

SCIENTOLOGY AND DIANETICS

BOOKLET 30
of the
PROFESSIONAL COURSE

BY
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Cause and Effect

Technique 80

(This Booklet is a Summarization of Tape Lecture 80L2AB)

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

COMPILED IN WRITTEN FORM BY

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- SELF ANALYSIS
- HANDBOOK FOR PRECLEARS
- DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)
- SCIENCE OF SURVIVAL (1951)
- SYMBOLOGICAL PROCESSING
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CAUSE AND EFFECT

1. In the scale of BEING there are high levels and low levels. We have seen how, when an individual is low on the tone scale, he fails to BE any of the dynamics. We have seen how, when an individual is high on the scale, he IS one or more of the dynamics.

It should not be inferred from the individual's failing to BE that he is also failing to exist. We should not maintain in our minds a concept of the fading away of this individual into nothingness as he descends the tone scale. Certainly, those qualities which we recognize higher on the scale will fade away, but the individual will replace them with other qualities. He will continue to exist, with qualities of unBEINGness. Those qualities which he had when high on the scale will become reversed, and he will manifest these reverse qualities when low on the scale. He still will exist, but his BEING will be negative.

One of the chief aspects of negative and positive BEING is the aspect of CAUSE and EFFECT. When an individual is CAUSE, he is BEING positively. When he is EFFECT, he is BEING negatively. This is an important point in the consideration of the accumulation of BEINGness which attends the rise on the tone scale.

In the previous section a question was brought up about what happens to an individual who overlooks this accumulation of BEINGness when trying to be some one of the dynamics. Now we are ready to answer that question, and the answer will be in terms of CAUSE and EFFECT.

2. If an individual tries to become one of the dynamics, say the sixth, without having become the fifth, fourth, third, second, or even the first dynamic, he will NOT BE the sixth dynamic. This is not, however, a simple statement that this individual has failed to fulfill the requirements and so he has not been promoted into the sixth dynamic. It is not so simple or easy or safe as all that. The coin has a reverse side. If he tries for the prize without fulfilling the requirements — if he fails in his try for the prize — not only does he lose the prize but he is penalized also. And what is the nature of this penalty? We find it described in the statement, "He will NOT BE the sixth dynamic".

What does it mean TO BE the sixth dynamic? It means being CAUSE on the sixth dynamic. What does it mean NOT TO BE the sixth dynamic? It means being EFFECT on the sixth dynamic. And that is the penalty.

Whenever an individual tries to BE some dynamic without having become the dynamics which come before, he becomes an EFFECT on that dynamic instead of a CAUSE.

Figure I shows a scale which is a special case of the scale shown in figure II, Book 28. The scale in figure II, Book 28, is the scale of accumulation of BEINGness. The scale in figure I, this book, shows what happens when BEINGness is attempted without accumulation.

The lowest line on the scale shows the position of the normal individual: somewhere between death and BEING the first dynamic. The normal individual is surviving well or not so well or very poorly on the first dynamic. He has not yet

reached the point of BEING the first dynamic, and so he is very low on this scale.

What happens, then, when he aspires to BE some one of the dynamics which are above his position? He becomes an EFFECT on that dynamic. The more he tries to BE that dynamic, without proper preparation, the more he becomes an EFFECT and the less he IS that dynamic. Eventually, through wasting his efforts in this way, he becomes an effect on every dynamic and he dies.

