

THINKING PROCESSES

A lecture given on 17 October 1953

1st ACC – 24

Transcript of lecture by L. Ron Hubbard AICL-20 (part 1), renumbered 10B (part 1) and again renumbered 24 for the "Exteriorization and the Phenomena of Space" cassette series. This is tape number 673 (part 1) on the Flag Master List.

Note that AICL-20 (10B) (673) was a single long lecture which was divided into 2 shorter lectures (numbers 24 and 25) in the clearsound version.

[Based on the clearsound version only.]

Good morning.

It's October the 17th, the first morning lecture.

Now this morning I'm going to go into material which makes this one of the more important lectures of this series. And perhaps you will now see why we have been working with subjective techniques so arduously.

Now, there isn't any – any argument with it that what is wrong with the mind is the mind and the only thing wrong with thinking is thinking; that everything that is wrong with the mind is in the mind and it's not in some other mind.

An auditor ought to get this down pretty well. I'll go over it again because it's one of those "superobviouses."

What is wrong with the thinking process of the mind is in the mind itself It's not in some other mind. The only thing wrong with a mind is that it thinks.

However, trying to remedy (I hope you will now see to some degree) a thinking process with a thinking process is on the order of a truck trying to repair a truck – a truck trying to repair a truck. Everybody knew that a thinking machine could not solve a thinking machine. It's quite obvious – been obvious to everybody that the problem couldn't be solved.

Why has it been so obvious to society that the problem of the mind couldn't be solved? Is because it was a problem and problems are solved by thinking machines. And they maintained that an organism could not solve itself, and there is actually a mathematical rule or law concerning this. They say, "A part can only compare with a part and embrace a part and a part can't embrace the whole which embraces the parts." You think that over again. A part – a part of a pie, while it is like the pie, cannot be the whole pie because by definition it is part of the pie. Two pieces of pie, unless they are halves of pie, cannot be a whole pie. You see how this is?

It's so obvious on observational level that they've carried the observation into thinkingness. So they said, "A mind, which is some tiny segment of the universal mind, could not then solve the universal mind." You follow that? There's an unreasonable assumption there.

The first assumption is that one which has brought mysticism on the rocks every place mysticism has ever been adventured upon, and that is that there is a universal mind. That's the first unreasonable assumption there. And the second unreasonable assumption is that the mind has to do with quantity – second unreasonable assumption. And these unreasonable assumptions put together by unreasonable men produced something chaotic. And they said, then, that the mind could not solve the problems of the mind.

Organizations of science, so-called, which have existed in the past have existed on this basis: that the mind was a very, very complex problem and that the mind could not solve the problems of the mind. And upon this defeatism all of their research was based.

Any genius or any such activity is entirely based upon neurosis. This makes insanity cause for all aesthetics. So artists have been asked to go crazy before they could be artists. And in the culture of the arts you find a great many people who are trying to follow this and be completely mad so that they can be artistic. And you find all the work being done by pretty darned sane people. They're just working along. And it's when they start to get neurotic that they stop producing.

Now, unreasonable assumptions concerning the universal mind and its character could not help but come about since anybody who really started worrying about – introvertively – worrying about his own mind and then worrying about other people's minds was simply worrying. It took a high level of action to do something about the mind. And of course that's the one thing the mind isn't. The only thing that's happened here is a fairly high level of action was applied to the problem.

The society at this time is in a wonderful condition about the mind. It's in a condition of complete defeat. So much so that if you announce you know something about the mind, you are immediately branded a charlatan. It's one of these "everybody knows." "Everybody knows you can't do anything about it, so anybody who tries to do anything about it is immediately a fake." This just follows through – bing, bing.

This is a very dangerous assumption since it leads the society to believe that those people who could do something about the mind are not therefore powerful. And the power which could be applied to the situation, whereby you had a very good set of clear minds applying themselves to the problems, would be horrible to contemplate.

Actually, I don't think any of you will go on terribly long worrying about the problem of the mind itself. As I told you yesterday, the mind is a thinking machine.

How do you make a thinking machine? Very simple. You put a bunch of spheres – concentric spheres – down around a vacuum and then you crush them in on the center point. And just before it blows up it'll start to think.

When you put a thought into one side of this machine, it'll curve around and go through pockets and condensation-rarefaction centers and so it will vary its own wavelength

and color. But it associates one thing to another thing and associates another thing to another thing and another thing to another thing and another thing to another thing until finally you have a whole concatenation of what pretends to be relevant data. Actually, you've only got a concatenation of similarities. What you want, if you want to produce a solution, is a concatenation of identities.

