow tolerance-band body and still try to employ

force. And therefore... But so you'll see him doing all these weird things. You'll see him going out and declaring war and then putting these little frail things called bodies up in front of machine-gun bullets, then be awfully surprised because he has a population which no longer is able to get along very well. He'll do the most fantastic things because his basic impulse is to run on force. And if he were sane at all he would be using force. Now, force is not the same as violent force. Any energy flow would -- if directed -- would be a force. The cult of force is 1.5: let's-all-destroy-it cult, as such. But a fellow so withdraws from the savage and wild use of energy that he won't even use a vaguely proper estimation of force. He won't use any kind of force really; he'll just back off from force. It never occurs to him... When you say force, when you say forte main, when you say all sorts of words with regard to that, 90 percent of the people who hear the word say immediately, "Oh, that's bad. I don't like force." What are they saying it with? They're saying that with force. Force is estimated, directed, channeled energy. Now that's the definition of force. You don't like force? Well, if you don't like force, that's why doorknobs come off in your hand sometimes, and why you can't open drawers and why you stumble and it's just you don't like force. So if you don't like force hard enough, you're going to misuse force. Very simple.

You take an athlete, and if this athlete goes long enough under the lines of: he's got to practice a certain regimen continually; he's going to get in horrible shape after a while. Why? He's saying that certain forces are bad. And as soon as he says certain forces are bad, he's going to throw his whole life out of balance to a point where he can't estimate force. And that's why Joe Louis eventually loses. Joe Louis goes around and says, "The forces of democracy are wrong," or something. "Fight, fight, fight, fight, fight -- these forces are wrong, these forces are wrong; these opponents are wrong, these opponents are wrong; this is wrong, this is wrong; and that's force and that's bad, and that's bad force." And the next thing you know, what have you got? You got a champion who is no longer champion.

Now, it's perfectly all right if he went at it the other way; if he knew he was just producing randomness. For instance, I have a lot of fun with you, talking here, a lot of fun with society at large. I talk about Homo sapiens. I'm actually quite fond of Homo sapiens. I'm not in any degree talking about my own opinions when I'm talking about Dianetics, or even my own conduct. I have a better level of honesty than that. And it's very interesting. I talk about psychiatry, psychology, psychoanalysis. I'll let you in on something: there is no knowledge or worker in the world who did not fight hardest that which most closely approximated his work. You find the Christian church had a perfectly good church sitting around Rome and it was -- oh, it was... talked about life hereafter and immortality. Gee, it was close to Christianity. It was the church of the Roman soldier. That was his religion. And boy, Christianity did not rest until it had torn... Why, the pagan gods sat there just for ages. They sat there on their pedestals, and the rites of Rome were observed and the vestal virgins were still employed centuries after the Christians had carefully taken this very Christian-like religion and taken every stone apart from every other stone and destroyed every book and destroyed everything so that hardly anybody knew about this, until a tremendous amount of archaeological research revealed it. Because the temples had all been knocked to pieces, the literature was all gone; no mention was ever made of it.

You talk about hate. There is no hate like that of brothers. Because you have a similarity, and they have to fight to establish a difference. And therefore, a person fights against an identification, instinctively. But you actually have to do that a little bit to punch up your point. The fact of the matter is... the actuality is, is in the world today I seriously doubt that Sigmund Freud has a defender, except me. I really doubt that. Because the world's foremost authorities on Freud write stuff that if people wrote that about me, I'd come down and give them a swell nip across the ears. They've got his stuff backwards and upside down and misinterpreted and it's wonderful. The old guy wasn't bad at all because he drove home a terrific point: He said something could be done about the human mind. Boy, that was new! Charcot and Mesmer said there are other things that you can do to human beings and there are many phenomena that need to be investigated. And they did a wonderful job of it and gave us technology, but they didn't implant this general, wide idea. Until you find in the last many years, most doctors will break down and admit there is such a thing as an illness which stems from the mind. Well, this was

unheard of outside of demoniac possession, something of the sort -- unheard of before Freud. And boy, did they hate his guts! In his day he was... barely got through medical school.

Freud had a bad time. And in 1920, the poor old guy wrote a paper called "Psychoanalysis Terminable and Interminable." I think that was the name of the paper -- something like that. He'd found out that it didn't work.

That broke his heart. He turned up his toes. That was the end of him. He's now a streetcar conductor or motorman or violinist or someplace now.

But let's take hypnotism. Actually, I have no violence against hypnotism. I wouldn't hypnotize anybody for two excellent reasons. Reason one: it's very aberrative to the operator. Reason two: it's very hard to dig up out of the subject. But as a research tool, if I thought I could gain any knowledge by going into hypnotism again -- dive! Why did I fight hypnotism so hard in the first book? Why, naturally, we were doing something too close to what hypnotists did, and people could actually get it confused. So you had to get in there and fight to show them there was a difference. And you had to make an awful uproar to show the people there was a difference between these two things.

