

SCIENTOLOGY AND DIANETICS

BOOKLET 34
of the
PROFESSIONAL COURSE

BY
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Handling of Motion

Technique 88

(This Booklet Is a Summarization of Tape Lecture 88L1C)

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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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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)
- SYMBOLOGICAL PROCESSING
- LECTURES OF L. RON HUBBARD
PAMPHLET COVERS ONE LECTURE
- COMMUNICATIONS SYSTEMS (HOW TO LIVE THOUGH AN EXECUTIVE)
- INDIVIDUAL TRACK MAP
- WHAT TO AUDIT

SCANNED, TYPED AND PROCESSED INTO READABLE AND
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HANDLING OF MOTION

1. The tone scale, as shown in Figure I, Booklet 32, is an infinite scale, stretching from absolute zero to infinity, and including the band, from zero to 28.0, in which we are chiefly interested.

We may say that this zero-to-28.0 band is the band of maybe. At zero we have a definite decision NOT TO BE. At 28.0 we have a strong decision TO BE. In between, we have thought which is undecided about just how much it will BE and how much it will NOT BE.

What do these maybes deal with? To what common denominator can we reduce them?

2. In 1951, Mr. Hubbard stated that motion was the common denominator of the physical universe. This formulation led to the development of what was then known as "MEST processing", in which the preclear was scanned or straightwired through incidents involving his control of MEST. The book "SELF ANALYSIS" was a direct outgrowth of this development.

If the common denominator of the physical universe is motion, then the common denominator of aberrations about the physical universe (which include most of the aberrations which have to be considered in organisms) is facsimiles of motion.

If the individual can handle motion and his facsimiles of motion he is well, and if he cannot he is not well.

This formulation about motion and facsimiles of motion is quite familiar to us by now.

3. Figure I shows what happens when an individual follows the pattern of behavior which we have been considering advantageous.

A counter-effort comes in at this individual, and he turns it and sends it out in another direction, making an effort of it.

This procedure is the sequence of events which we have called "learning". It is a workable procedure, up to a point.

We have seen, however, in previous lectures, that learning may be considered an aberration in itself. And in Booklet 32, Paragraph 1, we changed Axiom 121 to read "Every *aberrated* thought has been preceded by physical action".

Therefore, we view the activity of the determined-looking individual in figure 1 as an aberrated action, even though it is not so aberrated as it might be.

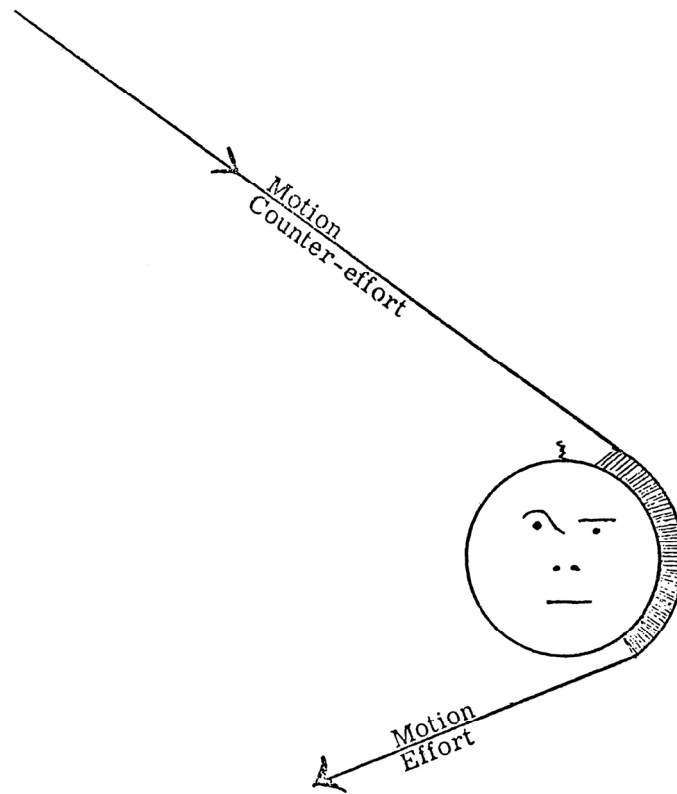


Figure I

4. To see how aberrated it might be, we have to look at Figure II.

The individual in Figure II receives a counter-effort from his environment, but he does not turn it and send it out again in another direction. He keeps it, being unable to use it. It remains in his mind as a facsimile of counter-effort.