Well, why produce a concatenation of identities, because the first identity and the second identity would be coincidence. What is the answer to anything? The thing. That is all there is to that. There is no problem about it.

But for the sake of randomness man – thetans – began to use minds. They're cute. They surprise them. They do strange things and they're unpredictable and it lent some randomness to existence.

All right. You've worked during this past week on a number of subjective processes. You've found that some of these subjective processes were very workable – within limits. But all the time you seem to come up against a sort of a barrier – nothing quite happened in the case; the case got lots better.

Now, those cases which got better, really, were operated on subjective – I mean, objective techniques – objective techniques.

One auditor here told me, "Well, I had this preclear," one of us here, "and I put him on this Perimeter Processing. He went way off the bottom of the scale and didn't even read. And then I gave him some Six Steps to Better Beingness to get him up again, and I got him up again about 1.3, something like that. And I got him up on the Tone Scale and so forth. And then I gave him some more processes on this Perimeter Processing and he fell off the scale again, and so forth. And so I gave him some Six Steps to Better Beingness and he came back up on the scale, then, so I could work this Perimeter Processing."

This is something like keeping a man – keeping a man sick so that you can feed him medicine.

Now, I don't want to add this in on a disgraceful note or certainly not a sneering or contemptuous note or anything like that, so don't let this occur to you in that fashion. But nobody called to my attention something you should have called to my attention. And I've been waiting patiently for two days for somebody to call it to my attention.

I've been talking about a thinking machine and I've told you several times how you made a thinking machine. And nobody's called it to my attention. Why? Because there is no answer to the thing except the thing. You haven't been looking at something – something terrifically obvious.

What's wrong with a Resistive V? He's thinking. I told you he's in the center of a thinking machine. Well, how do you make a thinking machine? It's a little worse when you realize that this material forms one little, tiny, brief chapter of 8-80, a textbook in your hands. And yet you haven't told me what's wrong with this V.

All right. What's the sequence of Perimeter Processing as I've given it to you? What is it? One of you did discover blanks in running it, so I added blanks into it.

Explosions, nothingness; black explosions, nothingness; vacuums, nothingness; blanks, nothingness; explosions, nothingness. This is the way we're doing it. What's missing?

How do you make a thinking machine?

Male voice: Implosions.

No! That's right.

Female voice: Well, we've been running implosions.

Have you been running implosions with Perimeter Processing?

Audience: Yeah. Yes.

Well, good. How many have?

Male voice: We have put that into operation.

He was processed.

Male voice: We all have – Alicia did, wasn't it? Yeah.

You put it into operation?

Male voice: I didn't have to.

Why?

Male voice: Well, I didn't – imploded it from time to time. Hm?

You can't run it without him – somebody imploding.

All right. We have another case in point. We got a Step I in the course and he was processed on something on this order. And he ran a couple or three implosions on him; perception went off and the perception got worse and the perception got worse and then all of a sudden brightened up. Doing what? Running implosions on him. This should be getting very significant to you. I'm glad you did add that in, some of you. Actually, all you need, actually, to run Perimeter Processing – because this was a mock-up process for this class's work. I wanted you to take a look at something.

I think you're convinced now of one thing: that there is some kind of a perimeter around somebody and that it does dwindle when you start to throw energy at it. Is this true? It does dwindle when you start to throw energy at it. And if you run it long enough and arduously enough it'll even expand sometimes, but then it'll promptly dwindle again. Now, I'm not – I'm not laying traps for you. I was just trying to make you look.

Now, do you see that? Does it come home to you that man is sitting in the middle of a thinking machine as the reason why he thinks? This fairly obvious to you? And that it works from the outside in, rather than from the center out. Is this fairly demonstrated or do you have doubts – anybody have any doubts about it?

You want to know why this is being proven? You want to know why I'm taking so much trouble to make a point of this?

One, it does run out a lot of concepts which have to be run out of a Resistive V, get him over a lot of humps, and so forth, in order to get a good straight path. Teaches him something about life.

Possibly, while this was being run, a lot of things about existence may have occurred to the person if it was being run with any thoroughness at all. A lot of little figures – figure-figures – of why he was doing this and why he was doing that should have jumped up and presented themselves. Did they?

Yeah, one. Anybody else get any idea concerning existence at all?

Well, there are much handier ways to get ideas concerning existence, but did anybody start thinking while running Perimeter Processing?

