

## ANALYTICAL MIND

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### Operation

The subject of the analytical mind is very important although it is apparently unstressed anywhere in therapy, because one should know something of the mechanism behind aberration as it has been observed functionally.

The analytical mind is a mechanism which is extremely capable. It is capable of counterfeiting or manifesting every psychosis, neurosis, compulsion or obsession or repression on the books. It is capable of every insanity, but it is also capable of just plain coming up with it. It is the calculating machine. It is the activating machine. It is what counts in the mind.

The reactive mind has about the same importance as an idly spinning phonograph record, but it impinges its recordings upon the analytical mind in such a way (and in the absence of some portion of the analytical mind, upon the somatic mind) that you then get a direct short circuit into psychosomatic illnesses and so on.

So the analytical mind and the somatic mind are a couple. They act very closely together, and engrams can become impinged upon the pair. When the analytical mind is out of circuit one is getting direct action on the somatic mind.

In view of the fact that an engram approaching to impinge itself upon the analytical mind turns the analytical mind off to some degree, then you have it going rather directly into the somatic mind and one has automatic speech and actions which are straight out of the bank. One also gets automatic fluid flows and automatic functional regulations and so on. But that is the analytical mind's strata that is the activator to the capable machine, to the switchboard, and so forth. This is a parasitic arrangement that is moving in against the capable machine. The analytical mind is evidently so constructed that each and every thing which you will see a person doing or saying comes out of the abilities of the analytical mind, but those abilities are being perverted. Those abilities can never be intensified beyond what they are natively, but they can be so impinged upon by engrams that if you are speaking in terms of a large automatic record changer, the record has come out of the slot and has moved onto the platter. Now all it will play is just that particular record or type of record.

Very cruel, sloppy thinking of a character that one would normally assign to the most degraded and barbaric society has been used in the past concerning the analytical mind.

So we have a situation here where the credit has been going to aberration. Aberration is the thing. The psychiatrist and psychologist are playing right into the hands of the engrams and aberration by crediting aberration itself with enormous strength, and have rendered it less possible for the problem to be solved or for people to be sane by saying that neurosis is the thing which makes a genius. This remarkable misreasoning is second only to the remarkable assumption that all a person can remember is delusion, or the circular reasoning that all insanity is without actual cause except the cause of insanity.

The assignation then to aberration of enormous power and strength has convinced a lot of the society of the great value of being crazy. To be crazy has no value whatsoever. The analytical mind by test, experiment and observation has been shown to work in a number of very precise ways.

One of the first methods it has of learning is mimicry. You have probably seen a little child going around mimicking his elders, or he mimics maybe the dog. Like the little girl that at the age of 2 goes up the steps on all fours to the door and scratches. That's the way to get in the

door. Her friend the dog says so. At Harvard they took a human baby and put him in a cage with a baby ape and the two got along just fine, with the baby ape mimicking the human child. Then the grandparents of the child who had been loaned for the experiment observed the fact that the child was scratching like the ape, and hastily removed him from the care of the university!

So, mimicry is number one in learning. That is coordinating the body as one sees other people coordinating their bodies. The little baby at the age of about three months will open her mouth as she sees other people opening their mouths and hope that some kind of sound is going to come forth that will mimic the sound that she hears from somebody else.

This is observable all around us and that is mimicry. But that the mind can mimic is no reason whatsoever to assume that mimicry is complete aberration. It's not! It is a method of learning and there are a lot of methods of learning like this.

The standard psychiatric reasoning has been that the personality is composed of a number of insanities in small degrees. This is like saying that an automobile runs because its valves are out of adjustment and would not run when you adjusted the valves. They completely overlook the automobile and they are listening to nothing but the squeaks. Those are not harsh words, it is simply an effort to establish a reorientation with regard to this.

A reorientation of it is very simple. One sees a manic-depressive. Now a human being can get depressed, analytically. It is a natural mechanism, for instance, to feel sad if one loses something. This does not mean that as soon as one takes out aberrations regarding loss one no longer feels sad in any way if he loses something. But he can pick up his life at that point and go on.

