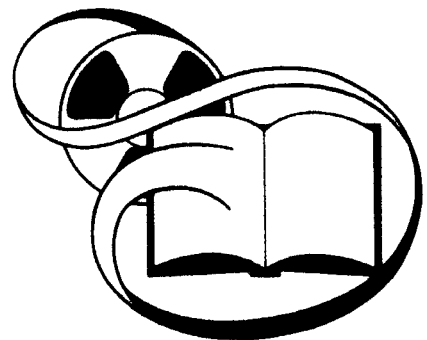


# Research and Discovery Series

A Running Record of Research into the Mind  
and Life

**Volume 3**

**August - September 1950**



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## INTRODUCTION

Released 9 May 1950, *Dianetics: The Modern Science of Mental Health* promptly began to break all publishing world records. It stayed on the New York Times best seller list for week after week, month after month, and became the best selling self-help book of all time. Decades later this book continues to rate as a best seller year by year and even increases in popularity.

Responding to public demand generated by the book's release, L. Ron Hubbard began giving lectures and demonstrations in June 1950, first in his own home in Elizabeth, New Jersey, and then, when this and nearby homes were filled to overflowing with eager students, in larger quarters at 275 Morris Avenue.

Lecturing five to eight hours a day, six days a week (see Volume 1 and Volume 2 for the Elizabeth Lectures, 10 June to 4 August 1950), in addition to all the administration, auditing and research that had to be done, Ron soon had the first Foundation booming.

When it was announced in July 1950 that L. Ron Hubbard would be making his first public appearance in Los Angeles, the word spread quickly, exciting the interest of thousands who sought to improve their lives and existing conditions.

Dianetics was advancing swiftly. Ron had been doing an enormous amount of research. Advanced data was being discovered at a rapid rate (including new discoveries in biochemistry) which speeded up therapy and standardised auditing, providing an easier route for those becoming auditors, and he wanted to make this data known.

On Thursday, 10 August 1950, at 8:00 P.M., Ron spoke at the Shrine Auditorium to a jammed house of over 6,000 enthusiastic people. Some had not yet even read *Dianetics: The Modern Science of Mental Health*, but there was no doubt that everyone there wanted to find out what Ron had to say about this adventure into the human mind. He lectured on Dianetics, emphasising Standard Procedure, and then proceeded to give a live demonstration of Dianetic auditing. Perhaps the most exciting moment that evening was Ron's introduction of one of the first Clears.

The following Monday, professional level courses started under Ron's personal direction at the Los Angeles Department of the Hubbard Dianetic Research Foundation. Three different courses were available, and Ron was to be giving lectures over a period of the next four weeks.

Included in these were lectures on the importance of pleasure moments in therapy, how ARC can be used in auditing, and a demonstration of getting a case moving on the track. Ron also devoted an entire week to lectures on Standard Procedure.

In this third volume of the Research and Discovery Series you will take part in this next evolutionary step of Dianetics. We invite you to participate in this next thrilling lecture series given by Ron.

The Editors

# **PUBLIC LECTURE**

On Thursday, 19 August 1950, Ron gave his first Los Angeles lecture at the Shrine Auditorium, 665 West Jefferson Boulevard, Los Angeles.

He spoke to jammed, friendly house of over 6000 people, and was received with warm enthusiasm.

## INTRODUCING DIANETICS - PUBLIC LECTURE GIVEN AT SHRINE AUDITORIUM, LOS ANGELES

A lecture given on  
10 August 1950

### Summing Up the Subject

The word Dianetics can be found in any unabridged Merriam Webster's dictionary spelled with an "O". The word has been waiting for a long time to be worked over and formulated.

The actual work was begun around 1935 and the first philosophic tenets of it were delineated in 1938. A book was written at that time and the present Dianetic Handbook is one chapter out of the original philosophic dissertation on the subject. That original dissertation is on a jaw-breaking subject called epistemology, the science of knowledge.

We are not too interested in the science of knowledge, but with Dianetics we are interested in what we can do about man's activities which at the present time are not running at optimum.

The work was kept under wraps until last year.

Dianetics is, according to a gentleman who never investigated the subject, a very dangerous subject. It is a very dangerous subject if one were not to publish to the society at large the antidote for what can be done with a man's mind. Dianetics suppressed might place into the hands of some power group a very grim grip on men, but generally circulated, it is very safe.

We have had now, out of the 50,000 copies of the book sold, a great many reports from the field. Only two of those reports demonstrated any injury that might possibly be traced to Dianetics, which is a very remarkable record. One of these was immediately traceable to a beating a person received which made him irrational for a week or so, and the other one was traceable to ineptitude. Somebody was treating her husband up in the Northwest, and the gentleman was running engrams on this line: His wife would send him back to the engram and say, "Now, what's it all about?" And he would say, "Well, here I am lying on the football field and I have just had my head kicked in."

And she would say, "That's fine; now let's go to another incident."

The psychiatrists who have examined and who have used Dianetics are rather enthusiastic about it. Psychologists who have examined the subject have written us many complimentary letters about it, as have medical doctors too. There is one hold-out, however, in the field of the United States right now and that is the press.

For instance, a pastoral psychologist wrote a book review in the New York Times and said that Dianetics says man is a machine! I looked up some of this gentleman's work and he states that the machine is the cause of all the evils of man, so it appears to me that his engrams are hanging out. But this poor man is more to be pitied than censured because people who have been using Dianetics have practically buried him under a landslide of mail. The New York Times didn't mention it specifically, but on their letters page (which was all devoted to Dianetics) a famous political scientist at Williams College took occasion to write in and make things uncomfortable for this reviewer.

All in all, the picture of Dianetics in the society is a very heartening one. We feel very good about it and we haven't anything to do now but work hard.

Our research is going along at a very great rate. Our Foundation was formed this last spring and we have working for us now the former Director of Research of Bloch Chemical. We also have some graduate psychologists who are doing psychometry. We have a considerable

research program that is going along very swiftly, and the Foundation itself is not too short of money at the moment; it is getting all the book royalties for use on research.

There have been many requests in the field for documented cases in Dianetics. It has been pointed out that there are no case histories available in the Dianetic Handbook. The Handbook got a little bit out of hand. The president of Hermitage House had committed himself to a \$4.00 price tag. I said, "I think I can write it in maybe 100,000 words; I'll try."

"Well," he said, "you hold it down to that." So I gave him the 180,000 words and he said faintly, "We will have to do something about it."

I said, "You had better not! Because it might play hob with the whole subject if you start taking bricks out of the middle of it." Nevertheless he took out of it the chapter on the mathematical derivations of the philosophy because he said that nobody would be interested in that. And I have been rather bitterly criticized for saying it's mathematics and then not demonstrating any mathematics! He also took out the acknowledgments, and I have been criticized for not having acknowledged various people. After all, Dianetics owes a great many acknowledgments: It owes acknowledgments to Freud and his co-workers, to Herbert Spencer, Francis Bacon, Aristotle, and a long list of names that he really didn't care to set up in type for fear it would add too many pages. So when the book came out I said, "Well, we are all set now," and opened it up; I looked at the back and said, "Where are the case histories?"

"Well," he said, "those three case histories were extremely long, look at the amount of type they would have taken up!"

I said, "People are going to want to see authentic case histories on this."

"Well, this subject's good, it will ride over anything." But I have been quite severely criticized on that. Then when I opened up the first page of the book, what did I see at the top of it but the words "Dianetics is the greatest thing since the invention of fire." That's a quote from Walter Winchell in the publisher's synopsis and is probably the reason why the book reviewers pick on me; they consider it egotistical.

But we have gotten over even those hurdles and right now we are setting up a long series of case histories. We have some graduate psychologists working with us using psychometry. And these people are tagging preclears and sending them out to a big medical clinic which couldn't be bought or sold by Dianetics, and there they are being examined with laboratory work and x-ray plates and so on. Then they are being sent over to a psychiatrist who doesn't know where they come from, and from there they go to either Columbia University psychometric section or to the Rorschach Institute psychometric section. So, there is going to be this long list of evidence.

Then we take the preclear, process him for 50 hours and send him back to the same clinics, after which we assemble the evidence and the graduate psychologists there compile it into statistics. We have a series of 3,000 cases set up in this fashion. They have really gotten it streamlined down, and these people are getting well.

This material is going to be published in part in a book: *Dianetics, Do's and Don'ts with Case Histories*, a review of auditor technique giving a new Standard Procedure.

The bulk of these cases are going to be run through statistics and presented in a university text of Dianetics. Unfortunately it is going to take us almost two years to completely compile and edit this university text because I have guaranteed that it is going to be so incomprehensible, so completely obtuse and abstract, that it will be utterly exhausting!

Someone in the Doctorate School at Columbia is going back over all the basic philosophic mathematics of Dianetics and has been putting her nose in the door regularly and saying,

“Now, how did you get across this and what has it to do with that?” And the result of her work is going to be published in about two months for those who are interested in the mathematics of Dianetics, which consists of symbolic logic with transfinite cardinals and topology and a few other things. It will be quite unrecognizable.

The beautiful thing about Dianetics is that it doesn't happen to need all this. I have found by experience that I can sit down and carefully explain the subject to a high school boy and he will get it. When I try to become very academic with him he often doesn't get it. But the people working on this at the present time are doing an excellent job.

Then there are the people who are working in the field with Dianetics, using the book alone. The book has now been supplemented and anyone who sends in a card to the Foundation will receive in the next few days “Bulletin No.1” of the Foundation which contains the new Standard Procedure not yet perfected at the time that the Handbook was put out.

Dianetics is very interesting. For the last few years at any point along the line there has been a workable technique, but it is continually being refined. It won't stand still.

It was the bane of the Auditor School's existence because I would come in in the morning and give them a talk and say, “We have just had an idea down in Research and it goes this way....” So instead of studying Standard Procedure, all the students would be trying out the new technique.

What we are trying to do is cut down the length of time it takes to clear a human being. And we are cutting it down.

For instance, we have found out what causes dub-in and we can cure it. We have also found out a couple of new things that influence sonic and we have been using them to turn on sonic.

The bulletin on Standard Procedure contains a chart which gives specific directions, so at no point in the case are you going to break down with nothing to do. With Standard Procedure, we have been able to start any case that was bogged down.

Did you know that you could shift a person over into a valence and let him deintensify what Mama said, and then shift him over and deintensify what Papa said? We have found out that people can stay out of valence and continue to say what Papa or Mama said all of their lives.

When someone is out of valence he is not being himself, therefore he does not have perceptics. It is very hard for a person who is being somebody else to get any perceptics as himself. This is one of the mechanisms behind sonic shut-off.

In the past we would trip a lot of these things accidentally without knowing exactly what was causing them. All of the work that we have done has been aimed toward using less auditor skill to achieve greater speed in the case.

There are many questions that have come up regarding Dianetics, some of which I will answer here.

*“What are the results with psychotics?”*

The results with psychotics at the present time are pretty fair. Of course, psychotics are definitely in the hands of psychiatry—they are actually wards of the state—and we are trying very hard to keep those psychotics in the hands of psychiatry where they belong. After all, psychiatry is organized to handle that problem. Psychiatrists have been open-minded about Dianetics for quite a while, but recently I was over at the state institution in St. Louis and the chief of the institution was running a young lady. I pitched in and gave him a hand. She had been schizophrenic for a number of years and she lay down on the couch insane; we worked



on her for about two hours, hit the key engram in the case and she got off the couch sane. So the psychiatrists are no longer open-minded at Missouri State.

*“Are there Catholic practitioners of Dianetics?”*

We have been receiving a great many letters from persons of the Catholic faith. I know of a Catholic priest who has been having excellent success with Dianetics, and there are many others. The Catholic Church in many of its locales seems to be using Dianetics and finding no evidence that it questions the Catholic religion.

*“What will Dianetics do for an atheist?”*

Atheism is rooted in engrams, and people who have had such engrams run out of them are no longer atheists. It does not mean that they suddenly have an abiding faith in religion. But a man who has no faith, even if it is only faith in himself, has no purpose.

The ministers and priests who have been working with Dianetics have been espousing it, and I have had no single letter from any church organization which condemned Dianetics. There is no conflict. After all, it says right in one of the tenets of Dianetics that a man seeks his potential immortality as a spirit.

Dianetics does not take into consideration such a thing as a belief. A science can't believe in something. For instance, physics never believed in Einstein, and as a result there is no conflict between the two. You will find, however, occasionally an aberrated person will feel assaulted by Dianetics and he will become very protective of his own engrams and will find some excuse to take it up. But so far there is nothing between Dianetics and religion and I hope it so continues.

*“How can you differentiate between an engram which is based on a specific incident and one which is based on a sequence of incidents?”*

An engram is a unit. An engram would not result from a chain of experiences. If there had been a chain of periods of unconsciousness, each one of them would be an engram, so you would have a chain of engrams and this would add up to a whole series of engrams which would have to be lifted one by one from the earliest to latest as a chain. An engram does not result from incidents but is an incident in itself.

*“How do you know an embryo is conscious?”*

I don't know, I never talked to one; but I have talked to a lot of people who have been back there being one, and they seem to object to being unconscious when they get knocked so.

*“What do you think of psychometry?”*

It is thorough. As a matter of fact, we are using it right now because we haven't got anything else. And we have a couple of graduate psychologists who are experts in psychometry beating their brains out trying to adapt TAT and Rorschach and so forth so that they can show us material in a hurry. Rorschach has the beautiful faculty of doing one thing on which we can rely absolutely, and that is to show up a paranoiac. When we get a paranoiac diagnosis from Rorschach, we know exactly that the engram to go for is “They are all against me.” Every paranoiac on Rorschach has had this “against me” engram, and when the engram itself was contacted and deintensified, the individual ceased being a paranoiac.

There are undoubtedly many psychometric tests which will lead to that type of diagnosis. People in the Research Department are trying hard to get correlations on psychometry and engrams, and they are doing a good job.

*“Hasn't psychometry fought with Dianetics?”*

I would hardly take over psychometry; after all, it has belonged for a long time to psychology. But when you are covering the field of the mind, anything which is known about that field must come under examination. We have a crew we call a "salvage crew," who are going through all the old-time methods of healing. For instance, they turned up the fact the other day that shock therapy was in use in the days of the Aesculapians—the early Greeks. They used a drug, hellebore, with which they produced a convulsive shock. They were trying to cure or alleviate distress that far back.

We are finding quite a bit of material of that kind, and we are trying to find out how it ties into Dianetics or how Dianetics ties into it, and we are gathering an enormous amount of very valuable information in this way.

*"Apparently people in Dianetics with teeth trouble have had the cavities heal themselves. Is there any degree of truth in that?"*

Not worth a nickel. Actually, I know of someone who had a hole on the back of one molar that was right up in the gum, and the hole has progressed down about a quarter of an inch and is almost to the end of the tooth; it seems to be growing out. The head of a dental association in New York City is making some very interesting studies on this and they are going to be part of a bulletin in the near future, "Can Teeth Grow Themselves Whole Again?" Dentists have noticed occasionally that a tooth would fill itself up. It is possibly an engram key-out. They are trying to prove this. That is in the field of dentistry. Anybody who will take Dianetics and see what it does in his own field will certainly get every cooperation from us.

*"Is there such a thing as auto-Dianetics? Can you do it to yourself?"*

A person who would do this Doesn't care what happens to himself. In the first place, there is too much repeater technique being used currently. Some auditors are entering cases with repeater technique. They find somebody stuck somewhere on the track so they say, "Give me a holder. Let's repeat a holder."

The preclear says, "Stay there, stay there, stay there."

"That isn't it. Give me another holder."

"Hold it, hold it, hold it, hold it, hold it." (There are now two engrams in restimulation. ) "Try 'Get down, get down.'"

"All right, 'Get down, get down, get down, get down.'" Three engrams are now in restimulation, and that is very bad because once these engrams go into restimulation they are very hard to handle and it takes about three or four days for these incidents to die down.

On a person using repeater technique on himself, he usually does this because he has a commands or demon circuit which says, "I have to do it myself," or "Only I can do this," and so on.

He starts to repeat a phrase which he believes is in an engram. The analytical mind starts shutting down as he hears that engram because one of the things that an engram does is shut down the analyzer. For instance, he starts repeating the words "Don't stop." So he says, "Don't stop, don't stop, don't stop, don't stop, don't stop . . ." and gets restimulated, at which moment the attention units blank out and he forgets what he has been saying. Then he says, "Well, let me try another one." And he could stack his case up in this way.

However, a person can use direct memory on himself.

*"How may a person determine whether he possesses the required degree of intelligence to participate in Dianetic therapy?"*

That is a tough one. Nobody seems willing to admit he is dumb. That is a rather hard question to answer, but if one did want to know the answer himself, he could very certainly have a psychometry done. If his IQ on the Army Alpha were to fall below 90 or 85, he probably shouldn't attempt it. But normal IQ is quite well above that.

It would be one of those things that you would have to judge. Actually a person who is too dull to work generally won't.

*"Can the auditor benefit from therapy?"*

Heaven help any auditor who doesn't enter himself as a preclear because sooner or later he is going to find himself running a duplicate of one of his own engrams out of the preclear. For instance, he has an engram that says, "I'm dying! I'm dying! I'm dying! Oh, why was I ever born?" This is the way his own engram runs but he doesn't know about it. So his preclear runs an engram which says, "I'm dying! I'm dying! I'm just dying!" and all of a sudden he doesn't feel good. An auditor should be a preclear or a clear.

*"Do you think the communist confessions are intentionally caused engrams ? "*

Stalin hasn't written me any information about it to date, although I expect momentarily to get a release from Russia saying that they have now invented Dianetics.

*"Does the rule that the auditor is not to supply information to the preclear apply only in therapy or also outside of therapy?"*

Outside of therapy as well. The only very certain way we have seen therapy interrupted is by the auditor invalidating the data of the preclear. This is very bad. This spoils the preclear's sense of reality and is one way therapy can really be slowed to a walk.

If the auditor suddenly says, "Hm, that doesn't sound like it fits in there," or "You know, it's a funny thing but I don't think your father would have done that," or if the preclear suddenly writes home to Mother, "You know that terrible time you had with Uncle Frank back there when I was on the way . . ." and Mama writes back (because it seems to be discreditable to her), "Oh, that never happened!" the preclear will really take a spin on such invalidation of data. Telling a preclear that what he is saying is delusion is almost a certain way to make him very uncomfortable and very unhappy.