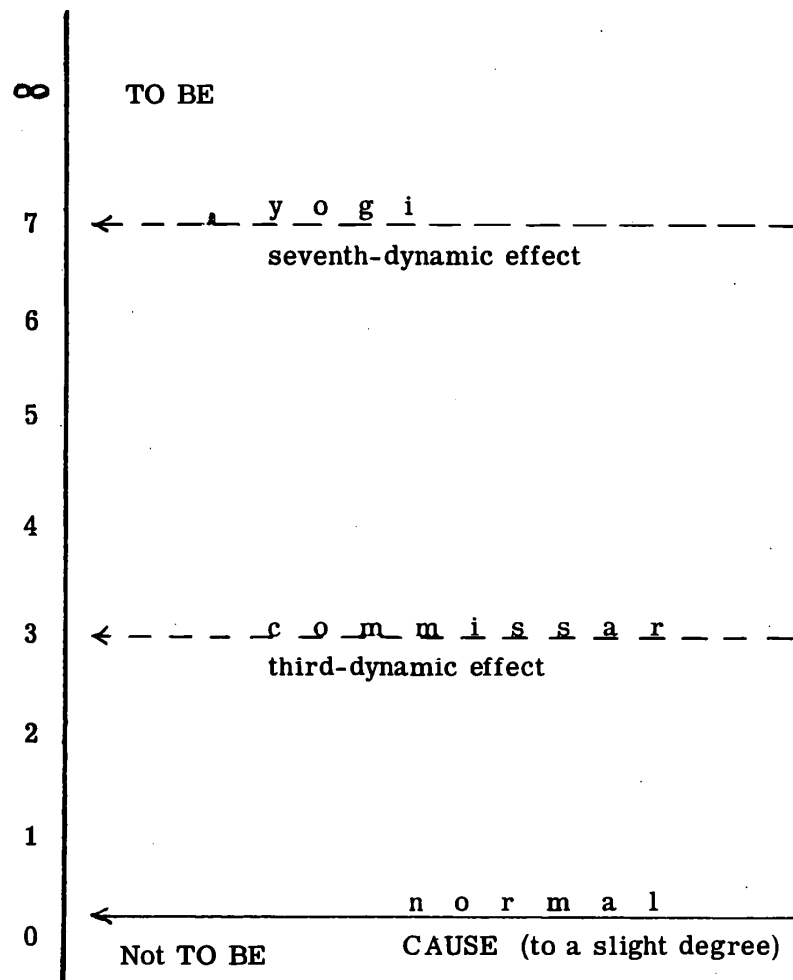


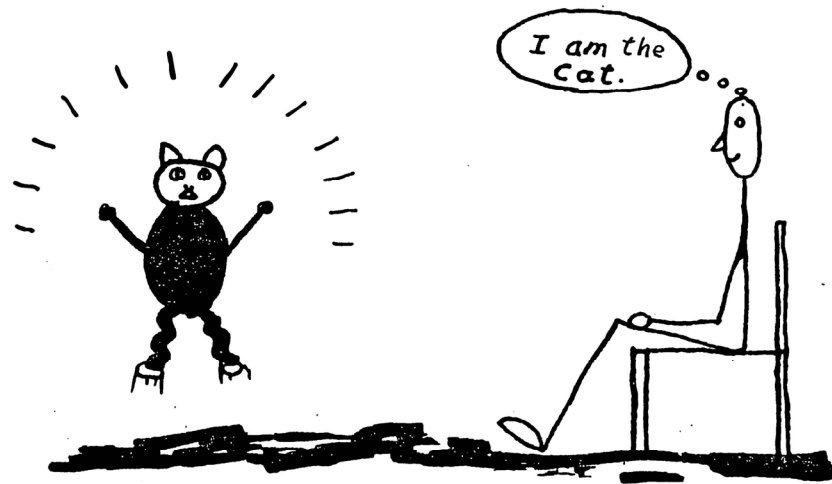
Figure I

We may consider three special cases of trying to BE some one dynamic without having accumulated BEINGness on other dynamics before it and without, in fact, having achieved BEINGness even on the first dynamic.

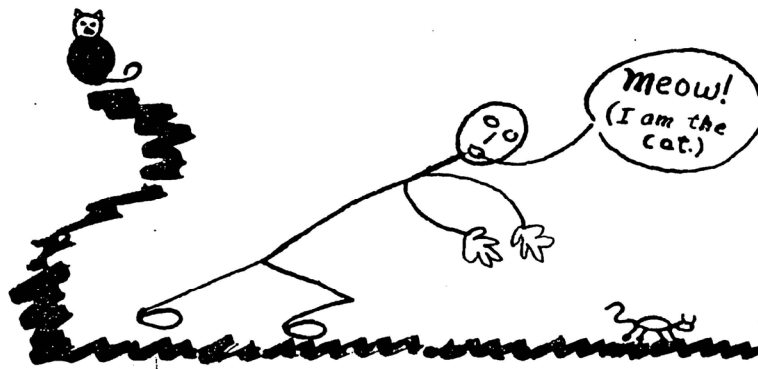
Figure II shows a picture of two individuals, one of whom is CAUSE on the fifth dynamic and one of whom is EFFECT on the fifth dynamic. This illustration is a somewhat humorous one, since we might assume that an individual who could BE the fifth dynamic, having already BEEN the first, second, third, and fourth dynamics, would not take a great deal of interest in animating cats, but nevertheless it is an illustration which is immediately applicable to life.