If he has an engram in there, the mechanism in the analytical mind which permits him to be sad is now impinged on with an engram of the subject and he can only feel sad—the depressive part of this manic. Then let us say in this particular case of a manic-depressive that he has the potentiality of being a very strong man, and he has a lot of engrams that say he is no good. But there is one ally engram that says he is some good, that he is strong, that he is able and that he is powerful. This is his manic. Move that forward into the machine and regard it as nothing more than a cheap ornament, and that thing will move in on the machine and impinge, using only as much strength as is available in the analytical/somatic mind series. It can't use any more than that.

You could take a moron and with a lead pipe and by other means lay in engrams to the effect that he was the most powerful person on earth, that he was a genius to end all geniuses, that he could write the greatest books in the world, and so on ad infinitum. Then key in that engram for him, and you would still have a moron acting on the set datum that he is a genius—and there is nothing unhappier. He now has this conviction that he can do these things, but he can't, and you get some rather pathetic things. Then, in view of the fact that he can't do them, people are going to start breaking or stopping by their observations his dramatization of this manic. Shortly he is going to be a very sick man because he is going to fall back upon the fact that that thing was laid in with a lead pipe. Now he is constantly suffering with the pain of that lead pipe, because the compulsion is there to do this, and if he doesn't he is going to be hit.

That is the reactive mind forcing its command upon the analytical mind. But the analytical mind can't carry it out. Now, if the person happens to be able and does happen to have a good set of brains yet has that engram, it will still move in but it will carry too far; and if it is constantly keyed in the person will become aberrated, because remember that this thing has cut down his ability to be reasonable.

So now he is going forward on the idea that he is going to be the greatest person on earth and that he is terrifically strong and able. Well, he is strong and he is able, but it can't make him any stronger or more able. Having the compulsion to keep demonstrating it continually actually

makes him less able. Like a dynamo that has lost its governor he will eventually just fly into bits.

This is the boy wonder who burns out. However, I have also known several boy wonders who in a very quiet way went right on being boy wonders, straight on through. They didn't make a histrionic show of it perhaps, but they nevertheless were boy wonders. Such people as Thomas Edison who, if you look back over his past, was dealing less with compulsions than anybody I ever want to read about, and he gave us all sorts of things.

I found out in another case that a compulsion to be very good along one particular line, the composition of music, had ruined a man. He was an able musician, but he had the compulsion to be the greatest musician in the world. So at any moment that it seemed to him even for an instant that he was not going to be the greatest musician in the world, he would quit on any particular line of music in which he was engaged. And he had tried all of them, because the engram did not specify.

With this engram removed, the person settled down to composing. Previously he had had no time to pay any attention to the act of composing music. The only thing he had had any time to pay any attention to was the fact that he had to.

You will run into many people like this, so this will be of value to you in working with people. They will have a tendency to hold on to these manics. The reason they hold on to them is both educational and aberrational. Most of the time the engram content says they have to hold on to them. On the educational line they have received it from the society now for decades, that the reason they are great is because they are insane. Before that it was because they were temperamental.

The person who has one of these mechanisms at work can be made a little more amenable by an understanding of the situation. He will normally look over it and look back on his past and recognize that he has had a lot of failures along this line and that you can help him by taking it away from him, because when you take it away from him then the mind can evaluate properly on the situation.

The sorriest sight in the world is a man who has a compulsion to be one thing and whose basic purpose and personality says that he must be something else. For instance, he wants to be a good sailor He likes the sea and so on, but a compulsion dictates that he has to be a schoolteacher. Such things line up to the statement: Most men lead lives of quiet desperation. Basic personality is traveling on one route, and the person's compulsions on another. So there is a dual purpose.

Once in a while a person is found in an insane asylum who has the conviction that he has the power and the secret to save the world. This is very interesting. There is the fourth dynamic held in a vise and pushed right out to the front, but he has nothing to go with it whatsoever.

