

SCIENTOLOGY AND DIANETICS

BOOKLET 31
of the
PROFESSIONAL COURSE

BY
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The Importance of a Body

Technique 80

(This Booklet is a Summarization of Tape Lecture 80L3AB)

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Switzerland

TO THE STEADFAST AND LOYAL SUPPORTERS OF
TOMORROW AND THE THINKING MEN OF YESTERDAY

COMPILED IN WRITTEN FORM BY

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ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN
THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
 - SELF ANALYSIS
 - HANDBOOK FOR PRECLEARS
 - DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
 - SCIENCE OF SURVIVAL (1951)
 - SYMBOLOLOGICAL PROCESSING
 - LECTURES OF L. RON HUBBARD
- PAMPHLET COVERS ONE LECTURE
- COMMUNICATIONS SYSTEMS (HOW TO LIVE THOUGH AN EXECUTIVE)
 - INDIVIDUAL TRACK MAP
 - WHAT TO AUDIT

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THE IMPORTANCE OF A BODY

1. "The... emotional range is... free without the body and... frozen with the body..."

The advantages of having a body are as nothing compared to the disadvantages. A body must be fed, clothed, housed, pampered, petted, and kept out of the clutches of the police. The best way to enjoy a body is to drop into one from time to time, not to carry one around with you twenty-four hours a day.

2. Low on the tone scale, thoughts have a material quality – not a materialist quality. They are heavy, thick, sticky. The human body is composed of very heavy thoughts.
3. It is not possible to approach infinity by retreating from its parts.
4. Technique 80 is the practice of BEINGness, up the scale through all the dynamics successively.
5. The first step in this procedure is BEING the body. How aware are you of your body? Figure I shows three-degrees of awareness of the body. The individual who is dead is not aware of his body. The individual who is normal is quite aware of his body. It annoys him. It gives him aches and pains. He has to be very careful of it in order not to do it any damage and in order to keep it from stepping on other people's feet and knocking over their tea tables.