Male voice: Yeah, I did.

Yeah, well now, here we go. Did you start any thinking? You didn't get any thinking at all?

Male voice: Nope.

Good. Well, what do you know.

Male voice: All I thought about was – once in a while I'd think, well, this is about the right way to arrange this and that's all.

That's about all.

It actually produces less thinking than many other processes we run into.

All right, you think I'm belaboring something and have laid a trap for you. I haven't laid a trap for you. The MEST universe has.

How is it that a person gets inside this thinking machine and then gets squeezed out of it so that we have negative dynamics?

This morning I hoped there'd be some dull clicks and some sharp clicks in this class.

I told you the dynamics are a dwindling series of spheres that concern themselves with the immediate environment. Is that right? You get the eighth dynamic, that's all the way out. The seventh dynamic, that can be anyplace out there. Six, five, four, three, two, one.

[Please note: At this point in the lecture, a gap exists in the original master recording. We now return to the class where the recording resumed.]

Continuing this morning lecture.

Now, don't sit there and look at me like a bunch of birds that have suddenly spotted a snake. Although you well may! But let's not identify the cross-emotion. I am displaying to you the complete anatomy of a trap called "MEST universe."

All right. Let's take this box of matches here and let's consider the perception of light. What's light do to that box of matches? It's a very simple answer – you can be far too strained about it – it simply comes in and hits it and a little bit of it glances off. Remember, it comes in and hits it – all of it that's going to come in and hit it – and then a little bit of what's hit it

glances off. Is that right? Okay. It's in a sphere, then, as I hold it up here, of light waves hitting it, isn't it? Hitting it from every side and a little bit of it's glancing off Right?

A little bit earlier in the week I showed you and asked you to run how the emanation of reflected waves go out from a person in the shape of a mock-up. And he, very often will turn around and try to catch his emanation – he doesn't want to be seen. Right? Well, what gives him an impulse to do that? There's a lot more lightwaves coming in and hitting this box than there are departing from the box. Therefore, the main force vector with relation to this box is a vector arrow pointed where?

Audience: In.

In. From 360 degrees of a sphere. Right? And a little bit of that's escaping. But it's escaping into what? New force vectors coming in which are stronger than the escaping vector.

There's such a thing as a dark star. Dark stars are not non-burning stars. They are burning red, but the electrons are no longer able to escape their field of gravity and so they no longer can emanate light. You get that? Gravity itself can bring them back. It can't emanate anymore because it has enough mass to attract back into itself anything it tries to get rid of. Do you get the comparative level of this and this box of matches? All right.

There's no real essential difference between a planet and a man or a star and a man; no essential difference. He himself is as well off as he can emanate theta-wise. If you get him to fighting lightwaves and he starts to put out his own flutter – if he has been made to fight and match the wavelength of lightwaves, he'll no longer put out flutter because it is going out against a continual impact of incoming lightwaves. And he will go into the situation where he's trying to get rid of the lightwaves, after a while, and trying to turn them around so they will go back out again.

I call your attention now to the Axioms: the received motion and the push-out again of that motion. We are above this level of the Axioms with what I'm telling you this morning. Theta receives a motion and pushes it back out again. It has stopped using its own horsepower and is using pictures of this stuff: lightwaves. You see that? Now it's already entered into human beingness. And the Axioms are designed to delineate what human beings are doing. Thetans – thetans have stopped emanating their own energy in favor of trying to get rid of energy which they have received. Three-hundred-and-sixty-degree vector of light is hitting this matchbox.

All right. What about sound? Three-hundred-and-sixty-degree vector. There's very little sound reflecting off of this matchbox compared with the amount that is hitting it.

Let's go a little further now. Any sense perception hits in, in strength and goes out in weakness, so that a thetan begins to believe, after a while, that any force directed at him is strength and any force which he directs is weak. All he's done is fought the MEST universe to a point where he's gotten this kind of a computation.

Now, there's a reverse of this. Out in the vacuum of space a thetan doesn't have enough horsepower, when he gets pretty weak, to pull back in what the vacuum is taking away from him. If he has more pressure where he is than the vacuum around him, we've got an explosion. But if we come down on a planet we have implosions. A thetan in space is extroverted

performer and on a planet, introverted performer. But even so, out in space, it isn't cancelling because he's being hit with what we call cosmic rays. He's being hit with meteorites, dust, and so on. And all of this is operating just the same as the lightwaves again. So it's only a slight bit that that vacuum assists him. Once more: any incoming wave. Now, you see, he actually gets into a sort of a self-clearing operation, though, if he gets out into space good and solidly. The space will take it all away from him. See how this would work?

