PROCESSING DEMO: RANDOMITY PLUS AUTOMATICITY

A lecture given on
6 January 1954

[An existing transcript from old reels. Checked against Alphi Hart's notes. Need reel for proper proofing]

...the body out on the sidewalk. Be the motion of the body out on the sidewalk. Now be the body. Now be the room. Now be the motion of the body, now be the motion of the body out on the sidewalk. Now be the corner. Now be the motion of the body walking down to the corner.

OK, be a thousand feet up. Give me some places where you're not. Some places where somebody else isn't. Be yourself. Give me some more places where you're not. OK.

Now give me several things that you can lose. Several things that you can afford to lose. Now check over some things you have not lost. Now some things which you own. Now some things which you know absolutely, with certainty, that you do not own. Be them. Be them, one right after the other. OK.

Find the two back points of the room. Now sit there for a moment and look and don't think. Now look through whatever you're looking at. OK. What you got? OK. Feel better? You're hungry? Put some people in your stomach. Go for British.

Now look, cannibalism for the duration of this class at least, doesn't hold. How's that, feel a little better? Who exteriorized on that one? Good. Anybody exteriorize on that for the first time? A little patty-cake way of exteriorization. Did you? He doesn't know. We have to solve on some of these cases degradation because of exteriorization, before they'll exteriorize, because probably most of the people here who aren't exteriorized right now had, at one time or the other, and then they felt very degraded for having done so. And that's what you have to solve in this case.

Well that's beside the point. SOP-8C is still very much in order, just as it rolls. Carol, be your lungs. Be your body. Be your lungs. Be your body. Be somebody else's lungs. Well, was that what you did? Did you do that?

(Tried moving that off.)

Oh you did. Still obey? Yes, well you be your lungs again. Alright, both you and Carol and you be somebody else's lungs now. Be somebody else's lungs. Now be somebody else's lungs, and be those lungs with TB. Now add lung fever. Now wheeze and pant and can't get air, as the lungs. Now get a gleeful feeling of actually lousing him up. Just get what you're doing to this person with your TB and so forth. Just fix them up but good.

Now be the person. Now be the lungs. Now be your lungs. Now be the effort of your lungs. OK? You still holding back a cough? You still afraid you're going to cough? Alright.

OK. That better? Well, I hope you feel better, but the practical truth of the matter is, you characters, I didn't process you this morning to make you feel better. I tried to give you the opening gun on randomity and automaticity, beingness and resistance.

Do you know you've been resistive thetans now and then? And did...

Anyway, we're on the air, I'd better not make remarks like that. Poeple will get the idea that I sometimes inject spicey remarks in my lectures, and of course I never do. I've never said anything risque in front of a microphone, never since noon. Haven't been on a microphone.

Anyway, we are now going to cover, we are now going to cover; you know it's very fortunate by the way, you do have symbols. Don't go fighting symbols just because I said that a thetan fought them. It's very fortunate you have them, because the truth of the matter is, it's a wonderful code system until somebody begins to louse it up. A symbol is as good as it represents exactly what it is, and it's as bad as it starts to represent something else. A symbol never gets dangerous 'til it gets into an abstract state. You don't have any trouble with this word space. You might have trouble with space, but you won't have much trouble with the word space. See, and you won't have much trouble with a lot of things.

But carrying on here this afternoon, we have a very, very important; by they way, this is quite important to you, is I don't happen to be covering this stuff at length. You better alert to that fact. I'm not covering anything at length. Now a lot of times when I find people very, very pleasant and agreeable, and life is running along very smoothly, and I don't intend to get an exact certain job done with the unit, I'll talk and so on, just to be a good talker, and amuse the audience and so forth. I don't happen to be doing that now. Of course you can't resist throwing a few punches around, but the stuff I'm giving you is rather terribly condensed.