The content of many religious engrams will also do this, but they land in the sphere of the fourth dynamic. For instance, someone has this tremendous compulsion to do something, but he doesn't know what he is going to do; and this, combining with other things, will give him the most remarkable pattern. He has nothing to offer.

It's a mechanism too, and it is used analytically along this line: "I have a great secret, therefore you should be good to me. And I am safe as long as I have this great secret." So he has got to act a certain way. Then there is the person who says, "I'm going to save mankind," and goes out and slaughters several million people.

Hitler probably believed quite sincerely that he was busy saving the world for his race. Hitler without that confounded aberration would probably have been quite a guy, but he was stuck in the third dynamic on the subject of the German people. I call attention to the days when Hitler was being gestated around 1889 when Bismarck was going to make Germany the world

power. There was much talk by the German nationalists in the air at that time. There had to be a German nation. Take the unborn baby, while Mama is wearing too tight a corset, out to too many speeches at the picnic grounds with the band going oompah-oompah-oompah, and there you have it. Such an innocent little cause yet how many human beings did he kill?

It is nevertheless a natural mechanism of the analytical mind that if a person has something he believes man can use he will undoubtedly put it forward, not in one of these superaberrative protective mechanisms, but he will put it forward. If he has something which is going to help the group, he will try to put that forward too. But he won't be going around looking sly and thinking he is being followed everywhere, and that the FBI is after him. He will just put it out. He is more able to put it out and more able to formulate it if he doesn't have the compulsion to do so, because that compulsion attenuates analytical power. The mind is cut down by being impinged on by the engram, rendering the person unreasonable to some degree, with less ability.

There is another mechanism that the mind uses to save the first dynamic. For example, someone goes out and gets slapped in the head by a big Alaskan Kodiak bear. If he is very smart he will lie down promptly and play dead. He will probably be cuffed for 50 feet and he may or may not live, but there is a chance to live. There is no chance to live fighting that 1600 pound brown bear, the world's largest carnivorous animal.

So, playing dead can be a very good mechanism. You can go out on the battlefield, for instance, trip over something, fall flat and be in a slight depression with the bullets now whizzing overhead. It would be a very good mechanism to lie there, unless you have got the third dynamic kicking in there as being a highly vital factor. Certainly when we speak of battlefields there is no fourth dynamic in question at all. That has been utterly neglected.

There are a lot of times when a person can use this solution: Be quiet and play dead, "I'm not dangerous, leave me alone." A person can live longer and sometimes win a lot of battles that way. Now, all of a sudden we have a fear paralysis engram coming through and impinging itself on that mechanism, and we get a catatonic. The person is playing dead for no good reason. There is also the case of paranoia, "They're all against me." It would be part of the analytical mind to be quite observing of those forces in its surroundings which were antagonistic toward him.

I defy anybody to solve a problem that does not take into account the forces which are going to be aligned against the solution. He can't go out and say, "I'm going to build a dam across this river," and completely neglect the fact that the river is full of water. The force of that water is going to stop him from building a good dam and he would be crazy if he neglected it.

In the case of a paranoid or a paranoiac, this mechanism of taking cognizance of the things which are liable to suppress one's activities is so thoroughly impinged and held in place that the person thinks of nothing but those forces which are going to be aligned against him. He goes around doing nothing but worry about them. The power of that analytical mind has been pushed out of line so far that now we can't really deal with the person at all because we have no rational way to meet the natural obstacles.

Another thing about the analytical mind is that it runs on targets. It runs on obstacles. It has to imagine or pose obstacles in order to do anything. It has to conceive of what obstacles it is going to meet just in the process of walking from the living room to the front door. So it is a machine which runs very ably on the idea of taking obstacles into account, and it has a lot of fun getting rid of them. It actually, in its natural state, rather enjoys obstacles so long as they are known. As soon as the obstacles become unknown, it then has to search in such a wide sphere that it becomes a bit unsettled and not too well aligned.