*"Can Dianetics release or clear a psychopathic personality?"*

Yes, providing that psychopathic personality is not caused by iatrogenic psychosis or brain tumors which is sometimes the case. About 30 percent of psychosis is physiological; it has to do with such things as paresis, missing parts of the brain and so forth. Dianetics can't grow a new spine for you.

*"What is the action of the analytical mind when you are normally asleep ? "*

It is awake. There is some small portion of it still monitoring and still alert. If you want to test this, all you have to do is time shift the preclear back to a moment when he was asleep, and if you work at it for a very short time you will start picking up the things he recorded. He is not unconscious in that the analyzer is not shut off completely during sleep. He doesn't receive engrams during sleep.

*"After reaching basic-basic, is it better to come up the time track engram for engram or is it safe to come back and discharge some late life emotion?"*

You come up the time track engram after engram erasing up the line. One should erase from the bottom of the track, right on up the line, every engram one can reach and erase.

*“What characterizes an engram and is it a specific type of incident?”*

An engram is a recording done by the body when the analytical mind (that is to say, the conscious mind) is unconscious. As you know, the conscious mind can become unconscious in accidents, severe illness, surgery, anesthesia and so on. Although the conscious mind shuts down, there is still some part of the organism which is recording. That recording, complete with pain, is an engram.

*“What is the expansion program of the Dianetic Research Foundation?”*

At the present time Plan A has been accomplished. We have a place in Elizabeth and we are getting a large training center near Morristown in New Jersey. This is also the Research Center. We are placing departments in the major cities of the country. One of these is now in New York at 55 East 82nd Street; one is in Washington, D, at the Parklane; one is being set up in Chicago at this time; and one is being set up here in Los Angeles.

[A 15-minute intermission in the lecture was taken here.]

We have found that the source of aberration and psychosomatic illness stems from recordings laid down in the organism at times when the conscious mind is unconscious through injury, anesthesia or for other reasons. The recording laid down at that moment is then buried below the level of the conscious mind and it reactivates against the conscious mind as though the exterior world had gotten inside and under the conscious mind. The conscious mind, unaware of this, behaves toward these hidden commands in a highly exact fashion.

The moment of unconsciousness is called an engram. The literalness of an engram is very remarkable. It is like Simple Simon who is ordered to be careful about stepping in pies so he uses a great deal of care to step in pies. It makes no difference in an engram in the reactive mind (that mind which contains these engrams below the conscious level) whether or not you say “He rode a horse” or “He rowed a horse.” It is a mind full of puns.

We had an airline pilot at the Foundation one day and we looked over his engrams and ran him back in reverie. This man had failed at owning and running a garage and he had failed at farming, but he was a great success as a pilot. Then we found this phrase in his engrams, “He’s no earthly good.”

Dianetics is the delineation of these entities in the mind and the processes of application by which one gets them out.

Dianetic therapy could be summed up in this fashion: By taking all the moments of physical pain out of the organism one restores to that organism complete rationality.

One attains these engrams (no matter how early they appear) with a standard technique. The person is returned; that is to say, he is brought back to a point where he will reexperience the incident. He reexperiences these very early incidents several times. And if he is back at the earliest part of his time track (the consecutive moments of consciousness of his life) then that early engram when reexperienced a few times with tactile, pain and so on becomes reduced or actually erased. And then by proceeding forward up the time track and finding these various moments of unconsciousness, and by reducing or erasing them, one eventually attains the goal of Dianetic therapy, which is the clear.

One attains a release long before one attains a clear. Clear is a deaberrated state. It doesn’t change the educational level of the person, but such things as psychosis, neurosis, compulsions, obsessions and so on disappear leaving the person strong and capable, and this is fairly easily demonstrated. The goal of Dianetic therapy then is discovering these engrams in the person and eradicating them by this technique.

There is something new since the Handbook on the thought that if psychoanalysis can attain alleviation by never returning the human being, but merely keeping him in present time and letting him free-associate, then certainly in Dianetics, since we know the source, we should be able to do more in less time than one can do in psychoanalysis. We have discovered that those things which a person is worried about have been told to him, usually in the exact words of his concern. So when he tells you his worry, he is making a statement which has been made to him. That statement is contained in his engrams but it has been keyed in somewhere along the line. The engram, originally laid down very early in life, later reactivated after which he was uncomfortable or anxious about something. By straight memory we can locate these key-ins and very often key out an engram. This technique, which is merely diagnostic, is quite therapeutic. And one discovers some interesting material.

If one discovers, for instance, that Papa habitually said, "Forget it," one will then find that he can first key out some locks that say "Forget it" by making the person remember them by straight memory. And then he can take the person back down the track and start to find the engrams, because he knows that the words "Forget it" will appear in those engrams.

If an aberrated person dramatizes an engram once, he will dramatize it many times, which accounts for habit patterns. If a person says habitually "Oh, can it," or "Forget it," or "You've got to do what I tell you," that is usually in his engram bank and as such you find out that Papa was in the habit of saying, "You do as I tell you." You can find it in conscious memory, and it appears lower in the engrams, too. But by straight memory we can recover these dramatizations and we can recover their exact wording; as such it has therapeutic value although it is usually used simply as a diagnosis.

This is a demonstration of the line of questioning an auditor should follow:

LRH: What have you been worried about lately?

PC: My little girl, mostly.

LRH: What's the matter with your little girl?

PC: Well, I feel that she is not getting as much attention as she should.

LRH: All right. Now, how is your therapy going?

PC: Well, I haven't had any for about a month, but before that it was going very well.

LRH: Tell me, do you have good sonic recall?

PC: No, none at all.

LRH: You don't have very good sonic recall?

PC: None at all.

LRH: Aha, and who used to say you were like somebody?

PC: Well, I used to be very aggravated when people would say I was like my Aunt Gladys, whom I thought was a little crazy.

LRH: Okay, but who used to say this?

PC: Principally my mother.

LRH: Your mother.

PC: My aunt's sister.

LRH: Your aunt's sister. Can you remember a specific moment when this was being said?

PC: Yes, I think I can. Let's see.

LRH: You can remember this.

PC: I'm returning to it.

LRH: Don't worry about returning.

PC: Well, it was something to do with papering the wall; I must have been about 8 or 9 years old and I wanted to help my Aunt Gladys paper the wall in the living room. My Aunt Gladys was known among family circles as the "expert" because she always knew everything. So I was telling everybody at the supper table how I knew everything about wallpapering, and my mother turned around to me and said, "You're acting just like your Aunt Gladys," or words to that effect.

LRH: You remember this?

PC: Yes.

LRH: Okay. Did your mother ever say that at any other time?

PC: Well, that's one specific incident that I remember.

LRH: That's one specific time.

PC: Yes.

LRH: Who else did she think was like somebody? Who did she think your father was like?

PC: I don't remember her thinking that he was like anybody.

LRH: Did he ever say "You're just like your mother" or "just like your father"?

PC: I don't think so, no.

LRH: What was some time in your life when your mother became very angry at you, extremely angry at you?

PC: Oh, it's a little hard to think of a definite incident. I wasn't with my mother a great deal of the time.

LRH: Hm-hm. Who did she used to get angry at principally?

PC: My sister.

LRH: And what did she say to your sister?

PC: Um . . . For a non-sonic case this is very hard.

LRH: Hm-hm. What did she used to say to your sister? "You never listen to me," or anything like that?

PC: Um.

LRH: Something like “You don’t pay any attention to what I tell you”?

PC: No, I think she used to say “You sit right down there on that stool until you can behave yourself.”

LRH: Hm-hm. Did she ever tell you this?

PC: No, I think that most of the period when I was living at home with her she gave me the impression of being a little frightened of me.

LRH: Who do you think you’re most like in your family?

PC: Well, probably my father.

LRH: Did anybody ever say you were like your father?

PC: Well, I guess they did. I can’t remember that they did.

LRH: All right, I’ll give you some homework. Tell me tomorrow who used to tell you you were like your father, will you?

PC: All right.

LRH: Okay, thank you.

At first glance it may look to you as if these questions are a bit random. We are looking here for a habitual command on the part of somebody that would command the preclear out of a valence.

For instance, the phrase “You’re just like your mother” has a tendency to shift valence, and the person will stay in the shifted valence because there might have been other people around to whom Mother also said, “You’re just like your mother.” It may be in the engram bank somewhere. This is a valence shifter.

Another type of valence shifter is “I have to pretend I am somebody else; I can’t be myself around you,” which puts a person in another valence. That is to say, he is not himself; he thinks of himself as his father, for example; It is a complete identification with another human being. By straight line memory we can sometimes part that identification so that a person comes off from being just like Father and is himself, and at that moment he will attain a greater perceptic range in that he will be able to hear, see and feel better as he returns on the track to old incidents.

Some people have sonic—they can hear things which have been said to them in the past. Some people cannot do that, and the valence is one of the reasons why they can’t. We are trying to discover what valence people are in. We want to know what made the person feel he was like somebody else, on the one hand, and what the “control yourself” circuits are, on the other.

Dub-in, imaginary recall (one might say delusion), stems from the “control yourself” type of engram. One can generally discover the source of this by straight line questioning, asking things like “Who was the most controlled individual in the family?”

Here is a demonstration of straight line memory. It is important as a diagnostic technique. We are trying to discover the dramatization of somebody in the family on the theory that that dramatization will appear in an engram. Once you know the words in the dramatization, it is very easy to find the engram. So in straight memory we get the person, by various questions, to recover memory of one of these dramatizations.

For instance:

LRH: Did your father used to get angry?

PC: Very.

LRH: What did he used to say?

PC: He used to tell my mother to hold her mouth.

LRH: Yes, "Hold your mouth"?

PC: Yes, in German.

LRH: How did he say it?

PC: Halt deinen mund!"

LRH: "Halt deinen mund"?

PC: Yes.

LRH: My German is not so good. Did he ever punish you very much?

PC: Oh, extensively.

LRH: What did he say to you when he punished you?

PC: "Dummhopf."

LRH: Hm-hm, "Dummkopf." Did he ever tell you to control yourself?

PC: No, he figured that the punishment would do the job.

LRH: Hm-hm, did anyone ever say you were like your father?

PC: My wife.

LRH: Your wife said you were like your father?

PC: Yes.

LRH: Have you been happy about this?

PC: No.

LRH: Now, let's remember a specific moment.

PC: Right.

LRH: Can you remember a moment when she said this? Not reverie, just remember it straight. Remember a moment when she said "You're just like your father."

PC: I was very angry.

LRH: Hm-hm. Do you remember when she said it?

PC: Yes.



LRH: Where was she standing?

PC: She was standing next to me in the kitchen.

LRH: Hm-hm, and what did she say?

PC: She said, "You're just like your father!"

LRH: Hm-hm. How do you feel when you contact that?

PC: Well, I get a mingled emotion. I feel a little elated and strange and a little disappointed.

LRH: Why?

PC: Well, I don't admire my father too much.

LRH: You don't admire him too much.

PC: Not too much.

LRH: Did your mother ever say you were like your father?

PC: Neuer!

LRH: Who does your wife remind you of?

PC: Well, she's unlike any other person that I've ever met before.

LRH: She is completely?

PC: Yes.

LRH: You get along well with her though?

PC: After therapy.

LRH: All right. Now, tell me this then, was your mother well self-controlled?

PC: Quite self-controlled.

LRH: Did she ever tell you to control yourself?

PC: No.

LRH: She never did?

PC: No.

LRH: All right. Did your father punish you very often?

PC: Yes.

LRH: Did you have an elder brother?

PC: No.

LRH: Only child?

PC: No, I was the only male child.

LRH: Was there an older sister?

PC: Elder sister, yes.

LRH: Did he ever call her a “dummkopf”?

PC: Yes.

LRH: Yes?

PC: A great deal.

LRH: A great deal. How much older?

PC: A year and a half.

LRH: A year and a half older. When she was a little baby would he have called her a “dummkopf”?

PC: Would he have?

LRH: Yes, would he have?

PC: I don't think so, he's partial towards the girls.

LRH: Partial?

PC: Yes.

LRH: When did he say he was partial toward girls?

PC: He never said so.

LRH: He just acts that way?

PC: Yes.

LRH: All right. What would your mother say if she were very angry with you?

PC: She would say, “Why?”

LRH: And what else?

PC: That is not right!”

LRH: She would say what?

PC: That is not right.”

LRH: How would she say this?

PC: Well, she'd say it in English.

LRH: She'd say, “That is not right”?

PC: Yes, “That is not right.”

LRH: Hm-hm. Would she tell the daughter this, your elder sister?

PC: Yes, she would say that.

LRH: “That is not right.”

PC: That is not right.”

LRH: What are you doing in therapy?

PC: Auditing and being audited.

LRH: Yes, but in your auditing do you ever have trouble with your data?

PC: Sometimes.

LRH: Do you change it sometimes as you’re running it?

PC: Yes. Geezz!

LRH: Thank you.

PC: Thank you very much.

Those are the mechanics of this. They are very simple. First we try to establish whether the preclear has control circuitry.

You have probably had trouble with “altitude” with some preclears where the preclear says, “You know, I think I ought to go to so-and-so.”

And you as the auditor say, “Well, no, let’s run so-and-so now.”

“Well, I think I had better go to so-and-so anyway.” You are probably running into a control phrase like “You’ve got to take care of yourself” or “You’ve got to control yourself.” We call that control circuitry because it is actually controlling a person. To cure dub-in, we find these control circuits and that is why in the demonstrations above I asked him the question about “Who used to say ‘control yourself’?” He said nobody said it. All right, so nobody said it. But in a case which is running dub-in, you will find that there is somebody in that case who habitually said “Control yourself” or “Do it yourself” or something of the sort, and it actually does cause the imagination to go to work. There is a false individual set up inside the person.

In straight line memory you are looking for one of those dramatizations. Find that dramatization and use repeater technique with those exact words and go straight down the bank and knock out engrams with it. Get the first engram in which that phrase appears and run it out or reduce it.

Concerning valences and the person who can’t be himself, such a person has been told to be somebody else. “You are just like your mother,” or “You are just like your father,” or “He’s just like me, the little lamb.” This usually occurs right after birth. The poor baby is lying there unlike anything in the world, and Grandma, the ally, comes in and says, “He’s just like me.” After this, of course, he has a valence shift—he goes out of valence and his perceptics have a tendency to close down on him because he is out of valence.

So, we are looking for those two things. Therapeutically we ask him what he is worried about. He says, “Oh, I’m worried because I’m no good; I just can’t seem to do anything.”

And we say, “Who told you that?”

“Nobody,” or “I tell myself that,” or something of the sort.

“You can remember somebody. Who would have said that in your family?” And he may remember that his father said it. Make him remember a specific moment when it was said to him and he will chuckle for a moment and no longer be worried about it.

A psychiatrist in New York City is using this. He is one of these doctors who takes on about 50 patients a day, so he can't put everybody in reverie. He is using Dianetics and he is using straight line memory. A few months ago he stated that he had turned off three cases out of five of Parkinson's disease with straight line memory. I haven't verified it but I know that we have made people feel very good with this.

This is a demonstration of how you induce reverie and what you do with it when you have it induced.

The patient reclines upon a couch. Dianetics has this in common with psychoanalysis. The patient, however, is very carefully kept out of the hypnotic trance. There is nothing wrong with hypnosis used by proper practitioners as anesthetics, but it is not used in reverie.

Sometimes people go into a hypnotic trance by accident with this count system that we have been using, so at the Foundation we no longer use it. The way you induce reverie is as follows:

“Close your eyes.” The preclear is now in reverie. “Open your eyes.” The preclear is now out of reverie.

There is nothing strange about reverie, but by giving it a name people have been trying to achieve something very special when there is nothing special to achieve. A person, wide awake, could be said to be in reverie. That is to say, he returns up and down his track—especially some people running auto. It has a name to denote the fact that we are practicing therapy upon the preclear. We are not even calling it therapy now, we are calling it processing. We refer to the preclear not the patient. We haven't figured out one for a diagnosis yet, but it will probably be something like scouting the case.

LRH: All right, Mary, close your eyes. Now, any time in the future that I utter to you the word canceled, anything which I have said to you while you are lying here is to be canceled and will become completely nonaberrative, okay?

PC: Yes.

LRH: [to audience] We install a canceler because sometimes people do go to sleep and the auditor may not realize it.

[to pc] All right, now let's find out something very important. How old are you? (snap!)

PC: 32.

Aha, she's in present time. This is very unusual. It says in the Handbook, “If the preclear is stuck in present time . . .” But the editor erroneously took the quotations out from around the words present time. No one could possibly be stuck in present time, he is always stuck in past time. He isn't stuck at the end of his time track, he is stuck on his time track somewhere and it is up to you to find out where he is. It sometimes startles people very much if you walk up to somebody who knows nothing about Dianetics and say, “How old are you?”

And he says, “Ulp—uh—28.”

You say, “What was the first age that flashed into your mind?”

“Well, 4 years, but I can’t understand that!”

“What happened to you when you were 4 years of age?”

“Nothing! Oh, well, uh . . .”

“Well, go on, what happened? You can remember what happened when you were 4.”

“Nothing—well, oh, that’s when I was run over by the truck!”

If Mary, for instance, had said at that moment “5 years of age,” I would have tried to find out who had said “Wait there,” “Stay there,” “Come back here,” “Sit down”—some holder, some command that would make a person stay in one spot—and I would have tried to find that command, not with repeater technique so much as trying to scout up the incident. Failing to find out what happened to her at 5, I would go into the second process.

LRH: Let’s go to the time you went down to the beach about a week ago. Were you at the beach a week ago?

PC: No, but I have a very recent incident at the beach.

LRH: All right, let’s contact that incident. What are you doing there?

PC: I’m laying on a blanket; it’s spread out on the sand.

LRH: How does the blanket feel?

PC: It’s a little bit scratchy.

LRH: Can you hear the surf?

PC: Yes.

LRH: Who is with you?

PC: My boyfriend.

LRH: What’s the color of the blanket?

PC: Army tan.

LRH: What does his bathing suit look like?

PC: Winesap, I believe.

