

“CARE OF THE BODY”

A lecture given on
18 February 1952

The first few moments of this part of the lecture are missing from all available recordings, and no transcript has been located to supply the missing text. The recording begins, mid sentence: “... this physical universe, and that is somehow or other traveling on a track through time to arrive at some unknown destination or be something else. This is rather obvious. But why is he doing it?”

Universal Control Mechanism

Well, the modus operandi that we follow has to do with the care of the body, the care of the being, and the care of the body and being of others and the physical universe.

The care of the MEST body: Every second-echelon process is addressed to just that — the care of the body: preventing the body from feeling pain, permitting the body to experience pleasure. It is all the body — keeping the body from dying, getting the body to grow, keeping it in good shape and physical form, maintaining its mobility, keeping it in a situation where it can continue to survive.

We find out that the modus operandi which has been followed on the evolutionary track — the individual has gone through a continuous cycle: First there is conception, birth, growth, a carry-forward for a short time, and then decay and death. This is the cycle of an organism. This cycle is mentioned in the first book on Dianetics. It is mentioned earlier than that in the Vedic hymns. This cycle has been known to all mystics, all religions, since the earliest time man was thinking about this — that cycle of the organism, the cycle of creation, growth, decay and death.

The organism goes through that cycle continuously. Oddly enough, a demonstration on a psychogalvanometer shows you that an individual as the unit personality — in other words, you as you, well knowing you are you, have gone through that cycle continuously, over and over and over. For perhaps as many as three billion years you have been indulging in this, the cycle of creation, growth, decay and death. That is a MEST-universe cycle. That is the cycle of a star, the cycle of a planet; that’s the cycle of rocks and anything else; it’s the cycle of light. Now, this continuous cycle going on in this universe, as far as you are concerned, has been the cycle of the care of the body. How do you take care of this body and how do you gather more experience so that you can make a better body, and how can you go on this track? And how do you keep going with it? And how do we refine this body so we get greater mobility and find it easier to get food and so on? And how do we work this thing out?

Materialism would be, actually, a word which could now be defined as care of self and the bodies of others — in other words, the MEST part of existence.

A doctor is concerned with the treating of the body to such an exclusive degree that he does not think that function modulates structure. The doctor thinks that structure modulates function. According to this reasoning, an individual’s adrenals act and then the individual gets angry — no further cause than this.

The cause and effect is that you get a physical body which turns into a function of the mind. Well, this circuit is a backwards circuit. But it is no more backwards than people thinking that their minds are composed only of data to care for a body or thinking that the only facsimiles, the only memories which they have, are memories which are employed in the creation of new bodies or the destruction of old bodies — something like saying a radio set has nothing but a case.

Because you have a special order of facsimiles — a very special order of facsimiles — and these facsimiles pertain only to the creation and disposal of bodies. That is a special order of facsimile. Those are the facsimiles which you find it very easy to treat in the second echelon. By treating these, you can modify structure, you can change physical structure.

There is obviously another level of mind. There is the integrity that is you. That behavior that is you is modified and warped by these experiences of creation, growth, decay and death. It is warped, it is inhibited, but it basically, and behind all that warping and inhibition, is unchanged. Isn't it very strange that when you take a low-toned preclear and you knock out a few facsimiles and you get a little charge off the thing, this individual comes up the tone scale? That he comes up the tone scale at all demonstrates there was something there which was already up the tone scale, being masked by something that put it down the tone scale. He was already up the tone scale but warped into being down the tone scale as to his behavior as a physical being and in a physical being.

Now, when you consider the rise in tone, you take into account the fact that nothing more is put into this person, and yet he has a resurgence in behavior, in health, in energy. You don't put anything into him. He didn't get anything from anywhere else. There he was. It is something like taking a mask off someone. That mask was a bad facsimile, a bad experience, which tended to bring him into the belief that his body was dying or was close to death. So here you have inherent basic individuality which actually at no time from the beginning of track until now has been alloyed, diluted or modified in any way. It is something for you to think about.