So, it is going up against the unknown, and all of the monitors start idling, searching in various directions. There is no alignment with what it has to do and it can't find the target, so it does nothing.

But give the analytical mind a target, demonstrate the fact that the target exists, and it will attack it, or it will avoid it, or it will do something else with regard to it, and it may even be a good solution to succumb to the obstacle, temporarily.

Anyone who takes a job, for instance, in a large corporation is succumbing to the obstacles of food, clothing, shelter and authority.

This can happen on a mechanical arrangement. You can hypnotize a person and tell him that when you pinch him in the hand it is not going to hurt. You have automatically lined up against that hand pinch to come in the future, a certain number of resistive units. So when the pain comes through they file it under the heading of waiting. They don't register it. They are prepared. But when we simply pinch the person's hand, the pain comes straight on through and it will knock out of alignment some of these items. In such a way, take a horizon of activity which the mind sees as having no target but which is full of danger of an inexplicable source. It finds that there is real danger there. The units start diving into the standard banks to discover what data we have regarding this situation, and units dive this way and that and begin fanning out. There is less and less alignment. The alignment is just as wide as that horizon of the unknown is wide, and suddenly you get the impact of a shock if you say "Boo!" to the person.

Take a little boy, out at night alone. It is dark. He can't figure it out and he's walking along without knowing that you are there, and you suddenly say, "Boo!" He will jump about a foot off the ground. He had nothing aligned toward a "boo," so it came straight through and he got quite a shock out of it.

In this fashion, but on a higher computational level, there could be a field of action out of which the mind could not select obstacles, a field in which it could find nothing to attack, no targets, nothing explained, and in which it is in a highly disorganized state because it is not aligned with anything. Of course at that moment the minutest stimuli could reactivate an engram.

This can happen to a boxer out on his feet who is traveling 100 percent on his training pattern. There was a case of a boxer on whom some doctor had the temerity to operate, without realizing that this man was a trained wrestler. So, as they started to put him out, what clicked in were the training patterns which were all mixed up with engrams by that time because he had been observing other wrestlers in engramic moments. He was in more valences than you could count after all the bouts he had been through. So, this doctor strapped him down easily enough. He was perfectly meek and mild up to the moment when the analytical mind was attenuated to the level of the training pattern. At that moment the boxer, being rather slim hiped, came out from underneath the straps. (Because any time you find yourself on your back, what you are supposed to do in boxing is roll over on your face and get your knees under you and come on up, which of course he proceeded to do.) He slid out his hips, rolled over, and came up with the popping of the chest straps which he had pulled loose, and proceeded to clean up the hospital.

When he woke up there were about 12 people in the room holding various parts of his anatomy and, although he had no recollection of it, some of those people had black eyes and twisted wrists. He had evidently put on a very intelligent exhibition all on the basis of a training pattern.

This is starting back at mimicry again, which is where you get valences. In order to mimic somebody, you have to be able to set up a mock circuit to be that person, temporarily. That is mimicry. So you can set up a valence, and the mind sets up and tears down these circuits at a terrific rate. But during moments when the circuits themselves can't be intelligently monitored into and out of being, we get a permanent mimicry setup, and we get a valence. When you take the permanent valences out of a person, all you are doing is taking the solder out of the circuits so that he himself can now shift at will through these various valences.

Right at the present moment you or I could set up valences that would go right straight through on a complete parade of people we know, and then tear it all down. It is simply an analytical setup and is very easy to do.

The way you learn to shoot a bow is that you have seen Ugh out here shooting a bow, and he stands a certain way. You don't examine on an archery professional basis that one plants one foot 45 degrees from the other foot and at a distance of  $27\frac{1}{4}$  inches, and that one draws back the bow with a certain flick—you just don't go into this. One sets up the other person complete, and then at that moment picks up the bow and just shoots it. You will find that once all of the aberration about training and not being able to learn is out of a person, he could just glance at another person going through a certain action and then with full confidence do the action. It is quite remarkable.