This is the basic example of the maybe in action.

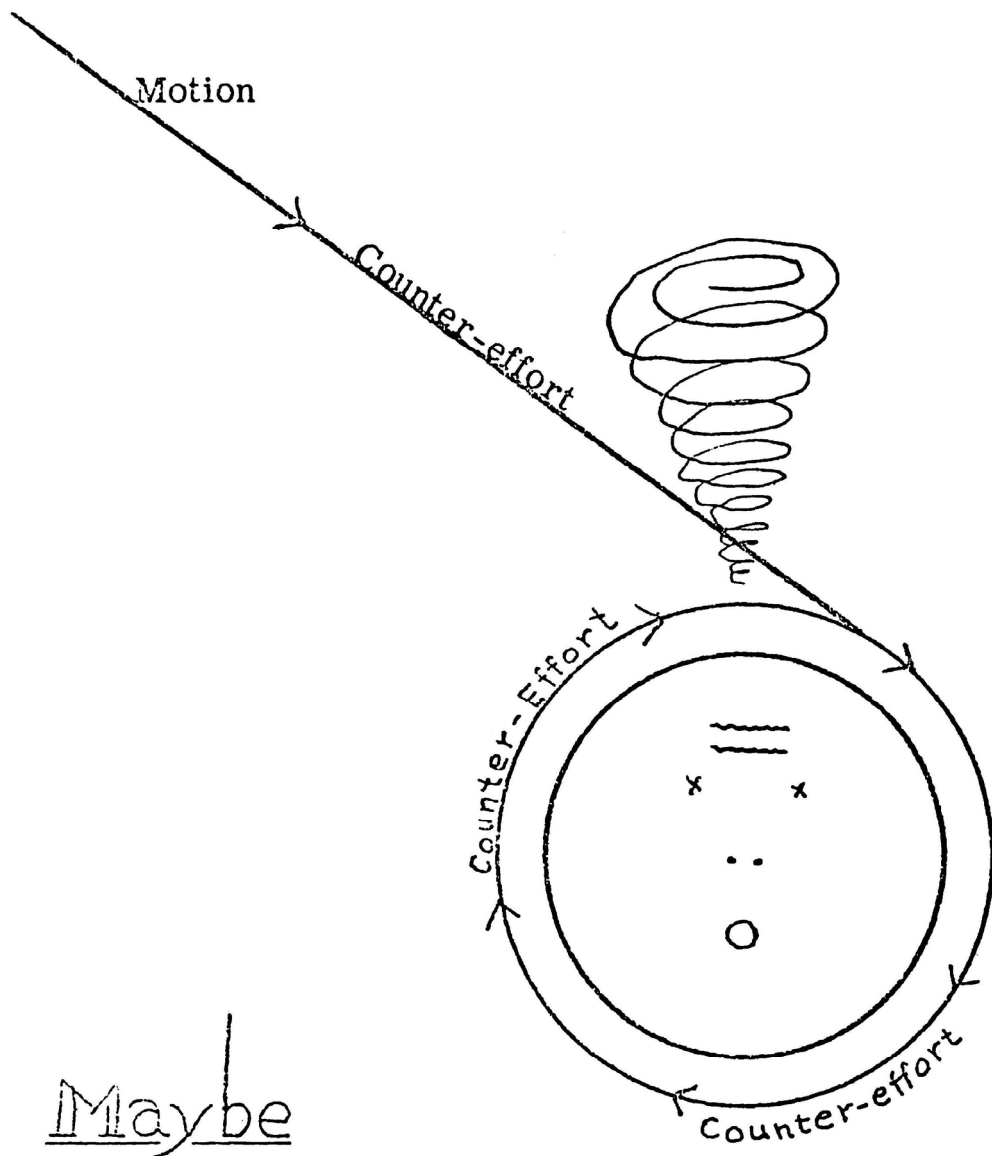


Figure II

This is, according to the present standards of Scientology, as aberrated as you can get, short of being dead. According to the present standards of the society, however, it is known as learning to live with your neurosis, or being well adjusted.