If you knew how terribly condensed it was you'd probably be upset. And we covered this same material in three weeks with the first unit. Three weeks of approximately three hours a day. The first unit, by the way, occasionally thinks of these SOP-8C as a new technique or something of the sort, and so on. As a matter of fact, they were trained in it, but they were trained in its basic theories, and they've come out with extrapolations of this course, because that's what they were trained to do. And it's very amusing that their orientation on this is slightly apologetic, because they're departing from a rote procedure slightly. But they're departing from it on exact, solid theory, and they're departing from it along the line of a theory, which of course leads them anywhere. They can go all over the hills and far away and still get results from a preclear. They're just applying these basics.

Alright, what we're going to talk to you about today, and probably never mention again, is randomity and automaticity. And I'm going to tell you all about it in about fifty minutes, and I'm never going to talk about it again. Now that isn't let's hurry up and grab on to all these symbols and so forth, but let's get a clear cut picture of these two things. Recognize that they are definitions, that the definitions are not necessarily true in the field of music, they are not necessarily true in the field of making bread, but they are very definitely true in the field of Scientology, because when we use these we get people out of their heads and in good shape. Now we're getting people out of their heads, you know, and in good shape, speaking of symbols.

Alright, let's, let's then go into these two things on their purest definition, which is to say randomity is the ratio of predicted to unpredicted motion. Minus randomity is where that fraction is greater than one, and plus randomity is where that fraction is greater, is less than one. Reversly, if it were the ratio of unpredicted to predicted motion, minus randomity would be where the factor was minus less than one, and plus randomity would be where the factor would be greater than one. So I don't care which way you state it, it all adds up to the same word, the same thing. But because we've already said minus, the latter definition is the one you will be asked to put down on a quiz paper. The only reason you get a quiz is if it's a precise definition.

You know, it's one thing to teach someobdy the airy theory of something or other, and another thing to ask him, "Point to an ashtray." When he points to a chandelier you know he doesn't know what an ashtray is. The kind of data we're handling here happens to be of that order. Ashtray, space. Space is something, it is a vewipoint of dimension. Communication is something, it is a message or a particle going through distance in a certain direction between two exact points, that's a communication. And, randomity is, in spite of the fact that's it embraces randomness, is a precise definition. And it is the ratio of unpredicted to predicted motion. And that is exactly what it is, and that's all it is, and it isn't anything else, and it's what thetans make games out of. And if you don't know that, why, then you can't produce a game.

See, you'd be fumbling around wondering what people have fun playing. Truth of the matter is they'll play anything that has a randomity, that has an agreement with what they think is fun. And they'll have a randomity, if you have a minus randomity, that is to say the less randomity than what they think is fun, then they won't enjoy the game. And if you have more randomity than what they think is fun, they'll say the game's too fast and too hectic. Just like you're going to say this crowded in patch of data here, right at the beginning of the course which you are then going to forget all about and I keep jumping on you about all the time, is much too much randomity. But, it can't be helped.

Here's, here's this, this definition. Random what? Random motion of particles. Well, what's random about it? That which is random about it is that which is unpredicted about it. And that which is not random about it is that which is predicted about it. So we take this magazine, and we say the magazine is here, we are going to put it over here at the other corner of the table. We do so. It's predicted motion. That's cause. We say, "Alright, here's a magazine, and lord knows where it's going to go." My foot, it stopped, but still terrifically random. I expected it to skid. That's unpredicted. But it's still caused to the degree that I threw down the magazine.

Alright, we're all sitting in here feeling happy as can be, and all of a sudden a kid jumps through the ceiling and throws a base ball at Ross. Now he is a particle who is coming through an unexpected place, and he does an unexpected thing with another particle; in other words two unpredicted motions. See, they're only unpredicted because; well, Mr. Sidler, I'm awfully glad to see you. The unpredicted part of the action is only this: Ross didn't predict it. See, that's, you don't have to go into patterns where they follow smooth flows, or they're parallels on the hexagons, or anything like that. See, it's nothing but, all we've got to do is realize that we are dealing with knowingness, not dealing with patterns of particles. And then we'll get what randomity is. It's a very simple thing, and it's been digging around for a long time but it needs a terrific amount of explanation. A few sentences anyway, because you're going to be living with it. You've been living with it for seventy-six some trillion years, and you haven't got it solved yet, so it's about time we nailed it.

