

SCIENTOLOGY AND DIANETICS

BOOKLET 5
of the
PROFESSIONAL COURSE

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Thought

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

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THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS
- SELF ANALYSIS
- HANDBOOK FOR PRECLEARS
- DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
- SCIENCE OF SURVIVAL (1951)
- SYMBOLOGICAL PROCESSING
- LECTURES OF L. RON HUBBARD

PAMPHLET COVERS ONE LECTURE

- COMMUNICATIONS SYSTEMS (HOW TO LIVE THROUGH AN EXECUTIVE)
- INDIVIDUAL TRACK MAP
- WHAT TO AUDIT

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"THOUGHT"

1. Emotion is the interaction between effort (motion) and thought.
2. At a high position on the tone scale, emotion is dominated by thought. At a low position, emotion is dominated by effort. The balance may be said to change at about 2.2, above which emotion is mostly thought and below which emotion is mostly effort.
3. Agreement on a course of action can be reached with an individual through any of the three parts of this process.

If you want someone to do something or to permit something, you can give him a thought with which he can agree, or you can communicate emotion to him directly, as in a crowd, or you can give him an effort which will lead to the emotion and thought at which you are aiming.

If your purpose is to produce agreement at a low point on the tone scale, effort may be quite satisfactory as an approach.

If your purpose is high on the tone scale, however, thought or emotion are likely to be more satisfactory.

Let us analyze an example or two of producing agreement, by three methods.

Problem: to drive someone into apathy; to produce agreement, in other words, on the fact that this person has no hope and no reason to survive.

Thought solution: Present the individual, by means of words, with a number of ideas which indicate no hope of survival in the future or present, and which "prove" that the individual has been entirely wrong in his use of the past. Such words as, "Look at you. You've wasted your life. All these years we've been together, I haven't had a single minute of happiness. Love you? Why, I never loved you. How could anybody love you? You think the boys at the office like you, don't you? Well, they don't give a damn about you. They know they can beat you at poker, so they keep you around for what you're worth. Don't interrupt me. You are always talking. Why don't you listen for a change, and learn a few things? – not that it will do you any good. You're a fine example for the children you are. Well, you're never going to see them again – either of them. My lawyer will see to that. You can have the car – it doesn't run anyway. And if you think I'm going to let the kids go to that crazy church anymore, you've got another think coming. You can go to it – and welcome. Did you hear what happened to Mrs. Guff? Well, after all of you fools got through praying for her, she committed suicide. That's your God for you. I'll take social security...,” etc, etc.

Emotion solution: Communicate to the individual directly the emotion of apathy. This requires being at least as low as 1.1 yourself. You just sit around and feel that there is no hope for self, sex, children, group, race, life, MEST, theta, or God, and eventually the victim will feel the same way – or leave town.

Effort solution: (for a woman): Act with apathy toward everything which supports the survival of the victim. Allow all his MEST to decay and rot. Dress his children poorly. Feed

them only occasionally. Insult his boss. Wreck his car. Forget to keep up the premiums on his insurance policy, and buy a new dress with the money, and wear the new dress to meet another man.

Effort solution: (for a man): Hit him on the head with a sledge hammer, but not hard enough to kill him right away.

Problem: To produce agreement that life is wonderful.

Thought solution: Discuss plans for the future in which you have complete confidence.

Emotion solution: Feel that the future is endlessly beautiful.

Effort solution: Carry out every possible activity to support the survival of the individual on every dynamic. If the individual is of the opposite sex, put your arms around him or her, gently, and when invited, and let nature take its course.

4. The closer the relationship between two people, the more affinity, reality and communication existing between them, the more easily they influence each other by thought and the less they have to use effort.
5. Mis-emotion is emotion which is dominated by effort.
6. Since emotion is composed of thought and effort, it is not experienced purely as emotion except in the form of counter-emotion received on a broadcast basis – the feeling that emanates from another person.
7. Below 2.2 on the scale, the only efforts are to destroy, to run away, or to quit.