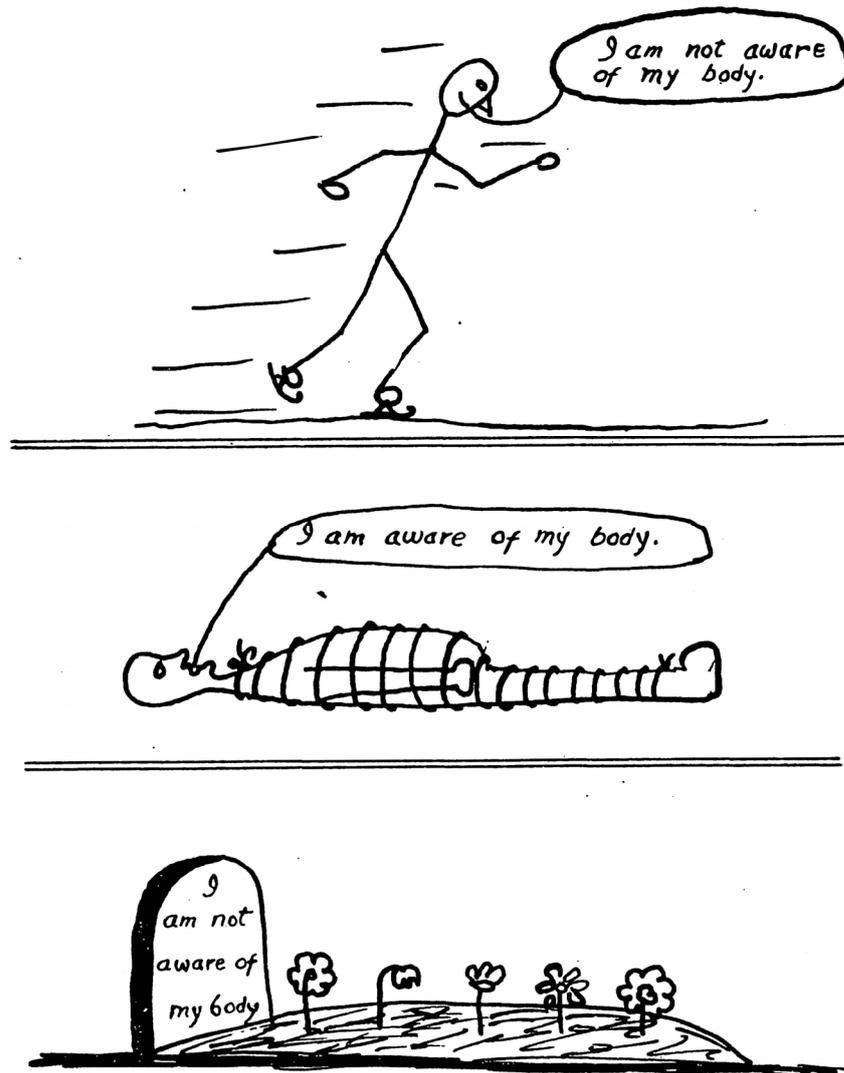


Figure I

The individual who is well above normal is very little aware of his body. The more nearly he IS his body (which does not in any sense mean "is limited to his body"), the less he is aware of his body. His body serves him and requires little attention. This individual is aware of the body of the woman he loves. He is aware of the matter which he moves with his body, of the space which he crosses with his body, of the energy which he absorbs into and gives out from his body. He is aware of the tasks and pleasures for which he uses his

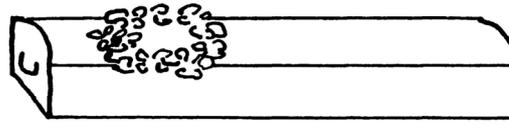
body, but he is hardly at all aware of his body as itself. It has ceased to interest him. He has gone beyond it – not in the sense of despising it, but in the sense of taking it for granted because he has mastered it.

The batter who is not aware of holding his bat will hit the ball. When the batter waits to come up, he stands swinging three or four bats, in order to get used to the weight of them. They are so clumsy in his hands that he is quite aware of them. When he is up, he drops all of them but one. It feels so light and easy to manage compared to the three or four that he has been swinging that he does not have to be aware of it in order to swing it. He can give his attention to BEING the ball as it comes toward him. He already IS the bat.

BEING the body is being complete CAUSE within the body without having to pay any attention to the body. As long as the individual has to pay any attention to his body in order to CAUSE it to do things, causation is still a problem to him.

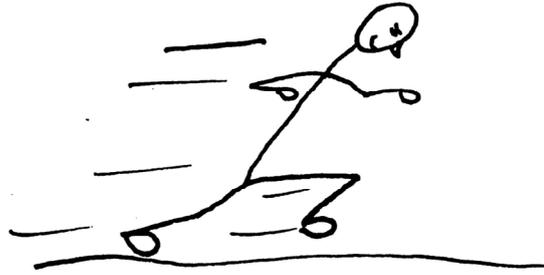
There is no one more aware of his body than a spastic. He has to be aware of it because it is a problem to him. All his attention is required to cause it to do things. He is laboring under the conflict between a present decision to use his body and a previous decision not to use his body. If he had simply decided not to use it, he could die and be rid of it. If he had simply decided to use it, he could use it. The conflicting decisions form what we have called a MAYBE, which is the directly traceable cause of his affliction.

This MAYBE is illustrated in figure II.



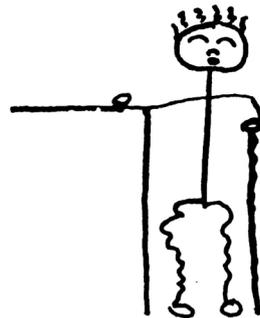
NO

I cannot use my body



YES

I can use my body



MAYBE

I can but I can't

Figure II

6. In the Summary Course and in lectures immediately preceding it we saw that the human body was made up of facsimiles of experience in the MEST universe. Evolution and even the process of thinking were explained in terms of facsimiles. We saw that if an individual had some experience he made a facsimile of that experience and he kept that facsimile around like a reference card in case he should need to compare some future experience to the past experience in order to evaluate the future experience. These facsimiles

were kept as data upon which to base estimates of effort in the future. It seemed like a workable system, and it was. The individual met a new situation, he reached into the past and pulled up some past experience and compared this experience with the present one. Then he used the procedure of the past experience in order to conduct the present experience. Sometimes, however, the data of the past experience did not match the present environment quite well enough and some failure or even disaster would result. The individual would then have to withdraw from the problem, or even from the organism which he was inhabiting, in order to make a new start using the new knowledge which he had gained through this failure or disaster.