And to this day, I imagine, you take this: There's a fellow in the United States named uh... Alabama Joe or something like that -- Alabama Jim. He's the head of the Alphabetic Foundation. He's a former hypnotist, and he has the most wonderful time, and we pitched him out of an operation much earlier and he's never been able to get over it. He can't practice Dianetics straight, of course, because he's mad at Dianetics, but he can't help but practice Dianetics.

You take another guy that really did some very interesting work. He combined some Hindu work with some hypnotism and he had a great lot of fun. He picked up a clue or two and developed some things. If he hadn't been working so hard to defend what he was doing, he would have developed a great deal more than what he did.

But this fellow used to put out the most vile arguments about me, just violent. They just -- the vitriol would just eat through the paper! And that was circulated to a great many people. Oh, I don't know, there was never anything definite like "Hubbard eats babies"; that was too definite and positive. It was just that "We don't agree, and we know nobody else agrees, with Hubbard's ethical stands." That's good and vague, isn't it? Of course, he had to battle for his life. His first impulse was to get directly in touch with me and give me this work, and he ran into the secretary of the first Foundation and the work didn't get through to me. And he revulsed from this and started practicing on his own. And then he got the idea, without ever having any communication line, everybody was dead against him but he had to fight. So there's no hatred like that amongst brothers. When you see hatred smoking up like that, remember something: it's normally brothers. And sometimes you'll get a vast shock when you interfere between two brothers. If you ever see a man and a woman fighting on a street, walk the other way! They might be husband and wife, and he might be ruining her and she might be on the verge of throwing him under the lorry wheels and so forth -- leave them alone! Because if you touch either of them, the chances are pretty good they'd both turn around and tear your hair and pull your throat out. It's unaccountable, isn't it?

Man employs force, then, of this character, but he wishes definitely and desperately to differentiate his force! Now, I therefore don't dare say too much in favor of something or recommend something, because a difference will break down. But what I think myself and what my own philosophy of existence is and what I talk about as basic science of the mind happen to be two different things. They're two completely different things. You would think normally that these tenets -- a fellow would dream up these tenets, he'd live by them.

Well, boy, that would certainly be a straitjacket, wouldn't it? How in the name of common sense could you manage that? You not only talk about this stuff all the time and write about it all the time, you'd live it too! Nuh-uh. No randomness! That would find you in a static utterly. And

therefore, people not knowing what I really think, very often get kind of nervous. Because look, if you can think up things as powerful as this, what if you really thought something else? What if I were really an anarchist and believed in anarchy? Or what if this or that, and so forth. This would be nervous, wouldn't it? I mean, it would be no good at all.

Well, unfortunately for such a theory, basically I'm just a good engineer.

I mean by that when I say "a good engineer," a good engineer to me is one who considers a pint as a drink, and who considers a stay in town should be an interesting stay; who thinks action is highly desirable and who would rather see the road built than not built. And that's all. My philosophy -- it's so backwards because I work on an action philosophy. All my real desires in existence are in the direction of action, not thought at all. So we're dealing with, almost continually, a dichotomy of thought and action, as far as I'm concerned, in trying to live my own life.

Well, this becomes very interesting, because what I'm evidently teaching is confused in people's minds with the most inactive thing there is: Hindu philosophy. Boy, if you want no motion! When I was a young boy I used to just think this was the most wonderful thing in the world: "How can anybody sit still that long? That's just impossible!" No, I used to just go around and ache! I mean, I'd know some fellow who was doing something or... You just haven't any idea of this, I mean, the stillness with which one of these characters could sit. And I'd watch him for just a few minutes and then I'd get more nervous and I'd get more nervous, and I would go back and go down to the river's edge or something like that and run up and down in the sand or pitch stones at the local idol -- anything! Anything but no motion of that degree.

Your Hindu is just a marvel at no motion. Oh! And he's also a marvel at no action. And he's also marvelous at this: There's hardly anything he hasn't dug up about the human mind and then told you about exactly backwards.

You could almost turn it upside down as a philosophy and have a complete philosophy. He's never evaluated his data. Therefore, I have to kind of step sideways and be very careful not to talk in anything anybody could mistake for mystic terms, because a guy could sink himself by picking up mysticism and taking its data and thinking it combined with the data of Dianetics. It won't combine because it's a 180 degree polarity difference in many of its data and it's not evaluated.

I call your attention to the fact that we recently dug up six body entities and the thetan. And last night, last night I was opening a book on the chakra. There are seven chakras, and six of them are located in the body and the seventh is the crown chakra. And they're very beautiful, they're very pretty, and it's a wonderful philosophy.