No matter what has happened to your body, underneath, back of that, you are still you with all your capabilities and power. The proof of this is very easily demonstrated. You can take one of these facsimiles and by Thought, Effort and Emotion Processing lay bare the actual basic behavior of an individual. And you will find out this is pretty powerful and it is pretty good.

And it doesn't matter how old that individual is. It doesn't matter at all. Sometimes an individual is so old and so far gone that you can't remove a facsimile. Well, he is very close on the borderline of death. It is actually better for him to die and go on and get a new body.

But the point I am trying to make to you is, back of all of these facsimiles which have to do with MEST experience — the experience of you as a body in the physical universe — lies a personality which is an integral unit and which is you.

I am not talking to you now about guesses. Some of you have not seen what has happened to an individual when a facsimile has been knocked out. If you have not seen this resurgence up the tone scale, perhaps this is a little difficult to accept. But, believe me, the evidence of thousands of people would back up this statement — that you take out a few facsimiles that pertain to body and you have an individual who is high on the tone scale.

All right. We work this out, then, and we catch whatever the powers that be in a very interesting deceit. This work in the third echelons is "sleuthery" of a considerable magnitude. It is trying to find "them" out. What did they do and why? Well, we find that the built-in confusion on the whole track — the built-in confusion on the whole track — is this: "I am a body." That is the number-one confuser; that is the red herring across the track — "I am a body."

You are not a body: you are you. You happen to have a body. Different. The convincer on it is this: When anyone wants you to be obedient, to desert your own integrity, -to lay your code aside, to put aside your self determinism, they convince you that you are MEST! And they convince you you are MEST by injuring that MEST which you own.

All punishment has to do with the injury of body; all punishment is the use of force in an effort to convince the individual that he is MEST. Every operation which seeks to control individuals and make them give up their heritage is an operation directed solely and completely against any

belief they might have that they aren't MEST. The effort, then, of any group seeking to get widespread control is directed toward convincing people that they are MEST — that is to say, that they are physical, that they are bodies — and it is directed toward the inhibition of their free will with their bodies.

Whether or not it is a judge in court, a penitentiary, or whether or not it is an employer threatening to fire an individual and thus starve him, the effort is toward convincing the person that he has to be MEST.

How wrong can you get? Well, the wrongest you can get is dead, perhaps, but not very far from that is to believe that you are a body, which you aren't.

Now, look at all the ways and means that people have of convincing you that you are a body.

If we wanted to put together a therapy in this echelon, the third echelon, we would start in by writing up questions which outline the concern one feels on all dynamics about the care of the body — the concern for the care of the body: the efforts to take care of the body, the emotion to protect and take care of the body, the thoughts to protect and take care of the body. We would process a person's caring what happened to his body. We would process any conclusion that he made as to the finite character of life — that is to say, that "life is brief and when the body is done, life is done," that "life is a body." That we would process. We would process out any confusion he had between himself and the body, and any confusion he had between himself and the bodies of others — his confusions between himself as a body and dogs, people, things. And then we would process his labels, his body labels: his name is something assigned to his body; he sees his body in a mirror; the grades, positions and so forth which are assigned to the body; how the body is clothed. And we would process, in particular, all the ways he has used to evaluate human beings in terms of body: "This is a bad man because his body is so-and-so," "This is a good man because his body is so-and-so," "This is a person who can be trusted because he dresses in such and such a way," "This person has a weak chin; therefore he has a weak character" — physiognomy, physiology, physiological assignments of character.

It is odd enough that an individual will adopt these things, but it is a modification of body facsimiles by more body facsimiles; it is not a modification by self-determinism, because you can change all these physiological characteristics by taking up and processing out facsimiles.

You would take up the postulates, in this process, about the body and time — which is to say, aging: that when a person is such and such an age, he is such and such a physical condition. That is just an aberration, no more than that. They say people are as young as they feel or as young as they think. Nothing is truer — nothing.

The fear of losses of the body or parts of the body, or the fear of losses of other bodies — these things you could process out. You could make a nice long process of this. It wouldn't be too long either; it would be rather effective.