LRH: Let’s take a look at it.

PC: Yes, it’s a little tired.

LRH: Hm-hm, it’s a little tired. Okay, come up to present time.

PC: Hm-hm.

I didn’t run that moment very thoroughly. Now, take a person who is well shut off, sometimes he has commands which inhibit him from experiencing pleasure; but in a lot of preclears you can get the pleasure moments, and you simply run a recent pleasure moment just like an engram.

Find a moment when the preclear was, for instance, diving into water, and go over and over that moment until suddenly she can pick up the perceptics. You can make her see, feel and hear, if you go over it, one pleasure moment after another.

One preclear on whom this was practiced had been completely shut in. After a short time I found a moment of pleasure he could remember, and then I found his perceptics gradually, one by one. The moment was the first movie he had ever attended as a little boy and he was watching Felix the Cat slide off a roof and fall in a rain barrel while the xylophone ran rapidly down the scale. When he finally heard the xylophone he got so excited he jumped off the couch. We sent him back over it again and again, and we just let Felix fall off that roof, time after time after time until the preclear was actually sitting in his theater seat looking at that screen, smelling whatever odors there were in the theater, feeling the emotion of enjoying that picture! And gradually, just working at it and finding first one pleasure moment and then another, and working each one very thoroughly, one by one his perceptics began to turn on and his case began to move.

Merely by finding a pleasure moment sometimes you can crack the preclear out of a holder on the time track. If she had said 5 and I couldn't find the incident at 5, I would return her to recent pleasure incidents. The attention units in the mind would get so interested in that pleasure that they would come out of painful incidents and the person would come up to present time. The mind seeks pleasure, and you can actually get a person up to present time that way. You can also turn off headaches, toothaches and so on by running a recent pleasure moment, because it has the tendency to key out engrams. This is very useful. You can practice this on people and you will see how it works.

We use the file clerk and the somatic strip as follows: We don't fish around in the case, we don't question the file clerk or the somatic strip. The auditor orders the somatic strip around. He tells it where to go. But he asks the file clerk politely.

Never leave an unreduced incident. If you are having any trouble with your preclears, it is probably because you are not reducing incidents. If you find an incident you can't reduce, you have got to get the preclear earlier to one of the same type which will reduce. But don't leave the case with an unreduced incident, because that is very restimulative.

He won't feel badly lying there regressed—returned—on the track, perhaps, but when you bring him up to present time he will really get the somatic, so we reduce incidents that we locate. We don't leave them carelessly and we run the actual incident.

In the case I am using for this demonstration, first I tested her perceptics and found out that they were very good. She is in present time; she is evidently moving on her track. This is the sort of a preclear you dream about. However, for the purposes of this demonstration, I've asked her to stay in present time and not run any actual incidents. This is just to show you how Standard Procedure would be run. On this case, here is the first thing we would do:

LRH: The file clerk will give us the next moment of pain or unconsciousness we need to resolve the case, the somatic strip will go to the first moment of this engram. When I count from one to five, the first words of the engram will flash into your mind, one-two-three-four-five.

PC: I don't know how I can do it."

LRH: Okay, let's go over that again.

PC: I don't know how I can do it."

LRH: Go over it again.

PC: I don't know how I can do it."

LRH: The next line.

PC: It seems to be so much trouble.”

LRH: Let’s go over those two lines again.

PC: That’s very interesting, I’ve lost the first one! (laughing) “I don’t see how I can do it. I don’t see how I can do it. I don’t see how I can do it.”

LRH: Next line.

PC: There isn t any use

LRH: All right, go over that again.

PC: There isn t any use

LRH: The next line.

PC: Why do you have to do it?

LRH: The next line.

PC: “Because I think it’s necessary.”

LRH: Next line.

PC: “Well, this is just useless procedure. “

LRH: Okay, now, give me a yes or a no on the following. Is there an earlier phrase in this engram, yes or no? (snap./)

PC: Yes.

LRH: All right, let’s contact that phrase a little bit earlier.

Notice that the somatic strip has gone to the front of the engram, but sometimes the unconsciousness is deepest at the front if it is a blow, and a phrase or two will be lost before the first ones you contact. If you try to reduce the engram without reducing the first pain of it, the engram is liable to hang fire.

LRH: All right, let’s go over that now, the first line that you just contacted.

PC: “I don’t see how I can stand it.”

LRH: All right, let’s go over that again.

PC: “I don’t see how I can stand it?”

LRH: Go over it again.

PC: “I don’t see how I can stand it.”

You notice that what I am doing here is getting the preclear to repeat that first phrase a few times, and by repeating it she settles into the incident solidly. Now, if we run the incident and discover something in it that says something like “Get away,” that is what we call a bouncer, and we know that it will activate as a phrase because it has command value causing her to go

off the incident slightly. So when we find a bouncer or a misdirector or any one of those phrases, right there we take that phrase and run it.

LRH: Let's pretend you just found a bouncer that says "Get away."

PC: "I don't see how I can stand it, go away."

LRH: All right, go over "Go away" again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: (yawn) "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away." (deep sigh)

LRH: The next line.

PC: "I'm too tired?"

LRH: Let's go over that again.

PC: "I'm too tired."

LRH: Go over it again.

PC: "I'm too tired."

LRH: Go over it again.

PC: (yawn) "I'm too tired."



LRH: Go over it again.

PC: (getting sleepy) "I'm too tired."

LRH: Go over it again.

PC: "I'm too tired."

LRH: Go over it again.

PC: "I'm too tired?" (voice is firmer)

LRH: Okay.

[to audience] This will demonstrate to you merely the running of an engram in reverie.

[to pc] By the way, were you running a real engram there?

PC: (laughs) There were certainly parts of one.

LRH: Okay, let's come up to present time.

PC: (pause)

LRH: Come up to present time.

PC: Yes.

LRH: All right, now how old are you? (snap!)

PC: 32.

LRH: Okay, canceled. When I count from five to one, your eyes will open, five-four-three-two-one (snap!). Wake up. Okay?

PC: Yes.

LRH: Thank you very much.

That is reverie and a fast look at the precise procedure.

The goal of Dianetic therapy is the clear. The psychometry on a clear demonstrates him to be without aberration.

Now, I will interview Miss Ann Singer, a young lady whose case has this great interest to us. She was cleared by an auditor who knew no more of Dianetics than the Handbook. It is true that she was a relatively easy case, but all the auditor knew was the Handbook and with this information he ran out the engram bank. As a result, this case checks out as clear.

The technical definition of clear is merely a case which has been returned all the way up and down the time track without finding any engrams. Psychometry on the case demonstrates the person to be without aberration.

How are you, Ann?

Fine.

Now tell me something about yourself. Are you in the university?

I was in college graduate school.

In a college graduate school. What are you doing now?

I'm now in Harvard Summer School.

You mean you are now playing hooky. Yes.

Did you used to have any psychosomatic illnesses?

Yes, I had hay fever, several types of allergies plus chronic sinusitis.

Were you happy, normally?

Well, I was considered a rather moody person.

Moody?

Yes.

Were you ever nervous?

Oh, very.

Was this a record of psychometry which is available?

Yes, at the university.

All right. And how do you feel now?

Fine.

Do you feel cheerful these days?

Certainly.

How do you think your life may have changed through being clear?

Well, the biggest help of all has been the improvement of my psychosomatic illnesses because they would certainly drag me down all the time. I had difficulty attending classes and I couldn't study and in the future I'm sure without these I can accomplish many more things.

That's fine! Do you feel your life has been changed?

Well, my tone level is certainly quite a bit higher. I find that I don't worry about many things that I had worried about before. In fact I don't worry at all, which is one of the things that is worrying me!

Okay. Do you think you have come to any harm by being cleared, or otherwise? No, I'm sure there is no harm in it.

All right, there are questions people might like to know the answers to regarding your state of clear. (I think there are going to be a lot of clears disappearing from sight as soon as they are cleared because the public has a tendency to tear them to pieces.)

[Question from audience] “You say in your book that a clear has eidetic memory, sonically and visually. Is this true of this young lady? Does she have eidetic memory?”

It is true that those things which a person has actually looked at are recorded. The photographic type of memory where one looks at a page and has that whole page then on record is a trained process. But what a person has actually read is a matter of record.

[to Miss Singer] Can you do these things?

Yes, I can.

How do you feel about them?

It feels wonderful. I don't spend hours studying and learning things, I just go back to it.

All right, what do you normally study?

Physics.

All right, shut your eyes. (Of course this type of examination actually means very little.) Read me something out of the physics textbook—something complicated.

Very complicated?

Yes, very complicated. Just look at the physics textbook and read it.

Which one?

Which one do you want to read?

Well, let's look at Electromagnetic Theory.

Electromagnetic Theory, now that's a nice book for a young lady to have been studying. It's by Hugh Skilling.

Okay, and let's go over to the middle of the book and read something complicated out of it.

All right.

How about Newton's formula of gravity?

In vector notation?

Yes, in vector notation.

All right, yes, there's a vector notation in the book I'm using. It is written in darker ink. It is equal to  $M$ , which is not in dark ink, times  $A$ , which is also in the dark ink.

Can you see the page number on it?

This is my mechanics book.

Okay. Actually, we could probably do a lot of that sort of thing. Your eyes are closed there, what color suit do I have on?

It's sort of grayish blue.

Okay, and what's the color of my tie?

I'm afraid I didn't look at it.

Okay, as you walked in here, as you looked down front, what did you see? As you look, can you name any color of the clothes you see?

There's a black and white print dress in front of me. I don't think I looked at the people very directly.

Let's walk in. Who are you looking at as you walk in?

You.

What about me?

Your red hair.

Okay. I would very much like to give you a very flashy demonstration on this sort of thing, but the best way this can be done is by letting the lady read a page and then having her read it back and so on, which can best be done by a competent psychometrist whose word is beyond question because like anybody else we could be accused of rigging something.

The young lady's IQ will also be established and will be on record, certified by the highest authority for anyone to inspect.

[to Miss Singer] Do you think your IQ is up?

Yes, I think it is. Otherwise I wouldn't have come.

All right. Thank you very much, Miss Singer.

## **NOTES ON THE LECTURES OF L. RON HUBBARD**

Fall 1950

The next two volumes of the Research and Discovery Series will contain the text of lectures given by Ron in California. Notes taken from a number of these basic lectures were first published in 1951 and are available today in a popular text.

Notes on the Lectures of L. Ron Hubbard contains some of the best material on ARC (Affinity-Reality-Communication), Spectrum of Logic and the Tone Scale. It was compiled and edited by the staff of the Hubbard Dianetic Research Foundation of Los Angeles, California, from two lecture series given in the Fall of 1950. Dianetics was fast developing and each day brought announcements of breakthroughs. Being basic and fundamental, these developments are still with us today.

The importance of this book is indicated by its being included as one of the earliest books to be translated into other languages as part of the minimum materials of a Scientology Organization in a non-English speaking country.

# PROFESSIONAL COURSE LECTURES

Los Angeles

14 August - 7 September

Professional level courses started under Ron's personal direction at the Los Angeles Hubbard Dianetic Research Foundation, 3950 West Sixth Street, Los Angeles, California, on Monday 14 August 1950.

This course was professional level training to qualify an individual to be certified as a professional auditor. Four weeks, full time were devoted to the study of Dianetics. This included a lecture period, observation period with a professional auditor and co-auditing.

During the first week of the Professional Course, Ron's lectures concerned the fundamentals of Dianetics - what an engram is, the relationship of auditor to preclear to environment, the reactive and analytical minds - and how all this data is applied to the auditor. Also, new research developments were taken up and fully explained in the light of the basics of Dianetics.

At the beginning of the second week, Ron began a series of lectures on the theory and practical aspects of Dianetic Standard Procedure. These lectures detailed each step of Standard Procedure.

The lectures during the last two weeks of the course were devoted to the many applications of Dianetics in society, including the fields of education, medicine, language and the prevention of aberration itself.

## THE ANATOMY OF THE ENGRAM

A lecture given on  
15 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### The Analytical Mind Beset

I want to discuss the anatomy of the engram. The understanding of this beast is very necessary to putting him down and to shooting him. It is something like big game hunting, except that he only occasionally bites back. Of course, if you have ever seen a preclear come up off the couch to wrangle with you, “You did this; you did that. You know you can’t do that”—that is an engram fighting back.

A professional auditor was running a psychotic one day, a paranoid whiz. As the psychotic lay there he started into an engram. Suddenly he rolled over on his side, reached into his pocket, brought out an 8-inch knife, opened the blade and took a look at the auditor. The auditor said, “Put away the knife; go back to the engram.” So he closed the knife, put it in his pocket and went back to the engram.

Therefore, the hunting of this beast is not without some of its dangers, but I don’t think very many of you are going to get into trouble. If you do a very good job of it you will keep your friends and influence people. If you do a very bad job of it your preclears are liable to wind up hating you. A touchy subject with some people is that they have engrams. In view of the fact that everybody seems to have acquired them in a lifetime, however, the number of the beasts for you to hunt is practically unlimited.

We want to give you the habitat, diet, combative methods and so forth of this beast, so that you can track him down to his lair and do him in rather rapidly. If you don’t know about him thoroughly and if you don’t know your subject well, you must realize that you merely reactivate him, and he gets very mad and chews up not only the preclear but sometimes you too.

There are misconceptions about engrams. Some people think they include the analytical mind; some people believe the only reason the analytical mind behaves is because it has engrams—a lot of nonsense. One of the most remarkable things about the engram is its utter parasitic quality. It is without doubt the world’s greatest parasite. It can’t act, it can’t do anything unless it has an analyzer through which to act. Therefore, to talk about the anatomy of the engram we must immediately begin with a discussion of the analytical mind, because the analytical mind is the switchboard, or control system, which the engram uses in order to handle the human being. Remove the analytical mind, and you could leave the engram and the whole reactive bank completely in place.

Now, to remove the analytical mind would of course make the patient more tractable; it would “adjust” him better. That is to say, he could be so thoroughly adjusted that after that, one never had any trouble with him at all. A *reductio ad absurdum* of this is that it often kills him to remove his analytical mind. Nevertheless, the engrams are not disturbed—they are still there. The work which has been done with the prefrontal lobotomy, the transorbital leukotomy and the topectomy does demonstrate that.

For example, a man has been going around saying “They’re swearing at me all the time. They’re cursing me. They just keep cursing me. I can’t stand it any more. I keep hearing them.”

Then he is given a prefrontal lobotomy. He is sitting there quietly about two or three weeks later and someone asks him, "How are you getting along?"

"Fine."

"Do you hear those voices any more?"

"Oh, yes."

"Well, do they bother you?"

"No."

"What are they saying?"

" 'Oh, you son of a bitch. To hell with you.'"

"Well, doesn't it worry you?"

"No." He is adjusted.

That gives you some sort of an idea of the engram action. Of course, that engram has been licked in that it can no longer activate. It can't charge out against the psychotic because the switchboard has been wrecked. It is something like blowing up a freight engine because the engineer has gone a little bit off his nut. This is not so much a criticism of the prefrontal lobotomy as it is a demonstration of the actuality and the identity of an engram.

The engram bank, the reactive bank, is a separate bank. I did not know that before about a year ago. I used to say "By analogy it seems to work better if one considers it a separate storage bank." We have discovered now the odd fact that the engram can be affected biochemically, independent of the analytical mind, in such a way that it itself will nullify with no diminution of the intelligence and so forth of the analytical mind. This speaks for the probability of a separate entity and a separate storage place. The engram really is not a sort of block in the standard memory storage. It is evidently something that is standing out separately.

There is only one difference between the reactive bank and the analytical mind's standard banks, but it's a very important difference as far as the storage capacity is concerned. The engram bank stores pain. No pain is stored by the analytical mind. There is a notation stored in the standard banks that such things are painful, or that pain may be received. The standard banks cannot handle the proposition of pain, saying instead, "Do this, you will get hurt." The analytical mind is perfectly competent to do that, but it doesn't store pain.

I am not talking about thinking, now. I am talking about the memory bank. We use the word memory bank, by the way, because in working with big electronic brains one can change their memory banks. Take a brain computer—lots of wheels, cogs, flashing lights and ringing bells. Over at the side is a punch card system memory bank. The brain takes data out of the memory bank, compares it and puts it back in the memory bank again. That is standard operation for one of these giant electronic brains. There actually seems to be such a storage system in the human mind.

So we distinguish the standard banks from the reactive banks. The reactive banks contain high priority stuff, according to the structural basis on which they were built—a very high priority because pain results if the data there is not handled just so. The mechanism is as simple as that. The person who cannot follow through the command of the engram gets hurt by the engram. If the commands can run off all right, everything is going to be fine. That engram is going to be perfectly content to be reactivated and played.



It actually blocks off the standard banks, uses the analyzer and channels its way down through another mind, the somatic mind. This mind is merely the border control system of the body. For instance, when a man learns to drive, after a while it gets filed down in the somatic mind and he does not think about it any more.

The engram can reactivate certain muscles and do certain things as long as it is unblocked and uninhibited. There is harm to the organism itself, of course, when the engram says “I have got to kill myself” and he blows his brains out. Nevertheless, the person wouldn’t get any original pain of the engram. But as soon as the engram is stopped or blocked, then it has a weapon which it uses and one gets pain. No dramatization, pain; dramatization, no pain. That’s the complete choice a person has, if you can call it a choice.

Therefore, when you start to erase an engram you have got to get the preclear near the source. If you rise up from the source, sometimes he will

dramatize rather than experience the pain in the engram. If you can get him to experience the pain in the engram and the various perceptics with it by standard therapy, the engram folds up. Unfortunately, in late life, it’s a matter of “can’t dramatize, feel the pain.” Just one-two; there are no other choices.

The engram contains all perceptics: sight, sound, kinesthesia, hot and cold, saline content—over 26 perceptics the last time they were counted. Tactile, kinesthesia, sight, sound and smell are the ones that you use on your standard list. Of course, there is joint position, muscular tension and a whole catalog of small perceptics that come in just as a matter of course. You don’t have to worry about them, but the engram records every one of them.

The analytical mind goes unconscious, and immediately there is a file system spread out of all these perceptics with some other data added: “The organism is such-and-such now, such-and-such an age, such-and-such a physical structure,” the amount of unconsciousness (which we call anaten, analytical attenuation), and “The injury present is so-and-so.” It’s just laid in.