How could the idea have arisen that holding these counter-efforts in to one's self was a good thing to do? How could the popular superstition have grown up that adjustment to

counter-efforts was the goal of human existence? How could the ideal of "mature" behavior have become to confine all action to a whirlpool of mental confusion, in order to spare one's neighbor the embarrassment and displeasure of seeing any kind of motion taking place in his environment?

5. We need only pass on to Figure III to see one of the reasons behind this deathly train of ideas.

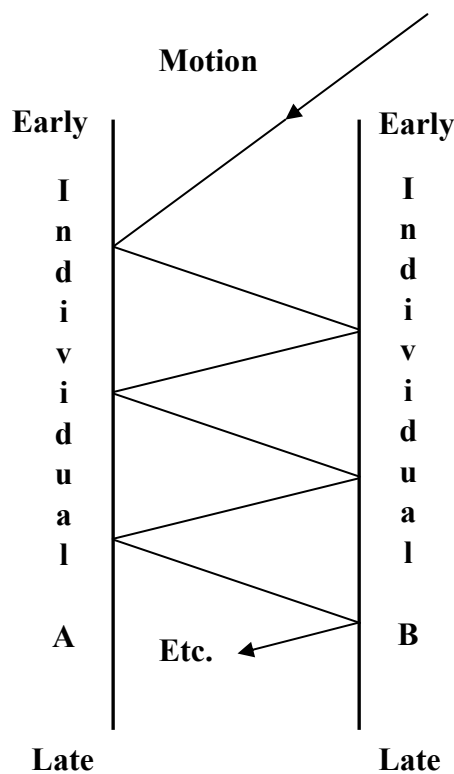


Figure III

The society in which we live is made up of two kinds of people: (1) Persons who return motion, (2) Persons who are unable to return motion.

We already have considered both these classes as individuals. Now let us consider them as a society, and we shall see that the return of motion, which we once applauded as healthy, is really an aberrative mechanism in a society.

Whenever we have two persons in the society who are motion-returners, we get what is called the "mirror phenomenon". A counter-effort comes to one of these individuals from the environment. He proudly turns it around and sends it out again as his own effort. This would work well for him were it not that his effort now becomes the counter-effort of his neighbor, who is in the immediate vicinity.

The neighbor receives this counter-effort, proudly turns it around, and sends it out again as his own effort. This would work well for him, were it not... and so on...

This counter-effort keeps flying back and forth between these two individuals, and all counter-efforts keep flying back and forth among all the individuals in the society, until finally we may say that all the individuals in the society are devoting 99 percent of their time to being effects of their neighbors and only one percent of being CAUSE.

6. When this woeful result has been achieved we find many individuals have become non-returners. They have been proved WRONG so many times in their returning of motions that they reach an intensity of maybeness which prevents them from returning any more motions, and they become well-adjusted.

Actually, every individual is a returner of some motions and a non-returner of others. In general, he will be considered a good fellow about those motions which he does not return and a belligerent fellow about those motions which he does return. It is clear to those who are making this evaluation of him that any motions he does not return will not have to be

received by them as counter-efforts. They encourage him, therefore, to be a non-returner.

If, however, he is a soldier in the army and the counter-efforts are coming from North Korea or some such foreign point, the society urges this fellow to be a returner. A list of rules is set up for him so that he may know what motions the society wants him to return and what motions the society does not want him to return.

Motions to be returned: hostility from persons of a different skin color; hostility from persons of a different political belief; hostility from persons who speak a different language; hostility from persons who have a different religion; hostility from persons one's own size; hostility from persons who are bigger than one; hostility on Mondays, Wednesdays, and Fridays.