We called this trial-and-error process "the cycle of learning". It was a good procedure. It produced results. Organisms were formed and they learned. There was a lot of destruction attendant upon this learning – individuals, tribes, and races were mangled, torn, and discarded while learning the simplest facts of life – but we told ourselves that this was the price which must be paid for learning, and we felt noble in the telling.

But is this "cycle of learning" the only way? We knew that an individual who could not remember his facsimiles could not think. That he was aberrated. That if he could not compare the past to the present he would not be able to predict the future. And we said that this was a bad thing. We said that he must become able to remember so that he would be able to use the past in order to make the future. We said that when he did become able to remember the past he would no longer be aberrated and we could call him a "clear" or an

"optimum individual" or a "humphjugger" or something. And we were right. He could do this – and we could call him anything we liked after he had done it or even before he had done it, if we were in a big hurry.

But we learned something that we did not expect to learn. There was more to it. When we got to the top of that range of mountains, we saw another range of mountains lying beyond it. We named the mountain upon which we were standing, breathing the clean air of comparative sanity for perhaps the first time, Memory Mountain, and we named the range in which it rose Computation Ridge. But in the distance we saw still higher peaks, and we know that those must be the great Mountains of KNOWING. And we knew that if we were to call ourselves explorers and really mean it we would have to climb those mountains, no matter what the cost.

Learning is an aberration.

It is not much of an aberration compared to forgetting, but it is a great aberration compared to KNOWING. The scale goes higher than *remember*. It goes to KNOW.

Now, it is not so easy to explain KNOWING to an individual who is vastly impressed with learning. He may think that you do not know what you are talking about. He may think that you are out of your mind or that you have been reading religious books or sitting with swamis. The very idea that there could be a way of BEING which went beyond the cycle of learning is repugnant to him. It makes him shudder and then it makes him laugh. He takes the superior attitude of a caterpillar talking sense into a silly relative who is trying to tell him that butterflies are transformed caterpillars. He

prances up and down his leaf, imitating the motions of the butterfly and laughing at his relative.

"Do I look like a butterfly? Are my wings beautiful?" he shouts derisively. The relative's face contorts first with embarrassment and then with horror. He tries unsuccessfully to warn the skeptical clown, who is snorting in sophomoric joy. Suddenly, a robin snatches up the skeptic. The relative weeps, realizing ironically that the departed one has been proved right, in a sense: he will not become a butterfly.

The most satisfactory description that can be made of KNOWING is, however, in terms of learning, and it is this: KNOWING makes learning unnecessary. If an individual is able to KNOW, he does not need to learn or to remember. He can examine all of every situation as he meets it, and he can wipe out the facsimiles that occur – if any do – when he is through with the situation. What good would memories of the past be to an individual who could examine all of the present whenever he wanted to? They would be excess baggage.

7. The processing of removing these facsimiles may be considered a sort of disintegration. It is this disintegration which is underneath the erasure of engrams and locks in processing. Faster processing is not so much a matter of learning better ways of re-experiencing facsimiles. It is a matter of developing more power to disintegrate facsimiles.

Early in Dianetics, the idea was current that only painful memories could be erased. But this was not an extremely convincing idea. Why should not all memories be erasable?

Now, this should not be confused with forgetting. The popular superstition was that a thing which was forgotten was gone, uncreated. But it was not. It was only hidden in a closet. We were able to open that closet and regain the treasures hidden in it. Now we discover that the treasures are not treasures after all. We can take them out to the incinerator and disintegrate them, or we can use our Buck Rogers disintopistol on them.

It may take a few days to *learn* to do this, if you don't already KNOW how.

8. Technique 80 is an A-R-C technique. Communication is established between the individual and some part of his body. Then affinity. Then agreement. Then communication again, and so on, as the tone of the individual with respect to that part of the body rises. When a state of BEING has been brought about with respect to the first dynamic by this procedure, the second dynamic is taken up.