8. Punishment-drive control is control by threat or application of punishment. It is the standard means by which people control people in driving people down the tone scale.

A human being is CAUSE, and he cannot be made into a better cause by being made into an EFFECT. All punishment – drive control, from the Ku Klux Klan to federal penitentiaries to electro-shock "therapy", has failed to produce any result but lowered tone.

Note: Electro-shock treatments may shift the victim's aberrations into a pattern which is more acceptable to his owner or master, but inevitably they will lower his tone generally. Thought cannot be made more reasonable by the application of MEST force. All that can happen by the application of MEST force is the reduction of the individual's efforts to a level which is below that of the master, and therefore easier for the master to control. This method of control backfires, however, since low tone (like high tone) is highly contagious, and the master or owner of this individual will find his own tone lowered even further by contact with his victim. It is much safer and more reasonable to kill someone than to lower his self-determinism. Present law, however, does not recognize this.

9. The only successful way to "control" another human being is to restore his control of himself. If he is really self-determined, he will do a better job for himself than anyone else could possibly do for him, and he will do a better job for everyone else, too.

10. It is a very fortunate and inspiring fact that a free human being is a good human being – meaning that he promotes survival on every dynamic.
11. Individuals who are low on the tone scale will go to fantastic lengths to justify the use of punishment-drive control. Long, long books get written on the subject of handling people, preserving what is erroneously called "discipline", and punishing what is accurately called "insubordination".

The words "discipline" and "insubordination" themselves tell the story. Discipline is the activity of the disciple, and a disciple is one who learns from someone else. The only person who can possibly discipline the disciple is the disciple himself. He is the one who is learning. No one can learn for him and no one can force him to learn. Learning is a theta activity. Force is not part of it, because force is MEST, and MEST is not theta. The idea that learning can be driven into the mind (which is theta) by force (which is MEST) is neatly capsuled in the use of the word "discipline" (which means learning by spontaneously following a teacher) to mean "punishment". It is absurd. It is even more absurd than what is called "progressive" education, which is based on denying the student the privilege of having a teacher to follow.

The word "insubordination" is a good word. It describes a situation in which one human being refuses to agree that he is of a lower order than another human being. *In* "not", *sub*, "lower", *ordo*, "order". Who ever heard of an animal being in-subordinate? Animals are of a lower order, and everyone, takes it for granted that they are. But human beings are in-subordinate. They are not of a lower order and they know it. Sometimes they are aberrated. But the way to make them

less aberrated is *not* to classify them as sub-human. It is to free them and validate for them the fact that they are not of a lower order. Any organization which sincerely considers insubordination a sin is a death organization.

Differentials of productivity are not to the point here. Some men have a greater value to their fellows and to themselves than other men have. But each man reaches his greatest productivity and survival value in a situation in which he can give freely and by cooperation, in which he can contribute spontaneously to the group or follow his own interests without interference.

Subordination is an arbitrary and degrading practice.

12. Function controls structure.
13. A good plan for an auditor entering an area is to pick the easiest cases he can find, produce results with them, and use those results as an automatic indoctrination of less easy cases. The most important obstruction in any normal case is a buried postulate that nothing can do anyone any good, and remembering can do the least good of all. Living, breathing examples of the good that can be done are worth more than any number of words or pictures.
14. It is possible to produce a shocking piece of good news which is as startlingly beneficial as a shocking piece of bad news is destructive.
15. The Emotional Curve is the emotional phenomenon which accompanies a contra-survival experience. Before the experience begins, the individual is high on the tone scale. At some point in the incident he is very low on the scale. And at some time following the incident he again reaches a com-

paratively high point. The sudden drop during the first part of the experience is the "down curve". The rapid or gradual climb back to a high level is the "up curve".