All right. Let's take this 360-degree sphere and find out that a thetan in this universe is in a manufactured trap which first gets him to desire these incoming waves, then gets him to fight them so that they fight back, and then gets him to a point where he'll inhibit their coming in. And as soon as you get him to inhibit their coming in, he gets into a pattern that looks like a shell. And the type of violence which matches it is an implosion where all on the perimeter collapses into the center. And that's a thinking machine. That's all.

Now, here's a fellow going around occupying a geographical locale – a body. Lightwaves are hitting this body and bouncing off of it, but more hit than bounce away. That's a fact. You can take them off in chunks, but they don't bounce away.

All right. What's this mean? It means that the ambition of the thetan who has been in this universe any length of time at all is to hide, get into a cave or a head and let these lightwaves bounce off a face or a skull in preference to hitting him because he thinks he's on the same wavelength as this universe and has no other wavelength.

Now, there is the occluded case, pure and simple. It has no more complications than those mechanics. The individual has ceased to put out – generate – his own energy to any marked degree; has become dependent upon MEST energy to a marked degree; and then he's taking facsimiles of this MEST energy and he's using them to redirect his motion and to remember and to do everything. He has become dependent upon this universe and so patterns all of his actions with this universe and, who knows, may someday become a police officer.

Male voice: Now wait a minute!

Police action is nothing more nor less than MEST universe action. It's just: Hold them still; put them in a box; don't let them out; hold motion.

Force is motion. When you want to inhibit the force of an individual, all you have to do is inhibit his motion. If you want to inhibit his force, you inhibit his motion. If you want to inhibit his motion, why, you tell him force is bad. See, "He who dies by the sword, lives by the sword," or something of the sort. And then neglect to tell him that "He who doesn't – he who doesn't live by the sword dies a lot quicker." See, we've got "force is bad, force is bad, force is bad."

Now, the thetan has one automatic mechanism (a wonderful mechanism) which takes care of force. The force which is built up upon him is actually not in the form of electrons and molecules. It's the pictures he takes of the electrons and molecules. Why does he take pictures? Totally automatic mechanism. He starts fighting this stuff coming in with his own force and it makes a picture. He resists. Then he gets so he believes he wants this stuff, you see, DEI. And then below that, we've got another DEI. We've got desire taking place after an inhibition has taken place.

If you want to know why Acceptance Level Processing (which we'll go into later in the course, next Monday, Tuesday) works, it is simply this mechanism: he has been inhibited from having something long enough so that he craves it. And that's desire, that's all. Anytime you want somebody to really crave something, why, inhibit them from having it – a long time. He'll go into apathy about it and fluctuate around about it, but that's only at the bottom of the scale. And that's where it finally leads him. He goes into DEI DEI, DEI.

You can turn on the strangest appetites in a pc – weird appetites. Just take anything that is made scarce in the society. And you'll find people with a tremendous appetite for dirt. Oh, they're clean, burnished people, by the way, they're very burnished, they're very clean. They would never get out, even in old ragged overalls, and get a spot of grease on themselves. And you just start feeding them dirt in mock-up form and it just goes into the ridges, just – schluurp! schluurp! schluurp! And they get, "Gee, nice, beautiful dirt; nice, beautiful dirt." Wonderful. But you theoretically could push them down the other way. You could make them have something under duress and then fix it up so they couldn't have it and they would start wanting it again, all over again. So it's a dwindling spiral. And this is the dwindling spiral of the universe.

The thetan, to all intents and purposes, stands in the middle of a continuous bombardment which reduces him smaller and smaller and smaller. Now, a thetan can be what he can see. He can see what he can be. And, by golly, he can't put anything out far enough to see it if he thinks that it is under continual bombardment which is driving it in on him. So he can't be anything. So he thinks he is nothing. And there's your basic explanation of why the thetan, in each case, says, "I'm not here. I'm just a body." He thinks he's nothing.

It was quite a job digging up the answer to this riddle because he has come into a desire for some of the damndest things. The MEST universe has bombarded him on a 360-degree sphere inward long enough so that he desires to be the center of attraction. It isn't natural at all. A thetan does not want to be seen. He has no desire to be seen. His basic desire is to put something out to be seen. So you see in this universe he's right there being hammered and pounded and the first thing you know, he's got to be the center of attraction.