If you had some sort of a visio-audio-tactile phonograph, you could put the content on a wax platter and there would be the engram which could be more or less detached from the body to that degree. It isn’t any good; it won’t do anything until it is put back in, behind the analytical mind, and has the analytical mind work through it. It is nothing up to the point where it starts playing behind the analytical mind.

Some prenatal engrams (you find this out when you are clearing a case) will have slumbered 20 or 30 years with no reactivation, yet will be vicious engrams. For instance, in one case there must have been about 110 engrams, each one of which called for an enormously powerful migraine headache, and not one of them reactivated until the person was 22 years of age. Then, chain fashion, they all reactivated. The mysterious cause of the migraine headache was evidently an airplane crash where the person got a headache. Actually there was not even a head injury in the airplane crash, but there were about three words spoken while the person was unconscious which reactivated the chain.

That is the engram. It has very specific content. It contains pain, and part of the registry of that pain is unconsciousness. It is an actual chemical commodity. It is how much the analyzer is off, but that is part of the pain. That along with perceptics is all it actually contains.

The age of a human being is a perception of that person’s age. An analytical attenuation is still a perception of how closed down the analyzer was at that time. So it is just perception that is all you are trying to get out of an engram.

If you ever get the idea that the analytical mind is confronting you, that the preclear is resisting analytically, you are off on the wrong track. Of course, any rational human being will resist poor, destructive auditing.

A person who gets chewed up with some bad auditing today, tomorrow, the next day, will not want to go on with this. That is basic personality coming through and putting on the brakes. Basic personality under a lot of persuasion and some good auditing will eventually kick back in again.

That is about the only circumstance under which you would say the preclear refuses. The fellow who is saying “Oh, I just can’t believe it, I just can’t believe what I am running here. After all, I don’t know whether this is true or not. I haven’t got any idea about this. I don’t really see. My parents couldn’t have done this to me,” is just playing an old record over and over. Poor guy. This doesn’t mean that Dianetics has invented a self-trapping mechanism by which everything a person objects to is automatically in an engram. I wouldn’t go so far as to say that.

All of the principles with which we are dealing came about through a hard analytical effort to follow the operation, the *modus operandi*, of the human mind. We found out what it couldn’t do and found out why it couldn’t do it. And we found out what it was trying to do and then how we could assist it to do that. It so happens that when Dianetics makes an advance in its techniques, it is usually toward a simplification.

Dianetics contains this factor: Suddenly we have found something, so now we can more closely approach the actual operation of the human mind. There is a parallelism of operation between Dianetics and the mind, and of the mind trying to do something and Dianetics trying to do something. The person says, “I can’t go back. I can’t go back.” The attention units of his mind can’t go back because of an engram. Dianetics can fix it up so that we can send him back. The analytical mind has been trying to do that all the time.

As a consequence, we get this play between the Dianetic processes and the action of the analytical mind. In order to understand the anatomy of the engram, we have to go into that a little more closely. One of the main things that the analyzer is attempting to do, of course, is think. The other thing it is trying to do is execute. It is trying to do both, and it thinks and executes in order to be.

Now, anything which interrupts its thinking or its execution interrupts to some degree its ability to be, until it gets down to a point where it says, “To be or not to be, that is the question.” (I have found that in an engram bank several times.)

The analyzer in order to do these things has to be in communication with its own standard banks. It has to reach back into yesterday to get data which it can compare with the data of now (which it is perceiving), and from these two things work out the future, whether it is tomorrow or the next ten minutes. In other words, it perceives in the present, adjudicates on the basis of the past data, and uses its thinking to work out something it will execute. Its reality, then, has to be past reality, present reality and future reality—the three stages of reality.

Where a preclear says, “I don’t believe my parents would do that to me,” he can’t indeed believe his own data. He may say, “Oh, no. They couldn’t have done this to me. It is impossible. And besides, I think I lived in Duluth when I was 9 years of age.” If you ask him quickly what his name is he might not even know that. Yesterday’s reality is foggy. If he does not know what is in yesterday, how can he use that data in order to compare with this data?

Take a person and find out through his past performance how ably or unably he has performed and executed solutions about tomorrow. Start checking off business failure, divorce, kid bad, lost his job, and so on: failures, failures, failures. Maybe they were just little failures, he wasn’t getting along, but yesterday is foggy. How can he compare today’s reality? How can he find out if it is real if there isn’t any reality of yesterday?

There has got to be a feeling of reality for a mind to be. When the mind is not in contact with that reality, when that reality is not present, when it is not perceived, then there is not going to be any reality of mind in the future. That is to say, the mind is not to be. It has just moved back off existence that much.

The engram is exterior force entered into the being. Of course, it is done very mechanically. A person gets knocked out and a lot of people talk around him; or someone forces him to do something, he doesn't respond and is punished. Life itself has been busy punishing him, too, for errors of omission. He forgot to turn off the electric light switch when he went to fix those bulbs, and life punished him for that little omission and off went the analyzer.

But life didn't count on language. His wife came in and said, "Oh, my God. I know you're dead. Come here, come here, Agnes; he is dead."

"He's unconscious, he can't hear anything."

"Oh, you shouldn't have said that."

"He is unconscious, he can't hear anything. Be calm, be calm; keep it down. Now hold it down. " Later this fellow woke up and he was not the same man.

Now, when he starts back into the past, there is a blocker there on the channel. He tries to get back to his standard bank with the analytical mind, but there is a phonograph record there. It might be still in the files. Then one day he hears the sound of a crackle, buzz-buzz—the same noise—but he is wide awake at this time. It goes buzz-buzz and all of a sudden he doesn't feel well about life. He is a little bit nervous. A few days later his hearing starts to cut down. He supposes he must have contacted a germ or something.

An interesting thing is the untraceableness of these triggers. One fellow who had asthma had an allergy to cold, clean air. All of his life, his family had been expending a fortune to send him to the mountains where he could get cool, clean air, but a restimulator was cool, clean air.

One doesn't know much about when these things are going to reactivate. The sequence is this: electric shock and a platter is made, then there is a little restimulation and the platter goes on to the turntable. It is now keyed in. That is the second stage. Now it just waits.

Life has given him the chance. It says, "You know, this might happen again." When he gets this little restimulation life says, "Yes, it can happen again; it will happen again. Let's move this thing over and get it ready."

Now, the reality of yesterday goes out a little bit because this has emergency priority. Suddenly we get a person who is operating on a turntable. I have seen quite a few who operate almost exclusively on a turntable system. One can count absolutely on getting the same words back from them with the same stimulus. For example, tell somebody, "I wouldn't do that," and he says, "I will . . ."—the same strain of words called back from him.

Sometimes it may be a very rough dramatization. People who speak mainly in clichés and so on are more likely to be dramatizing turntables. Very often, they don't run off with any great degree of savageness, because the emotional degree of consciousness—one of the contents of the engram—is not very heavy. If the emotion of the engram is "bored with it," the person who gets this engram reactivated is bored. It does not have to be apathy or anger necessarily, the emotional content of the engram can even be extreme joy. Such people are seen around institutions; they're happy, yes. Any one of the emotional reactions, then, can get held out.

Here we walk into something else. The engram can only dictate action along those lines which the analytical mind can perform. The engram says, "Build a great bridge." If the analytical mind has the capability and the data to build a great bridge, it will then do so.

Without the engram, it would probably go on and build a better bridge. With the engram there, it has to build a bridge. That is a compulsion operating. It has no choice, that is the trouble with the engram. It is a lesson learned once which cannot be forgotten but which must also go into effect on certain given stimuli. So the engram has a very definite position there, with pain and perceptics, but it hasn't any life. The only life it has is the analytical mind.

If the analytical mind can imitate well, then any imitation dictated by the engram will be activated and become effective; but if the analytical mind can't imitate well, if it doesn't have that ability, and yet the engram says to go ahead and imitate well, the analytical mind is not going to go ahead and follow through.

It is like this. Suppose an individual has very short legs and he has been rather weak all his life, barely able to crawl around, but the engram says "You have got to be the world's greatest runner." Well, he can charge around a lot, but he won't make it. If it merely says "Run, run, run" and this fellow can't run, then he doesn't run. Of course, he will get an urge to run. But if the somatic mind and the body were able to run and run well, then he would run.

Just because the engram says "You must take a hundred pounds of lead in your right hand and throw it 652 feet" is no reason a person can. I stress this point so that you, as auditors, never become confused about what you are examining there. If the preclear starts to do something and the auditor suddenly believes that it is the preclear himself, even though it appears to be his natural nature—"He is naturally a bad-tempered man, and he is naturally this and that"—if he believes this, he starts to push against the preclear and he is upsetting the auditing equation to this degree.

The only reason the auditor can reach an engram is that the analytical mind of the preclear joins up forces with the analytical mind of the auditor to go down against the engram. Now, if the auditor fights the preclear in any way, or spoils his affinity with the preclear, he is then setting up this type of equation: analytical mind of the preclear versus engram power and analytical mind of the auditor. The preclear can't do it. The analytical mind of the preclear is already less than the engram power, otherwise he would have blown it up himself. If we can add to the analytical mind of the preclear the analytical mind of the auditor, that engram will blow up. The auditor can get it now; but the other way around, he won't be able to achieve it. That is one of the reasons why it takes an auditor.

The engram, a savage beast, has the power of the organism. That is all the power it has. The reactive mind is also a part of the organism. If that reactive mind is capable of storing and of activating a great deal of pain, then the engram is going to be more effective.

Now, there might be a very dull reactive mind which can't do much with these engrams or with the pain. Let's say the turntable is starting. It is not going to do anything, except for the gadget which puts the platters on and even that doesn't do a good job, so the person is relatively unactivated by his engrams. Psychotics seem to have some specific thing wrong with their reactive minds, because I have found some of them without nearly as many engrams as some people passing for normal.

So, we have the difference of the reactive mind and the difference of the analytical mind. The auditor is not terribly concerned with the difference of the reactive mind, but he is concerned with the difference of the analytical mind. Take now a strong, capable analytical mind. And take an able reactive mind, if the reactive mind is ever able. Without his engrams, this person would be quite a powerhouse, but with these engrams feeding upon him and using him, he is quite likely to become a case that is very, very hard to open or attack.

A sad thing in Dianetics is that a lot of people who are very able are very hard to work on. It takes somebody with some push in order to force down against those engrams, because the engram all of a sudden will restimulate; on goes the platter up against the reactive mind, and right away this fellow has the most marvelous reason, "Let me come up and have a smoke,

and we will go back to it in a few minutes. I am sure I can get this in a few minutes.” He will come out of it and have a smoke. That is a very rough thing on an auditor. He has to know enough to sit on this case and hold it down, because the engram is using a very powerful analyzer in order to activate. The analyzer itself is a thoroughly self-determining unit unless influenced by the engram, but it doesn’t know the engram is there until the engram is brought into view or deintensified.

The analytical mind is a fascinating subject; it is the thing which the clear is most interested in. It works best when self-determined, and it learns by mimicry and so on. I cover it here from the therapeutic processing side, because this is what the engram is reactivating against.

The engram, then, is this phonograph record which contains all these perceptics plus pain (of course, pain is a perceptic too). Each one is a separate record. They can play without any sense of order; in other words, one from the age of 10 could just as soon play as one which occurred two months postpartum. Whatever happens, it has got just about as much sense as a jukebox. The records, too, make about as much sense. We drop a nickel in the slot, which is our stimulus—a little circumstance, a little mild stimulation—and the reactive bank picks up the record and plays against the back end of the analytical mind, and a person dramatizes something. It’s pathetic.

He has an analyzer which will defend to the death its ability and its right to be right. The analyzer works on the principle that it is right, and if it isn’t right, it’s got to adjust itself to find out why it isn’t right. Naturally, if it observes the organism itself operating or acting in a certain way, and everybody is saying “That’s wrong, “ then it has got to find some justification, some reason why it is not wrong. It can’t be wrong; to be wrong is to be dead.

So, the analytical mind just can’t help itself much about one of these things, except when a new mechanism—necessity level—cuts in. Evidently back along the track of evolution somewhere, there was the ability to cut this mechanism in. A terrific need against some threat to survival’ right in the moment of now, in present time, will kick out the engrams; that is to say, it will destimulate them, it won’t throw them back into the bank and annul them. But a person can operate on that necessity level, and he can go ahead and override his engrams.

It is actually possible for a person to trip a false necessity level, “Well, I have got to do this,” and sort of automatically ride above this engram bank once he knows it is there. A person is not then just a puppet to his engrams. Necessity level can get very confusing to people, who say, “Well, the engram isn’t known, and it doesn’t do this. How on earth then can the analytical mind ever rise above it?” They mistake the fact that an organism which is not prepared to throw an all-out thrust against the threat to survival is subject to a natural selection. Natural selection has been cutting out organisms which couldn’t for a very long time.

The organism can, during a great threat to survival, act in a highly sentient, powerful way, very rationally. Out go the engrams, for the moment. You see, it is in times of stress. The house burns down; somebody carries out the grand piano. He is liable to come around afterward and say, “You see, my engrams are useful. I had no recollection of carrying out that grand piano until there it was, sitting on the front lawn.”

And you say, “Well, what gave you the power to do that?”

“Well, naturally, operating this way, it must have been an engram that did this.” Well, it was not; that was necessity level at its highest pitch.

A person will do some very remarkable computations when necessity swings. All attention units have to be brought up to present time. It was all right to be back there walking around on the track inspecting the strange things that happened yesterday, but all of a sudden, bang! here is death right in the face. And the equation now reads “death or victory.” Bang, bang! All the attention units go up to present time with complete concentration and dedication of

action. Sometimes it happens so fast that it is merely recorded in the standard banks what the person did or said. But he handled the situation very ably.

I recollect one time coming over the brow of a hill on a wet asphalt road, during a storm in Maryland. A tree had fallen, and the next thing I knew I had stuck the nose of the roadster in the exact place it would fit underneath the tree so as to just dent the roadster. I had missed very expertly the high-tension line which was lying there burning grass. I had to go back and reconstruct the scene, because I was traveling about 55 or 60 miles per hour, and there was no time to brake on the asphalt road. The only thing you could do was skid the car underneath the tree. In other words, there must have been an estimate of the situation and of what to do without wrecking the car, as well as a coordination of how to make the wheels skid in order to get in there just at the right moment and a noting of the high-tension wire to be avoided so as not to get electrocuted.

Here is an enormous awareness. The analytical mind comes up and operates 100 percent. It pulls up to itself all attention units and they come up to present time.

In shock the attention units knock out and disorganize; they do not come up into a line. The analytical mind has the power of taking all the attention units it has and aligning them suddenly on a threat, but that threat has to be very great. Shock turns off the analyzer, usually. It gets up to a point where it could do something, but then, suddenly, it is unable to bridge it, and as a sort of a penalty off it goes. It has failed at that point. All shock therapy lies as a new engram. In some of these cases that have had a hundred shocks, each one of those shocks has to be treated separately.

I have noted people who knew Dianetics behaving much more rationally and sentiently about things. The analyzer has got new data to compare.

The analytical mind works as an independent unit, as the thinking, executing unit of the body. It operates on the verb "to be" and "is." The engram bank is a superimpression of other entities and forces exterior to the body which sought to be, and by seeking to be to some degree overcame the unit.

The fact that we have engrams, that these things are there and are not released easily and so on, might possibly be traced to a dietary alteration in man's past. Someplace back down along the track, man might have stopped eating what he was eating—maybe due to some change of climate. Up to then, he might have been an automatic clearing engine. We have found in biochemical research that plant drugs and so forth are pretty dull in operating against engrams. But we have found that food and lots of it has a tendency to kick out the engram bank, and certain types of food and food products start an automatic clearing process. Man might possibly have had a certain diet in the past, and evolution brought him along very neatly and nicely.

Obviously the mind has a self-clearing mechanism in it. Otherwise, we wouldn't be able to clear people's minds of engrams. We can do so, and furthermore we can actually set the mind running so that it will do so. By paralleling the attempt of the mind to clear itself, we accomplish processing. The thing was all set up. It is not something I invented.

It is very amusing, by the way, that every time we discover something in Dianetics that does not quite follow along the status quo, people come around and look at me very accusingly as if I were guilty of the whole thing. That repeats a foolishness. In trying to shape up scientific research and keep discovering things, we occasionally find something that looks pretty incredible. Well now, because it looks incredible, do we take it up and just throw it away? That would not be very good research. So, we include it in the research where it belongs. Then people look at it and say "This is crazy"—an automatic reaction.

Nobody at the Foundation invented the way the mind operates, but we are trying very hard to discover the methods of operation and know them a little better. We are trying to move over a

little bit into structure now without much luck. Structure is really complex; science has given a lot of names to a lot of parts, but how the mind actually operates structurally is unknown at the present time. Evidently the mind was able to do automatic clearing for a long time. We can look over the past few centuries and say, "Well, man has made some great and remarkable advances." But we don't know what remarkable advances he might have made in the past when he was an automatic clearing mechanism. It seems to be indicated that he might have been one once. It seems that we are on the downward evolutionary slope. That is the current thought on the subject, probably to be refined and all changed by next Tuesday.

There is the engram. It sets up two things: the valences and the analytical circuitry. Those are very important and often confused with the engram itself. They are analytical effects of the engrams.

*The existing tape ends at this point. It is thought that there may have been a second lecture (or a continuation of this lecture) given on the same date further covering the subject of the analytical mind. The missing lecture may have formed the basis for an article titled "The Analytical Mind" which appeared in the October 1950 edition of Astounding Science Fiction magazine (which is reproduced in Volume I of the Technical Bulletins of Dianetics and Scientology, page 27). However, a transcript issued in the 1950s titled "The Analytical Mind" was not a separate lecture but an edited transcript of the lecture reproduced here.*

## AFFINITY, REALITY, COMMUNICATION

A lecture given on  
16 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### An Eternal Triangle

This lecture concerns a triangle—not the eternal triangle of movie fame, but nevertheless an eternal triangle in Dianetics. With this triangle you are going to be able to resolve cases which hitherto resisted your adroit efforts. It is something with which you can do some magic, and when you get results with this, they will look quite sudden.