Valences are interesting because one can get stuck in everybody's valence. There could be a setup in the reactive mind that says, "You're just like everybody else." Or, "Well, I have to be like everybody else because if I wasn't, everybody would be furious with me."

With an engram at work like that, this nice, precise valence mimicry mechanism goes into full bloom, and the person finds himself in the horrible situation of mimicking everybody he meets, but unable to stop it. He feels identified with everybody around him. He sees somebody doing something and he is liable to find himself doing the same thing. In other words, you get the person automatically shifting into other people's valences, and the mind sets up a valence for everybody who comes along.

A large amount of analytical power is necessary to follow out the commands of an engram which says, "You're just like everybody else," and a complicated analytical circuit is necessary to obey that engram.

There are quite voluntary assumptions of valence in the society too. Take the days when the Prince of Wales was parading around and had nice clothes. Everybody was wearing what the Prince of Wales wore, and that was perfectly agreeable, that was the style. Of course that was really a winning valence, because that was a top echelon, high social level proposition and was an effort to find a higher plane of winning. If a person is rather dissatisfied with being himself for some reason or other, he can assume a higher winning valence. But that is all on an analytical basis.

Don't ever permit yourself to be persuaded by a patient (since the research on this area has been very subtle) that he is achieving any benefit whatsoever or any assistance whatsoever from any engram, because he definitely is not.

I knocked an engram out of myself that had me thoroughly stalled—it had to do with superfavorable comments on my writing—and after it I could barely push a pen. The target was set up so high, I had to do so much in order to carry out that manic, that I was dissatisfied with doing anything less than that. As a consequence I did nothing.

There wasn't any very tricky sort of a thing. It was just a statement. Although it was not completely beyond my ability to carry out such a superartistic, fairy-tale type of writing, mostly in blank verse and so forth (which was what this confounded thing called for), it was completely beyond my taste. It had me frantic for about a week, and yet everybody had been very nice to me at the time of receipt of the original engram when I was unconscious.

In short, you are going to find manics on the part of patients that they educationally have come to believe necessary to their livelihood. You can't suddenly set them up and show them that without the manic they will do fine; because they have got the manic. You will find inevitably that they are not doing fine, but they can't believe it.

For instance, someone has the compulsion to be a great runner, and he goes out and runs. He has lost all kinds of races and he sits around and complains about it. He received a lead medal

at a state fair once, but he is ashamed of that because that isn't great enough, and he is in a state of high dissatisfaction. Yet try to take this manic away from him that says he is a great runner and you will meet with heavy resistance, because then he would not be a great runner. He protects the thing that's licking him.

In answer to the question of whether there are any accidental natural releases or even clears, there are lots of people who have enough dynamic force so that when the dynamics is blocked slightly by engrams, their native ability just overrides.

You could take the relative values of a total population and the relative values of a released and clear population and see whether the dynamics and the degree of IQ remained constant. But we are not going to have to worry about that question for some time, and I would rather observe it than postulate what it might be. I can postulate, however—because I think in one's wildest imaginings one couldn't conceive of more than 10 percent of the populace in the next 50 years being clears—the rather unfortunate circumstance of an intellectual aristocracy.

The people who have a high dynamic, who have an urge to be better, who want to keep things going and so forth, have now set out and widened the gulf enormously; and there will be a lot of people who don't have the force to become better themselves, but who will be dragged along with those that do because they have associates.

There is where Preventive Dianetics<sup>2</sup> cuts in strongly. To the society, I believe Preventive Dianetics really means more than Therapeutic Dianetics on a long haul basis; because on an educational level it will eventually reduce the insanity and criminality in a society without having to take into account every individual in that society. There is an equation not much covered in the Handbook concerning the potential value of an individual or group equaling intelligence times dynamic to the  $x$  power.<sup>1</sup> That equation, figured out for every dynamic in terms of symbolic (not numerical) logic, will give you a relative final value on human beings. You will find that people with a rather high dynamic force can swing over the tops of their engrams and can turn on their minds by brute force and take a look at something like Dianetics, and they can figure it out.