Amongst other things it says -- the crown chakra -- it says, "Man is a mind that owns a body, he is not a body." It says that right there, right there. And it was said by a fellow in 1639, I think, by the name of Gichtel. It's been around as a datum that long! And then, what do you know, it says, "Of the seven, the last one which is freed is the crown chakra." Hmmmrow! Oh, no! If you tried to free all of the entities of the body without freeing the thetan, you would have the thetan so restimulated and with so much energy in his vicinity -- loose energy that he couldn't handle -- because at the same time this was supposed to be done with the Hindu philosophy of neglect and denial, negation against force -- that the guy would never get out of his body! It is a perfect blueprint as how not to theta clear! And yet it says right there, "Man is a mind who owns a body." That's fascinating.

When I was a kid I used to stand around with my mouth open on some of these things, just utterly fascinated! How could they be so right and so wrong at the same time?

Now, this stuff looks particularly good if you know about energy. Boy, does it look good if you know about energy! You'll just read about energy into it, and it's just wonderful. And you say,

“Well, they had all -- all the data is right there.” All the data except data about energy! And everything we’re doing now is based on knowledge of energy.

But somebody should have done it! It’s impossible that this datum could have been around for four hundred years in circulation in European civilizations and known for four hundred years with people experimenting in mysticism and the field of the mind and so forth without somebody saying -- they say “Fifty million monkeys sitting down to fifty million typewriters would write in fifty million years all the books there were that have ever been written, just by accidental combination.” Well, damn it! Nobody ever said... they said, “Send your soul to...” They said, “Astral walk to...” “See yourself go...” They said this -- nobody ever said “Step a foot back of your head!” That’s impossible! In four hundred years somebody must have said, “Step a foot back of your head!” And obviously nobody ever did -- obviously. Because I have been around mystics since time immemorial, I know mysticism, I’m a good mystic -- formal and informal mysticism -- and I never ran into it, even vaguely. And I never ran into anything like Theta Clearing. And yet, here are all your answers.

Now, this tells you something. This tells you that your preclear, if he’s been involved with mysticism, is on a 180-degree different vector in many quarters and you’re going to have an awful time with him if he’s founded firmly in mysticism and not in anything else and has not... doesn’t have it tied in in any way to anything else or any other frame of reference. You’re going to have trouble, because the fellow is going on data he thinks he knows and data he thinks will combine with what you’re doing, and it won’t. That’s what’s fantastic about it.

Here are two vases which contain practically identical contents that will blow each other up. You can blow mysticism higher than a kite by pouring Dianetics into it. You can blow Dianetics higher than a kite by pouring mysticism into it. And yet the data in it is terrifically similar. It’s fabulous. I never could have done anything, really, unless I’d known something about mysticism - unless I’d had a pretty good idea of what mysticism was all about. But you see, I did something about... when I was about eighteen. I took everything I knew about mysticism and I very carefully put it in an hypothetical bag and I lowered it into a hypothetical river and let it flow down a hypothetical, nonexistent and never-to-be-recovered time stream and kissed it goodbye, because I found out something. I’d found out that although I had native abilities in clairvoyance, poltergeist, other things, that when I tried to practice these and improve them, they folded up on me. So I said, “This line’s booby-trapped, boys.” Either on purpose or out of stupidity, it’s boobytrapped. And that’s why you don’t want anything to do with it. It’s boobytrapped. It’s just like walking into a town just after the enemy left. Don’t touch nothing! Leave it alone.

Poltergeist: Take a match, put it in a bowl of water. If you concentrate hard enough on that match, do you know what will happen? That match can actually be pushed to the other side of the bowl of water without you breathing on it. You can even protect your nose from it so you won’t get any air on it. You can actually push that match to the other side of that bowl of water if you work on it -- that’s poltergeist. Wonderful, nothing wrong with it at all - except that is the wrong way to do it! You, the other night, were throwing your eyes out of focus, and they were just going haywire on you, when you were pouring energy out through the optic nerve. That is not where thetan energy belongs! It doesn’t belong going out through an optic nerve. And if you pour very much thetan energy out through an optic nerve, it’ll shatter your sight! So, of course it gets worse, and you get worse and you get worse and you can -- all of a sudden one day the match won’t move. And you say to somebody, “Well, I know that.” All right.

Now, let’s take a stupid stunt like throwing out a whole flock of energy past a lot of ridges. You sit in your head and throw out a blast of energy out from the center of your head into the next room and read a book that is in a library shelf. Used to be able to do this when I was a kid.

Oh, I just shocked people most horribly! Oh, it was wonderful, it was wonderful to sort of wave your hand in thin air like that and have things happen that left people really not quite sure whether or not you were human or not. Of course, the joke was on them; I was never human! But I used to look into the next room -- look into the next room -- and read the cover on a book.