This goes hand in glove with straight memory processing and straight memory diagnosis. These three items have back of them a something, a theta, which we have not yet identified. When we do, we will know a lot more than we do now.

You will hear quite a bit about straight memory diagnosis, but I want you to tie this up with what you learn about straight memory because it is very valuable.

You are supposed to be able to perform miracles. I am trying to fix you up so that you can perform miracles, and so that you will know every time what to ask and when to ask it, because if one wants to learn something of the universe, he first has to ask a question. If he forms that question a little bit wrong, he is not going to get the answer; but if he forms it right, he already has 90 percent of his answer right there.

That is a peculiar thing about the universe in general. It is extremely communicative to the expert interrogator.

To start out with, I want to call a few things to your attention concerning affinity, reality and communication. So far as the floor under you is concerned, or the lamp, or your body, or the cars outside, there is really nothing there. Perhaps there is some space, but if you took all of the energy, all of

the solid mass of particles with the space out from between them and lumped them together, you probably wouldn't be able to see them with the finest electronic microscope in the world.

In addition, it has been postulated that the whole universe if so condensed would probably sit on the head of a pin as far as actual matter is concerned. In other words, we are dealing with a great complexity of nothing. It is composed of energy, motion, space and time, but when we get the actual particle of mass and boil it down, in spite of the fact that it runs around in a cyclotron, it is something extremely small.

Now, let's take up energy. This is ultimately some sort of a motion, but a lot of theories could be postulated on this. Actually, if you had a big tuning fork and if you could vibrate it at the right rate of speed, you would get matter. But the physicist, when all of his entities of time, space and energy are boiled down, doesn't have anything left, so he is dealing with nothing.

Time is composed of the consecutive moments of "now." We can get that far with that definition. We all know what "now" is. If you look back a moment, that's a "now," only that's a "then" now, and these moments continue to stack along. It isn't some sort of a flow that is going through space. We don't know what it is.



If we want to be very academic, we could probably find some highly learned definitions of time, but they would all boil down to this fact of consecutive moments of “now.” That’s fine, only we can never grab on to “now,” so there isn’t any time.

Obviously time flees by. It is a situation that is very interesting mathematically, and we would be quite lost without it, but as far as anybody has been able to understand it, it doesn’t exist. There isn’t any long stream of something traveling on a linear path that we can cut a chunk out of and say “Yep, that’s a piece of time,” and put it back again.

Now let’s take space. Of course, space without any energy is empty. Therefore, space is empty. For instance, you could say a can is empty, but it is a can. That’s because it has sides. But space doesn’t have sides, so it is emptiness surrounded by emptiness, which by any law of physics means there’s nothing there. So, there is no space.

Now let’s take life. There is an energy called life, which probably splits and goes into thought.

Further down, there is form. But the thoughts control the form in some way. If this life has to do with thought (which takes chemicals that we have just proven don’t exist) and moves in, we get forms which if condensed have nothing in them because they are time and space. In other words, they are thought, nothing you can have any dimensions of. And that puts life energy pretty much in the same fold.

There is some kind of a motion going on. But motion postulates time and has to have time to exist, and we have just proven that we don’t have any time, so we have just blown up that theory.

It is all very puzzling, because right back of any one of the things I have mentioned is an apparent nothing.

However, we all know there is reality. How do we know this? Actually we don’t know if there is reality. But we do know this, that you and I agree there is a reality. We are in agreement on the subject that something exists. So, we have a large number of minds which agree on reality. We agree that when we touch a desk and lift it up, we get a little pull on reality which we call an arm, which goes on to a reality which is called a floor. Actually, there are none of these things. We have just proven they don’t exist.

Therefore, you and I have agreed that these things happen, and this has been the old saw of philosophers since time immemorial, that on the whole idea of perception reality depends.

We agree there is a table. We can’t be completely certain that there is a table for you and I to agree on, but we do know that we have agreed there is one. So we say, “Fine, there’s a table,” and here, then, is something we have come into agreement about, which is reality.

Now, your idea of reality and my idea of reality check pretty well. This might come about through natural selection in this fashion. A man walks in the door and says, “Hey, there are 29 black cats up on the stage. Look at them.” We look up on the stage and we don’t see any cats. He is insane. So, we take that man and we carefully put him away in a sanitarium and he doesn’t have much chance to procreate and carry on that line.

Actually, he might be the one that is right. But he has stepped outside of an agreed reality. After all, there has been a long line of building here. We read all about reality in books (and the books are real). And that people do so-and-so, we are pretty well agreed, but we naturally reject a person who doesn’t agree. So majority rule is not only a law of democracy, it seems to be a law about reality.

Then someone else walks in the door and there are 29 black cats up on the stage. We can all see them but he says, “There are no cats up there.” Well, he too is crazy. So, we take him out

and we put him in a sanitarium someplace and knock out this strange illusion. He has disagreed. It is a fact that what we call a rational human being is someone who is rational against the background of his current environment.

Let's take the young sailor who gets boisterously drunk in port. He is always being picked up by the shore patrol and brought back aboard ship in a drunken condition, having beaten up some shore patrolmen, and it is recommended that he receive a summary court martial.

Then we take another young man. He walks aboard ship after having been to training school. He has beautiful grades and is a good, fine, sterling young character. He has a beautiful record. So, we take that record and we say, "Here we have a veritable jewel of a sailor," and we nurture him carefully and put his record in the front of the file drawer complete with a gold star.

Of those two, the one who had the good record is normal against the environment of shore life. He is a rational human being.

Now, we go to sea and all of a sudden an enemy submarine appears and everybody goes to general quarters, but the pointer of the gun fails to arrive. That was this fellow with the beautiful gold star. He has gone to a safe place. He has crawled into the No. 1 magazine and is sitting on a pile of high explosive shells, very frightened about the whole thing, and cannot be coaxed out of it or gotten back on that gun pointer's ledge.

But the fellow who was drunk in port looks at the empty gun pointer's ledge cover, gets aboard it, and shoots the dickens out of the submarine. We find we have here a one-man band as far as the ship is concerned. He can steer, he can use signal flags, he can shoot, he is interested, alert, never gets seasick, and is rational against his environment.

Now we have to take his record out from underneath and put it up on top, and we take the record with the gold star and hide it so people won't find out that we have that man on board.

One has to decide what the environment is and what a person's concept of reality is before one can decide whether or not he has an overall rationality.

Using Dianetics, you clear somebody and he has an overall rationality. He is pretty good in comparison to his environment. Of course, he can get into an environment where he lacks data. For instance, he is living up the Bongo River, dwelling under the illusion that he has heard of people eating certain fruits. So, he eats a certain fruit and dies. That means he is irrational, but he didn't know anything about the Bongo River.

So, even if he were clear, there would still be this lack of data. He would have to know something about the world in which he was living in order to live in it. This is not far from our field at all.

We are talking here about reality. Reality is a matter of agreement. A person agrees well with his environment; he says, "This is reality," and checks past data against his present observations. There is the famous line in the play Peter Pan when Peter comes forward on the stage and says, "Please believe in fairies so Tinker Bell won't die." I wonder what would happen if somebody stopped believing in reality?

It seems to be a sort of faith, because actually there is no time, space, thought or energy, there is nothing behind this.

So, how do we contact reality? We have about 26 channels of communication which tell us about reality.

I touch the surface of the table in front of me, and four senses immediately start working. There is the sense of position, then there is joint position relative to the body, the tactile of a

wood surface, and the temperature, which helps tell me that I am touching something besides air. I am informed along these channels of communication, and having past data on it I can now compare it with my past data and discover that I have something here which is made out of wood and is called a table.

I look at it and I am in communication with it by sight. And then I knock on it and say, “Hm-hm, sounds like a table,” and I am in communication with it by sound. Quite in addition to that, I could hit my hand on the corner and say, “I am in communication with it by pain too.” There is a reality there. But, I am receiving it along specific channels of communication.

These channels are coming in and centering around a monitor setup which is telling me that I am perceiving something. But I haven’t anything else but those channels of communication, and although telepathy and other such things would still be channels of communication, they would be a different method of receiving something.

We also have language. Language can be voiced and printed by agreement. We have agreed that these blots on this nonexistent paper (which we all know exists) mean things which communicate when we introduce audio. It describes all the perceptics and describes things which we observe. But it is still perceptic communication and there is no communication outside of those channels, even if we add in telepathy and intuition.

So I know this table is here because of these perceptic channels, and you know you are here by your kinesthetic sense, tactile, and weight sense. The whole thing compares and you get a picture of location. And so we have communication.

Communication informs us of reality. We haven’t any other contact with reality. Our perceptics all do a pretty good job of communicating; however, again natural selection would be at work here. A man who is blind has less chance of carrying on, procreating, raising children and so on. We have a tendency to sort out people who have a failure along the communication channels. We also have a tendency to select out people who communicate better along these perceptic lines, because they have a better chance of survival. For instance, a person who doesn’t have good perceptics won’t know a black leopard is in front of him. He might say, “Purr-r, purr-r, nice kitty,” which would be a failure of selection. That piece of data was communicated to us, even on the genetic line, by some form.

We translate these things, bind them all up and say, “This is reality.” But there is no way for me to climb into your head and look out, and there is no way for you to climb into my head and look out. So, let’s say we are all agreed that something is green. It might actually be registering as purple to one of us, but he calls purple green. There is no precise way of checking it up, but we agree that this is the way things are.

Now, two things can happen to an individual’s communication. Reality communicates with him, let’s say, along the line of sight. And as long as he continues to receive sights about certain things, and people agree with him that these are correct and his sight is all right, he is doing a medium line of communication. He is doing a variable optimum, you might say, of communication.

But now we can actually install an engram in him, or a shadow of one, by telling him that in the future any time he looks in a certain corner he is going to see 29 black cats. That is an “over.” Or we can tell him that he can’t see anything in that corner, it will be a complete blank; and we have an “under.” He isn’t seeing as much as is there.

Nearly everybody sees with varied ability. Some people are seeing with great precision; some people are seeing well; some people are seeing blurred images; some people have thick glasses on and they are not getting all they could get out of sight.

The same with sound. There are people with extended hearing to whom a voice may sound very loud, and there are other people with shut-down hearing, and still others that have a dub-

in so that they will add a word here and there to what is being said, and actually think that they hear it.

Those are variables along one or two channels. Every single channel of perception adds up to communication. But every single channel can be over or under on the subject of what it receives. It can receive too much or too little. And the number of times that it hits the average in between are very rare.

This means that a person who is perceiving too well or too little is that much out of touch with reality. He has that much less contact with reality, and reality to him is that much less real.

The person who has non-sonic sometimes has a very tough time trying to convince himself that he is actually hearing engrams or getting impressions through. The person who has sonic, listening to the words in the engram and getting pains and so on, is really convinced. That is real.

Of course, there are people who get dub-in. You take a person back to an early life. He will go back and find an early life that is far more real to him than anything he has perceived since conception. His dub is perfect, but that is not reality. That is an aberrated reality. So reality can be quite varied.

We are looking in a human being for the real “real” and we find it by rehabilitating his communication and increasing his reality, or vice versa. If someone has in his engram bank “It’s not real, it isn’t happening to me,” that will cut down his sense of reality. It will also automatically cut down his sense of communication, his perceptics. These things are interdependent.

What we mean by affinity is that cohesive force which holds together the universe, not so much the force which blows it apart, but the force which holds it together.

The destructive forces of the world are very dramatic. We look back on the past and find that people who led armies to war have their names engraved on tombstones and are in all the history books. But man overlooks the important and looks upon the dramatic. The people who really belong in those history books are the people who brought man out of the mire, like Voltaire. Lots of people don’t know about Voltaire, yet millions know about Bonaparte. Destructive force is so easy to perceive.

Take the Bikini atom bomb. “Oh,” we say, “isn’t science wonderful. Look at that thing!”

But what holds the universe together?

I have asked myself that question because it is obviously a nothingness of space existing in a nothingness of time. It doesn’t have any actual reality but there is some cohesive force holding it together. And maybe that is all the force we have in the universe. Maybe when that is reversed we get atom bombs.

Man living with man can feel affinity. He lives in a community of men. They called it in the past “love.” Love is a very sloppy word. Love is something they use to sell movies with. It is a much overused and misunderstood word. When we use the word affinity, we can include both brands of love without any slightest hesitation.

A person’s contact with his own past, his cohesiveness with his own past, his consecutiveness with his own past, is an affinity with the past. He also has an affinity with the future through his children. He is trying to achieve affinity with the future—that’s sex.

Possibly the only existing force in the universe is affinity. Some people call it love, some people call it cohesion. We are calling it affinity.

Let me give you a very crude example of this. Someone walks out on a beautiful morning. The sun is shining, the birds are singing. He looks over the day and sees a pretty rock, and his sense of reality is very high. He loves things. So, he walks over and is just about to pick up this rock when he stumbles and skins his knuckles on the rock and says, "Damn it!" Immediately he is out of affinity with that rock. He has broken an actual force of affinity.

The hard objects of the world, the elements, those insensate things that make up time, space and energy which have not the characteristic of life, are the things one breaks rapport with gradually down through the years.

Someone falling off a stage to some degree breaks affinity with the stage. He goes out and walks into a curbstone and he breaks affinity with concrete. A little baby has pulled boiling water over his head, so he breaks affinity with boiling water. All these accidents add up. Life in its ebb and flow and commingling as an energy collides. That is the way it seems to get along, by conversion and reversion.

Finally he gets to be a "normal" person. Every one of these affinity breaks seems to come along the channel of physical pain, initially. And physical pain means "I am not in affinity with that." Actually the human being who has received the standard number of engrams in the prenatal bank has broken affinity with practically every word in the English language.

Now, he has broken affinity with all those words because they are contained in engrams, and the engrams contain pain. That is all identification.  $A=A =A =A$ .

Therefore, the words to be may be a pain on the hand. That's part of the identification. So he has broken affinity with the words to be. He has broken affinity with thought, he has broken affinity with objects and so on, although he started out initially with a good, broad affinity with the whole universe.

The puppy comes in as everybody's friend, panting and wagging his tail. Somebody kicks him; somebody starves him. Gradually he gets to be the dour old "normal" dog.

This force of affinity is so intimately locked up with living that it might even be life. Certainly we know that when it is broken all the way down, a person is dead. He is not in affinity with anything, he is dead. That is reductio complete, way down at the bottom—broken affinity with existence, dead. As one begins to break off with affinity and the world hurts him one way or another, he breaks off little pieces. Those are little pieces of death, until he gets all the way down to death.

Affinity then is the thing which one has but hasn't any channel of perceiving, except by communication. He can think about this thing, but his thoughts are fairly well based upon what he has perceived, what he can recall, how he compares today with yesterday and with tomorrow. But every time those little affinity breaks are in there they reduce communication, and they occur from conception forward.

Little Johnny walks in and says, "Mama, I was "

"Go away, don't bother me. I'm busy."

That may not be much of a break of affinity, but based on a whole stack of engrams, it is fairly big. The only way she could push him aside was to chop communication at this point, and that is hard on affinity. This isn't the real world as far as he is concerned. Mamas are supposed to be nice and listen to you and do things for you. One cannot have communication interrupted without a break with reality, and naturally an interruption of communication results in an interruption of affinity too.

One is in complete affinity when he is in complete communication with what he perceives to be a complete reality. That would be a 100 percent triangle and the moments in which they can exist are very short, or practically nonexistent.

The only way a person's sense of reality can be reduced and is reduced is by an interruption or by a magnification of communication. And that could only really be done by a breaking of affinity, which could only result in an interruption of reality, which would result in an interruption of communication, which would interrupt reality, which would automatically interrupt affinity. We hit one, we can't help but hit the other two.

We are working with a triangle. There is something just back of these things that I am almost scared to look at because it is practically the back end of the problem.

These things are tied in very intimately, and when you are treating people, you will find out that when you want to rehabilitate reality or affinity, you can rehabilitate one of the other two points and achieve it that way.

For instance, if you want to turn on sonic you could hit it with reality and affinity, and you will get sonic. Or, let's say the person's sense of reality is very poor. We put him in communication with reality and things will be more real to him.

If you understand this you can use it. It is of very great benefit to you because it means that you have two points of attack on any one problem which is broken down on the third one. The final product of what you are trying to do with the case is to bring these things up as close to 100 percent as you possibly can. You want to put the person into complete communication with reality, to have a reality as complete and exhaustive as possible with maximal affinity for reality, and when you do that, you are going to have a very happy and efficient person.

Of course, there are mechanical limitations on communication and there are still bad hats in the world, so we can't rehabilitate affinity completely because good sense tells us that we might have to do something that is not quite out of brotherly love. Nevertheless, we will get this triangle when we have cleaned up an engram bank, and by tackling any one of its corners, we can raise the other two.

Somebody wrote in saying, "Experimental psychology has recorded a number of ways in which apparent reality—subjectively judged stimuli—systematically varies from objective reality, in terms of a stimulus background plus the organism's residual background, i.e., past experience. How do you explain this?"

I am not trying to make fun of experimental psychology, but it has its limitations. For instance, I tested the shutter speed of the eye one time. I think it was about one-thirtieth of a second. I did this by standing up with a camera and clicking the shutter. Maybe my particular eye speed was onethirtieth of a second, so it probably varies.

Another interesting experiment would be to take a device and rotate it. At first we can still watch it, but the instant that we really start to spin it, it becomes a cylinder of sorts. In other words, there is a lag of time. This is not important and is not really what causes objective reality and subjective reality to differ. The main trouble is engramic. That is a fair constant. Then we should know the actual organic defects so that we could measure something on a meter and say "Well, the nerve flow is a little bit slow." But that would be the only difference between objective and subjective reality.

Objective reality and subjective reality come very close to being the same thing, except when we introduce illusion.

People want to know how this relates to survival. I don't think you have to stretch your wits very far to see immediately that a person survives as he can; he survives. And his optimum

survival is in full affinity. But when he is told certain things are nonsurvival, he starts to break off a little bit of affinity. In order to survive, according to his data, it is necessary to do this.

Rattlesnakes are dangerous. There he is breaking some of his affinity on an analytical level. If one went around with complete affinity turned on, saying “All rattlesnakes are good,” who knows, would rattlesnakes actually bite him? We could confuse almost anybody about this.