Then there are people who just need Dianetics because it is something new and they have engrams about things that are new. Those people don't carry on very far with Dianetics. A person has to have a recognition of it. I have found that although people with relatively little dynamic may be able to recognize the truth of Dianetics, they can't do anything about it. Intelligence is definitely entered into it. It is not a clear-cut picture that can be delivered out on a silver platter. Survival and necessity are entered into it as well.

I have seen a lot of people toy around with Dianetics. I constantly get letters from people out in Keokuk or somewhere, who tell me that just as soon as they have seen some proof of this or that, why, then they will be very happy to see that somebody else tests it, and they go around in this circuitous way. You can be very certain that this person doesn't have enough dynamic to overcome enough engrams to clear up his intelligence to a point where he has got any recognition of the subject.

Dianetics does not fall into the tried but not true patterns of psychology in which if you set up enough experiments to prove that rats run, you will eventually prove that rats run. There is a lot of recognition in it. One has to ask such questions as: "Does it seem this way?" and "Are these theories correct?" and "What is my judgment of this situation?" But it has to be a point of my judgment.

Somebody who says, "Well, I have to depend upon the judgment of Dr. Zilch, because Dr. Zilch has been very active in the field of sorting cat fur for years and his opinion is absolutely necessary, and I have to know what he thinks before I can think," immediately poses a situation where a man's dynamic must be subordinate to an authoritarian dynamic; but it doesn't say much for his own dynamic.

It has been my findings that people who start in on therapy on a co-audit basis and then run down could have enough engrams picked out of them in order to reinforce their dynamic. But the auditor has got to carry it. They will not. And if they are asked to carry it as an auditor with relation to somebody else, they don't make the grade.

I have been fascinated by watching this sort of thing. The person who is frightened to handle Dianetics is like the person who is frightened to handle an airplane. If he is frightened to handle the airplane, he will probably wreck it. There are five ways to handle any situation:

1. To attack it
2. To avoid it
3. To flee from it
4. To succumb to it
5. To neglect it

Now let's put it on the basis of food, clothing and shelter. Naturally one has to overcome those. He has to attack that objective. Well, in order to attack it he has to make compromises. So you actually get all five of the above working in the economic pattern of any one individual. He is succumbing to something in order to attack something else. He is making compromises and adjustments all the way along the line.

Take some crushingly onerous job like standing punching a drill press on an assembly line. His work then carries to him no compensation other than food, clothing and shelter. That is a terrible price to pay for food, clothing and shelter.

This is not very sentient. There is a fact that man needs existence as an individual. He is commonly forced into very rough situations by this economic society in order to eke out an existence. I know of too many people who, just to eke out an existence, are carrying on the most horribly boring futureless jobs in the world. You know them too.

The military service is a good example of this, which takes 50 men standing in line and tells them what they are supposed to do as they pass down the line. The man who has more capabilities than the job requires gets absolutely no benefit from it. One pulls down the whole level of the organization just by assignment, assignment, assignment, without paying any attention to what a man can do. Militaristic regimented societies, social states and that sort of thing are the curse of mankind.

I know of lots of good engineers in big corporations who are rated simply according to seniority, who are really hot, who would like to do the job, and who could be of benefit, but due to lack of seniority they are busting their hearts.

There are a lot of people psychiatrists would be very happy to immediately label as being in unbalanced manic states, who have risen in life educationally, because they have disliked their surroundings and jobs, and who keep building themselves up by attacking the target. Such a person doesn't like the kids he went to school with. He doesn't like to live like a pig. And the first thing you know, he keeps on going upward, he begins educationally to keep raising his necessity level higher and higher and higher. He has got a high dynamic in the first place or he wouldn't be there. This may appear to be slightly manic, but it is not manic at all.