"First, find the point from which you are emanating... Next... take complete possession of your own body – and do it in the present and future, not the present and past. Then, take possession of the dynamics as they go out from it. And be able to get into full, high-level A-R-C on those dynamics..."

The emanation point mentioned above is that point of the body at which the individual IS. This does not mean that there is some part of the body which is more properly the seat of BEING than any other. The proper seat of BEING for the individual is the whole universe. His point of emanation is that part of his body which has not yet been completely wrested from his control. It is possible that he may not be

able to find any point of emanation at all until he has been processed for awhile. This does not mean that he has no BEING. It means only that he has no BEING worth mentioning with respect to his own body. When he reaches the point at which he IS himself, on the first dynamic, his whole organism will be his emanation point. However, at the beginning, he may have so little control over his organism that it seems to him as though he is emanating from some part of his body more than from the others.

9. There has been a great deal of work and discussion revolving around the goal of "getting into present time". Getting into present time, however, bears the same relationship to controlling time as learning bears to KNOWING: it is only a step in the right direction.

We have long grown used to the idea that an individual whose relationship to time was so poor that he was living in the past was a very sick individual. Psychosis has been defined as living in the past. Living in the present and the past, however, is not greatly better. It is defined as neurosis.

Figure III may serve to clear up some of the confusion which exists on this subject.

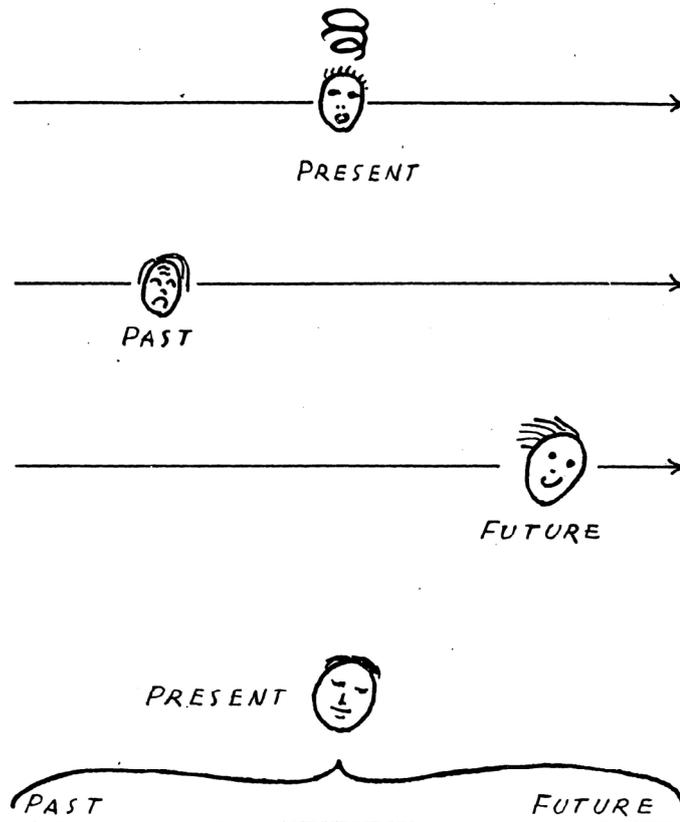


Figure III

If an individual, like the first one in this drawing, could succeed in living only IN the present, he would be a very directionless individual. Now, we know that there is no "time" for theta except the present. For an individual to live IN the present of MEST, however, he would have to restrict his penetration of both past and future. If he decided that the present was only one day – "Live for today" – then he would be obliged not even to think of tomorrow and not to remember yesterday. This would make him both an ignorant and a purposeless man. Therefore, it is not possible to live well just IN the present, even if the present is as long as a whole day.

Many individuals do succeed in living only IN the past. They are psychotic.

Some other individuals succeed in living only IN the future, and they are psychotic too.

The secret of success is not to be IN the time stream at all, but only to use the time stream as a tool for handling MEST and facsimiles of MEST, or just to disregard the time stream altogether, and KNOW and CAUSE and BE independent of time. The last individual in figure III views the time stream from the independent position of theta. It is all available to him if he wants it. His present is the only true present. It is that present which never ends. MEST time is really all past and future. There is no true present in MEST time. That is the difference between MEST time and theta "time". MEST time is all past or future: theta "time" is all present.