The first individual thinks, "I am the cat". He begins to BE the cat. He does not for one moment lose track of the fact that before he IS the cat he is himself, sex, group, and race – and particularly himself. He does not cease to BE himself in order to BE the cat. He merely adds the cat to himself. He assumes the cat's efforts as his own efforts.

Now, we may suppose since the first-dynamic BEINGness of a cat is not so great as that of a human that this individual should be able to control the efforts of the cat to a considerable extent. It should be possible for the individual to look at the cat and feel that he IS the cat and feel himself as the cat jumping up from a sound sleep and rushing out of the room; it should be possible for him to do only this and then see the cat jump up from a sound sleep and rush out of the room. The individual has extended his BEINGness so much into the cat that the cat's motor responses answer the individual's thoughts.



CAUSE



effect

Figure II

But even as he feels himself rushing out of the room as the cat, the individual is quite conscious of BEING himself. He never identifies himself with the cat. He never makes himself equal to the cat. He only adds the cat to himself.

The second individual identifies himself with the cat. He feels that to become the cat he must put himself within the cat and act through the cat. This is similar to what is done by the first individual – except that the second individual, not yet BEING even the first dynamic, very easily confuses his

own individual first dynamic identity with the first dynamic identity of the cat. He loses track of whom he is. He thinks he is the cat. He asks himself the question, "Am I myself or am I the cat?" Finally he accepts the fact that he is the cat. He can easily prove this fact by observing himself. Is he not running about the floor looking for mice? Is he not saying "meow"? Is he not rubbing his body up against chairs and purring? Of course he is! Then, he must be the cat.

The first individual never could ask himself the question "Am I myself or am I the cat?" He knows he is himself. First, last, and always he is himself. He may ask himself the question "Do I also want to be the cat?" and if the answer is "Yes, I do also want to be the cat", then he also will become the cat, but he never will cease to be himself or wonder whether he exists as himself.

This is the difference between BEING the fifth dynamic and NOT BEING the fifth dynamic. There is action on the fifth dynamic in each case, but in the first case it is CAUSE action and in the second case it is EFFECT action.

Two other cases of becoming an EFFECT by trying to BE some one dynamic without having expanded through the preceding dynamics are shown on the scale in figure I. One is that of the commissar and the other is that of the yogi. These two cases have been discussed in recent political literature, and since they seem to be of general interest they are presented here in the new light of Scientology.

The third dynamic is that of the group. Nationalism and certain types of internationalism may be considered to fall within the third dynamic. The third dynamic is a very inclu-

sive division of the main dynamic urge, since it includes everything from the family to the various races (white, yellow, black, and red) and the great political divisions which occur in the world. In this discussion we are considering the great political division and philosophy known as communism, and in this discussion the word "communism" is understood to mean 1952 international communism as promulgated by the Soviet Union. Within the framework of communism we narrow our interest down to the individual commissar, the individual mover within the great communist group. We consider him as an example of an attempt to BE the third dynamic without having first become the first and second dynamics.

The commissar begins his career with high and unlimited aspirations along the third and fourth dynamic. In fact, the third and fourth dynamics are one to him, as is shown in the line from the communist song "The Internationale," which says, "...And the International Soviet shall become the human race!" But here we need only consider the third-dynamic aspects of the life of the commissar, since there is so much reluctance on the part of the human race to be swallowed up by the International Soviet that that part of his aspirations departs a little too far from reality to justify discussion.