I have sometimes seemed very wicked to patients on the basis of "Well, you are a self-determined individual. Go ahead and work it out," not on the basis of fee, because I never operate much on fees. For instance, a patient has a problem with his daughter Elsie, and he wants me to tell him the answer. His reply to my statement there may be, "You don't have as many engrams as I do, you're getting along fine and you can think better than I can. Now why



don't you figure out this problem for me?" But he could not put me in possession of enough data to solve the problem adequately.

The number of people that the professional auditor will have to carry all the way through is almost zero. Even though the case seems to be creeping along and check runs show that it could be a lot better, the professional auditor just doesn't have time to carry a case all the way. Therefore the fee is not a fee for going straight on through. It's a fee for being helped on through. Don't tie yourself up with any one patient doing this.

You are working here on natural selection, so you might as well recognize it. Natural selection is very definitely inherent in this situation, just as it is in society. You are introducing an artificial (or maybe not so artificial) evolutionary step into the organism. It is being freed from certain cellular limitations, and natural selection always plays a part in that.

But you will find that you will have to carry one person all the way through, sooner or later. However, if you did it constantly, handling all of their problems and taking care of the whole thing, you would find yourself so tied up that you couldn't do a lot of work in the field beyond that point. That, to me, is important. We don't have very many people, and there won't be many people for a long time who will be real professional auditors.

That is why I keep hammering down on the basis of, yes, a professional auditor could go out and audit Mrs. Gotbucks who wants to be carried all the way through, but this puts him out of circulation for months while he worries around with whether or not she hates Pekingese dogs. One certainly could charge her for it, but there are the third and fourth dynamics to consider.

We had a movie actor recently who wanted an auditor flown out. He was willing to advance a great deal of money to cover the initial expenses. An auditor could have gone out to the movie colony and made himself a pile of money, there's no doubt about it, and spent six months doing that; but he could make the money just the same by handling it the other way. The correct thing to do in that case would be to take this movie actor and at a very good fee train him up and start him in and oversee his case. You can make just as much and probably more money running 40 movie actors than you do with any one of them, and at the end of that time you would have 40 movie actors who were cleared.

Incidentally, an actor gets into bad shape. Because if he has anything that makes his valences stet, he will start going into his part valences and sticking there, and this definitely encumbers his acting ability. As a profession, actors are the craziest people on the face of the earth.

We need trained auditors. I am thinking of putting a double grade on auditing: the grade of auditor and the grade of professional auditor. The professional auditor in an area could be in a position of getting material and people channeled to him by the Foundation, and he would find himself pretty well top dog locally. He would make auditors and he could certify auditors when he was satisfied that they could audit.

For instance, a patient who comes into the Foundation can be used as a liaison in the area he returns to, because he will have literature, information and so on. He will be able to brief these people and to check run to a point where the cases will stay pretty stable.

The question has been raised that an auditor, or somebody who is familiar with Dianetic techniques, might possibly be more difficult to clear because he is anticipating the auditing procedure.

This is only true if worked on by a person not as fully acquainted with the subject as himself. But here we would have a case of difference of altitude and training. You can even change auditors all over the shop. You can put 15 people auditing the same case so long as amongst those 15 there is not somebody who is so stupid as to mess the case up.

All one would have to do to utterly destroy a person's sense of reality is to rack him along about how he is imagining things, that he has dub-in, get angry at him a few times and plant a positive suggestion, and you have jumped it about 500 hours. Whether the patient knows it or not, his buttons are pushed; however, it will not have as much effect if he knows about it.

For example, if we audited a preclear in his house and somebody in the house says, "I don't see any improvement in you," or, "You don't know what you're doing," it may not have much effect, depending on whether the person who said it is his auditor or pseudo-ally—because the auditor of that person is an ally.