The moment in MEST time which we consider present does not actually exist in MEST. It exists only in theta. To limit one's self to MEST present time is to wedge one's self into a narrow chimney, the front wall of which is the future and the back wall of which is the past.

Therefore, it is not accurate to say that an individual comes to present time. He IS present time. But if his degree of BEING present time is impaired – if he is low on the tone scale – then he may become MEST time, and he can be stuck in facsimiles of past, "present", and future MEST time, and he will be very uncomfortable. If he gets stuck solidly enough in these facsimiles, he dies, and time passes him by, and we speak of him as someone who used to live. When this happens, it becomes obvious even to the dullest observer that

this individual has not preserved a very healthy relationship with time, but has become caught up in the current of it and has been swept away.

10. The power to make a decision is implicit in self-determinism. It is not possible to determine anything if there can be no decision about what to determine and how and when to determine it. The power of decision is directly proportional to the individual's control over time, directly proportional to the amount of time which the individual has available for his use.

If a man is presented with a situation which requires action of some kind, he must make a decision. He must make several decisions. The first of these is whether or not to take any action, and the second is what action if any to take. After that come smaller decisions which have to do with the details of the action.

If he makes his decision immediately, he then can proceed upon the action he has chosen. If he makes each succeeding decision the second he is presented with the data that is available and pertinent, he does not need to slow down in his execution of the action. He will have plenty of time in which to complete the action successfully, in all probability.

If, however, this man does not make his primary decision, all the time in the world will be insufficient for him to do his job. If, having made the first decisions, he begins to falter on succeeding decisions, the job will drag out longer and longer and time will grow too short for him to complete his job.

Figure IV shows this relationship between decision and time.

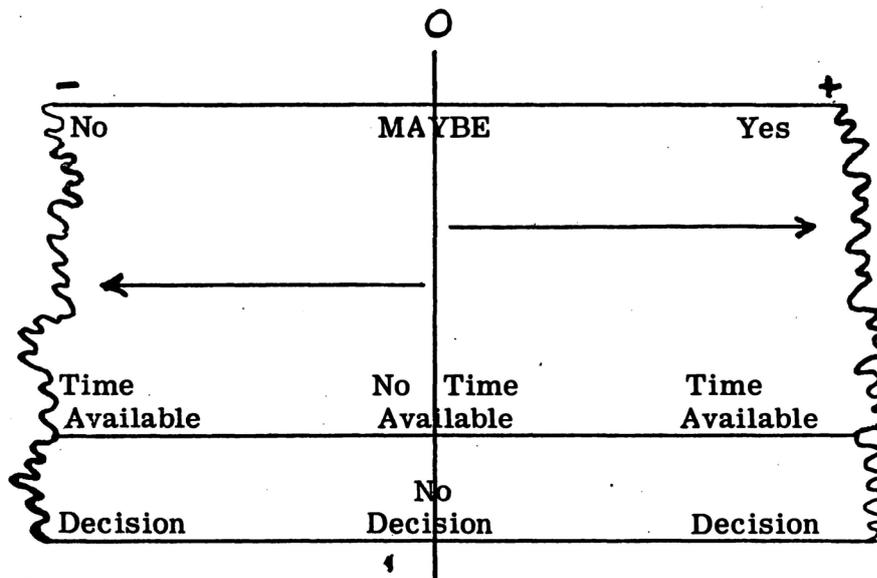


Figure IV

Any incident in an individual's past which contains an indecision, following this rule of indecision and time, will tend to eat up all the time which this individual encounters. Hundreds or millions of years later that incident still may be present time for this individual due to the fact that the indecision in the incident is eating up the time as it rolls out of the clock and is not leaving any for the individual to use.

Any unresolved indecision tends to stay in present time until it is solved. This is undoubtedly the chief mechanism yet discovered by which aberrative facsimiles bring themselves to bear upon the individual.

"What determines aberration is whether or not one is able to decide. And the degree to which he is capable of decision establishes his sanity."