It is often said by persons who are participating in the communist movement that they wish to *lose themselves in the cause*. It is ironical that they use such a phrase, because that is just what they do. They lose whatever BEINGness they had on the first and second dynamics by trying to make themselves equal to the Party. They lose themselves. And

what is this cause in which they lose themselves? Is it what we have been calling CAUSE? Yes, in a way. CAUSE in the Party, though it may begin as an idea, very soon becomes MEST. The Party uses physical force to spread its philosophy. After awhile, the philosophy weakens and decays, but the force continues, growing stronger and stronger, until finally there is nothing left but force. Cause in any dynamic along which human beings are succeeding only in being EFFECTS must be found not in those human beings but in MEST.

It is true that communist ideas are spread by propaganda in most cases, but what is this propaganda? Is it theta? No, it is not – not to any important degree, because it does not partake of those qualities which are found above 2.0 on the tone scale. It begins with entheta and it ends with MEST, and there is very little theta in it, even at the beginning.

The commissar, caught up in this spreading tide of entheta and MEST, is deceived into thinking that this line of thought represents a way up the tone scale, that he can overlook the difficult problems of self and sex and family and go on to the grander problems of national and international government. His attitude is partly one of running away from daily life and partly one of noble aspiration to be CAUSE on the third dynamic. Unfortunately, the philosophy of communism is almost completely a philosophy of EFFECT. Even if the individual had succeeded in BEING the first and second dynamics, he would not be able to become CAUSE on the third dynamic by following a system under which self-determinism and individual responsibility are replaced entirely by other-determinism and blame. Of course, if he had succeeded in

BEING the first and second dynamics, such a philosophy would appear absurd to him.

If he WERE the first and second dynamics he would go on to become the third dynamic by such creative and constructive measures that human society would be *truly* revolutionized, not merely further restricted in the same old chains under a false banner of revolution.

The commissar finds, as he continues his career in the Party, that he CAUSES less and less construction and more and more destruction of all the dynamics. When he begins to recognize this fact, he falters. Perhaps he succeeds in escaping to somewhat higher ground by bolting the Party for some other authoritarian organization of a different political color. Perhaps he makes his way into a comparatively free group. Perhaps, like the commissar in DARKNESS AT NOON, he merely sinks through apathy into death. Usually he still fails to recognize the reason for his trouble. He thinks that the wrong men have gotten control of the Party, or that some details of the program have been overdone. If he were equipped to recognize that the entire philosophy of the program is one of EFFECT and not of CAUSE, he never would have participated in the first place – that is, he might have been present physically, but his heart would not have been in it.

The commissar is the tragic figure of our age. Our age, however, is not an age of tragedy, and so the commissar is not a hero.

The yogi is a more interesting figure, because he is a more mysterious figure. Whereas the commissar is trying futilely to BE the group dynamic, which is comparatively common-

place (though, of course, never developed even to a fraction of its potentialities), the yogi is attempting to BE theta itself. And theta itself might be said to be the essence of all the dynamics which go before it, even including MEST.

The yogi does not succeed in BEING the first, second, third, fourth, fifth, or sixth dynamics. Therefore, his attempt to BE the seventh dynamic is far more disastrous than the attempts of the commissar to BE the third dynamic.

Also, the yogi generally puts greater energy into his attempts than the commissar – and the energy of the latter is usually tremendous.

The word "yoga" does not signify only meditation and exercises. It means a way of doing things. There is the yoga of work, the yoga of prayer, the yoga of intellectual search, and so on. But the aspect of yoga which we are here considering is that aspect of any of these ways which denies the BEING of the first six dynamics.

Only the seventh is really sought. The yogi sits in one place without moving. He thinks of nothing but God. He repeats a word which symbolizes God. He strives to "realize God". Undoubtedly something happens, in many cases, which is the result which he desires. He does "realize God". But it is hardly less doubtful that this realization makes him an EFFECT, not a CAUSE. He does not add the seventh dynamic to his BEING – a tremendous concept! – he merely loses his BEING within the seventh dynamic.

We owe a considerable debt to the yogi for his explorations into unknown territory, but we owe him little for his formu-

lations of the meaning of those explorations. We may well profit by his data without accepting his evaluation of them.

