

Cause-Full Effect

Above the level of all else on the Chart of Attitudes is Cause. Causation is the highest attainment which can be envisaged by the thetan, but this is not necessarily the highest possible attainment, and much higher levels may be envision- able by the thetan when he has attained high on the level of causation.

To be Full Cause, one would have to be able to cause space and many other manifestations. Everyone, to a greater or lesser degree, attempts to be cause until he is at last the full effect. The fullest effect in this universe is to be MEST itself.

One of the principles of causation is outlined in the cycle of action, but it is not necessarily true that one can only cause a cycle of this pattern or that one must cause cycles at all, for it is excellent processing to mock-up with reverse cycles going from death back to creation with objects which one has mocked up.

It is one of the “facts” of objects that space and energy must have been caused before the object could exist in the MEST universe. Thus any object has prior cause. For this reason when anyone in the MEST universe begins to study in order to resolve some of the riddles of the MEST universe, he falls into the trap of supposing all cause to be prior and time itself to exist. This would make one the later effect of everything he caused. In other words, if he made a postulate, he would then immediately afterwards become the effect of that postulate. Causes motivated by “future” desire, enforcement and inhibition of havingness, do not lie in the past but only in the condition of havingness in this universe which states that any object must have had a “prior” cause.

The preclear has become aberrated by the process of making an effect out of him and taking from him the ability to be cause by convincing him that it is better to be an effect.

Freud had one of the major aberrations in view when he declared his libido theory in 1894 and decided therein that sex was the only aberration. It is certainly a major one in homo sapiens, for in sex one desires to be the cause of little or nothing and desires to be the effect of pleasurable sensation.

Anything in the MEST universe which one desires, he desires because it will have a pleasant effect on him. Thus he is searching for sensation caused exterior to himself which will make on him an effect. How much of an effect can he become? MEST! The snare of pleasurable sensation leads one to accept energy other than one’s own. Desire for this energy or objects then puts one in the condition of being an effect. When one is surrounded by as many powerful possible energy sources as one finds in the MEST universe, he cannot but become a low level cause.

When a preclear is at a level on the tone-scale where he is concerned with bad and good (above 8.0 both these are seen broadly enough to understand that they are viewpoints) he is very concerned if he thinks that he is or could be bad cause and is desirous of being what he considers good cause. He judges these things by moral codes and so bends his conduct as to make bad cause antipathetic to himself and others. Thus he gives away responsibility for bad cause and in that very action becomes the effect of bad cause. When he has found himself to be what he considers bad cause, he ceases to “trust” himself and begins to blame himself and then others.

All angels have two faces. They are commonly represented in mythology as having a black and white face. To be complete cause, theoretically, a person would have to be willing to be bad cause and good cause. Only in this wise, in the MEST universe, could he escape the liability of becoming the effect of bad cause.

The criminal who has elected himself bad cause through having found it impossible to trust himself (and a criminal career always begins at the moment when the criminal-to-be loses his self-respect; a career of prostitution cannot begin until self-respect is lost; and self-respect is only lost when one considers himself to be bad cause) can only escape becoming an effect by fighting all good cause. The reformation or reclamation of the criminal does not depend upon punishment, which only seeks to make him more MEST than he is, nor yet upon good cause, which he must fight, but upon the reestablishment of the criminal's self-respect; for only after this is he capable of being good cause.

An entire process evolves around "what would you cause on (each one of the dynamics)?" An assessment of the preclear with a meter should seek to establish where the preclear feels he would be bad cause, for it is on this point that he will be found to have lost his self-respect and where it will be discovered why he cannot trust himself. Self-trust, self-respect and the ability to be cause are conditions in the same order of magnitude and can be interchangeably approached.

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