And one day I had a horrible headache right after I tried this, and I couldn't do it anymore. Why? Well, you look out from the center of your head you're throwing an energy and perception beam into the next room and it goes past a ridge and it excites the ridge and it blows the ridge up. And then you don't know it's a ridge and it doesn't... you don't handle that energy, and it goes kaboom! and you go into apathy on the subject. In other words, just try and practice these things.

Now, take clairvoyance. Instead of actually knowing you can go up the time track -- you can go up the time track and look all around. You can build a time track, you can do anything about time tracks that you want to do. As far as reading this MEST time track is concerned, if you want to waste time doing that you can do that, too. Of course, you've got to build a future on it in order for it to have a future. But you can do that and make it then live along to its own future. Sure spoils your randomness when you do that, though. You say, "I'm going up to the corner," and then you go up to the corner. You're really building a time track when you do just that. All right.

Look at that, look at that, though -- clairvoyance. Now, we'll sit and concentrate in an hypnotic trance, having looked at a candle fixedly for a number of hours, and then we'll be able to read the time track. Well, nuts! You don't want yourself in a dazed condition to go wandering around as a thetan. No! Boy, can you get into trouble! Now, very often a guy will do astral walking and accidentally get out of the body himself and not know quite what he's doing and he'll get some sort of a start, and he'll go into the body and after that he can't even astral walk! Gee! You talk about a booby-trapped town! Mysticism is full of booby traps, and you're going to have to solve them just as though a person had once been a Theta Clear and then done everything wrong.

He had ridges blow up and everything. Don't think that special conditions are entered by his having practiced in this field. But you just figure out everything that could have been done wrong in Theta Clearing and then test them to see if that's there. Let's take a blowing ridge; let's get a blown ridge. All right. Say to the fellow, "Did you ever have a shooting pain in your head, and so on, while you were worrying or thinking about this or that with regard to mysticism?" He may say yes. You're working with a case that has a blown ridge and it's been blown on that subject ever since. "Do you have... Did you ever used to concentrate or go through any such exercises?" If he did, you've got a no-motion, no-force area, because mysticism taught him to do this: It taught him to deny force. And here's the point which all this long-winded dissertation leads up to, is it's a philosophy of existence which was evidently entered upon a long time ago with the right dope. And then somebody booby-trapped the line thousands and thousands and thousands of years ago in India. Somebody booby-trapped it. Nobody is going to get out! Not that line. Because look-a-here. Get this. Get this wonderful, wonderful device: You deny MEST and deny force. And if you deny MEST and deny force very long, it'll swamp you! And if it swamps you, you won't be able to get out of your head! A hundred and eighty degrees wrong! You've got to deny ownership of anything; you can't have anything; you don't do anything, you -- nothing. And you just negate against force, negate against force. You don't kill bugs! You don't do this! You don't do that! No! No! No! No! And the second you do that, you cut out of dynamics one to eight any force. The second you start to practice it, your perceptions will turn off.

Boom! Your ability to locate yourself in time and space will turn off. Boom! You deny, deny, deny; that's half the flow, you see? Deny, deny, deny, and so you've got a one-way stuck flow after a while. You've got to have it both ways because full responsibility is necessary to full Theta Clearing and full responsibility would require, theoretically, a full use of force. And so if you booby-trapped it the other way, it wouldn't work.

Now, let's just take "have." "Have." "Have" is how you make time.

A workable philosophy is create, create, create, create, create, create and then create. And either with time, by just throwing it in time streams, or in other fashion, destroy, if it gets in your road, destroying it by time or destroy it by giving it away to anybody that's foolish enough to have it.

Because if you run the cycle create -- have, you now have time. You now have an inexorable time if you create and then have. So, you see what's wrong with "have"? "Have" creates time. So if you have and have and have and acquire and acquire and acquire and acquire, time burden becomes more and more and more onerous. And your ability will get less and less and less and less.

Possession is the way you pin people down. If you give them enough possessions, you fixed them. You really fixed them. The way to ruin somebody would be to give him a million dollars! That would just ruin him. Right now there's a government on the face of the Earth which is making a principle of giving everybody money. And I'll be a son of a gun if people don't take it. It's a sure way to ruin. To have, to have, to have, to have, to have; a dependency, a dependency, a dependency -- it's ruinous. Because the only way to have is to create and then not have. Just create and not have, create and not have, create and not have will put you in full command of time and make you cause without ever getting an effect. And the magician wanted this answer -- oh, my God, how he wanted that answer! And there it is for you. If you create, create, create, create, you never violate the second law of magic, "Do not be hoist by your own petard." "Do not be an effect to your own cause." And the only way you can be an effect to your own cause is to keep moving up the time stream and acting after you've postulated. So you want it... If you can get it on the level of create, create, create, create, create, create, then you'll never have "have." You haven't got time! So, how do you avoid this? Never borrow any money from a bank -- make it. Never accept a gift -- make it. Dealing in the MEST universe you can shilly shally around and monkey around a little bit if you want to, shift possessions around -- don't take them very seriously.