"This is something for you to... use in processing. Never forget to ask your preclear where the indecision is in the incident."

Figure V illustrates the relationship between decision and motion as they affect the individual.

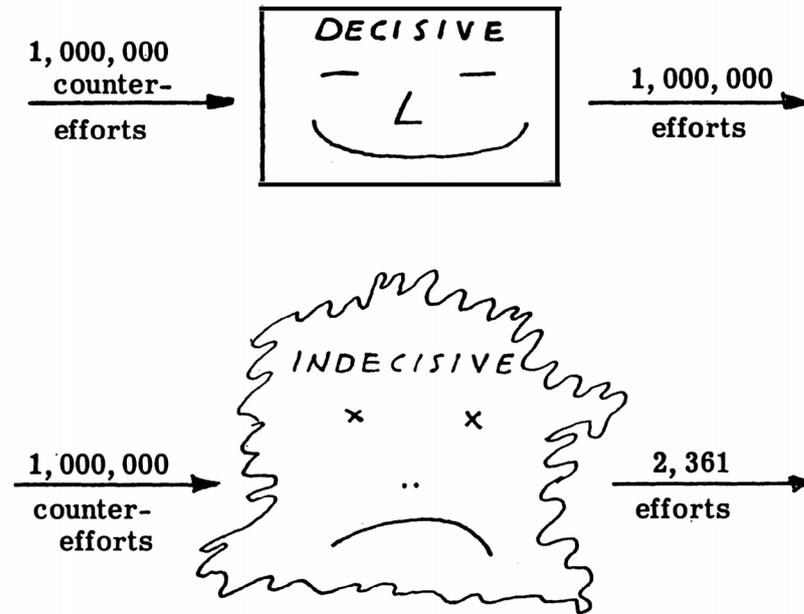


Figure V

We have seen that in the process of learning – of which all of us have a great deal behind us, whether we like the idea by now or not – the individual receives a counter- effort which he then turns into an effort. We have seen that he goes on using this effort until he fails in using it, finding that he has harmed his own BEING (along some dynamic) by using it. This we called an OVERT ACT. After he has failed, he again experiences a need to use the motion, but he remembers the failure and he cannot make up his mind whether to use the motion or not. The result is a MAYBE, an indecision.

When an individual has received enough counter-efforts and has failed, through indecision to turn them into efforts, he has the balance within him, in present time, accumulating like a great lump in his mind. After awhile his mind turns into MEST, and a new star appears in the firmament, or some such manifestation occurs. Perhaps he does not turn completely into MEST, but at least he becomes very MEST-like. His thoughts are heavy and thick, causing him great travail in carrying them around with him. Doing a problem in arithmetic is for him like carrying hods of mortar up a long ladder. He is in very poor shape.

It is not the balance between the counter-efforts received and the efforts given out which is the important thing here. It is the balance between the efforts which are called up from memory and the efforts which are given out. Those which are called up and held in suspension by indecision, by a conflict between the thoughts "It is survival to use this: it is non-survival to use this", are the efforts which will turn against the individual and make him sick.

A clean decision to use the counter-effort or not to use the counter-effort will leave the individual free to go on to other things. An indecision about the counter-effort will leave the individual holding the counter-effort like a viper clutched to his bosom.

"Unaberrated conduct to a marked degree is the making of decisions which can be put into effect..."

Figure VI presents a scale of decision, at the top of which is making decisions which can be put into effect. Below this is making decisions which cannot be put into effect. When,

below that, the individual sees that his decision cannot be put into effect, he then attempts to force it into effect. Failing to force it into effect, he drops through covert efforts to do so and finally into indecision, which is at about 1.0 on the tone scale. From there, there is nowhere to go but into the decision NOT TO BE. And we have seen that the individual is better off making an effective decision NOT TO BE than he would be if he continued in his indecision. At least, if he decides NOT TO BE, he gives himself a chance to start over, under other circumstances, but if he persists in his indecision, he causes all his time to disappear, and so he can accomplish nothing in the MEST universe.