Now, in the past, I noticed that every time a past life or an evolutionary facsimile was invalidated by the people around someone who had experienced one, the person who had experienced it had a tendency to become worse. He had a tendency to become very low on the tone scale. All you had to do was invalidate one of these old past deaths or something of the sort and the person would sag. You could invalidate his prenatals and nothing would happen. You could invalidate his birth, nothing would happen. You could invalidate him, you could chew him up, you could treat him almost any way you wanted to and you couldn't affect him the way you could affect him by invalidating a past life.

A person runs a past life, he feels very good, he comes out of the auditing session, he meets somebody in the hall who took psychology or something, and this person says, "Well, that can't be." This person, operating out of no data, says it couldn't be.

You see, the only data existent in the field is the data that has been dug up in Dianetics. There isn't any counter-data; there isn't any argument in favor of one life. The only data that has been assembled, when it was assembled, demonstrated all of a sudden that this was erroneous — this one life deal. What it is, is an evolutionary track all the way, with facsimiles on the whole distance.

So, with this evidence this person has run this incident and all of a sudden somebody tells him it isn't true. And you can watch this individual sag.

Now, that was a big problem. Why did the invalidation of a past life amount to so much of a drop on the tone scale? I will tell you why it did, now: because it told the person he had to go on worrying about what happened to his body. It told him again, "This is all you've got, bud; you've got to take care of it because when you're through with this life . . . You're just a body. You've never experienced death; you've never experienced anything on the time track at all but conception, birth and so forth. And we're all protoplasm anyhow, and when we die at the end of this track, in this life, we're through and we're through from here on out." And the person has to become very concerned about this body because it is all he has got! That is the way control mechanisms have been established by groups for the last thirty-two hundred years, and only for the last thirty-two hundred years. (You will have to take my word for that.)

They found out that this beautiful gimmick existed by which individuals could be put into complete slavery: "You've got to take care of your body. Therefore you can't afford to be honorable; therefore you can't afford to be independent; therefore you cannot follow any code of decency, because above all else you have to take care of your body. Therefore we can make slaves out of you. We can make you cavil with your own honor, your own decency, your own self-determinism. We can make you into a thing the second we convince you that all you have is that body and you'd better take care of it."

The truth of the matter is it is better to die — to die horribly over a long period of time — in the long run, than to traffic in any way with compromises which are against honor. Now, that is a funny thing, but it is better to die than do it. And the only times you have ever gotten into trouble anywhere along the line have been when you compromised.

You say, "I won't continue to be honorable because I've got to take care of this body. I've got to be nice to this fellow so he'll buy something from me so I can eat." Piffle! The whole world started running down and out the bottom the second this philosophy was started, and it has gotten worse and worse and worse. We have got 19 million insane in America — that is to say, they are labeled insane.

In other words, the second an individual realizes that he does not have, as his first responsibility, the care of his body, he realizes immediately that he is capable of wide, strong self-determinism, which of course puts him up the tone scale immediately. Nobody could do anything to him! All they can do is kill him! Hah!

Funny-sounding philosophy, isn't it? And yet it makes sense.

If you watch an individual go down the tone scale, you will find out as he drifts down this tone scale, the lower he gets, the more concerned he is about his health, about what happens to him physically, about the scratches that occur to him, about the nicks and bumps that he gets, until, when he is way down the tone scale, that is all he thinks about.

There is a direct index, on that tone scale, of self-determinism: High on the tone scale self-determinism is high; low on the tone scale it is absent, and it is a gradual decline of self-determinism.

In the terms of health and worry and concern about the body, an individual who is high on this tone scale doesn't worry at all about his body. He is free. He is also effective! And as he goes down the tone scale, he gets less and less effective and more and more concerned and more and

more worried about himself as a body. And when he gets to the bottom he is nothing but a body. How bad off can you be, to think that your body is of any importance at all?

A person high on the tone scale doesn't ever dress for himself: he dresses for effect on other people. He doesn't act because he has to have something or do something: he acts to produce an effect on the MEST universe. So he gets killed in the process — so what?

Actually, when he is high on the scale his reason is high. Also, his physical coordination is high. His reaction time is good. His ability to acquire a new skill is almost instantaneous.