Now when a preclear is bad off he has a fixed rantomity. That we were calling, because I didn't want to start into randomity yesterday, I called it survival pace. Supposing front lines were just climated on a survival pace, well that's his randomity, bullets flying all over the place and so forth, he can predict this. He finally figured out a way to predict this. "You never get hit until the one comes along that's got your name on it." You see, he predicts it. He handles it in this fashion. He says, "Well, up here guys get killed." Then he develops a sixth sense so he isn't where the bullet is, and then he becomes unkillable. He actually does this, but that's his level of knowingness pitched against the flow of particles.

Now in order to have a flow of particles you have to have space. So it follows with an individual who has any randomity at all, must have space. So an individual who is fighting randomity runs himself fresh out of space. You want him in space, too much randomity, so he says immediately, "Well, the way to cut down randomity so I don't have to predict is just have no space. Ha. No particle flow. Ha. Sit still. Simple. Nothing unpredicted about that, oh!" and he gets a somatic in his stomach. So that becomes no solution, because he can't exist and live without space. And so he always has some space, and in the effort to cut it down to a minimum he merely brings in and tries to hold still the particles so he can predict them. Well he has become effect at this time, and he is quite convinced that is effect and that he'll go on being an effect. But we have to move him over to cause. How do we move him over to cause? Simply by making his level of knowingness sufficient to predict the course of particles.

How far do you think you could drive an automobile if you couldn't predict the course of that particle on a highway, and the course of other particles on the highway? What interval of time is it necessary for you to have in order to predict these particles? Not a very long interval of time, true. But you should have several seconds. And a driver, yes, because when a driver is driving along the road in a fairly relaxed condition as he often does, the oncoming cars, he sees these oncoming cars actually several seconds before they will actaully impact, he sees them start to do

something funny. That's your normal course of driving, and so he puts on his brakes or he speeds up.

Now you had it gaged there for a moment against an accident. Well of course in an accident his level of knowingness has been exceeded, or the mechanical ability of the car to be controlled has been exceeded. And so we get on either side the particle failure, or the knowingness failure. That's what we call a mechanical failure in an airplace. Airplane's flying along, all of a sudden he goes boom and explodes all over the sky. Nobody could predict that one. Why? Well, it's the mechical failure. The fellow who predicted it or could predict it is a long way from there, and he is the fellow who designed or the fellow who built the airplane. But that still was at one time a predicted motion. It was predictable at one time, and wasn't predicted. And that we call a failure.

Therefore, what is a failure? A failure is a predictable motion which wasn't predicted. What is being wrong in terms of motion? Being wrong in terms of motion is realizing that one had the capability of predicting a motion, and he didn't predict it. So now he knows he is wrong. Why is he wrong? His level of randomity has been exceeded. See? He all of a sudden got a high level of unpredicted motion to the level of predicted motion he was operating on.

What's the tolerance of a thetan? What are the exact mathematical terms would be the tolerance of a thetan in terms of unpredicted motion to predicted motion? The tolerance of the thetan to unpredict, in this ratio of unpredicted motion to predicted motion would be one hundred over one percent. A theta can tolerate one hundred percent unpredicted motion. That's why people go to amusement parks. They try to attain this hundred percent of unpredicted motion, and they try to still read around, and leave as much as possible, some predicted motion, I mean, they try to leave that aside. But it's always with them. They for instance can predict gravity, so on. Where they actually get to is far, far short of their hundred percent. But because they can't get unpredicted motion they settle into a rut of a survival pace, you see? They wanted unpredicted motion and they couldn't get it, and they were too smart for it, so they cut down their knowingness, and fixed their survival pace at a lower pitch so they could get some randomity. Why do people come down hill? They want some unpredicted motion, that's what they want.