Through an examination of past figures on the time of clearing derived from my working on people, I have begun to realize in all humility that there is a speed differential at work here. I cannot put forward at this time an accurate average for people who are co-auditing, or even for a professional auditor carrying cases, since I have seen three pretty smart auditors working along on cases and they have just now, after eight months' experience, gotten to a point where they will look at a case and recognize exactly what to do next. They have now gotten the feel of the thing. (All these people were hand trained by me.)

The wife of one of these gentlemen had a very bad case of psoriasis with scale over her arms and body which she had had nearly all of her life. It had keyed in at the time of puberty and evidently derived from a number of chemical abortion attempts. She had been born with a skin sloughing and was in very bad shape. This thing was also hung up on a number of sympathy engrams. He found by tacit consents that it was almost impossible to handle the case. She, in addition to that, was an ally of his. So there were these complications. But these complications were taken care of a long time ago, and he recently got basic-basic out of the case. He had gotten all sorts of painful emotion off the upper part of the case and had worked on it for many hours.

I haven't seen her tally book, but her psoriasis is just now starting to go away with a vengeance. It has done recessions back and forth, but they have just hit the center of the case which he should have hit long ago by my standards. I even pointed out the diagnosis a while ago, but he didn't follow it straight down the line. However, he has since gotten basic-basic out of the case, is coming up the line on an erasure, and her psoriasis is receding at the very fast rate of about an eighth of an inch a day.

So the amount of hours it takes to clear someone is a highly variable figure from person to person. I have this fact though: Whereas we can learn the principles and we can learn many things about Dianetics very rapidly by reading the Handbook, which people can then co-audit, some of them are quite good at it right from the start; but others, even when they are quite good at it right from the start, still haven't developed it up into an automatically responsive art with themselves. So it evidently takes quite a while for a person to do this, working on many cases.

However, even if it took you two years to clear a human being, or to clear yourself, you would still be way in advance of anything ever achieved on this line previously.

On the other side of the picture, an auditor's own skill will be constantly increasing. But out of this set of variables, to postulate at this moment that you will be able to clear somebody in (as I have done) eight weeks would be pretty adventurous.

You may find someone who by being high-powered more or less cuts down the way ignorance stands in the road. If he proceeds to work with you, you can probably work very smoothly. But don't expect some little person that would do at best patty cake auditing to be able to even help you.

A person, because he is trying to avoid things, is normally a very bad diagnostician on his own case. At the same time, through his skill as an auditor, he would have a far better insight into the case than somebody else, if he can make himself objective about it. I know I had to

diagnose the final break on my case. In fact, I had to diagnose it practically all the way through, which was very tough. But it can be done.

Working on children is really an adventure, because the child doesn't have a fully developed analytical mind. But the child that gets up to 9 years of age without too much in the bank can be cleared; and any child around 9 can have enough locks taken off the case, by educational methods, or enough done to the case in general so that they get along pretty well. It is a touchy situation handling a child. You are not dealing with a fully developed organism. It isn't dangerous; it's just how slow is it going to go, and how antagonistic is the child going to become?

I have worked on a child 4 years of age and have obtained results, with big emotional charges like losing his lollipop last Tuesday and that sort of thing, and made him feel much better, made him much more cheerful about life in general. And I have worked on children of 9 who didn't have enough push to go back to yesterday but, after we worked a little while, could finally be coaxed back into it. Most children pick this up very rapidly and you will find them wiping out their own engrams, and so on.

There was one humorous story about a little girl who was switched, who then went out on the back porch and was heard muttering to herself out there. She was picking up the engram of the switching and was going through it again and again, thoroughly erasing it!

Child Dianetics is a pretty broad subject, however, which will not be covered in this lecture. It is of great use for the parent to furnish the pain and furnish the pleasure; in other words, to create an artificial situation of drives, resistances and awards in order to coax the child into doing something. But do it on an analytical level. Don't spank and then talk. Talk quietly, and then spank; because by not saying a word you haven't put much of an emotional engram on the case.

Fortunately it is pretty hard to upset a person unless one uses very cruel and sadistic methods.