Oh, boy, that's a planet. A planet's gravity core (center) is of course the center of attraction of the planet. And boy, that planet has sure got a big ridge on it. But everybody treats this planet pretty nice. I don't know, they call it Earth. And they're not too bad to it. But, in essence, this planet is pulling away from space – the vacuum of space. It's balanced its gravity against the vacuum of space.

And every once in a while you'll run a preclear up to a point where he achieves a balance between the exterior environment and himself. And when he's at that balance he's going to look a lot happier and feel a lot happier. Well, then you leave him alone and he goes off down the street and he goes home and he hits sound waves. And how are they hitting him? Three hundred and sixty degrees inward. He gets into a hot sunshine – 360 degrees inward. That balance goes by the boards! And all of a sudden he's stuck in his head again.

And then as auditors we say, "Well, now, the Theta Clearing is all right but after you theta clear somebody, why, he's liable to go down Tone Scale and just wind up in the soup

again." Well, part of this is motion. This society itself imposes culturally a slow motion on an individual.

The effects of this – we have a guest here this morning that was just telling me a sad story, which is the old story of the only – we used to say, "All editors are failed writers." It's true. No – nobody would be an editor if he could still write. The bitter truth of this is such that it makes most editors savage when you say this to them in casual, polite conversation. And he was mentioning to me somebody else in another field of the arts who was stopping motion, stopping motion, stopping motion.

Well, you get somebody who has failed as a writer who then becomes an editor, of course, he's on an enforce level. He's got to enforce people writing, which is the job of an editor. And then, as soon as he drops just to the lower part of that band, and he'll drop there fairly soon, he's going to inhibit writing. He's going to have "stop motion." And so it would work out in directing, so it would work out in painting or anything else. So the wrong place to learn anything about painting is in art school. Wrong place. Wrong place to learn anything about writing.

The only excuse we have in Scientology for handling an education pattern is we're all more or less agreed on an education pattern, so we are in communication on that basis. But the total subject of our education is speeding up motion and undoing education which makes it very, very acceptable. All right. (I hope.)

Anyway. What's this – what's the problem you're looking at, Mr. Anthony? Domestic relations? Banking? Industry? The problem on Earth would be you're looking at an implosion happening – not that's obviously going to happen. You're looking at one happening. People fight shy of this problem. I'm glad two or three of you are real, real, real smart and in this lineup started to add implosions, because most people simply avoid it. Which is a demonstration – that the rest of you who avoided it – a demonstration of two things: That the answer to the problem, if it is the answer, has to be made more complicated than it is. Now, the other thing that it's a demonstration of is that the MEST universe don't want you to reach out for any data or get out in any direction whatsoever. People become hectically in motion as a protest. They become sedentary as a surrender. And they'll go through this cycle. They get hectically in motion, then they go through surrender, and so on.

You're not going to solve this with thinkingness because it's a problem of motion. There are two answers to it. One is to subjectively free up and re-create the ability of the thetan to use his own energy – to create and use his own energy. That's one problem answer. And that is the answer to Subjective Processing. The other is Objective Processing. Get him so used to this universe, so accustomed to what's coming in, that it doesn't worry him and, objectively, get him up to a level of motion by geographical drills whereby he stops moving like MEST particles and starts being in different places like a thetan. There's your whole – your whole package, the whole of our solution. There's many ways this can be handled.

Well now, you start getting him to use his own energy, and the moment you get him to approximate what you have in terms of well, it's Perimeter Processing, which as I say is a mock-up process – Perimeter Processing – and you start throwing implosions around as the added attraction and you start going around the little roulette wheel, round and round, the

guy's all of a sudden going to feel scree-chug! He doesn't like that too much. He's going to feel himself suddenly start to go out at a mad rate and he's going to say: "No!" He won't let that effect happen again unless you simply go around the roulette wheel again. And he gets to thinking about something else, all of a sudden he finds himself caving in on himself and he doesn't like that either.

Now, we've got to have an expand-out and a cave-in.

There are four directions of motion: one is outgoing, the second is inhibiting outgoing, the next one is incoming and the next one is – from outside – inhibiting incoming. Your exterior source incomes and inhibits incomes, and the source of the other vector line of motion is outgoing and inhibiting outgoing. There are two other factors: let go and grasp; in other words, start and stop. But let go and grasp for a thetan is more explanatory. But these four vectors of motion are sufficient to upset the stops because none of your stops are exactly balanced stops. They can always be imbalanced. The only complete stop would be complete absolute zero, which is a theoretical unobtainable. The complete hold would be a complete all-MEST, you might say, which is again unobtainable. So these things upset.