Well they've fought predicting motion because a thetan can predict motion at I don't know what distance into the future. I daresay that a thetan in good shape could predict the course of an air particle now floating in this room for the next thousand years. He'd probably draw it down to the finest pin point. And yet that air particle will probably flow all over Earth, and be in every town and hamlet you can see so, and he'd know exactly what moment and what year it would be in what towm and what hamlet. I mean well, here's prediction of motion, he probably would just know this.

Well imagine the poor plight of this beast, this thetan. Let's just imagine the poor plight of a poor fellow. He has this terrible situation on his hands. He knows everything. Well, he could predict everything, poor fellow. No game. He knows he's going to win.

Well actually he doesn't get trapped in this, and it doesn't cease to be a game to him until he becomes unwilling to duplicate. He has to have original motions. Now it's enough of an unpredicted motion for a thetan to put something in a little black box, close the box down, and then forget what he put in it. And then open the box up again, and be surprised. That's your first level really that these processes, your first level of randomity is just doing something so it'll surprise you. Now you'll find preclears playing this with somatics, you will see they do things that will surprise them.

Well, here we have a pretty easy problem. Why, why has life become serious? It becomes serious because one has too much unpredicted motion. His considerations alone governs whether he likes it or dislikes it, so he's decided to dislike a certain breed of unpredicted motion. So he fights it. So he becomes to himself unpredictable, because by fighting it he becomes a symbol or a mass, and he becomes himself a part of it. Most people think of themselves as a communication particle, and if you were to, if you put a stamp on the forehead

of most psychos in an institution and dropped them in a letter box, they'd be real happy. They're a message enroute someplace, they're a particle. They can at least predict being a letter.

Alright, what, what problems are we faced with here in processing? The individual who's trying to balance the desirable level of excitement against the desirable level of security, all excitement depends upon unpredicted motion. And all security depends upon predicted motion. So the day he believes he can be destroyed he gets interested in predicted motion. Up to that time he isn't even vaguely interested in it. He can't get enough unpredicted motion. A fellow comes back to you and says, "Whee, isn't it fun to be a lightening bolt, striking all over the sky?"

Well, where does this take you in processing? You've got a preclear, he's got a terrific security goal. He's trying to cut down his unpredicted motion. That means he's fighting unpredicted motion. By resisting it he becomes it. So he's unpredictable, but sold on the fact that he has to have security. So he does the strangest things. He has to have security, so twenty-nine years of the service which will retire him at thirty years, will find him resigning. And he says, "And I don't know why I did it."

Now the thetan is doing nearly everything he's doing to himself. He has set up some automaticity in the past in order to accomplish some randomity, and this kicks back at him. And after a while he says, "I'm in terrible condition, process me."

Alright, what's automaticity? What's this got to do with randomity? Well one of the ways you set up randomity is to set up a chess player. Sit down on one side of a chess board, you make a move, go around to the other side of the chess board and you make a move against yourself, and then you go around to the first side of the chess board, you make a move, and go around to the other side of the chess board and you make a move, and you try to fool yourself by saying, "Now look-a here. Here I am, I'm moving on both sides of this chess board, one side after the other, and I know exactly really what moves I made against myself, and it's no fun." Did you ever play checkers or chess with yourself? Did you ever try to play bridge with yourself or something like that? You know what's going to happen, there's no opponent.

So you decide the best thing to do is to make an opponent. So he duplicates himself and then you say, "I've forgotten I have duplicated myself. So myself is sitting over there, but I don't know myself, and this is some other person." And his name is Wagwalla or something. And here's this other guy. And now we're playing chess, but that isn't fair, as you've only made him a part of the person. So he's not a worthy opponent. So again there's no randomity.