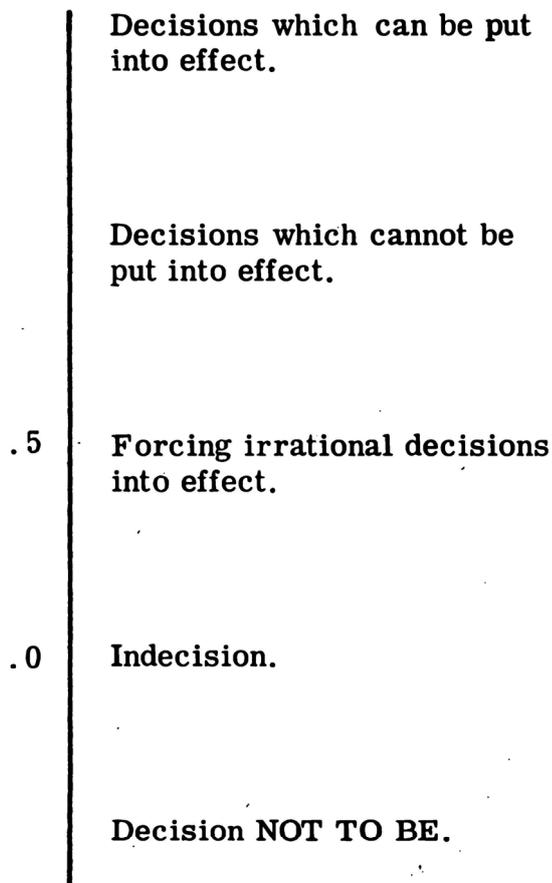


Figure VI

An individual who makes decisions which can be and are put into effect is being CAUSE.

An individual who is indecisive is being EFFECT.

12. Figure VII illustrates the fact that an individual is not his body.

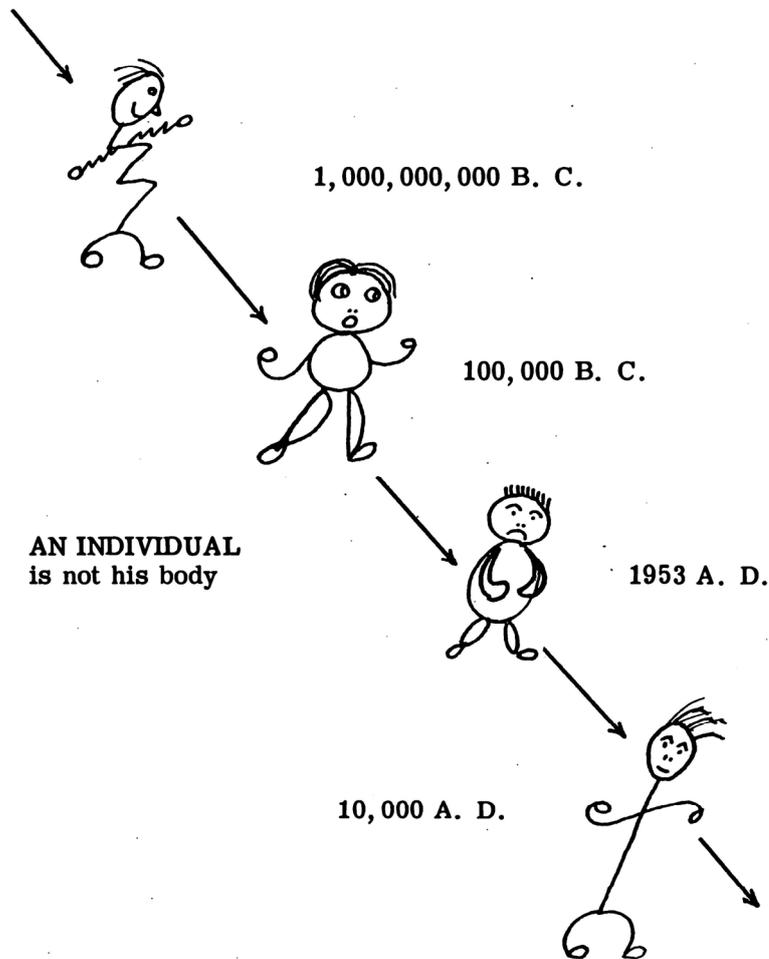


Figure VII

13. The auditor using Technique 80 is helping the pre-clear to be CAUSE on every dynamic.
14. Figure VIII shows the relationship between the Motivator incident and the OVERT act incident.