I just had a phone call from California, by the way: A girl who was on the handbook — fifteen hours, really, on the handbook, running it through — went down to a secretarial course (never seen a typewriter before), sat down and read the chart, spent ten minutes reading the chart, sat down at the typewriter with blank keys and started writing at twenty-five words a minute.

Here sits an atom bomb. That atom bomb is a complete threat to this whole society, culture, your body, your civilization.

Has anybody gone down to Washington and found out who is in charge of the stockpile and taken him by the nape of the neck up to Lake Success and said "Now listen, turn those keys over to the secretary-general, right now"? No! Has anybody gone over and walked into the Kremlin and knocked Stalin over the head or knocked his head against Vyshinsky's or somebody? No! Are there enough guards to stop somebody from doing that? No! There are not enough guards or enough machine guns or enough barbed wire or poisoned gas or anything else to stop the people of this country from tearing apart anybody who wants to use an atom bomb. There is only the fear of what will happen to you as an individual, that you might not get another body. So you are perfectly willing to sit back and let the whole time track from here on blow up! And that is the only part of the track in which you ought to be interested.

So you see what a handy mechanism it is to keep people worried about their bodies? See what a handy mechanism it is? It guards the Kremlin; it guards the atomic stockpiles; it guards the police stations.

The Jewish people in Germany would sit by and watch their numbers be slain and thrown into lime pits and baked in ovens, rather than a couple of them walk up to Hitler's car while he was in a parade and throw him in the gutter and step on his face. So they would get killed! So what? They cared enough what happened to themselves. It is a pathetic joke — a grim one.

How do you control people? You get them worried that they only live one life and that they only carry on to the end of that and then they are dead and that is all. And that they only have one mission and that is to take care of their bodies.

If you can put that hot one across home plate with any populace, you can control them, completely, utterly and slavishly, without barbed wire, without handcuffs, without anything. You tell them to go here and they go there; you tell them to go there and they go there. They move in ranks just as you tell them to move.

How do you make slaves out of proud human beings? You convince them they live just once. As a matter of fact, so many people believe this so avidly, they have been so thoroughly indoctrinated into this, that they don't even wake up to the fact that there is no evidence. And if you were to give them evidence — good evidence — that they live many times, and the only real phenomena you could discover anyplace indicated that they went on living practically forever, they wouldn't buy it because they might lose their bodies or something.

How do you set a people free then? If you start to set a people free, you will eventually wind up going at this very target — that one point of the target — which says in no uncertain terms "The cycle of creation, growth, decay and death goes over and over and over for you; what you do is evolve into a more and more complex form." And you can prove it to them.

But if you start to set a people free and if you are examining phenomena to set a people free or set individuals free, you are going to wind up with that phenomena. Then try and sell it. It is awfully hard to sell, because the moment you have succeeded in selling it you have also undersold and shot out the bottom the control factors in the society, and they are there to control, so they are going to fight back. You are going to have trouble.

It is funny: Dianetics never had any trouble until I discovered this phenomena; then it started having lots of trouble.

Well, what you need is a five- or six-hour process that solves all this so that you can get an individual by the scruff of the neck, and before he can appeal to his congressman, before he can write the Ku Klux Klan, before he can contact the mayor, run it out quick and bring him up at the other end of the session with a complete understanding of what he is and where he is going — an understanding which you didn't try to convince him of; you just processed him and when he got through, his conviction was such and was so thoroughly unshakable that nobody could invalidate him on it.

All right. If we look at the facsimiles which we are trying to process as “care of the body,” we find out that the relative unimportance of facsimiles all the way along the time track is just that. Sometimes you have to process these things to get a person into a position to run a Before Track incident.

If you just run a past death completely out on an individual, he becomes so fully aware of its reality that he can't invalidate it. But nobody ever runs a past death that thoroughly. That would tend to proof a person up and send him up the tone scale markedly.

But if you take this incident at the beginning of track and you process it and you keep processing it — you run it through and through and through — and you use a new little curve that we've got on running all incidents now, you are going to turn up the reality on that thing so high this individual will say, “Hah! Look what I've been worrying about!”