16. When any incident is run for the emotion in it, the entire curve, down and up, should be run.
17. It is very important to get the beginning of the curve, and not to start the incident after the drop has begun.
18. A sharp enough down-curve can cause death.
19. A sudden and large up-curve can move the individual permanently up the tone scale. ("Permanently" meaning that he will not drop again automatically, but will continue at the higher level until new calamity overtakes him. Of course, the higher he is on the scale, the more severe an experience has to be, to be calamity. What is heart-rending cruelty to a 0.5 is only amusing bickering to a 3.5)
20. If the up-curve is great enough it can produce what has been as miracle- or faith-healing.

An interesting social phenomenon may be observed in the relative prestige of faith healing in these times and two-thousand years ago. Probably there are numerically many more instances of faith healing today than there were in the time of Jesus, due to the greater population of the world. However, faith healing is not news today; not because we take it for granted, but because there is something "not nice" about it, and we would rather not be reminded that science has not yet been able to turn in a chemical analysis and evaluation of God and the Angel Gabriel which is as insulting as the ninety-seven-cent evaluation (pre-war) which was made of the physical human being. In fact, science has not

even been able to isolate Life. Numerous "unscientific" investigators have come along and made rash statements, like Cope, in the nineteenth century, who said, "All the mechanisms necessary to the mature life of the individual are constructed by the activity of a special form of energy known as growth energy..." but Cope, is dead and we have convinced ourselves that he was just an old fool. Faith healing is all right for the Bible, but it just doesn't fit today. It's passé.

Of course, those people who have been cured by faith healing do not feel that way about it, but, then, there are only a "few" thousand of them, and accidents can happen. It's probably positive suggestion, or something. (If it is, it is a kind of positive suggestion that hypnotists would give their eye teeth to know something about.)

It does not take Albert Einstein or Jaeckel to predict that in an age of little faith there would be little faith healing.

21. The word "faith" has been used for a long time now to mean a belief in the existence of something which is known by the believer not to exist. Some faith. It would certainly be foolish if it were that, but it is not.

Faith is trust.

A person is trusted when he is known. People trust him to hold the fort or blow up the bridge or turn off the water in the bath tub because they *know* that he will do it.

To trust human beings one would have to know something about human beings. This period, with its psychology and psycho-analysis and sociology and anthropology and so on, does not seem to know as much about human beings as it might. In the midst of all the scales and wheels and meters

and calipers and racks and ruins, something seems to have been left out.

To trust life, one would have to have a philosophy about life which included more than MEST.

To trust theta, one would have to know that it existed.

MEST-ism has obscured so much knowledge that a man has to live to be sixty years old and has to be very lucky if he is to find out just a few of the simple facts of existence which any child knows – before he is forced to forget them by ardent MEST-ists. Consequently few are high enough on the tone scale to *know* enough to be able to trust anything.

The fact that faith healing will not work without faith does not make it less real, it only makes it less frequent.

22. The pre-clear will have a hard time trusting the auditor, if the auditor does not trust himself or his science.

23. Thought is as effective as it KNOWS.

Thought is as effective as it is TRUST.

24. The knowledge and faith of the auditor may be somewhat sporadic at first, but when he is high on the tone scale – no matter how briefly – he will be an effective auditor.

As his own case progresses, as he becomes more self-determined he will be more effective more of the time.

25. The auditor has one advantage in this respect which many people lack; he knows about the tone scale – at least, he has heard about the tone scale. There is a big difference in the effect of restimulation upon two people, one of whom knows about the tone scale and one of whom does not. The second person cannot so easily evaluate his temporary condition. He

may feel (1) that his condition – apathy, grief, fear, anger – is permanent, and (2) that it is reasonable. The first person may know that his condition will last only a few hours and that it is not a condition in which to put any trust or on which to build any plans.