So you introduce a chess player that knows as much about chess as you do. And you'll have immediately cut yourself to 20 on the tone scale. And any thetan, given the slightest chance, will cut himself from 40 to 20, just bang, just like that, by producing the other chess player.

Well the production of chess players of course is a limited project. I can sort of hear somebody saying, "I wonder who's chess player I am?" Your own. You notice the cells have never given up this method of procreation. A cell is his own identity, in his own son. And is his own identity in the second, third, forth, fifth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth generation.

I refer you to the first book, cellular division. The identity is the same. You know that is, because I've conducted a series of experiments on this subject. You don't know it is, but I know it is, on this basis. I trained a generation of cells to resist cigarette smoke blown at the culture. They'd all bunch over to one side of the culture. Well, I started out by blowing steam at them, they didn't avoid steam because it was just wholly steam, didn't matter. And then substituted for the steam cigarette smoke, and then blew steam in, and then blew cigarette smoke, and then blew steam in. They finally would avoid the steam, but mind you now, cells will not avoid steam in a culture. And there's the nicotine poison and so forth, kicks it back, so they get trained.

Now we can go two generations down the line. No part of this culture was part of the experience, but the children were, are, here now. And these were the children of the same culture as those. You blow steam at them, they duck. Two experiments

I don't know why people didn't do it before, but that's because the field of psychology was not something you looked at, it was something you thought about and did something else with. But that experiment could have been the most basic experiment of psychology. It actually had to be done. You had to say, "Now what's this being man composed of?" Well he's composed of cells, and all the cells are part of a whole, so the behavior of the cells could be a pattern of the behavior of the whole. And it could have been worked out that way very easily.

Anyway, you did work it out that way very easily. And I very much looked at having conducted it, because it covered an enormous section of knowledge, a way of not having the material your own...

[end of transcript]

[The following notes on the final section of this lecture are from the ACC notes (published 1955) of Alphia Hart, D. Scn. who attended this ACC. These are notes rather than a complete transcript. We begin with the sentence corresponding to the 5th paragraph above.]

The person who son't look at the back of a book to see how a story ends doesn't want interference with his unpredictability.

Delusion is only a machine that will give the preclear unpredictable mock-ups. He put the machine out of his control. There are machines that set up sharp and unpredictable pains, too.

You can't get the preclear out of his head until he can be cause, and he can't be cause because of automaticities.

Every one of the machines was set up with more particle motion thatn the preclear thinks he has.

Automaticity is a machine which has been set up by the thetan to serve the thetan. The thetan gives power to the machine surreptitiously. Soon the power breaks down. The occluded persons have machinery that predicts blackness.

When you run out these machines, he'll have to have more to enjoy the game. Have him set up new machines, but give them a finite time to quit operating, not to run forever.

ANYTHING THE PRECLEAR IS DOING AUTOMATICALLY, MAKE HIM DO IT HIMSELF, CONSCIOUSLY! It'll quit misbehaving. Have him do it in mock-ups, and you've run an engram. If in his mock-ups a racing car keeps flopping on its back and you have him mock up a racing car and make it flop on its back, you may find - with an E-meter - that it's something else flopping on its back - such as an airplane. Make the preclear think of something, and get pictures - and you'll key it out.

To undo a loss, tell him to close his eyes and lose the room, then postulate he'll find it again and open his eyes.

A person can't accidentally set up an automaticity - that's basic on the chain. Have the preclear make enough pictures and you'll key out the machine. That's why Self Analysis and Creative processing work - but it takes a long time. But they'll always get a preclear out of his head.

Those who say they can't get mock-ups have a machine that wipes out the mock-ups before they're mocked up. Have them get a "no mock-up", over and over. By doing it over and over, you're duplicating, and keeping it from becoming automatic.

At its best, it takes one to two minutes to run out an automaticity.

The only way anyone can control you is by taking over your automatic machinery.

OCCLUSION: Something at which the preclear will not look.

AFFINITY: Wavelength of flow.

[end of notes]