Now, actually, the kindest favor you can do for a preclear is to take a good, big fee from him. You've made it that much more possible for him to be free. Because he wasn't able to be free because he has, you see?

Now, that's the philosophy and that's what "have" is, and there's why have -- have not, have -- have not, have -- have not, in brackets as a dichotomy -why "have" and "have not" are so terrifically workable on somatics and on everything else, because it takes the time out of them.

Now, continuing on this responsibility, if you have then achieved with your preclear full command over force, you have only then achieved full responsibility. So what is full responsibility? It would be full command over force, not full employment of force; that's something else. Full employment of force would be an abandonment of every ethic, because an ethic is essentially a proper estimation of force. You could say a culture, a society, depends for its rationality -- and so does every individual -- on a proper estimation of force.

Therefore, behind force you have, much more powerfully, that which estimates force, and that is reason in the nest universe. And when you're doing things with illusions, you're actually doing things with time, space and energy -- force. When you're doing things to delusions, you are doing things with time, space and energy. When you're dealing with the MEST universe, you are dealing with a peculiar case of time, space and energy.

Now, a person should be able to do a great deal of thinking about this, but we have action as primary. The reason why action is primary is because thinking can be down Tone Scale from action. Rehabilitate action then. Don't walk off from action just because you say Homo sapiens cannot use force. Force is no good! Force never solved anything for Homo sapiens.

It solves things for a thetan though. A thetan is indestructible. He's in perfect condition to handle force. Actually, a thetan who is in very good shape could flick his time and space so fast that no force could hit him. I don't care how fast the force was. No matter how fast that energy traveled -- it, couldn't hit him. But if he puts a bulletin board up all the time and he says, "Here I am, hit me!" -- i.e., a MEST body -- of course everything that walks will hit him.

Now, having put up the bulletin board, he now has to invent ways and means of protecting the bulletin board. He never had to protect anything up to that point, so somebody must have convinced him he was in need of protection from force. Now, location in time and space requires communication with the time and space. Am I right?

All right. Let's get clearing now by communication. Have the thetan... This would be way down the list, by the way, this would probably be III or IV or V, and would be most useful probably in the band of V. Have the thetan perceive via MEST-body channels whatever he is able to perceive via MEST-body channels, and then coax him, while still inside the head, to perceive on direct thetan channels, all within the body. Now, his most acute perception area, of course, is the interior, immediate exterior of the body. So let's have him perceive, let's have him take communication within the body itself with a MEST method and then duplicate it with a theta method until it is just as sharp with the theta method as it was with the MEST method.

All right. Let's get an example. Let's take the tongue -- have the preclear take the tongue and run it around his teeth. And now let's have him -- he gets a feeling, see? Ooo, terrific feeling. Let's just take the running-into-the-object feeling, much less the dampness and the taste and the other things, but just that. You say, "All right. Now produce that sensation theta wise directly inside the body." And if you worked with him, theoretically, he would be able to do so. And all of a sudden he would be able to get an emanation, pick up an emanation off the teeth, or get an emanation to the teeth and back again, or pervade the teeth in such a way as to do that. And he'll find this out almost immediately: that the reason MEST perception is so easy is because it limits time and space by hitting matter against matter. Sight is the only peculiar one. The rest of them are awfully easy. He'll find out that the reason he perceives what he's perceiving with his tongue against his teeth is an object hitting an object, and he'll find that when he tries to perceive it thetawise that he isn't hitting the object "teeth" with an object "a thetan." So it'll be an entirely different perception, and he'll find out that a thetan perceives differently and that the perceptions are a little different. They aren't all bogged down with a MEST perception and therefore aren't quite as certain to him in his state of uncertainty. Now, theoretically, you could simply go ahead down the whole category of communications and work out perception within and immediately outside the body. And then you could practice on getting him to produce action with the body directly, such as get outside and move the body's hand from outside with some tractor beams and so forth. Because he's able to move this body, everybody agrees that one can move one's own body. So he's in a good agreement there, and he's not violating any laws or property of any kind. It's his property, he figures, and so of course he's able to do that. He doesn't come up against a bunch of postulates and a bunch of agreements saying, "If you stay out of my body, I'll stay out of your body," and a bunch of stuff like that. Or "Everybody knows we can't move matches unless we pick them up." So therefore, communication -- perceptions, in other words -- within the body itself, as a practice, should spring somebody.