Survival enters into this because he has to survive. In order to survive a person starts breaking down according to the life plan and things start to click out. But, of course, that is nonsurvival and man is presented with the problem of tabulating as best he can, with a minimum of dislocation of these three things. And his dislocation is always, actually, minimal when it comes down to an analysis of the situation.

So, as he becomes more and more self-centered, that is to say, he keeps bumping into stones and being bitten by rattlesnakes, he again comes to the conclusion that in order to exist he has got to exist as a unit entity in himself, and that he is not one in his brotherhood with the universe. That is his first mistake, because his ultimate understanding seems to be an understanding of his brotherhood with the universe, and by being insularized we eventually achieve along the scale a misanthrope, the paranoiac.

Perhaps you can take a person analytically and face him with a world so dreadful that he would figure everything in that world was against him. But if he adjudicated that and he didn't have any engrams, he would be right. That would be on the analytical level. But for a person to say “Oh, well, everything in the world is for me. That truck is for me too,” crush! is not smart because there you have the truck energy line and the person's energy pool (as himself in conflict, and as much as possible we try to keep them out of conflict).

Most of this superbbelief in affinity is engramic. But let's say it really existed—a person would have an enormously powerful control. Which side of it does one go? If he goes on one side, he will be protective. If one becomes protective, he retreats into a singularity—no brotherhood, no universe. Eventually the extended line on that is death.

On the other side, if he comes forward and realizes he has greater and greater affinity with the world at large, and if he uses it very rationally, he begins to understand how this affinity works.

Now I want to show you what makes up emotion. I don't know all there is to know about emotion, but following along this line, we have a vector of thrust. Use of the word force is incorrect because it is apparently not force, it is a force of affinity, so we will use that label.

So, the force of affinity goes forward as A-plus. Affinity plus. Written as plus-A affinity—a certain type of affinity. That is man in affinity with other individuals and with himself and the world at large. That is the little puppy who says “Puff, puff, puff, beautiful world.” But something suddenly hits this on one side and we get some part of the force of affinity suddenly converted (this material seems to be convertible).

It can be explained this way. There is the impact of energy. Now the quality of the affinity is reversed—it's the same energy with its quality reversed.

High on the scale we have all the things which we call pleasant emotion. Actually, they are all the same thing. It is the joy of life, the feeling of beauty, pleasure, and so on. That's an affinity, the emotion of pleasure, if you want to call it emotion. We know that force exists. But, start cutting this up in one part of a person's life and it automatically cuts down in another part. Take a person who has been very badly shocked by life and a painful emotion has been given him. He all of a sudden has difficulty experiencing pleasure. We are dealing with the same quality of thing. It may not be the same entity, but we can treat it that way and

we will understand it better if we do. This is also, at a heightened moment, affinity with the future—sex.

This, then, is the force of affinity. But when affinity is suddenly blocked, it converts into grief of loss. That is an extreme reversal of charge—loss of an ally, somebody very important to one's reality and one's identity. And suddenly the world closes in a little bit. Communication decreases and so does reality.

Take off an emotional blow sometime, and watch how reality and communication return. They may not come back all the way, but they are locked in together. Grief, then, if we were grading this, would be way down. It is the reversal charge, and drives down the force of affinity.

Let's say the person has  $x$  units of affinity in him natively and he converts  $y$  units of it; he now has  $x$  minus  $y$  units left. Now, let's hit him with more grief, more loss, and reduce his survival further. Now, let's reduce it further still. Of course, if it ever gets clear under, he is dead, and that may very well be what death is.

Here we have, then, the grief charge accumulating. It is driving these units down. Now if we want this unit to go back up again, we have to reconvert it, and we reconvert it by taking the person back and removing the grief. We now call this a grief engram rather than painful emotion, as the word emotion is very confusing to some people.

There is a big monitoring switchboard of the body that by various means handles such things as blood circulation and endocrine flow. This can be tested. You can by hypnosis turn on or off any of these flows. A test on this is to take a gentleman who is unable to absorb his testosterone, the male sex hormone. Then go into his case and pick up the blocks on his second dynamic, release his second dynamic and shoot him with testosterone again, and now a very little bit of it is tremendously effective.

What did we do? We didn't touch his glands. We took out an engram and the switchboard started operating again. By hypnosis, the rate of blood, urine, thyroid and so forth can be effective again. So we have this engram setup in the system, and when a person is clear, he is still using but not so much being used by the endocrine system. Previously he was bypassing a rational use of it. For instance, he had irrational reasons why he had to become afraid and so on.

It so happens that adrenaline is very useful. Shoot someone with adrenaline and ask him to run a hundred yards, and he can do pretty well.

Experimental physiologists and endocrinologists in general have done a lot of experimentation, but there is evidently a sort of "nobody knows much about this." You can read lots of books on it, but in going through them you will find out that what is known is actually very slight.

There seem to be a number of meters in the body that biochemically release an electrical charge into the blood stream which produces some sort of an action. Now, of course, in an emergency you have got a short-term effort. It's almost as good as the remark of Karl Marx's that the capitalist is one who would commit suicide for the sake of a profit. That is *reductio ad absurdum*. The body is apparently committing suicide for the sake of a profit when it slams a great deal of, let's say, adrenaline into the system. There is danger. It pumps in adrenaline. But the way the system is rigged up is that the aftereffect is probably going to be worse than the immediate effect of the danger from which we are trying to escape. It can even kill a person. An alarm reaction system of the body sets up a type of reaction through the body in which, according to some early papers by a doctor, the by-product did the killing. The test animals would die of fright. It was the by-product of being injected with too much adrenaline. The lag was about two or three hours after the initial injection. All of a sudden the curve would go down, and they would die. So, something was having to balance the equation.



Is it better to have enough adrenaline to go zsstt for a short time? Evidently the biochemical system is not yet infallible. It is not as good as evolution may some day work out.

We check the endocrine response on different people by asking the question “What is terror? How do you feel when you are terrified?”

“Just like everybody else. I get flutterings in my stomach.”

And you ask someone else who replies, “Just like everybody else, the hair crawls on the back of my neck.”

“What happens to your stomach?”

“Why, nothing happens to my stomach. I am talking about being terrified.”

This is a problem for semanticists, because we are talking about the endocrine system and the alarm system of the body. We are talking about reactivation of the engram which has the word terror in it. We are talking about affinity.

Someone says, “You know, I don’t like Joe. You can never get a reasonable response out of him. You can only get an emotional response.” In other words, emotion is being equated with irrationality. They had better find another word for irrationality, because I have never found a great deal of affinity in a person without emotion present. So an emotional person has to be a reasonable person. Where we talk about A-plus emotion he has to be reasonable, because if it’s engramic, such as those “I am having fun”

engrams, it will be on the basis of some psychotic running around tearing people’s clothes off them and screaming “I am having fun. I am having fun.”

Actually, the emotion with which one can contact the beauties of existence exists only in the company of reason, and the instant we start to reconvert this and bring it down to grief, we have the reverse of it. We have irrationality.

People have called engramic dramatizations “emotion.”

Let’s look at the tone scaler and see where anger and terror fit in. First there is apathy, ranging on down to death. Right above it is fear paralysis, which is a counterfeit of death, and is a way to survive, too. Coming up the line in dealing with emotion, we get into the lower band, the line of sullen resentment. If we go up the line further we start to get the flamer, the person who gets really angry. Above that is boredom, and then there is pleasure. That is your A factor. As a person goes down from anger toward resentment, he is not very far away from fear, and when he starts into fear he is not very far away from terror. And what is he afraid of? He is afraid of a loss.

So, as this vector begins to be cut down, he is trying to keep from losing. And finally, when he has lost, he gets an emotional bundle—a complete collapse on the thing. But actually, engrams can suspend a person with an artificial command into that dim and hazy realm of being continually terrified. Of course, an engram can also make a person continually hungry, or continually limp. So we could just freeze this thing any place we want with an engram.

One can actually give a person an engram about how happy they are. That is the manic, and the person will actually be experiencing along that line. Of course, he can’t change and you get the horrible vision of a man who can never cry. Even when somebody he loves dies, he can’t feel sorrow. After a while he gets so worried about it that this in itself becomes a complexity.

These things fall in two brackets. There is the aberree with engrams, and then there is the person with minimal engrams or none. When we deal with emotion in a clear, we are getting

regular emotion, but in the aberration the engrams can clip in and make any stage permanent on the emotional scale.

Emotion, chemically, seems to be the partner of physical pain. I have never found an emotional engram which did not exist immediately on-top of a physical pain engram, forming a grief engram.

It is as though the physical pain engram dictates a certain way things are to be, and then the grief hits and immediately the grief becomes encysted, whereas in a free individual he would very well experience grief, certainly, but it would be as it was intended to be, a mechanism. He would cry. And crying is the biochemical conversion of the chemistry of pain into tears.

It is often noted that when a person has been able to cry thoroughly at a moment of great grief, the amount of engram that can be picked up is very slight; whereas on a person who is not able to cry, when you eventually contact this incident you almost blow the plaster off the ceiling!

In other words, the engram takes this natural ebb and flow of free feeling and freezes it as grief, fear or a terror of loss. It can freeze it at any place on the scale. But grief would not cause an engram unless a physical pain engram existed to be reactivated and is then used to encyst the grief. Then, we would have heavy grief. The aberration in the society which says "Naughty, naughty. You mustn't cry," has probably put more people into insane asylums than any other. Is that one of the reasons why the average age of women is higher than the average age of men?

In these last remarks about emotion I have been talking about affinity. You can use the words emotion and affinity interchangeably, providing you will make a personal pact with me not to use the word emotion when you mean irrational or when you mean something else. "He has great affinity" or "I had a lot of affinity last night" would be the same thing.

Then there is minus-A which is merely converted A. They are also the same thing. Reality and communication are overs and unders in the same way. You have got reality, affinity, communication. When you are dealing with grief engrams, you are dealing with affinity, and when you find some place in the person's past where Mama has brushed him away or where some ally has told him to go fly his kite, and you can spring that moment and pull off a few attention units, you will get greater reality.

In fact, if you are working on some psychotic and you can get an emotional discharge, you might bring him straight back up to sanity. Some people are so soggy with emotion that it takes a great deal of handling, and you have to keep pulling it off the case. You measure the painful emotion of the grief discharges by Kleenex boxes!

We find a time in the person's life when he was telling the truth and somebody said "No, you're lying," because they had some political idea about it, and they made him say "I was lying" when he was really telling the truth. Now they have cut down his affinity and his reality and of course his communication. But we could build it up and find that incident.

The problem of accessibility with a psychotic is a problem that one finds in this triangle. A psychotic can be made accessible by increasing his sense of reality. You could take a catatonic schiz and start shooting over his head with a .45, which would increase his sense of reality, or start lowering him into a well, and if at any moment he said "Pull me out," you would do so. That would certainly pick up his communication and also his reality and inevitably his affinity.

If you are going to reach him, you have got to reach him through one corner of this triangle, and with this knowledge you now have three ways to reach him instead of just one.

## STRAIGHTWIRE

A lecture given on  
17 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### A Precision Technique

The original name for Straightwire was straight line memory, which is to say one is remembering rather than returning.

The reason we call it Straightwire is because it is the “I” going straight through to the standard banks. We are not, however, doing anything even remotely resembling free association. If anything annoys the professional auditors, it is finding people doing free association when they are supposed to be doing Straightwire; not because they have any antagonism to free association, but because in the past they have seen dozens of people wasting hours and hours of time.

Straightwire is a precision technique. It has no relationship to any past system of remembering, although you are using a straight memory to perform it. The difference is that in this technique the auditor specifically directs it. The auditor is doing the thinking across the gaps where the preclear cannot think, and this is quite different than sitting in a chair looking at somebody on a couch and letting him wander. Let your preclear wander in Straightwire, and you have lost the effectiveness of the whole subject.

It is very important to understand this distinction. Once you understand it, you can do this particular process very easily, and I think you are going to find this enormously useful. This particular skill is what the professional auditor really puts into the act that makes everybody sit up and blink, but you can't do that unless you know very well what you are doing. You are actually doing a telephone lineman's job. You are stringing wire from “I” to the standard memory banks and hooking it up with this technique, and the auditor looks very clever both to the preclear and to an audience.

I had a body of students who didn't understand the precise nature of this technique say, “We don't think we could ever do that because you have to think too fast. We watch you and the professional auditors and it's remarkable.” And they got inferiority complexes about this. That's why at this moment I am making it as clear as I can to you. No amount of fast thinking goes into this. What we are putting into the process is a very precise equation, and we never permit ourselves to stray off that equation.

We appear to our observers and to the preclear to be very clever, because it is sometimes miraculous the sudden results that can be gotten from this. It is so astonishing that the auditor knew right there that this person's grandmother must have been dead and so on. He appears to have been psychic. It's a good show, but you don't have to be very clever to do it. You do have to pay attention to its basic fundamentals and never let the processing deteriorate into casual conversation or reminiscing on the part of the preclear.

Somebody can sit there and talk to you about fishing trips for hours. He can talk to you about what he thought somebody might have thought because they said, and he guessed, and he is not sure but that's fine, and he had a Buick car once. And when you get through maybe he feels fine. He has talked to somebody. Well, people feel that fine every time they go to a party, if they don't have too bad a hangover, because they talk to people.

Communication all by itself is a kind of therapy. The Catholic confession is a more positive type of therapy. Free association and psychoanalysis in general have as an ingredient the

establishment of communication with another human being. But the next thing psychoanalysis sought to do was to go through and ransack a person's hidden memories, and it unfortunately specified the wrong things to remember in some cases which slowed down the technique, so that it takes two or three years sometimes to completely psychoanalyze a person. Well, we haven't got two or three years to spend so we speeded this thing up.

In psychoanalysis was the astonishing fact that someone could talk to somebody for sometimes two hours, sometimes two weeks, sometimes two months or two years, and at the end of that time the person evidently felt better, but there wasn't an adequate explanation as to why he felt better. I kept asking psychoanalysts why they suddenly achieved these results, and they gave me very many answers, but it was quite obvious that they were not hitting dead center. They were shooting blindly in that direction without much technique, and sometimes they were getting it, but they weren't too sure what they had gotten.

I picked up people from time to time who had been put into a manic stage by psychoanalysts, which is very dangerous. A person is supposed to remember things and then somebody triggers a manic such as "You are so powerful; you feel so strong; you are so good today," and all of a sudden the person goes around feeling fine, and he will tell you "Psychoanalysis is a wonderful thing." He may even go into a euphoric state, and that's very frightening even to an analyst. He feels too good. He is too upstanding.

One gentleman that I was working contacted a manic down in the basic area. His mother had tried to abort him because he was illegal—it said in the Ohio state laws—and so here he was, well on his way, and his mama decided to get rid of him and save her face at the church. She used a very strong solution which almost killed her, and Grandma picked her up off the floor after she had fallen downstairs. This was an extremely complicated engram.

We couldn't get this preclear to return. One of the reasons why was that people kept saying in this particular engram, "She fell downstairs. We will have to take her upstairs again and keep her there for a while." And here he was at the top of his time track and then at the bottom of his time track. He had been in the beginning portion of the engram, a very sad incident, which had the words "Oh, I don't know what I am going to do; life is horrible," and so forth. But right at the end of this, Grandma gives a lecture on the subject: "This baby might grow up to be a fine, upstanding young man or woman and a credit to the world."

We triggered this manic. We got him out of the front end of the engram into the rear of it by accidentally ticking the thing and moving his position on it.

He had been wearing thick glasses, and he was considerably hunched. With this "fine, upstanding young man" manic in restimulation he almost broke his spine walking around upright saying, "Oh, I feel good. Dianetics is absolutely wonderful, I no longer need to wear my glasses." And he couldn't. His eyes had gone completely back to normal. He was a fine, upstanding young man, and a fine, upstanding young man does not wear glasses. The muscles alongside his spine were snapped taut. They were aching. Of course, if we had just left him for a few days, he would probably have gone back to the rear end of that engram where he started. But, possibly, he could have hung up on this point too.

A manic is quite often not as interesting as this fine, upstanding young man—it might be a nymphomaniac. So, we don't turn on manics, and if we turn them on, we turn them off in a hurry by finding them and triggering them.

In psychoanalysis, they don't use a therapy discharge line. They use a different type of line. They get a straight memory, sometimes by restimulation, which is an entirely different process than returning a person.

Inspecting the field of psychoanalysis it came to view that if this could be done occasionally, there must exist some sort of push-button arrangement in the mind, and if you could push the proper buttons you could get a precise result. I tried to find what these push buttons were and

came to the conclusion that they weren't sure, because it took such a varied amount of time to do something about it. However, the prior art in psychoanalysis was very useful and I started adding this thing up. I already knew about locks and engrams. I found out that straight memory had a new quality which I had never suspected. If something is gotten by Straightwire from the standard banks to present time, the process of picking it up by "I" is a validating one. Somewhere along this line there is a monitor unit, and it says "That is real. That really happened at 4 years of age," so we rehabilitate his reality and his affinity, because by validating his communication with the past, the other two kick in as real. If this incident was not real we wouldn't get that effect.

Normally these things seep up to the surface by various means. For example, you ask somebody on the street, "Where were you born?"

"In Columbia, South Carolina."

And you say, "Do you remember being born in Columbia, South Carolina?"

"Well, that's silly, of course I don't remember."

"How do you know then?"

"Well, it's on my birth certificate," he says triumphantly. That is not Straightwire.

None of us, before we have really been back through it and granted the actuality of it, really know if we have been born or not. We have been told so; it is a fact which we take on faith—which is rather invalidating to our affinity and communication. Everybody knew "nobody could know he was born." In fact, by working hard on somebody you could probably take him back to the time he was born. We have sent people back to 4 or 5 months, and once a memory comes back like that it cannot be invalidated.

You will often find people returned down the track, running off an engram, getting impressions of sound and visio, who are not sure this is real. They are lying there on the couch with their eyes closed and they are not very well oriented to now, so they have a slight wonder about whether or not it is really happening, because they have nothing to compare it to. But they will run it for the auditor's sake.

Sometimes, when you run an experience like that, you bring the person back up to present time, make him open his eyes and sit up, and you say, "You can remember this experience now."

