

## Lecture: Summary of the Service Facsimile Chain

Hubbard claims that for some, there exists something before the start of time in this universe. Gives the rule that if there is charge on it (i.e., if the E-meter reacts on the subject) just run it, without evaluating the truth of the experience and without regard to religious beliefs about heaven, hell or how many lives one has. Admits that what is being addressed in session is not past lives but is rather instincts and impulses; claims that this is what gets results; gives examples of the types of results to be gotten with Dianetics, such as curing complete paralysis, making useful citizens out of alcoholics, making the lame walk and the blind see.

The funny part of it is that there is evidently, at least on some cases, something earlier than the beginning of track. Back there you will find there may be charge on some sort of an ejection from another universe. I don't care how you evaluate this or anything else: If it is there and if it has got charge on it, run it.

And that is why you ought to be using a psychogalvanometer, because it will tell you where the charge is on the case and whether or not you ought to run the thing. You can fool around with this case for just dozens of hours, perhaps, without a meter, and you won't know what you are doing. It is something like an old-time photographer who took a lot of pride in being able to go out and squint one eye at the sun and say, "Well, I guess I set her at 4.5 f6 a fiftieth of a second," and he would shoot a picture. Well, it's a funny thing that they invented light meters. Light meters sell like hotcakes. And the old-time photographer feels very clever about this, but he does not get the pictures of a modern professional who uses a Weston meter. And this is the difference between an auditor without a psychogalvanometer and an auditor with one. If you find charge when you ask the preclear "Is there anything before the beginning of time?" and he says yes and he tells you about it, you just run it out. Don't sit there and argue about religion with him or something of the sort; just run it out and he will be a happier preclear.

Now, same way with the Helper, same way with the Grim Weeper, same way with overt acts as a monkey or an ape or a sloth; overt acts as Neanderthal &mdash; women he has choked, horses he has ridden to death, men he has stabbed, babies he has stepped on &mdash; it doesn't matter: If there is charge on it, run it. That should be your byword. And if it is not your byword, you go on down the street and practice Christian Science or something. Because we have got to get results in Dianetics; that is all we want. We want well people!

Now, it may give you a little bit of trouble explaining it to little Bessie Ann's mother &mdash; Bessie Ann being twelve &mdash; and you have just gotten through auditing her out of polio paralysis. She was walking, maybe, on crutches before you got hold of her and you have audited her out of polio paralysis, and she goes home and she says to Mama, "Mama, you know it's a funny thing, but I lived before." And Mama says, "Oh no, that's just nonsense, Bessie Ann. Nobody ever lived before. It says right there on that church bulletin board that there is only one life, and you go to heaven or hell afterwards."

Well, that may be commercial for the church but it is not getting results for a Dianetic auditor. Now, anybody in the field that is saying "past lives" and so forth is just shooting the breeze. We are not running past lives; we are running facsimiles. We are not even running pre-existences. We are just running instincts and impulses, and whatever the preclear gets, that goes, because these things get results.

Now, you are in Dianetics to make people well; I have to assume that. If you are in Dianetics, you should be making people well; I am assuming that. This world is pretty sick; we don't have to assume that, it's obvious. You get back to your hometown, with or without your teammates, and you start taking on cases that medical science has never been able to touch &mdash; you know, such as cases with a common cold, cases of hangnails and cases of mumps and anything else. It doesn't matter; medical science has never been able to touch them. You take on those cases and you are going to be doing just fine. People are going to come around and see you. But the most important thing is, supposing you start taking on cases that are paralyzed &mdash; complete &mdash; and all of a sudden they are walking again. Well, you may have to do some explaining. You may have to get right down and just grovel and explain why it is and apologize, what you had to do to get this person walking again.

Yes, you will not! If you make people walk and if you make the blind see and if you straighten out lives that nobody else could touch, if you take alcoholics that have been a liability to society and themselves and everything else nearly all their lives and all of a sudden they are useful citizens, you don't have to apologize to anybody! In other words, you don't need any approval to survive. On the contrary, people are asking you for a right to survive.

&mdash; L. Ron Hubbard

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