Because what do you find wrong with a V? You find their level of reality is bad and you find their ability to perceive is horrible. And right away you ask them to locate themselves outside of a body they don't even know they're in and perceive directly all this MEST universe which everybody knows is in a continual state of explosion, and they're not going to have anything to do with either one, unless you run an awful lot of "reasons why." Now, the two reasons... you might work with this therapy: You would run responsibility, you would run continual responsibility. That is to say, delegation of responsibility to them; them delegating responsibility; force, force, force, force, force, force. Until you handle enough force so that they at length will all of a sudden realize that they're handing force to the body all the time and the body is using it back on them again. And they'll say, "Oh, no! No." Well, they should run into this, by the way, directly, if they just start perceiving inside the body. They'll find out this body is just sawdust. I mean, it has no... it's inanimate.

The GE can do nothing with the body. The GE has been in such horrible state so darn long that when it comes to moting around and actually doing things with this body, he could maybe make it hang by one hand and scratch itself, but that was about where his command of a body ceased on the line, if that theory is correct.

All right. Clearing by communication would then indicate that you would take all the various perceptions -- not just look -- but you

would do what he could do with the perception within the body and then make him do it thetewise. Now, there are probably a lot of combinations could be worked out of that -- a lot of combinations. Let's make him feel the back of his own hand, feel the back of his own hand with his fingers, and then he'll find out right away that he can tell the back of his own hand, but there was weight involved in the other. There's weight involved in this, and that factor is missing in theta perception. He'll find out the first thing about it and he'll be able to feel the back of his hand.

He actually could feel the back of his hand from inside his body. He could get a perception of it -- direct perception. Make him feel moisture. And then make him listen to the inside of the body. And boy, is it noisy! It's awfully noisy. He'll say, "My God, what am I doing in this boiler factory? It's no wonder my sonic is off. The devil himself wouldn't listen to this very long," and so on. You could go down the line, and therefore you would have somebody.

Now, what you're curing is his avoidance of energy. What you're curing is his refusal to take responsibility for areas in space or time, or dynamics.

You're curing this by making him communicate with them.

That's why Technique 80 worked.

All right. Now, we have, then, a technique, don't we? We also have - when we talk about responsibility -- we also have the fact if full, full responsibility would be full command of force, it would immediately follow that there would be no randomness. And so, one produces randomness by dropping areas for which he will take responsibility. In order to get action he has to select out of space and time things for which he will refuse, deliberately, responsibility. And you'll find back on the track that your preclear has done this, just that. Without any reason whatsoever he has said, "Every vinegar works in England is my direct enemy." No reason behind this. You see, that's the beauty of sanity; you don't have to have reason. That, by the way, is why people have to grope so hard to find sanity. Because of all the saneness, there is no saneness... You see, there's a shadow of this in complete identification. Somebody starts disassociating. Well, you go way up Tone Scale, the fellow can differentiate. He knows why he is doing what he's doing and then can do it with great differences. So with no reason at all, he doesn't have any action; he appreciates what's wrong with him. Not "I'm bored." No, he realizes that what he's lacking is action. He doesn't say "I'm bored." That would be a misunderstood thing to him. So he'd be quite precise about it: "I'm lacking action. Let's look around the scene here and see if there is any area that I could refuse responsibility for and thereby get action." He doesn't even have to say that to himself very long because that's such an easy principle. And he says suddenly, "Well, let's see, I don't want to harm anybody particularly or get into any big fuss; I'll just choose out all the vinegar workses in England as my enemies -- their area of randomness.

Now, what do you have to do about this in order to fight these vinegar works?" Don Quixote tilting with windmills is a wonderful example of this - wonderful. He couldn't find any fair ladies to rescue from great giants so he made some. He was going to be the noble knight and fight giants. But unfortunately there were no giants, so he made some. Probably the sanest character that ever moted was Don Quixote, by these standards.

And what do you know? People, ever since Cervantes wrote that, have been reading it with great attention. Nearly everybody knows about this character. I wonder why? He isn't required reading in any of the psychology or psychiatry courses in any university in the world. Dostoevski is. They make everybody read Crime and Punishment. Dostoevski knew so much more about psychiatry than psychiatry that it's wonderful. Crime and Punishment is required reading in every medical school that I ever heard of. And a lot of them I haven't heard of, but every one that I have heard of, why, yeah, oh yeah, they know Crime and Punishment.

They had to study it. But nobody ever asked them to read Don Quixote. In fact, I doubt any university professor ever laid down Don Quixote incomplete. They probably read some kind of a version of it or something in high school or somewhere, but I don't think anybody reads that

book all the way through. You see, I had the book once, the Dore illustrated edition, and I had it complete. And up to the moment that book was placed in my hands, I had no idea that amongst all the tomes that "tome," that one is the "tomiest." It's thick. It's real thick with real small print. Don Quixote goes on and on and on. And you know, people have read that book all the way through -- even that. They don't read the Congressional Record; they don't read the Commons Proceedings from end to end. I think a proof reader does. Well, now, that's really sanity. Now, some dumb fool would think you had to stand around and wait until a giant walked up and hit you over the head for you to declare war on giants! Well, that's silly. That's very silly. All you have to do is say "A windmill is a giant." Now, let's see.