The writer realizes that the foregoing description of yoga is sketchy and controversial. However, it is felt that the main point is a valid one: yoga, like any other attempt to become one dynamic without becoming the others, is a philosophy mainly of EFFECT, and it does not lead to BEING.

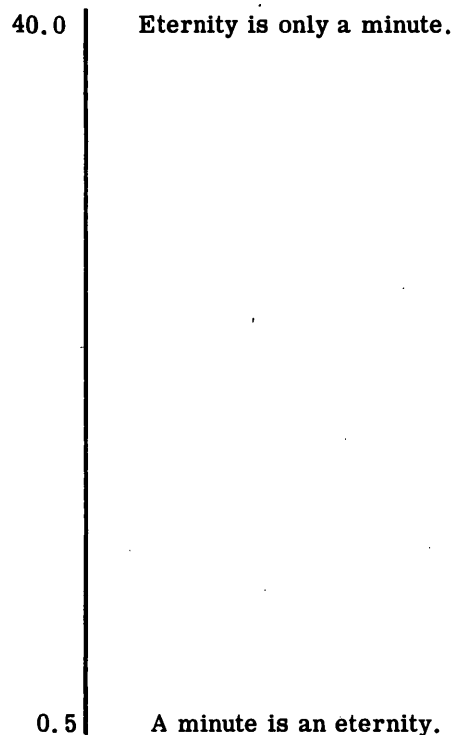
The striving of theta to beat its way back up the tone scale is not a striving, however, which can be taken lightly no matter how ineffective or disastrous it may be. There always will be some result. In some cases, outstanding individuals have achieved a degree of BEINGness which quite belies their philosophies, as presented by their chroniclers, and it is felt that the chroniclers may have altered the words of their teachers to fit their own less causative ideas, thus hiding from us the path which actually was followed by these great men. It is a little difficult for the perfume of a rose to overpower a world filled with the smell of burning flesh. Scientology in 1952 is a long step toward intellectual understanding of the experiences of great men. This intellectual understanding gives their ideas more force in a world sodden with MEST. And it provides a way of communicating these ideas so that they may at last be formulated, expanded, and used by mankind.

We see why great and valiant efforts to become the seventh dynamic or the fourth or the third or even the second have resulted in brilliant failures. The answer is that these efforts have led to EFFECT and not to CAUSE, and they have done so through neglect of other dynamics. Of course, the individuals who made these efforts had little science or technol-

ogy to help them. They did what they did as lone individuals. Now, they may be able to try again, with better tools.

We have been speaking as though all efforts to accumulate BEINGness out through six or seven of the dynamics had been a failure. But such an assumption is not justified. We cannot say that it has not happened. We cannot say that it has not been achieved by unknown individuals here and there or even by some of the great figures of history. It is only that the evidence suggests that it has not. But what is evidence? It is only that which we see. That which we shall see tomorrow may tell a different story.

3. Figure III indicates a scale of time plotted against the tone scale.



TIME and the Tone Scale

Figure III

Near the bottom of the tone scale, any incident which the individual re-experiences will seem interminable to the auditor. Every action of which this individual is capable will be slow and full of effort and counter-effort. His ability to create motion will be practically zero.

Near the top of the tone scale, the individual exercises so much control over motion that a minute or two is enough time to accomplish several lives. To other persons, this individual appears to be moving with extreme speed. To this individual, unless he makes an effort to observe them minutely, other persons appear to be standing still.

This kind of difference is observable even within narrow ranges of the tone scale, as between 0.5 and 3.0. Each of us has experienced such a difference in himself from time to time, though the cultural aberrations about time of which we are all victims may keep us from observing the difference by forcing us to observe a MEST clock instead.

Mr. Hubbard says, "As you go up the tone scale you become capable of more and more action per given instant..." And what is an "instant"? We have defined time as a relationship between motions. At the top of the tone scale you can move a thousand times to one move of the clock. At the bottom, you can move only once to a thousand movements of the clock.