26. Restimulation is activation of a contra-survival facsimile by present-time perceptions which are similar to those in the facsimile.
27. Restimulation is greatly affected by the knowledge or lack of knowledge of the individual that he is or may be restimulated. The ability to differentiate even partially between an old postulate and a new postulate reduces the effectiveness of the old postulate. After all, this recognition that an old postulate is acting, even if the individual cannot remember the old postulate or where or when he made it, is a partial re-evaluation of that postulate. It is a re-evaluation to this extent: "This idea is out of place. I don't know where it used to fit, and so I am unable to put it in its proper place, but I do know that it doesn't fit anywhere in the problem I am trying to work now, and I'm not going to try to use it in this problem."

This kind of procedure is a little like passing a hot potato back and forth from hand to hand while trying to tie your shoe – but at least it is better than trying to tie the potato into the bow.

No matter what restimulation the auditor encounters in a session with a pre-clear, he has all the information he needs to know that this is merely restimulation. He has a very good chance, in each instance, of nullifying the restimulation just

by knowing this. This is an advantage which the average person lacks. The average person believes whole-heartedly in his aches, pains and irrationalities – he has to in order to be RIGHT. The auditor can be RIGHT without believing in his aberrations, since he knows their value in RIGHTNESS to be very low.

How many times have you seen a man stick to an opinion which he has expressed long after you and he both know that the opinion is hogwash? He has no interest in the opinion itself, he is just proving that he could not possibly have been WRONG. He cannot let go of this opinion until he finds or is shown another way in which he can be RIGHT, a better way.

Scientology shows the auditor a better way to be right than sticking to his aberrations. Therefore, as the auditor works through the theories of Scientology and sees that they make good sense, he realizes that one can be right without being crazy, and he begins to give up being crazy. He just decides that his aberrations are no damn good and gives them up. That may sound too simple, but when it is working, it is just like that. The individual finds a better way to be RIGHT.

Of course, there are a lot of cards stacked against the individual, but fortunately it is the individual himself who is dealing these stacked cards, and if he does not like the hand he gets, he can deal another.

In processing, he can shuffle the whole deck.

After he gets above 4.0, he can start stacking the cards himself.

28. When all else fails, there is the method of gritting your teeth, saying, "Damn the torpedoes." and proceeding with what you

are doing. This wears out a lot of dentures, but it gets a lot of work done, too.

29. Note: In the lecture, Mr. Hubbard says that an auditor who audits for some time without being audited will go into Facsimile One. If you take this to mean that you *have* to go into Facsimile One, inevitably, you will go into it a lot sooner than if you take it to mean that you run the *risk* of going into Facsimile One. This is mentioned here, because Mr. Hubbard has a lot of altitude, and if he says that all auditors turn green on the fourth day of work, many turn green.
30. Intention is cause. Without intention nothing can be accomplished. With intention, almost anything can be accomplished – perhaps anything can be.
31. Intention is like a landmark.

If you were travelling through unfamiliar country toward a snow-capped mountain, you would find that you sometimes took a wrong turn, but as long as you could see the mountain, you would make progress toward it. Sometimes obstacles would get in your way. Sometimes they would even hide the mountain from you. But there is one thing that would not happen. You would not forget to look for the mountain. You would know that you could not reach the mountain by forgetting its existence. You would laugh at the idea of forgetting to look for the mountain.

In thought, we sometimes forget to look for the mountain. The obstacles we encounter are sometimes in the form of contra-survival facsimiles which hide our intentions from us, make us forget them. Naturally, we cannot accomplish any-

thing if we do not *intend* to accomplish anything. And intending is a continuous process.

When you are engaged in the task of making the world sane, you have to keep your eyes on the mountain. You have to know that you are making the world sane. There are advantages to getting the job done. You do the job as fast as you can. You intend to do it, and you intend to do it as quickly as it can be done. The intention is what causes the job to get done. All the steps that follow the intention are just technical details.