He may grind on it and know that it couldn't have been in that house. "It must have been in some other house; and I don't think it was Doctor Dimwittie, because my mother told me distinctly that it was Doctor Jones." He puzzles over this thing, and sometimes he will say, "Yes, sure, I remember that," and all of a sudden he feels better because he has validated the fact that he used to be alive and that there were people around. Perhaps he has been told a lot of things about this incident, now he knows whether they are true or false and he can separate them out.

In other words he has a lot of data related to this experience which he has taken conditionally, and it is still standing there. It is not in good solid slots, with nice labels on it, "That's true, false, true, false, yes, no, yes, no." His mind is in this condition: "Well, I think—at that time—I did go—they said—and it's my opinion that, history books to the contrary . . ."

He has all of this data jumbled up in what we call a bullpen. In electronics, the memory, as it comes fully forward to the computer, has a waiting area which is called a bullpen.

Of course, only so much data will wait for recomputation. The human mind is pretty good. It will hold a couple of million facts waiting fairly easily. But don't start getting it up to a couple of billion, because a man isn't comfortable with a bullpen.

One man I knew had every joke he had ever read or heard parked in his bullpen. You could tell him a joke and he would look at you seriously, you could see him thinking about it, and then it would occur to him as a learned pattern that he was supposed to laugh, so he would say "Ha, ha, ha." Then he would go off and think it over carefully.

Some people carry a joke around for a few days or maybe a few years, thinking about it, wondering what the point was. It may be a story which runs something like this: There's a newsboy on the streets of Boston, and a fellow walks up to him and says, "Have you got the New York Times?"

And the little boy looks at him, smiles and says, "No, but I have got the Boston Globe."

You can tell this joke, drop it there and then change the subject. There are a whole series of these stories. One of them has this line, "Will peach pie do?" and if you say it very alertly, it becomes a datum in someone's bullpen because it can't be resolved. He hasn't enough data to resolve it. The mind operates more or less algebraically, "No greater than yes, yes greater than no," and he can't get a no greater than yes, yes greater than no in relation to this. He doesn't know whether it was funny or whether he was just going crazy, and so there the data waits for a period. And that bullpen is very deep. Start going down with Straightwire and you will find jokes back to the age of 5 or 6 years of age.

A historic misconception was one where a little girl was 2 years of age and her father took her down to the seashore on a very foggy night. There was a spit of land out into the water with a tower on which a light swung around. She wanted to know what that was, and her father said, "That's Mr. Johnson's place out there." What she was asking about was the spit of land running out into the water. She couldn't quite make it out. That was Mr. Johnson's place. She took in this datum and looked at the land and there was a giant about 125 feet tall looking her way, saying "Moo." He also had a very angry eye, and the fog shadows behind the beam shining through the dark looked like hair streaming out behind him.

Her father left her not too long afterwards, and she was sick for quite some time. At night she would hear strange moaning sounds, and she decided that there may be lots of Mr. Johnsons in the world walking around that she hoped were friends of her father. And she had this datum waiting there in the bullpen because of course it was an unresolved problem as she wasn't quite sure whether or not it was Mr. Johnson. Later on in life other data had come up that didn't compare with the earlier data. It didn't fit, so there it stayed in the bullpen.

By straight memory, this incident was contacted and a considerable fear of the dark was broken out because it was the dark in which one occasionally heard a moan. She had a lot of engrams down below this, so that not enough attention units could actually pour through this area and it was parked data which had worried her. She was now about 22 years of age, and she was still occasionally worried about seashores because there must be giants in the world.

With Straightwire you are simply re-comparing data against the real present, but you also compare it with all the incidents subsequent to the moment when the datum was acquired. So, "I" is more in present time, because every time one of these went to the bullpen, an attention unit had to be following it around in there all the time. A man is 40 years of age, he received the data at 5 years; that is 35 years one attention unit has been following that around. It is important to get the attention units back in present time and you can get them back in a terrific rush by Straightwire.

You will find almost anybody who has done a lot of living has got a lot of engrams. Now, when you get to his data in the bullpen you start to get occluded areas, caught attention units, or units more or less absorbed in tracking around Mr. Johnson's place and so forth. On an

educational level it is of vast importance to have each datum learned by the individual compared to the real world.

A lot of people have commented on the fact that some people get over-educated. They just don't seem to be able to use their information. I had a young man before a board one time in the navy. He had been through his 90-day course, and the poor man had had the 90-day course pulled up on top of a technical education which had lasted for 4 years, and before that he had been in a military school, and the time he had had to look at the real world was practically zero. So here he was, and his attention units were all the way back along the track busy tagging around the fact that "they say the stress and strain of concrete is so-and-so." This had nothing to do with concrete sidewalks. This was out of a textbook and it was unrelated. A datum has no value unless it is related, and the most reliable thing you can relate a datum to is the real world. So this boy had a very bad case of mental Jam-up.

His whole attitude toward the ship was quite remarkable. He had had nothing to do with anything he had ever studied. He was suddenly placed aboard; he had a stripe on his sleeve; he was supposed to function as an officer of the deck and as a gunnery officer, and to execute his knowledge. Unless knowledge and computations become executed when ready, they start damming up.

So a person thinks, "Let's see. The best thing to do today is to go down to the secondhand dealers and get that radiator cap for my hot rod." So he gets into the car to do this.

But something says "Nope," and stops his execution.

The next day he says, "The best thing for me to do is to clean out the basement and get rid of all these old newspapers." And he is all set to do it when something says "Nope," and he can't do that. You might say he is traveling at a certain velocity in life as it pertains to executing those things which he has solved. He solves them computationally, but when he has to put the computation into execution, he gets stuck.

The mind is rigged up to a normal amount of stopping. But don't stop a little child, for instance, if he has something he wants to do or the first thing you know you will have all of his attention units in the bullpen, because every one of those conclusions which wants to be executed is still in the bullpen.

So the engineer is told how to build bridges, fly kites, and so on, and he is getting attention units gathered with no execution, no release. The inertia of his application is therefore stalled down slower and slower and slower. It can actually get to the point where it will just start idling, like the rest of the attention units in the bullpen, on an educational, conscious and analytical level. This has nothing to do with engrams; that is the way his mind operates.

A person, however, who would do this would have had to have had quite a few engrams, because the impetus to put things into execution is so strong and the analytical mind's necessity to overcome obstacles toward any one goal is such that you can't stop an individual, aside from chaining him down completely. He is going to execute what he thinks up, or he is going to resolve what is keeping him from executing what he thinks up. If he has got engrams, he can be slowed down to a point where he won't. Everything goes into the bullpen. With Straightwire, we start knocking things out of the bullpen.

You could take this person who has been educated on this system of "train the standard memory banks to remember" (which neglected the execution side of it and minimized the amount of exercise that the mind itself must have), and you could sit him down and put him through the whole curriculum. He has had maybe a couple of years out in the world away from studies. You start him remembering and he starts comparing the fact that the tension factor in testing concrete is so-and-so. He can use that. That is the real world all of a sudden. The unreality of this related data becomes the reality of having actually existed in the real world. You don't even have to make him compare very much, until all of a sudden the inertia

picks up, the force starts going through, and it is like opening a small hole in a dam. The hole gets a little bigger and a little bigger, logarithmically, until eventually the dam itself breaks.

You can do this with Straightwire. You can straighten out a person's education; you can make people happy on an educational level without touching engrams. That is merely his mind working. It has nothing to do with engrams.

Somebody who has been cleared (the technical definition of which is somebody who has no engrams left) will have to walk around for months before he has got all of his data re-related, because the amount of data he has stored is fantastic. For instance, he will see an advertisement about a railroad train. He has a whole string of data bullpenned about railroad trains which he will suddenly think of, and he blows a lock here and a lock there. He goes around doing this continually. It is an astonishing thing. And the world really settles for him. That is a primary step of Straightwire.

The way the time track looks to the analytical mind is conception, birth, present time—all fairly equally spaced. To the reactive mind the prenatal area is really full. The child is quite vulnerable apparently, and lots of engrams appear up in childhood, but nothing like in the prenatal area. That is really a bundle. And these engrams get reactivated from time to time, and these things start forming locks. The definition of an engram is a moment which contains pain and unconsciousness. Pain and unconsciousness of perceptics is the total concept. A lock is a restimulation of that moment of pain and unconsciousness, even if the unconsciousness is only a microsecond long.

A person bangs his finger. He says, "I couldn't have possibly been unconscious at any moment during the time the finger was banged," but suddenly he picks up the fact that there were two words missing out of the sentence he was listening to when he banged his finger. There is that little instant of unconsciousness. Actually, it is a very tiny engram. Its power to do very much to a person is slight. An engram is pretty tough. A real honest-to-goodness engram contains all sorts of stresses and strains. It is something like being run over by a railroad train and then having your wife ring up and say "I have just run away with another man."

As a person lives his life, these incidents are reactivated and then they can be restimulated, which is of course the key-in. This can happen very easily, but an initial reactivation of an engram has to contain with it a bit of weariness and similar perceptics to the engram. But it is a relatively conscious moment in life.

People sometimes ask me, "Does a person have to be slightly unconscious or very tired to have an engram keyed in?" They are assuming that a person when he is not very tired has no anaten present. That is not true. A normal person has a lot of anaten present if he has any engrams in the bank. So he comes up to the time when he fell off his bicycle and hurt himself. But what was said to him immediately afterwards was a very similar conversation to another engram. Now we have an engramic lock. An engramic lock contains pain and unconsciousness in its own right, but is so similar to an earlier engram that it merely compounds the charge.

In Dianetics, we deal in spectrums. It is a graduated scale. If there is a great deal of unconsciousness the person would be dead, and up at the other end of the scale we have a person with no unconsciousness, which would be full life. As we go up the scale, there is less and less death and more and more life. It works the same way with pain and unconsciousness, but up above the actual incident of physical pain we get locks.

I am emphasizing this because in Straightwire all we are looking for are locks and light engramic locks. We are not looking for real engrams with big teeth.

A key-in is a very precise thing. The engram has been floating somewhere off the bank. Let's say it had to do with a person being hit in the head and screaming "Get out, get out, get out,"



and then a door slamming. Then one night our aberree comes home and hears his wife quarreling with her mother, and somebody says “Get out, get out, get out,” and a door slams. He doesn’t feel good about it. They have been quarreling all along and he has never really had any reaction from their quarreling, but at this particular moment he feels bad.

Originally, that “Get out, get out” and the door slam was himself being hit in the head. So, it is dangerous to have people say “Get out, get out” and slam a door. That forms a key-in. That is the first time this engram has been activated. Now, the reactive mind has moved it into a ready position and it can be restimulated. It couldn’t be restimulated until it was keyed in.

The similarity to the incident must be very strong to have a key-in take place. There must be similar personnel, or some other similarity, for a key-in. Such an incident, evidently, has a tendency to sink out of sight. It is apparently lying on the time track at the time of the key-in, but actually it isn’t. There’s a hole in the time track right there with the key-in incident filing right down with the original incident in the lower area.

You will find very often in running engrams that a person will start to run an engram and then say, “Oh yes, well, when I was 12 years old, I hurt my foot, too.” Don’t mistake it for a bouncer. It is quite different, because he is right there on the track where he belongs. He is not at 12. He has just looked at this piece of information. While recounting it he just happened to lift his eyes slightly off the top of the engram and found that he had hurt his foot at 12 years of age.

As a student auditor, you may discover that the engram you ran out of Bill may tomorrow be found in you. This is nothing about which to get excited, and you shouldn’t think you are having delusions. If this happens, your auditor would be missing a very important point if he didn’t know that you have got a lock on an actual engram, and that the engram you ran out of Bill has settled on your own engram, which is similar. You may have run 40 engrams out of Bill up to this point and none of them stuck, but this one did; and as you start to recount this and say, “I can’t stand it around here anymore....” That’s funny; that is Bill’s engram,” the auditor should at that moment say, “Let’s go to the moment when the words ‘I can’t stand it anymore’ appear.” Or, he may change it a little bit. Your engram may be “I am not going to stand around here anymore,” in a similar circumstance. The lock lay immediately on top of an engram. So, this is another way to find engrams: find out who else’s engram is stuck. It is a method by itself.

So don’t upset yourself if you find yourself running someone else’s engrams. And if you as an auditor find an engram in a case and the person saying “This isn’t my engram” and you don’t immediately look for and get his engram, you are very remiss because you are standing right on that engram at that moment. It isn’t a case of moving him on the track. He is right there. He is right there on his own engram. The lock was received much later, but this lock has just drifted down onto the engram.

We can’t get this engram with Straightwire, but we can go right down the line and get some of these restimulations, and if we really want to make it effective, we can get that first key-in, which is the important one; and if we can find the key-in point of the engram by Straightwire, the engram immediately keys out. That engram is a zero as an aberrative quantity in a person’s life at that moment. Of course, this engram can be reactivated, later, by a new key-in. But it doesn’t key in more easily or less easily. It has to have the same amount of stress and strain that keyed it in before, and that stress and strain might not be particularly major. But it might require specific personnel, such as Mama and Papa, to really key this thing in, and he hasn’t seen them for years. So if you key this thing out, the chances of keying in Mama and Papa are slight.

If you want to do a fast job of auditing somebody, 20 to 30 percent of the time you can go down in that case to the key key-in of his whole case, and if you can find that key key-in, the one that worries him the most in his case, 20 to 30 percent of the time he feels better, and it’s so spectacular that your own repute will go up quite markedly. It gives one a tendency to say

“Oh, it’s very easy when you know how.” It looks remarkable, and it sounds fantastic. To people who are listening who don’t know the intimate mechanics of this (one has to be practiced in this), it sounds miraculous that you can suddenly reach into a case and off goes Parkinson’s disease.

Someone became acquainted with some of these data and took off on straight line memory. It was actually a doctor using straight line memory that recalled it forcefully to my attention because he said, “You know, Dianetics is wonderful.”

I asked him, “What have you been doing with Dianetics?” thinking he was going into Standard Procedure.

He said, “Well, I cured the last three cases of Parkinson’s disease with it.” I said, “Wait a minute. Parkinson’s disease! How many patients are you working?”

“Oh,” he said, “50 to 90 a day.” It didn’t make sense.

In an earlier conversation, we had talked about straight line memory. I had merely mentioned it, but he, of course, picked it up as this was something he could use in his business.

So we started teaching this, because we found out that psychoanalysis received it very happily, and that doctors loved it. It made quite a show and people got better with it. And then, some more techniques were developed and it became a diagnostic procedure, and now it leads the line on diagnosis and Standard Procedure. It is a technique which you can employ and which you should practice a great deal before you even start to run very much in the way of engrams. You can employ this very safely, because it isn’t going to upset anybody, and it may do a remarkable amount of good.

So the technique is to get a person by straight memory to remember the key-in and blow it, because it will go automatically just by remembering. It will nullify the engram on which it is lying and a person will feel pretty good when you knock out these little locks. Sometimes you really haven’t knocked out the key one but you have knocked out some of the later ones, and it has had a remarkable effect upon the health and outlook of your preclear. If you really get the key-in, that is hitting the jackpot, and if you are good at this, you can take a chronic somatic, an illness of great magnitude sometimes, and whoosh! it’s gone. And, of course, this is magic.

Our subject here is not a very complex one. Undoubtedly, a lot of people are going to try and make it so, but if you reach for this it will come very easily.

We have covered the idea of a lock and how it files, and how if we could get a key-in on direct memory Straightwire, we could get a key-out. In other words, we could clear the bullpen of its data. The key-in acts like an engram itself.

In the beginning, the engram plus all its locks form a complete aberrative sequence. Almost any one of these locks has an aberrative effect. The locks append to the engram in this way. For instance, the engram says “He is no good.” Then, let’s say there is a bad experience with “He is no good” in it; that’s a key-in, right there. The next time that statement is made may be merely a conversational “Well, you know Bill. He is no good.” The person being talked to may be adverse to people criticizing people; nevertheless, when he tries to reject the data by arguing about it, he doesn’t have much luck, ordinarily.

The rejector mechanism is an automatic mechanism in the mind. A fact comes in, gets compared, accepted or rejected and filed. The data comes in on top of an engram in the form of a lock, a person tries to reject it and can’t do it. Laughter, however, is a great rejector. If you get into laughter and study it, you will find out that it is evidently first and last an ejector mechanism. It is trying to eject data, and does—if one can laugh.

A whole community can listen to data about its aberrations, if placed in a nondangerous category, and they will laugh. They are ejecting this data back out again, and it is amusing to them to do so, rather like the small boy playing with fire. He may even have gotten burned, but he still likes to play with fire. A human being works on the proposition “I will show that engram.”

Locks form a key-in lock chain which becomes very important in straight memory.

There is the engram and above it is an engramic lock, which is another similar moment of pain and unconsciousness, and so on with various kinds of engramic locks. They are all engrams, though, and that makes a chain, the contents of which are out of sight. He can remember the beginning and the end, but the center of the incident is gone because it has never been filed in the standard banks.

Now, a person can usually remember by straight line memory that he was run over by a train and that he was taken to a hospital. But he wouldn't be able to tell you by straight line memory what the nurses looked like or what the doctors said. That data is filed out of sight.

A lack of differentiation in matters of pain is the main fault of the reactive mind. So here is this series of engramic locks, based on this engram, which is the basic on this chain. These all have similar subject matter. So, by knocking out the first key-in of this material, or an early key-in, we would knock out quite a bit of it. And the locks, as they come up the line, would be filed by time sequence.

These locks are holes on the time track, and this is occlusion. If you hit one of these key-ins by straight memory, you will fill up some of these holes on the time track. Every one of these engrams, of course, seizes quite a few attention units. It doesn't seize the attention units at the moment it is received. It just bundles up right there and waits. Now, it can be keyed in 10 minutes or 10 years or 50 years afterwards, but the moment it keys in, it reaches out its big paws and pulls in these attention units, and they are then clenched into the engram. A person's inability to think and function stems from a lack of attention units.

So, every one of those locks is an attention unit robber. They seize more and more and more attention units which become frozen up and pulled into the original bundle. When you hit the key-in sharply by straight memory, it validates the fact it is the key-in, compares this to the real world, demonstrates to the person that it is not dangerous and that all of those attention units are walking around looking for nothing, and all of a sudden the track goes back together again. By taking an engram chain which, let's say, has led to sinusitis, we can knock out sinusitis—if we can get the key-in.