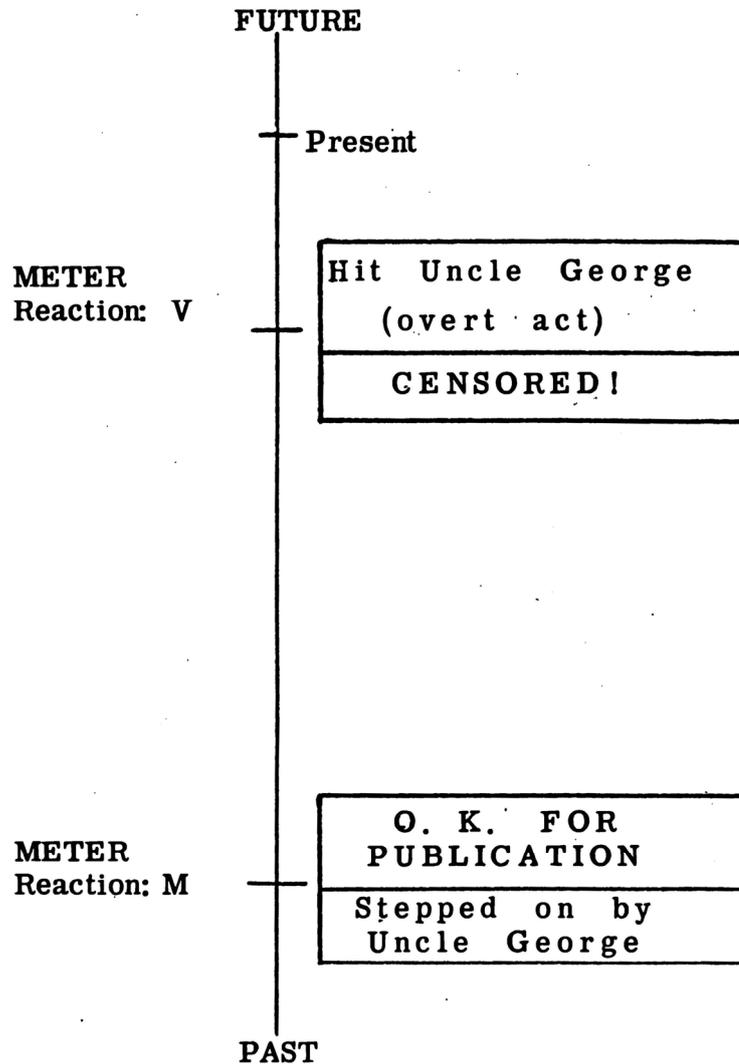


Figure VIII

Early on the track (in this life) there is an incident in which the pre-clear was stepped on by his Uncle George. Later there is an incident in which he hit Uncle George. The pre-clear will present the first incident as justification for the second incident, and he will not present the second incident at all. When the first incident is run, it does not reduce, and the meter reaction on it is only medium. If the second incident is found, however, the meter reaction may be violent, and the incident will reduce and bring a tone rise.

15. The auditor, using Technique 80, asks the pre-clear to BE in some portion of his body.

The pre-clear expresses some attitude about this – usually apathy.

The auditor has the pre-clear run through the feeling of apathy (or whatever attitude has been expressed) with that portion of the body. NO PAST MATERIAL IS CONTACTED. Only the present is felt. The auditor runs this part of the body through attitudes rising up the tone scale. Then he goes to another part of the body and does the same thing.

When the pre-clear is in full possession of his own organism, the second dynamic is taken up.

Each dynamic is run, in turn, as it relates to the organism of the pre-clear. Attitudes, in present time, on each of the dynamics are run up the tone scale, just as with the parts of the body.

SUMMARY BOOKLET 31

Seminar Questions

1. Of what is the human body composed?
2. What are some of the advantages in having a body? Some of the disadvantages?
3. Compare the aberrations of learning and the aberrations of forgetting.
4. Just what is Technique 80?
5. How does a maybe affect present time? How does a decision affect present time?