Sometimes, people get so engrossed in the technical details that they forget the intention. After a while, they look around and find that they have been climbing up and down the same tree for six months, or that they have dug nine-thousand ditches and filled them up, or that they have been making loud and continuous noises about Scientology, but they have produced no results. They say to themselves, "Which of these technical details has betrayed me?" No, it is the intention. They have had no intention, and so there has been nothing to cause any of the technical details to produce anything.

Intention is cause.

32. It could be said that the emotion of any given point on the tone scale was the result of the ratio of thought to effort at that point.

At apathy, effort would greatly dominate the emotion. Even to live helplessly would be a great effort.

At exhilaration, effort would be incidental. The individual would hardly be conscious of the effort required to perform

great feats. Thought would be filling up the scene, shifting the scenery like a runaway stage crew.

33. The brain operates as a "receiving set" for thought, which is translated into emotion as soon as it "enters" the organism.

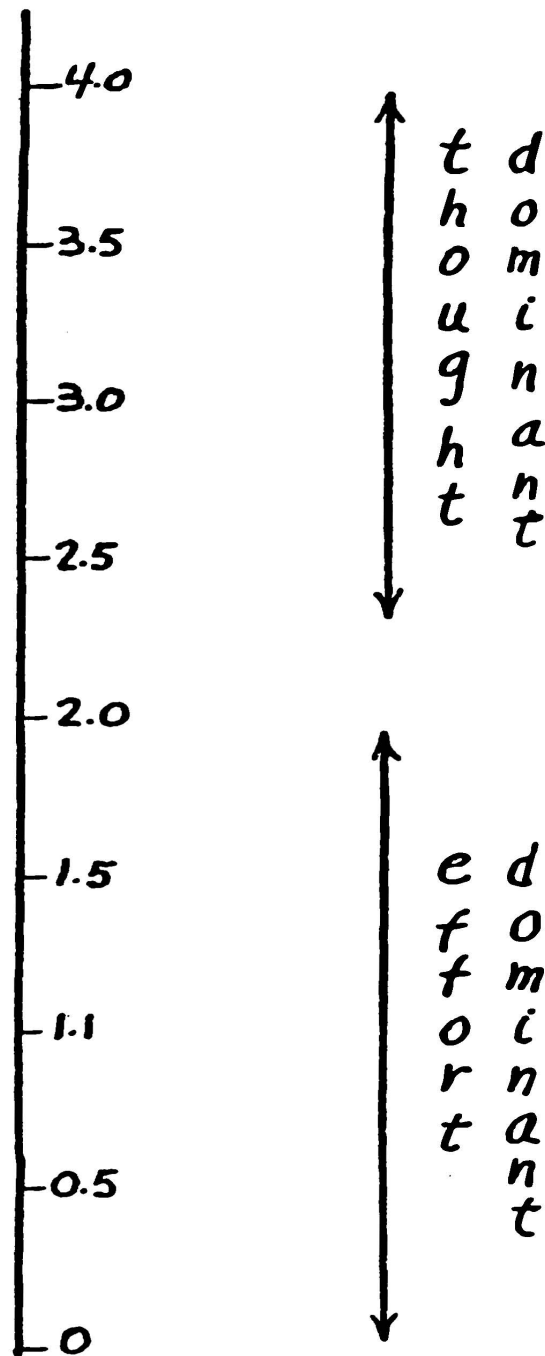
Emotion then becomes effort, which appears in the organism and in the environment as motion of one kind or another.

The difference between MEST motion and life effort is only that effort is directed by thought, whereas MEST motion is undirected and chaotic.

Whenever direction is introduced into MEST by an organism, the motion in that MEST becomes part of the effort of the organism. It is no longer chaotic but is responding to the control of theta.

Counter-efforts, motions which strike the organism from the environment, produce emotion in the organism.