Now, the subjective process which takes care of this is this with its one added attraction.

Another thing I hope you can notice from this is the omission of a step. Now, we ran it lopsided. Now I want you to run it not lopsided. I want you to get somebody else sending these explosions in on the guy and not sending them in on the guy; and the guy throwing explosions out and not throwing them out; and the guy throwing black explosions out and not throwing them out; and other people throwing black explosions in and not throwing them in; and other people putting nothing in and not putting nothing in. The first concept that turns up on that is "Not wanting to be critical." This person throwing nothing in and not throwing nothing in – to the 360-degree sphere, you understand – and so we go round and round on all these concepts and you have quite a process.

Now, we get other people doing this to other people. Why? The only reason why is because the pc has often got in the road of bombardments in which he had no part. He's gotten in the road of interchanges. As a little child – as a little child he's often gotten between a couple of parents that were bombarding each other madly. And he wasn't a participant, but he wanted peace and calm around there and so he got participated – never very successfully. He didn't have enough sense just to get out of his head and bap them both and have a real calm around there.

Now, aiding and abetting this is the desire for sensation. As long as a thetan can't mock up sensation that he can – that's really a very satisfying sensation – why, he's apt to acquire it from the exterior environment. As soon as he starts acquiring it from the exterior environment to any great degree, as soon as he starts wanting low-level feeling instead of high-level looking, why, he's going to deal with these low-toned MEST emotions – sex and that sort of thing. Actually, there's more kick in high-level looking than there is in low-level feeling, any day.

But the thetan can get sensation and it's more or less worked out on the playing fields. And he goes a certain distance on the playing field then realizes that some son of a bitch is playing for keeps around here. He never realized that. I give you that colloquialism just because that's just about the way he thinks of it when it first occurs to him – "Some son of a bitch is playing for keeps." And that means he'll have to do something about it! And of course, there's the trap edge. He just goes right on off – wham! Revenge! Because he has only one mechanism that solves this that I know about. I mean, he – pardon me – he's got two mechanisms to solve it: one is just look, and his other mechanism is admiration.

If he could just go on admiring this universe, it'd just fall to pieces. It'd become old and dilapidated and secondhand in no time. But people keep people from admiring things. One of the damndest things to run into anywhere, anywhere, from anybody, is "You must not like and you must not communicate with because..." Of course there not being any reasons, these "because" are about the same as punish: "You mustn't communicate with... They are evil!" Which all adds up to "You mustn't like them. They're bad." Mustn't communicate with, mustn't like – same thing.

So if you can just stop people from liking other people, interpersonal relationships would go to hell. Why? Not because we have any postulates sitting up above it. It's just because it inhibits the thetan from throwing out admiration. And his own admiration will actually melt down the waves and facsimiles which are made of MEST.

Now, this is quite important, what I'm telling you. The idea of this little being, you might say, or little dot in the middle of a continuous implosion, as long as it's on a planet, is the problem you're having to solve. Because he's in that – middle of that continuous implosion with insufficient admiration to do anything about it. And so it'll cut down his motion, cut down his motion, cut down his motion, cut down his motion. And the next thing you know, he's gotten awfully human. And although you had him up to a Theta Clear, and so on, "Well, being a human being isn't so bad after all."

And you say, "How are you, Joe?"

And he says, "Oh, I don't know."

That's being human.

If you want to accelerate anything as a thetan, just simply go around and admiringly zap somebody.

Now, we get a situation, then, where people get theta cleared or unaberrated and they'll stay that way and then they'll drift back into this speed. And this speed, of course, is trying to compare itself to MEST speed, and MEST speed is the final analysis of it. And I want you to look at the fast rate of speed at which this desk is moving at the moment. Now, that's about the speed the MEST universe wants you to go.

And to a lot of people that's very satisfactory. You go around – you go out to California, for instance, and you'll find people, all over the place, all over California – anywhere from about two hundred miles south of San Francisco (that's where it starts) down to the Mexican border – and you'll find in this band enormous quantities of people who have

finally gotten the idea that the best thing to be is about as – in the same fast motion as this desk.