That's identification and will immediately produce randomness. Any time you get an identification you've got randomness, right now. But randomness of the psychotic, however, is not even vaguely under his control.

So you take identification and you get randomness. The first identification that a thetan makes is "theta is motion." He makes that and thereafter he has action -- lots of it. But that's his first identification.

If you want to undo your preclear completely and start him in at scratch again, simply undo that one, and of course he'll just go poof! Lord knows where he'll be, but he'll be thinking over the whole thing. He probably could think of it for years. Unfortunately, maybe if he didn't know this principle - "Let's see, I have to identify myself as motion" -- bing! He could also say "I'll have to identify myself as sauerkraut." In this society he identifies himself, without his own knowledge or consent, as a MEST body! Now, that's insanity! When you do identification without knowing you've done identification you get an automatic state of happening. Well, you see how it's done. So any moment that you want randomness, you just say, "I will refuse to take control of the force in that area." Now, this should tell you something else. This should tell you that you should be able to go through a business left and right -- through any industry, any business, any government -- and find where the forces are separated and be able to tell immediately where the turbulence is. You should be able to take a direct look at a government and say immediately, "Ho-ho, there's going to be a turbulent spot." And it will always be accompanied by this: a broken communication line. Pardon me, I say "a broken line"; I should say a jammed line, a glutted line, a cut line.

There are five ways to cut communications: You put too much on the line and that'll jam the line. Or you just simply cut the line and no communications flows on it. Or you simply put entheta on the line, and if you put enough entheta on the line it will eventually cut itself. And, so you get... There's two other methods on the thing ... (pause) Yeah. You make the line not carry the information it's supposed to carry -- it's actually a gradient scale -- and you've got yourself a cut line. Well, you'll find something wrong with the communication line in any area where a person will not handle force. This tells you immediately that the first thing you'd find wrong with a thetan would be communications.

That's what you'd perceive to be wrong with him. But what's actually wrong with him is he won't handle force, and so he will automatically cut communications with any area that he is either (1) choosing for his own randomness or (2) that has been painful in the past.

Two ways to rehabilitate that. They're very simple ways. One is, by education and a gradient scale of connection, reconnect the line; and the other is to run out the incident or postulate either by flows or Rising Scale, which created his idea about this thing. And there's a way to bypass the whole problem, and that's have him do mock-ups of it until he's gotten an idea that it's not so dangerous and wants to touch the real thing.

Now, there's something else here, is under no circumstances -- under no, no, no circumstances - - should you start stressing reality with a thetan. This is the most unimportant phase of his ability -- to contact reality! That is something like saying, "The reason why little Johnny is sick is because he's in bed." You don't want to have anything to do with this.

His ability to perceive the MEST universe -- it is one of his least abilities. There's no causation there for a bad state of affairs. What's wrong with him is he has to perceive the ms' universe because he can't make one! I mean, if you had him perceiving the MEST universe gorgeously, beautifully and he couldn't make his own universe, boy, would he be in bad shape. But the funny part of it is, is that condition won't exist. Unless he can make his own universe, he can't perceive the MEST universe very well. He's just on a no-universe basis, because you're on the scale of beingness and willingness to handle energy, space and time. It's much more important for a thetan to be able to make up his own time track than it is for him to take somebody else's timetrack. If you ever get anybody and you find out what's wrong with this person is kleptomania, he's so bad off that he can't even manufacture the faintest little erg of energy. He has to get anything he's got; he knows he can't make anything. He's in horrible shape; he has to steal everything. And that's kleptomania.

If you want to know what's wrong with a capitalista, he doesn't dare let go of anything! He can't make anything. He knows that he's the most useless being in the society; he knows that. And he has to own and hold things, because he has no other value.

You object to a monied strata... you object to a monied strata of people being so unmannerly. For instance, supposing you had... you've got the Russian aristocracy: They rode around being pulled by the muzhiks or something of the sort there at one time. They were having a wonderful time. Big arguments like... Your southern planter in the United States was to some degree a capitalist. They used to have arguments in the United States: "Does a Negro have a soul?" And people would get very heated about this. They'd beat each other up over this one. It was one of the hottest areas of randomness there was as a discussion: "Does a Negro have a soul or doesn't he have a soul?" I'd be a son of a gun if the other day with somebody here I was discussing this point, and we were actually discussing this point all over again, but from a different angle. "Is a Negro's time track the same as a white man's time track? There are three main races, do they have identical time tracks?" Well, that's hardly the same argument.