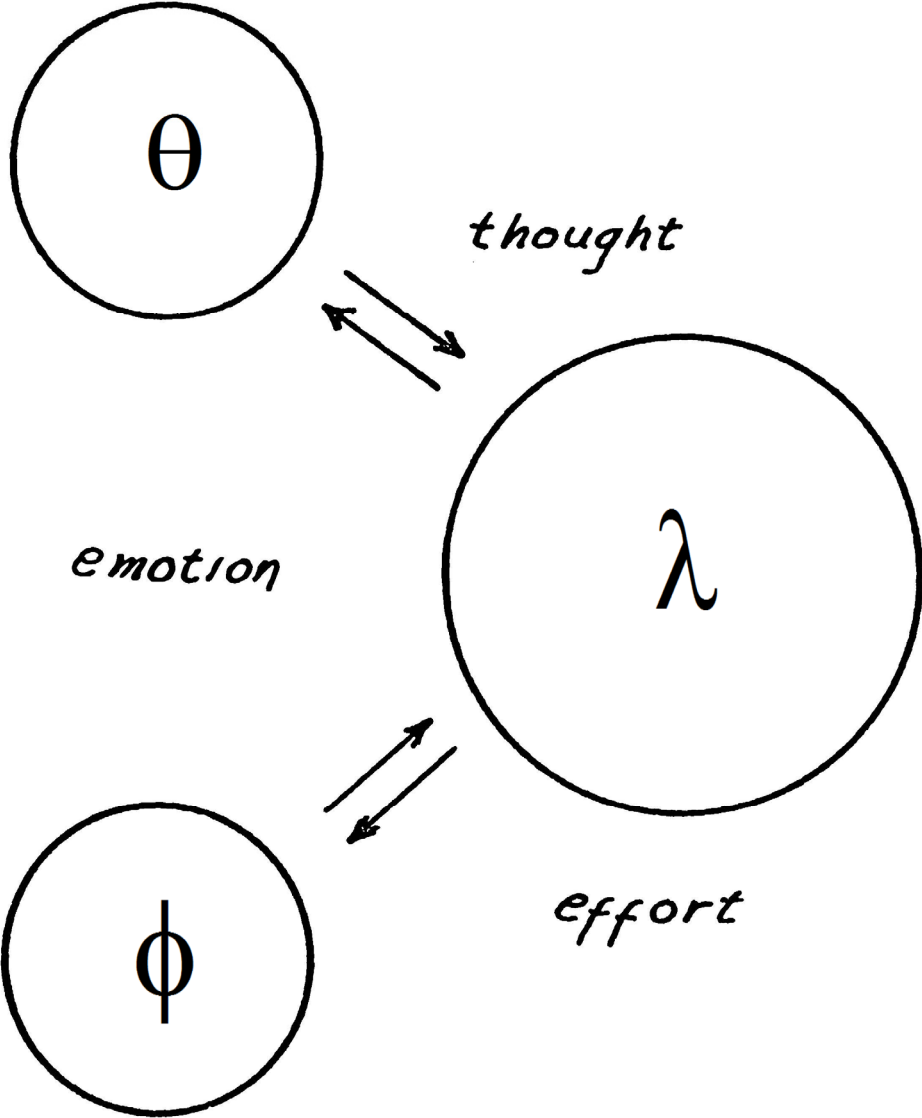
This emotion enters the mind (not the brain) as a theta facsimile (thought).



Emotion is the interaction of thought and effort. Low on the scale, emotion is mostly effort. High on the scale, it is mostly thought.

The effect of theta upon MEST begins in thought, becomes emotion in the organism, and reaches the physical universe

as effort. The perception of MEST by the mind follows the reverse procedure.



[θ = theta; λ = lambda, organism; ϕ = phi, MEST]

SUMMARY BOOKLET 5

Seminar Questions

1. What are the bands of effort and thought?
2. Describe the interaction of effort, emotion and thought.
3. Give effort, emotion and thought solutions to the problem of persuading an individual to be bored.
4. Indicate reasons to show that function controls structure.
5. How can an auditor use his knowledge of Scientology and Dianetics to resist restimulation?

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