Now, you move into this area and you've got a little bit of get-up left in you – you came out of some northern clime or something – and you get down into that climate and the next thing you know, you think, "Well, gee, being that desk isn't so bad." So you start to sit down and be a desk. Well, the end of it is – it isn't that it's fatal to a thetan. Nothing is fatal to a thetan completely (because somebody, sooner or later, is going to blow the universe up), but it certainly, certainly isn't productive of a happy state of interest in beingness. And yet that's what everybody wants to do in this country. They want to take a nice long vacation every summer. They want to take a nice, long rest after they've retired. And the idea is to get in everybody's anchor points – excuse me, get in some cash and put it in a bank so it can be saved, see, and then having gotten it in the bank so it can be saved, then to expend it from sixty-four onwards, see, so they don't have to work.

This whole idea of "don't have to work" is the same as "don't push away the MEST vectors which are coming in from 360 degrees." And "don't have to work" means to be satisfied to let the patterns which MEST makes exist on every hand untroubled and undisturbed. In view of the fact these are sometimes interesting, but not always interesting (these patterns), this becomes idiotic – the idea of not working.

The beautiful sadness of labor. We had somebody here moving these desks up (if you had a chance to look at that boy). Poor kid! He'd do a little bit of work – he'd do a half an hour's work and he had to be thanked for it for a half an hour or he just couldn't live. It was finishing him. He's just spinning in on this beautiful sadness – that was all he was running – the beautiful sadness of having to work. Now, if you talked to him about retirement, he'd really eat this up like mad. And what do you know! Actually, his entire future beingness and health and everything else simply depends upon his being able to heave more desks up more stairs. If he'd just square around and say, "Well, we'll throw lots of desks up lots of stairs and lots of desks down lots of stairs," what's he doing? He's putting out great, big heavy anchor points and doing it successfully. That's not going to cave him in. Sitting still, however, and accepting it all – "Narr, narr. No-no, no-no!"

Now, medical doctors – and I have nothing but praise for medical doctors, they've stood in there so long. Imagine men actually dealing in the field of healing without knowing anything about it. Isn't that fascinating? What courage, what courage. These poor guys – now they've been helped out by the biochemists. They've got penicillin and so forth. And some of them were very skillful in minor surgery. They do sew up a good this or that or tie a good bandage. These boys were not bad in that department. But as far as healing was concerned, their whole idea was slow motion. Slow motion down.

This guy is a businessman. He's been up on the street. He's been making lots of money and he's just work, work, work, work, work, work, work, work. And he gets into the doctor's hands and the doctor says, "Now, what you need is a long rest." Yeooooow! Kiss him goodbye because the next thing he'll have is ulcers. The next thing he'll have is endocrine ills. How did he get to a point where he would go to a doctor in the first place? He had somebody around him saying, "My goodness, Mr. Jones, you certainly work hard."

Now, it's just about as logical to use that tone of voice with regard to work as "My goodness, that's an awfully big dinner. My, you have a fine house, don't you." Get the idea? I mean, they've simply added that emotional tone to putting out effort. They're afraid of drifting back into the effort band and so they try to remain below it in the emotional band of sympathy or something. It's just a method of slowing everybody down. It's like police action. This person who's so sympathetic about how hard you have to work. Oh, shoot him, shoot him.

Now, this guy, Mr. Jones, was doing fine till he ran into such a computation. And he got this around in his environment a lot. And he finally went to the doctor and the doctor compounded it. And the doctor finally couldn't do anything for him except give him all this advice and sympathy on how hard he was working. So he had to turn around and go to the church. The doctor finally advised him he'd better go to church. So he turned around and went to church. And after he'd been in church for a while, why, he was still pretty tired. And the parson wasn't getting quite enough – wasn't getting quite enough donation out of him, so he kept saying to him about, "Had he thought about his soul?" In other words they've just got it all arranged. It'll go automatically on an inverted 1 to an inverted 8. It'll go automatically if left undisturbed. But this society can catalyze it. They can speed it up. They can run a fellow from a 1 to an 8 in a couple of years. They got it on an assembly-line basis. And one is "the beautiful sadness of having to work," and the other one is "turn to religion," and the other one has, "have you ever thought of God?" And here we go! I mean, those are the extremes.

Now, possibly – possibly he got into psychoanalysis before he went to see the doctor, but they would've told him "It's sex." Would have told this, "Lady," for instance, "the thing for you to do is to go out and have several clandestine affairs." That's their standard advice. Young girl, something like that, "the thing for you to do is have some sexual relationships." (Preferably with the doctor, of course.) But ...