Motions not to be returned: criticism by Mother; criticism by Father; criticism by Aunt Goodbody; criticism by school teachers; hostility from persons who are smaller than one; hostility from persons of the same skin color; hostility from persons of the same political belief; hostility from persons who speak the same language; hostility from persons who have the same religion; domination from doctors, lawyers, merchants, chiefs, administrators, commissars; hostility on Tuesdays, Thursdays, and Saturdays; criticism on Sundays.

If the individual breaks enough of these rules, he is locked up as insane or a criminal or a conscientious objector. It is said that he is not well-adjusted. Methods of a modern and scientific nature are used on him to adjust him. When they fail, he must be kept behind bars. When they succeed the so-

ciety gains an individual who, even though he is no longer fit or suitable for sanctioned motion-returning in the army, still does not err by returning the wrong motions at home. He returns no motions. He is a maybe.

7. We find ourselves, then, upon the horns of a dilemma, do we not?

If an individual receives motion and does not return it, he is neurotic. If he receives motion and returns it in a society, he becomes neurotic in time.

What is the answer? Does it lie somewhere hidden in the ground we already have covered? Apparently it does not. There must be a more fundamental principle of behavior which we have not discussed.

That principle is suggested by the statement: "Every aberrated thought has been preceded by physical action." If a thought which were not aberrated it would not have been preceded by physical action. That is the corollary to the statement. And how can we arrange to have a thought which has not been preceded by physical action? Is this possible? Yes, it is.

8. The statement "Every aberrated thought has been preceded by physical action" refers to the returning of motion which is shown in Figure I and the failure to return motion which is shown in Figure II. These thoughts, returning and non-returning, are aberrated because they are the EFFECTS of the counter-effort which is coming in at the individual.

In order for the thoughts of the individual to be unaberrated, they would have to be CAUSE.

How can the thoughts of this individual be CAUSE? If they are CAUSE, they neither return or non-return the motions of other individuals: *they DESTROY the motions of others, and originate their own motions.*

What does this mean? It means, for one thing, that no facsimile has to be used or kept unused by the individual. If he is hit on the head he neither has (1) to hit someone else on the head nor (2) to keep this counter-effort and have a headache. The third course is to disintegrate, erase, wipe out, and eradicate this facsimile, so that it no longer exists. Then any thoughts which he has on the subject of this facsimile will not be aberrated, since they will be self-determined and will not be the EFFECT of someone else's motions.

9. Research indicates that there is an incident common to all which has acted as an installation of this obsession with returning counter-efforts. It has acted to inhibit the power of the individual to disintegrate facsimiles, leading him to believe that he could not exist without facsimiles and that they were his only method of knowing. This incident, then, acts as the installation of learning, which is knowing as an EFFECT, by counter-efforts.

Learning, we know, may be considered an aberration, though it is not so bad as not being able to learn.

Remembering is an aberration, though not so bad as forgetting.

Returning motion is an aberration, though not so bad as failing to return motion.

Surviving in the physical universe is an aberration, though not so bad as not surviving.

In each case, we are considering the higher and the lower levels of the zero-to-28.0 band. Obviously, the lower levels are less desirable than the high levels and the higher levels are more desirable than the lower levels. But this is not the whole story, because this *whole band* is still in the area of maybe, and anything which takes place in this band may be considered aberration, to a greater or lesser degree.

Figure IV shows the individual, very high in this band, who is able to disintegrate the counter-efforts which hit him and is thus relieved of the necessity either to return or to keep them. He is CAUSE. His thoughts are not preceded by physical action. They are not aberrated.

Or perhaps we should say, insofar as they are not preceded (caused) by physical action they are not aberrated.

According to this view, our use of facsimiles today is as though the fish used water wings or the birds carried propellers. It is not the method to which we are suited. Possibly if some high pressure salesman could sell the birds on the idea of carrying propellers in their beaks and could convince them that it was the turning of the propeller which kept them in motion, they might go on doing this for a long time. It is conceivable that elementary schools, high schools, and universities might be set up by these birds to teach the fledglings to carry propellers. It is probable that there would be a law against flying without a propeller, and no one would see the contradiction in such a law.