And somebody rushes up to him and says, “You can't do that, you can't do that. You know you have to be kept under control. Thought police will get you, you know!”

This individual would say, “Well, you must be crazy. You don't think there's anything back there? Must be nuts. Lock him up. Must be a psychiatrist.”

Now, supposing an incident existed that, just by running it, you could turn up its reality to such a point that it could not thereafter be challenged.

For instance, what would you think of somebody who, after you walked out of here tonight, met you down on the sidewalk and said “You were not at 211 West Douglas this evening. You were elsewhere. I know you were elsewhere; I saw you there. And you couldn't possibly have been up there in the lecture hall listening to Hubbard. Couldn't have done it. No, you just weren't there”? How would you look at this fellow and what would you feel?

Well, your trick is to turn up the evidential incident in reality to such a high level that it has the same reality as your sitting there right now. And when that reality is high enough, it can't be invalidated. And a person never afterwards can be convinced that he has to be serious or concerned, really, about his own body, and he goes up tone scale. And, by the way, all the facsimiles which are serious to him theoretically should just shuck off; he should come into immediate possession of his ability to handle his own facsimiles and his own body. (That is theoretically.)

Now, you run an incident which proves to an individual beyond any shadow of his own doubt that he has lived before, and you run this incident out to its complete highest possible run, and you should get the remaining result: the rest of the track should blow. Because what is the

track? The track is data on how you take care of or dispose of bodies or how you take care of or dispose of the physical universe. And that is all there is on that track that you are trying to process.

Underneath all that is the integrity of you, which can't be tampered with, really — unless you think that bodies are very important. Then it can be tampered with, apparently.

Now, how do you run an incident to get it up to this high a reality? How do you run an incident to get it turned way up so that it is completely real? Do you hypnotize the fellow and do a witch dance around him or something?

When you are trying to reestablish self-determinism, the less convincing you try to do, the better off you are. You can't sit and evaluate anything for a preclear. You can't tell a preclear "Now, this is real, this is real, that's real; this is what this means and that's what that means," and so forth. You can't tell him this! You can tell him where to go and what to do, and after that it is up to him.

You run the incident before the beginning of time with thought, emotion and effort, counter-thought, counter-emotion and counter-effort. The efforts you get on it, evidently, are peeling off on locks, so effort has piled up on this first incident. They will peel off and they will blow. But after you have run it with thought, emotion and effort, counter-thought, counter-emotion, counter-effort — after you have run this incident through and through and you have got it in very good shape — then you start running it with ARC. (And by the way, you should do this with any incident you run. It is found to be very beneficial, suddenly. We kind of lost ARC by the wayside lately.) You run it through on all of its enforced affinity, all of its inhibited affinity, all of its enforced communication, all of its inhibited communication, all of its enforced reality and inhibited reality. And you run it through with the individual's own efforts to enforce or inhibit affinity, reality and communication. And you run it through with the other people's efforts or thoughts to enforce and inhibit affinity, reality and communication.

You work on that incident until not only all the boil-off is gone and everything else is gone but your reality is up on that incident — no matter how long it takes — until the reality on that incident is as real as that desk, and I am afraid you would have a hard time trying to convince this individual thereafter that it wasn't an incident.

The actual truth of the matter is that by running through it over and over, and over it again, you don't pull any trick like making it more hallucinatory. Dub-in, you see, won't run over and over and over again. Nothing will run over and over again but a real incident. And reality will never turn up on an incident that isn't real. You can't get the reality up on a dub-in. It goes down, always.

So you want to run this enforced and inhibited ARC on both sides on that incident at the beginning of track, or run enforced and inhibited ARC — both sides — for any incident that has to do with past lives. And don't leave such an incident until this individual knows it is real — not by your convincing him, but until you have gone through it often enough to take out all the emotions and all his efforts to say it isn't so at the time. Because a painful incident — one of the first things a guy does with it is say "It isn't so. I'm not here. It isn't real," and so on — "I don't want anything to do with it." And you don't want to leave one of those incidents in that kind of a condition.