Oh, you think I'm joking. But the manual that came out for the guidance of psychiatrists, written by Frieda, what the heck is her name? Oh, the great Viennese psychiatrist. She's changed her name two or three times. She keeps getting married. She's an old gal. She's very handy with psychotics. Boy, she's real hot with the psychotics. She uses the lame process of just imitating the psychotic. Anything the psychotic does, she does. She's a very brave old gal.

But she wrote – I'm very fond of her, although she has occasionally, in Dianetics – one day, she turned around to a medical doctor who was there and she said – she said to him, "Please, please, please, doctor, tell me there's no such thing as a prenatal!" The doctor couldn't tell her any such thing, of course.

Well, anyway, she wrote this manual of directions for psychiatrists and the stress of it is "You really shouldn't sleep with your patients. If you – if you have to, why, try to – if you have to have this kind of recreation – try to get it outside the office, if possible." Fantastic, fantastic book and manual of instructions for psychiatrists. That's their standard manual.

Anyway. So they'd catch him going all the way down. Well, of course, the kid is caught at home on the first dynamic: "You mustn't be so conceited. You mustn't think of yourself all the time. You must share everything you have. You mustn't talk yourself up. You mustn't brag," and so on. A little bit later they're telling the boy, "You mustn't fight," and the

girl, "You mustn't throw yourself around like a tomboy." And so they – it's arranged. There's a chute there in the society. The society has catalyzed it. Well, that isn't saying that a person can't stay in relationship to the society. It's just saying simply that this society is all rigged.

Now, the society itself, as an organism, can keep on going if it pours through enough cells and bleeds them dry. Well, I don't see that the society's so valuable that everybody has to be treated as a cell. And I don't see that we have to spin in every thetan, particularly.

Now, getting straight back to this. Everybody will – which is all I was trying to point out – is everybody will dramatize this doggone universe from this entering wedge: Don't put out energy. See that? If you get them to a point where they won't put out energy but will accept MEST energy and make facsimiles of it and then use the facsimiles, you've got the entering edge. And the entering edge is "Accept light with which to perceive." "Use exterior light sources with which to perceive; don't use radar."

I was driving through fog this morning. It was very, very heavy fog. I was clipping along at a pretty good rate of speed. What I was doing actually was radaring the road. Solid metal objects would show up anywheres to two or three hundred feet in advance of the car, and so forth. And I was going to take my foot off the throttle and then fifteen, twenty feet away they would suddenly come in sight. All right. There is no – that isn't a trick. You look on something like that as supernatural, sort of. I – well, I mean the society, not you.

One day I docked a ship in a fog in Boston Harbor – with all the races they have along that – without seeing the dock. And this was very easy to do.

There's an old navy story that goes on like this about courses and speeds from the Virgin Islands and so forth. And they finally get up to the – they finally get up to, oh, the eighteenth or twentieth change of course and speed and so forth. The skipper, all the time, is down in his bunk. And he comes up on deck and issues an order and goes down below without even looking at the course. And he finally comes up on deck after they've been at sea out for about three days, everybody completely lost, including the navigator. And he says, "All engines stop." Black night, can't see a thing, fog. "All engines stop." And they stop all engines. And he said, "All engines back one. All engines back one." He said, "Port engine ahead one. Port engine stop." Leans over the rail and he says, "Is this the Brooklyn Navy Yard, Pier Two?" Voice comes back up. "Okay. Give us a line."

That's it. This, you see – this, you see, would look terribly mysterious to people and yet that's the way you ought to be looking. You should have no more dependence on that stuff coming in the window to see this room. It is just idiotic, it's idiotic. It's like: "Well, what you need in order to drive a car is a Mack truck, too." I mean, it's one of those statements. And when you get up the line you'll recognize this more and more. You're unwilling to feel at a distance because you've been trained to believe that it's so bad – these things that surround you. You just don't want to touch these things, and so on, because they're bad. Bad? What the hell can happen to you? Nothing! Nothing! Absolutely nothing! All right.

What I'm talking about then is that your inverted dynamics are from this exact point: the first acceptance of energy from the MEST universe which, of course, is what? The first acceptance of the MEST universe's anchor points as your anchor points exclusively. And from

there on it's a rolly coaster. It might take you 74 trillion MEST universe years to run the whole doggone thing. But it's still just one of those things.

Now, that's the first entrance point. The processes to embrace this have to do with resolving implosions, one way or the other, subjectively, one way or the other, which includes just getting up to motion subjectively, and objectively getting up to motion and then getting space and constructing space. These are the processes.

We'll talk about these a little more in a moment when we've got a second hour of lecture this morning.

Let's take a break.

[End of tape.]