But one day, some wise bird would drop his propeller and fly higher and faster than the others. They would catch him when he was asleep and lock him up. They would give him

the third degree. "How did you stay up without your propeller?" they would ask him. "I used my wings," he would answer. "You used your *what?*" They would shake their heads sternly, put him in the gas chamber, pick up their propellers and fly home.

It is a question whether they ever would discover the truth about propellers. Still, there is hope that they might.

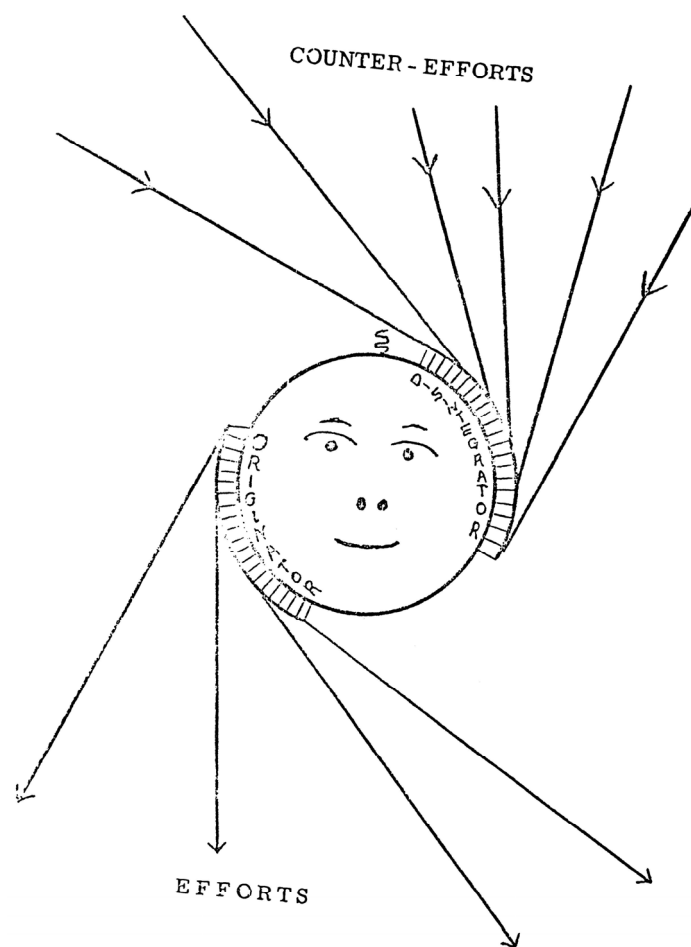


Figure IV

10. Let us go back for a moment to ask what mechanism the individual uses to stop, hold, and be stuck with an incoming counter effort, for this is a point of interest.

If a counter-effort comes in at the individual, and he does not disintegrate it, and he does not send it out again, then he must stop and hold it. What does he use as a stopper and a holder?

He uses another facsimile.

If the motion of little brother hitting him on the head comes in, and he wants to send it out again by returning the blow, what stops him? The facsimile of Mother taking away his roller skates and spanking him and locking him in the cellar stops him. He uses this punishment facsimile to stop the return of the head-hitting motion.

What does this do to his facsimiles? It tangles and snarls them together. The time indexes in these facsimiles – and if he is aberrated enough to use facsimiles, he is also stuck with their time indexes – become superimposed, one upon another, until at last we have what we used to call a collapsed time track: all his time indexes are stuck at the same point, and he has no time.

This use of facsimiles to control facsimiles is like sending an elephant into the house to get rid of the tiger. The tiger may be subdued, but so will the house. It would be better for the owner of the house to erase the tiger, to make the tiger disappear. To do this, however, he would have to be relatively unaberrated.

The use of facsimiles to control facsimiles is a poor method. Facsimiles should be controlled by one's self. They should be disintegrated if they are not desired.

11. Looking again at Figure III, we may take a special case of the motion-mirror phenomenon, which is the case of glaring.

That activity in which one individual looks daggers at another individual we know as glaring. "Novelists often write lines like "I could feel him glaring at me, though my back was turned."