We sometimes think that the individual whom we observe making a great show of activity is an individual who is moving very fast. He or she bustles about the office or kitchen rattling papers or pans, having on his or her face a fierce expression, breathing heavily, impatient with anyone who gets

in the way, desperately plowing ahead at full speed, like a steam roller. But this individual is not moving fast. He or she is only a slow-mover under a compulsion to be a fast-mover.

The fast-mover is difficult to observe – like a bullet, which can best be observed by the traces it leaves. When we walk into the office or kitchen and find that all the letters are written, addressed, sealed, and run through the postage meter, that the filing is done, that the tops of the desks are clean and the drawers contain only pencils and paper clips, or when we find that the dishes are washed, dried, put away, the floor is mopped, the garbage can not only has been washed but has been lined with clean paper, the new kettle of soup is already simmering, and the cook is nowhere to be found though it is only ten minutes after breakfast, we know that there is a high-velocity individual somewhere in the vicinity.

It is difficult for an individual who IS NOT to observe an individual who IS, just as it is difficult for a snail to observe a swallow.

4. Figure IV is an expansion of the diagram in figure I of Book 28. It shows how the triangle of theta (A-R-C) is not two-dimensionally imposed upon the circle of time (MEST) but is imposed upon it three-dimensionally, in a gradient scale. This superimposition of the triangle on the circle symbolizes the creation of what we call life by the entry of theta into MEST. As the organism descends the scale, it grows more and more circular – that is, it contains more and more MEST and less and less theta. When it has reached zero on the scale, it is all MEST and no theta.

This figure is an improvement on the ascending and descending triangle which was used in SCIENCE OF SURVIVAL as an illustration of the fact that affinity, reality, and communication ascend and descend the scale in unison. It is true that they do, of course, since they are only aspects of the same thing, theta. It is also true that as the organism descends the scale it contains more MEST and less theta.

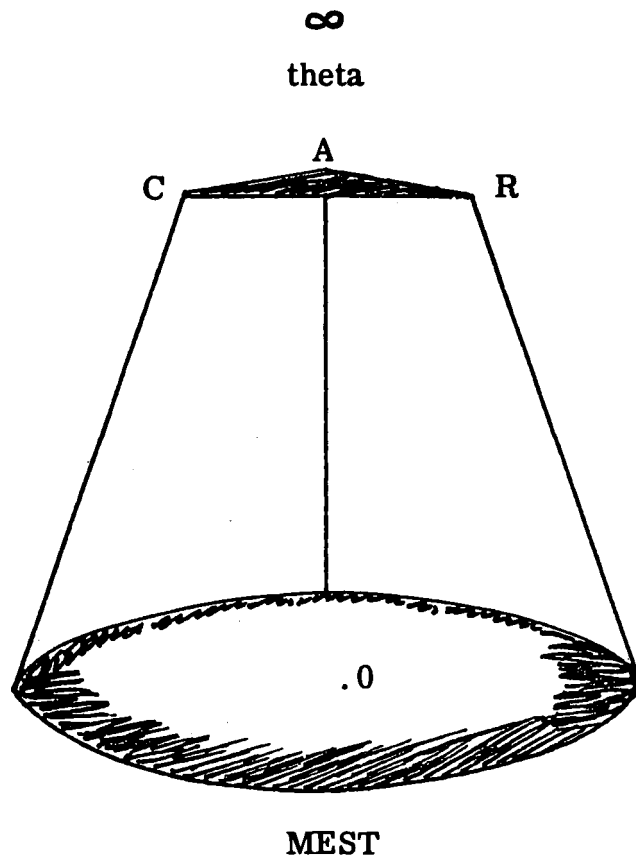


Figure IV

Furthermore, there is reason to believe that as theta descends the scale it *turns into* MEST. And it may be that the organic step is only an unnecessary flourish in this process.

SUMMARY BOOKLET 30**Seminar Questions**

1. Why cannot a person be CAUSE on one of the higher dynamics only?
2. How does one become EFFECT of his own effort to be CAUSE?
3. Describe the variance of a "moment of time" as it affects various levels on the Tone Scale.
4. Can theta *become* MEST? Explain.
5. What does an "orderly mind" do to a chaotic condition? Vice versa?