You swamp this incident up completely and you make sure that you get such an incident up to a point where nobody can argue with it, and then your preclear is safe. But if you leave it at a point where anybody can argue with it, your preclear isn't safe on it because he can be invalidated. Until it is completely up in terms of reality, somebody can tell him it isn't so. But the first moment it gets really up in terms of reality, he realizes one thing: "What a terrific hoax I've been mixed up with in terms of this one-life deal. I've been having to care for a body and show terrific seriousness and concern and responsibility for getting hurt or not getting hurt. Every time I've hurt somebody else, I've said, 'Well, I've hurt him and this is the only time

he'll ever live and so on, and my regret on it is tremendous.' Why should I regret knocking out someone's body?" It doesn't invite an individual to be a murderer, but it does invite an individual to be fairly sane about what he has done.

So how do you blow a track from one end to the other? This is the first technique, then, in the third echelon: You turn up ARC as high as you can on any incident which tells the individual that it is not one life, or you turn up the reality — ARC, you might say — on the Before Track incident that shows him he isn't even in only one universe. And when you have done this, the rest of the track ought to blow.

And his worry about drowning Grandmother's kittens and his overt acts against Wifey and his cats and dog fights and the time he got killed with a spear and the time the elephant walked all over him, and . . . So what? Just "so what?" I mean, it is not important. Data: this is how you go about building another body. And the guy will go way up tone scale. But the point is, where is he going to land after that? I don't know. Who cares?

Here's the funny thing, you see: What we may be doing is just setting individuals up so they can get off of this MEST-universe track, if they are supposed to, or stay here and make a real universe out of it if they want to. This may be what we are doing. But we certainly can't do it in benighted and confused times where everybody looks at old superstition and says "This must be true," and fails to look at clear-cut, precise evidence which can be sensed, measured and experienced and says, "We don't dare have that true." If they hide the reality long enough on their own bodies, on their own origin, on their own responsibility for being, then they are going to hide reality on such things as atom bombs and they are going to hide reality on such things as prisons and insanities and so on. And they will hide themselves right off the board, and they can disappear too.

Of course, it is completely up to you whether you run one of these incidents, whether you stay on this time track, whether you go to some other time track, so forth. But all I am doing is setting up a few signposts so that when you make up your mind to go someplace, why, you can at least give one of these signposts a glance. It might keep you from walking into an abyss or a chasm or getting to be a mystic or something.

Now, you get this rundown on this process. The process simply consists of turning up the reality as high as you possibly can turn it, merely by making a person run unrealities out of an early incident or on a Before Time incident. What happens after that to the preclear is not your responsibility. At least you have shown him a truth, and I never heard of anybody getting penalized for showing anybody a truth. You see, you can't be penalized merely by being punished in your own body. Nothing to it.

If you follow this, this is one way of being free. If you want to be up the tone scale, you had better figure out some way to be free — not free from something, just free, because being free from something is like freedom from want, freedom from eating and the other Rooseveltian slogans.

So, you will find, I think, considerable interest in running this incident. But don't run somebody back into that Before Track incident and then drop it. This is very bad; you shouldn't do this. Run them back to the Before Track incident and run it out. It is not a terribly long incident; it has lots of boil-off on it and so forth. If you can get somebody there, run him there and then turn up its reality to the highest possible level. And I think that probably that is all there is to processing, as far as the MEST universe is concerned.

What I am interested in is, how many dimensions are there? And I want to do some research on this and get some real advance data, because I have got a hunch that we had better start equipping some people to do some exploring.

Nobody has come back yet and asked me for this data because nobody yet has vanished off the couch. But I expect at any moment to be processing some preclear and pow! — and he is not

there anymore. And I only want to ask any preclear I happen to be processing at the moment, that when he does this don't leave back any shoelaces or belt buckles or anything for the police to find, because I don't want to have to explain! And don't go away someplace and come back to another location, because this is upsetting in the MEST universe. You don't have to leave a forwarding address, but don't leave any evidence!

Well, possibly some of you find all this very incredible. This is what is credible. The life you are living happens to be incredible.