Apparently, all the return of motion which goes on in the society is only a pale shadow of the days when return of motion consisted mainly of high-voltage glaring. Individuals who were still powerful enough not to be trapped in bodies would have glare fights in which large currents of energy would be exchanged. The glare which the fictional character feels at his back is a vestige of these fights, just as finger nails are the vestiges of three-inch claws.

12. Axiom Six: The Life Static has as one of its properties the ability to mobilize and animate matter into living organisms.

Before this axiom and the other axioms which deal with the relationship of theta to MEST is a new axiom:

THETA CAN CREATE ENERGY, SPACE, AND TIME.

This is the axiom which has been hidden by the aberrative obsession that all a theta being (imprisoned in MEST, of course) was able to do was *return* energy.

It is worth remembering that the house of mirrors at the carnival is usually referred to as the "Crazy House".

13. A-R-C, between zero and 28.0, is an aspect of the mirror phenomenon.

A-R-C, between zero and 28.0, is therefore an aberration – though it is more an aberration at 0.5 than it is at 5.0.

14. Another axiom, which is added after the one above: KNOWING CAN BE BY APPROXIMATION AND PERVASION.

Pervasion is knowing by being: knowing by being there in present time. To know about the construction and function of a locomotive, be the locomotive.

Approximation is knowing by creating an illusion which is a mock-up of the thing that is to be known. The individual desires to know about sewing machines. He dreams one up, and tinkers with the components of his dream until they seem satisfactory to him. He does not become a sewing machine. He merely plays around with the idea of a sewing machine until he has one he likes. If he is good at this, sewing machines are named after him from then on.

Knowing by pervasion and knowing by approximation are higher on the scale than knowing by retention and combination of facsimiles.

For one thing if an individual is dependent upon facsimiles, he can be put out of action by anyone who knows how to hide his facsimiles from him, just as a very near sighted person can be put out of action by anyone who hides his glasses from him.

An individual's facsimiles may be hidden from him by the use of great force (when he is strong) or by the use of hypnotism (when he is weak). Hypnotism, of course, is merely a symbol for the force which was necessary to aberrate him at one time. The symbol restimulates the facsimile of force, and he forgets.

Therefore, it is better not to have to use facsimiles, just as it is better not to have to wear glasses. Facsimile thinking is low-toned – though, of course, being able to remember one's facsimiles is better than forgetting them, just as having one's

glasses is better than losing them; if one cannot see without glasses.

15. Some one in the audience asks Mr. Hubbard if he is ever going to say who "they" are.

"They, in that familiar phrase 'They did it' have been with us a long time. I will tell you frankly that when 'they' did it, you did it. You did it to you. And then 'you' becomes 'they'. There is no reason to be paranoid about this universe being messed up: we all had a hand in it."

16. Some review questions:

17. What is the derivation of the word "illusion"?

18. What standard of reality permits the idea of self-deception to attach itself to the word "illusion"?

19. What is a possible origin of the planets which has not been considered by the modern astronomer?

20. What is one reason that could be given for the durability of MEST?

21. Why do we need theory?

22. What is the apparent practical value of the basic theories of modern psychology?

23. What is the nature of BEING below zero on the scale?

24. What would happen if you reached absolute zero on the scale?

25. What is the nature of BEING between zero and 28.0?

26. What can you say about the nature of BEING above 28.0 on the scale?

27. Is A-R-C above 4.0 ever considered aberrated?

28. If so, compared to what?
29. On what band of the scale do we concentrate as auditors and students?
30. Is the difference in point of view between the theorist and the practitioner an irreconcilable difference?
31. It has been said that theta has no wavelength. If theta has no wavelength, then why are all the manifestations of theta on the tone scale considered to have their own particular wavelengths?

SUMMARY BOOKLET 34

Seminar Questions

1. Explain why "you" are "they".
2. When did "they" become "you"?
3. What has motion to do with a person's well-being?
4. Explain how a change in environment or time affects the acceptance of motion.
5. Why is learning an aberration?