But the Russian nobleman used to sit around and wonder vaguely once in a while -- between worrying about breeding horses and doing other important things -- whether or not there was any human characteristic to be found in a peasant. And when you sold a piece of land, you might throw in a couple of extra people. The land was important and the man went with the land. And sometimes they'd even neglect to say how many people went with this land. It was unimportant; you could always get people. Now, such people had paid absolutely no attention to an area and they'd said it has no power when it had enormous power. And one day it blew them up -- kaboom! Now, such people, by the way, adorn themselves quite ordinarily rather than have any of their own aesthetic characteristics, and that's what makes them disgusting. And that's all that your communist is really ever able to find out... to find really wrong with a capitalistic strata. The one thing that'll unsell it is the fellow will always buy the adornment rather than be an adornment. What a big difference.

Instead of being able to converse or walk nicely, it's a Cadillac car and a mink coat, see? I mean, there's substitution. But what do you find? Every time you find big collections of MEST you find that someone is unwilling to put out "to be." And we'll get into this a little more deeply in just a moment -- "to have" and "to be." But there's the way your upper strata of a society, if it is doing a big holding operation, wrecks itself. It "has" instead of "is." And there is the way your preclear is wrecking himself. He owns a body instead of being a thetan on the delusion that the body is going to give him force. And he has a bypass circuit operating so that he gives the body all the force it has.

Now, denying his own force and denying his own desire for force will be your two major computations to run in solving responsibility. You'll find that your preclear quite ordinarily has used force and then said he didn't, and then used force and said he didn't, and used force and said he didn't as a continual pattern of living.

The way he does this, he says, "I didn't mean that." The hell he didn't. See? He says, "I didn't say that." Or he says, "I didn't act in that way," or something of the sort. He's denying

force, denying force, denying force. You get him doing this very long and he hasn't got any force. And you start to tell him move out of his body, and he says, "I am a body! Naturally. Everybody knows that! I'm a body." All right. When it comes, then, to randomness, the easiest way to pick up and select out and what we consider to be the wisest way to take randomness, is with an ethic. You create an ethic. Very few people realize, however, that when you create an ethic you create randomness.

But in order to create a real good ethic you've got to create the ethic down from the level of full command over force, not up to it. Never try to hang up an ethic and then have people below the level of the ethic try to reach the ethic. They'll try a little bit and it'll do some good, but they'll never reach that ethic, or even vaguely.

Now, there's various ethical codes. An ethic, really, is different than a code. People can be beaten into being moral but they can never be beaten into being ethical because an ethic requires a very good estimation of force. You have to be able to judge to be ethical. And one of the first things they tell a people that they only want to be moral -- the first thing a ruler will tell a people that he only wants to be moral is to tell them that they mustn't judge anything. And then he lays in a code of morals with a club, you see, and then expects them to live up to it and punishes them if they don't.

Now, an ethic is something else. You look in the dictionary you'll find out it says "ethic" and then you look through the dictionary, it says "morals." And you look up "moral" and it says "ethical." Fortunately there are a terrific past to these words, enormous derivations. And "ethic" is one of the major concerns of philosophy. It is even a subdivision that they set up alongside of as a companion part of knowledge. That is to say, they set up epistemology here and they set up ethics over here. It's fascinating, but they try to make ethic as important as knowledge itself, whereas we find out that ethic and knowledge are very closely fitted together -- many other things. Well, I'm going to read you an ethic. You probably have seen this. Self-determinism's basic intent as it goes up the Tone Scale could be said to be in the direction of a code. The unaberrated individual follows this code more or less instinctively. Every time it has been violated it has been an aberration. And this tells you at once... gives you some kind of a measure of your aberration of a preclear, and at the same time provides an ethic code which could actually be lived up to. I'll read this very rapidly: 1. Never desert a comrade in need, in danger or in trouble. 2. Never withdraw allegiance once granted. 3. Never desert a group to which you owe support. 4. Never disparage yourself or minimize your strength or power. 5. Never need praise or approval; never need sympathy. 6. Never compromise with your own reality. 7. Never permit your affinity to be tampered with or alloyed. 8. Do not give or receive communication unless you desire it. 9. Your self-determinism and your honor are more important than your immediate life. 10. Your integrity to yourself is more important than your body. 11. Never regret yesterday. Life is in you today and tomorrow is made for you. 12. Don't desire to be liked or admired. 13. Don't be afraid to hurt someone else in a just cause. 14. Be your own adviser, keep your own counsel, accept your own opinions. 15. Be true to your own goals. The only way you can lose is to be dissuaded from carrying out your own goals. And that would be, actually, an ethic because it works out in the field of reason, rather than a code. But it, by the way, is a complete process in itself.

I'm going to have some of these things mimeographed and handed around, because you can run these as dichotomies and unbury more stuff in a preclear, because that is basically sane conduct.

Shows you how far, though, a society normally is from that conduct. Society is way away from that conduct. It would be utterly impossible to be right and be a Homo sapiens. This is a complete impossibility. How wrong can you get? Man. Because man can't ...

[recording ends abruptly at this point]