If you work on a subject for five or six consecutive hours in 15-minute sessions on one subject only, various things can happen. Let's say the preclear's mother died when he was 2 years of age. There might have been a terrific key-in prior to 2 years of age but his mother's death occluded it. The only way you can get that out is to get Mother's death.

That is why 70 percent of the time you don't turn off superchronic somatics with Straightwire. But Straightwire, whether it turns off the big ones or not, is a technique you have to know and use, and is an enormously valuable weapon because you can straighten out a person's time track with it and pull all sorts of things into view.

Before an engram is keyed in it is not dramatized, because there are not any attention units to be utilized by the dramatization. If we were tremendously interested in studying the behavior of man, dramatization and all of its facets would be of enormous interest to us. But, as you go along, you pick that up automatically. You see people dramatizing and know what they are doing. There is no sense in my wasting a lot of time on it, because we are not studying man's activities as phenomena. We are studying man's activities from the viewpoint of doing something about them. You don't have to know too much about dramatization until we get up to push buttons, at which point I will show you how to handle them.

There is the engram. Every time the person dramatizes it, it is not a key-in. However, the fact that he dramatized it means that it is in restimulation, but that he got to dramatize it means that it didn't form a lock. It will only form a lock when he starts to dramatize it and can't.

Now let's take a series of incidents where a stepfather has been in the environment of our preclear, and all these locks are saying "You do what I tell you. You have to do what I tell you. You have no choice but to do what I tell you." That is the type of thing we face in a case of selfcontrolled circuitry so great that it dubs in. We are trying to find what the dramatization is.

Now, we may find it by Straightwire and key it out in a few cases, but we may not reach deep enough into it or get early enough to key it out. However, after we have gotten the data on it by Straightwire, then we can put the person in reverie and take him back to the first engram. We have the dramatization; we run the dramatization until the person has nicely picked up the lock, then we just shoot him to the first time it happened. And that is the diagnostic use of Straightwire.

What an aberree does once, he will do many times. If he says, "You do what I tell you. You have to mind me," the chances of his having said that in his lifetime just once are about ten billion to one. He has said it time after time after time after time, up to the time when somebody finally crushed the dramatization utterly, and then the fellow sat around with ulcers because he couldn't dramatize it so he had to have the pain.

In order to find out why this person has a self-control mechanism (we know he does, because he has dub-in), we try to find out who was the most bombastic or the most self-controlled person in his environment. We are searching for an aberree who had a dramatization that led to this fact which we see in the preclear

What a person believes erroneously or aberratively, he has been told by someone else, and the source of having to believe it is an engram which has been given to him prenatally, probably by the same person who afterwards told him the same thing many times. We merely want to key the engram out. A person will tell you his worry in approximately the same words as it was told to him, although he believes it to be his own idea. For instance, you ask "What have you been worrying about?"

"Well, I don't think I will be able to get along in life. You know, I have had a couple of rows lately with the boss."

Now, there are ways to jump this individual so that he will become very defensive about the whole thing. There are also ways to talk to him so that he will begin to believe everything he says is out of an engram, or a lock, and that would be a very villainous thing to do. So we are very adroit about our questioning. We start to ask him about the people who surrounded him when he was young. We want to find out in this particular case who used to say "You won't get along in life" or "I won't get along in life." That's a serious thing because it will keep a person from moving on the time track. We don't care particularly whether he gets along in life or not. We can solve that. We want to know why he is not able to move along the time track, so we question him along the line of "By the way, were there any ne'er-do-wells in your family? Did anybody used to fail?"

"No."

"Was your father successful?"

"Except for the times he failed."

"What did your father used to say about that? Can you remember a time when he failed at something?"

“No.”

“Well now, you can remember this; you can remember a time when he failed. The moment he failed; you can remember the exact experience. He used to run stores, I suppose, or something like that?”

“Oh, no. He sold Fuller brushes.”

“Well, do you remember a time when he complained about it?”

“No, except the night when he had the big fight with Mother. Yes, he had a big fight with Mother.”

“What did he say?”

“I don’t know, probably a lot of things. I can hardly remember that; I don’t remember.”

“Well, you can remember this.”

“I don’t know. She kept saying something about . . . oh, yes. ‘You will never get along in life,’ ha-ha-ha.”

Now, we have got the villainess of the piece. It was Mama. Only, of course, Mama might have said it to Papa when he was worn out, after which he finally begins to say, “Well, I have thought it out all by myself, and you know, I don’t get along in life.” Once we remove this incident, we will find that the preclear will start moving on the time track, but, more important than that, this feeling of failure will have lifted to some degree.

Unfortunately the Research Department has not yet come up with an engramoscope so that you can look into a person’s mind and see a diagram of this. I would like to be able to put one of these things at your disposal. We tried an EEG (electroencephalograph measuring brain impulses), but we found out that it didn’t make good contact. It doesn’t pick this material up very well. Engrams, unfortunately, are so muscular, and the muscular impulse overrides the thought impulse so much of the time that it is not a good, reliable test. We don’t have an engramoscope, so you are just going to have to use this test.

“Did your grandfather ever tell you you were a good boy?”

“Oh, yes, he did. Yes, sure.” Or he will say, “Oh, yes, yes. My grandfather told me I was a good boy, yes.” But with no relief.

And you have to follow through with “Let’s remember a specific moment when he said this. Where was he standing?”

“Well, he wasn’t standing, he was sitting down....” And all of a sudden you have got the incident you want. Of course, you wouldn’t be going after “You’re a good boy” as being a particularly aberrated phrase unless you were trying to key out a manic.

When a person has run an engram out, he has been back on the track someplace and may have keyed something else in. So when you get him back up to present time, get him to remember the session and knock it back out. Make it a practice to ask him about what happened in the session. Sometimes people have aberrations about remembering, and use of the word remember on that person keeps him from remembering. You have to put it some other way, such as “What did we do? What was the first thing you did?” Make him check over it, not word by word because you want to be very sure that he is staying in present time. Give him the command “Come up to present time; open your eyes,” then say, “Now, give me the time when your mother used to put you in the garbage can and put the lid on it.” A preclear who has been in reverie for several sessions will often go down the track looking for

it. But you are not interested in putting him into reverie, so you just insist, “Come up to present time. Open your eyes. Now, you can remember this. Tell me about it.”

“Oh, I remember that she did; that’s all I can remember.”

“Well, let’s remember a specific incident.”

“I couldn’t do that.”

“Tell me a specific moment that she did.”

“I couldn’t tell you a specific moment that she did.”

“Was it awfully smelly?”

“Yes, it was.” Lead the person into these things. You are apparently making almost disrelated remarks, as far as he can tell, but what you are doing is taking another direct wire which goes back on all the communication lines. Maybe you only have part of one wire hooked up. But even if a person only has his sense of smell hooked up to his standard bank, he can smell all of his former experiences and it validates his past for him. If he can smell it, it happened.

Your job is to get as many of those perceptics stretched down there as possible. So by saying “Did it smell bad?” you are trying to get olfactory, and by asking “Where were you standing?” you are hooking up his visio. You are a telephone lineman.

One case I was working said, “My memory is so bad, I can’t remember anything.”

So I said, “Anything? What do you remember least?”

“People. I can’t remember people. I can’t remember names, I can’t remember faces. I can’t remember anything.”

I said, “What is my name?”

He said, “I know you, Ron.”

“All right, that’s one person you know. Now, let’s remember a time when you and I were together, some time ago.”

“Yes.”

“Well now, there’s a time you have remembered. Where were we at that moment?”

“In your office.”

“What were we doing?”

“Oh, so-and-so.”

“Who else was there?”

“Well, you know who was there; George was there.”

“Ah, that’s two people you have remembered.”

And you take a person back along the line and make him remember his father, for instance, just by using the analytical mind’s mechanism.

You can say, “Was your father a very neat man?” He can’t remember his father. He has him badly occluded, but he answers “I would say yes.”

“I thought you couldn’t remember your father.”

“Oh, well, you ask me things like that, of course “

“Well, tell me, did he keep his appointments?”

“Oh, I wouldn’t know that.”

“Did he like to eat?”

“Oh, yes. He loved to eat. I remember one Fourth of July, we had watermelon.” And he is hooked in.

What the auditor has done in this case is string wire. One starts on a small periphery. You can get him to remember yesterday. You can get him to remember last week, staying in present time and remembering. You can get him to remember the last car he had, and that is Straightwire at its best, spotting a place where a person is stuck on the time track. Don’t feed him repeater technique because you will only stick him further on the track. What you want to do is to find the place where he is stuck.

So we get a situation like this. We give him a flash, “How old?”

And he says, “29 . . . but that’s silly, I am 43.”

Or you say, “How old are you?”

And he says, “43.”

“What was the first number that flashed into your mind?”

“Oh, well, I often do that; I got the number 29.” Or, he will say, “43.”

“What was the first number you got?”

“43.”

If the person is obviously stuck on the time track, you change your words and say, “What is your age?”

And he will pause and then say, “43.”

“What was the first number you got?”

“29.”

You follow through with it. “What happened when you were 29?”

“Oh, well, at 29 . . .” There is also a chance that he is talking about 29 days, which you mustn’t overlook.

So you say, “What happened when you were 29?”

“I was just back there in Dayton.”

“How do you know you were?”

“Well, I lived in Dayton from the time I was born up until last year. I never left town.”

“What accident did you have when you were 29?”

“Oh, I wouldn’t know anything about that.”

Now, we start in by taking something which is a little narrow periphery. Don’t try to make him remember when he was 30 or 28 or bracket it in any way. You are not now diving for the engram. Try to find out something else along the line on an entirely different activity.

Simply say, “Well, who did you work for after you got out of high school?”

“Oh, my first job was for Bill Peters. I remember that very well.”

“Why do you remember that especially?”

“I got fired.”

“Well, how old were you when you got out of high school?”

“18. Yes, I must have been 18.”

All of this is conceptual. He isn’t remembering a specific incident.

And you say, “When did you get your next job?”

“I don’t know. I worked for a while on a flatboat out there on the river; I had a pretty good time.”

“How long did you work on this flatboat?”

“Quite a long time. Then I went on to something else; I can’t remember what kind of job.”

“Was it like the work you are doing now?”

‘ flash, the flash answer is the first thing which comes into a person’s head when a question is asked him. “Oh, yes, accounting.”

“Well, did you like your boss or dislike him?”

“I hated him. Yes, that’s right; I hated him.” He was able to get a flash answer out of himself because you hit some stimulant.

All right, you were working on his boss and you were also trying to find some accident that had nothing to do with his boss; but what you are really trying to do is open up his 29th year and find the engram he is stuck in. So find out who his boss was, how old the kid was, when he got married, and develop it just as though you were developing a photographic negative, getting it bigger and bigger until he says, “Well, that’s the time I went to the hospital with a fractured skull.” And then he will say, “Of course, I knew about that all the time.”

That is the discouraging thing about Straightwire. The instant you blow out a lock, of course the data has been sitting there all the time, he has the complete knowledge that it has been sitting there, and he will very often say that he remembered it all the time! You can work yourself into a complete lather with Straightwire, digging things up with a shovel and a pick and a pneumatic drill, and a couple of minutes later he will say, “I remembered that all the time. Why didn’t you ask me?”



What you are doing is developing the time track, because the time track has gotten full of holes. And the sum of all these locks and engrams is the sum of the wipe-out, because they are stolen moments which are then stored, added in with the fact that this person is out of valence and isn't getting any of his own somatics, all of which is dumped down in the reactive mind bank. All of his life he has been filling this bin up.

Now, by finding out what his past was, and what the aberrative phrases of the people around him were, you can build back the past track, but do it on this very specific line: What is he worried about? What does he believe about himself? What does he think about people? He will tell you these things.

"What did your father think about people?" is another oblique one. Sometimes you will get a lock standing out on a brother's or sister's line which has disappeared on one's own time track.

For instance, "What did your brother used to tell your sister?"

"She used to get into the most terrific rages."

"Oh, what did he used to tell her?"

"Yak, yak, yak."

"Well, when did she do this to you?"

"She never did that to me."

But the aberrative mind is not selective. For instance, someone says, "My father never caned me in my life," and you get back to a chain that contains beatings with chains. You will get delusory recall on this. His mother has said, "I don't blame you at all, because your father keeps you so disturbed. He keeps me disturbed. He beats you." You often get Mama and Papa complaining to the child about the other. "Your mother's no good. I have got to leave. I am sorry to leave you, but I have got to go." Of course, he will be there the rest of the day and the rest of the year. Why he didn't go out and drown himself in the first place, I don't know. But you will get these leaving dramatizations. They are very interesting. Every few days somebody is going to leave forever.

You also get the dramatization of "That's all I have got to say," and then the person goes on talking for three hours. These things are locks on engrams in your preclear and you can start knocking these things out. Ask what he says to his wife. Often he will be able to tell you. That's a dramatization, right on tap, straight out of an engram. You know that he has got locks worded just like this, and you can take his dramatization and say, "Let's remember a specific time this was told to you," and pin him down. He can't remember a time, so you work on something else, then come back to it again. Then work somewhere else and break a few locks, and then come back to this thing again and all of a sudden he can shed a little more light on it.

File drawers which are sticky will eventually open, and by asking for an engram often enough you can eventually find it in the chain. By taking the person back and forth up and down the track looking for something, it sort of greases his track.

It's the same way with Straightwire. Give the person some homework. For example, we find out he has an unreasonable antipathy to somebody named Jolson. Let's find out what Jolson has in common with someone who has physically harmed our preclear someplace, or disturbed his life enormously. Jolson, let's say, is completely guiltless. This person just doesn't like him, he knows he is treacherous, he knows he can't trust him.... Let's find the pseudo-Jolson.

Or the preclear says, “You know, I can’t stand my wife. I have just gone downhill ever since I got married.” You want to find out who his wife represents in the bank. His wife is a pseudo-enemy. Maybe she was a pseudo-ally at first and also a pseudo-enemy—some other person in the bank.

Straight memory puts all data into the differentiative sphere of the mind.

The analytical mind thinks in minute differences (this covers similarities, which are minute differences). The reactive mind thinks in identities. Therefore, all the data on one chain will be lying in the reactive bank labeled “Identical to everything else on its chain”; in other words, latched up on the same points of pain. The analytical mind in its highest computational sphere, which is present time, can differentiate fast and return back on the track. A person’s computational ability, his ability to compute swiftly and differentiate, is less when he is not in present time.

Straightwire works because we reach into the reactive bank and pull out material which is identified with other material. We pull that up into full view, and we demonstrate there are differences. The mind works it out. We don’t tell the preclear It says, “That’s wonderful, there is a difference between ‘He rode a horse’ and ‘He rowed a horse.’”

The lock, when it is given definition by the analytical mind, ceases to be an aberrative moment. So we can pull all sorts of material out of the reactive bank and put it back on the track, and the preclear will have pretty good recall and we can do all that with straight memory.

There is a difference between straight memory and reverie. Reverie is the mechanical process by which one attains moments of pain and unconsciousness containing perceptions, and eradicates them. Straightwire is that process which reaches into moments which should have been conscious moments, but because of their connections were not, and differentiates or defines the meaning of that moment. We are not erasing with Straightwire. We are not trying to knock anything out. What we are doing is differentiating data which should have been analytical all the time, and by restoring to the analytical mind what properly belongs to it, the analytical mind now feels better, and the attention units stop walking around in the bullpen. It now has what it owns. It can think about it and differentiate the moments which should have been with it all the time.

The reason it doesn’t work with an engram is because the percepts of the engram do not, have not, and never will belong to the analytical mind. They belong to the reactive mind. They are not thought about; they are like phonograph records. And with standard reverie we can go back to these things, pick them up early in the bank and erase them. The process there is as mechanical as erasing something off a blackboard. That is reverie.

The question has been asked, “After keying out an engram, is it not harder to find that engram to erase?” Engrams don’t suddenly dive out of sight and come back into sight. They stay about where they are. It doesn’t matter how much is on top of an engram. You still have the whole engram to erase. You can blow its locks afterwards, blow its locks before it; it really doesn’t matter.

If a person has seen somebody injured, obviously it wasn’t an unknown thing that happened. Someone got injured. One might puzzle a moment wondering how the plank came to fall off the building and hit this luckless fellow on the head, but one can say, “Well, plank, building, wind . . .” But, if one gets an emotional shock out of it, and all of a sudden a couple of days later he just can’t get it out of his mind, there is an engram holding this thing down and he is at about the 195th lock. It has probably got a holder in it. So the thing for the auditor to do, if he wants the person to get it out of his mind, is to route him down to the earliest time an accident was witnessed, and he will find out that the person was worried about 29 incidents, not just one.

Straightwire is the one legitimate straight memory therapy.

Here is an example of the wrong way to do self-therapy. A fellow thinks to himself, “You know, I have a headache today. Hmmmm, that’s interesting. I have a headache today. I have a headache today. I have a headache today. I have a headache today. I have a headache. I have a headache. Yes, I do have a headache.” And then he suddenly wanders off the subject completely. Why? The attention units with which he was going down the track got mixed up in the unconsciousness, and the next thing you know they are lost and he is wandering off onto something else. That is autotherapy.

Any time a person comes to you who has been indulging in this, know very well that this person has supercontrolled circuitry. That person is also the most likely candidate for dub-in, which seems to be caused by control circuits.

The right way to do it if he has a headache is to ask himself, “Who used to have headaches? I wonder if my mother ever had headaches? No. Oh, my father had migraines. Let’s see if I can get a time when he really had that migraine headache.... Oh, yes, rolling on the floor.” Then maybe it has not gone yet, so he says, “I wonder if I am in my father’s valence?” Then, “Who used to tell me I was like my father? Oh, yes, my grandmother.” All of a sudden he has no headache. That is the right way to do it. That is straight memory; that is not going back down the track.

You can do all the remembering you want to, and you can do a lot for yourself. You can clean up your track, but nobody is going to do it as well as an auditor because the person who is doing the remembering sometimes has the reason why he is upset occluded from him, whereas it wouldn’t be occluded from the auditor. The auditor can add it up, figure it out and say, “You remember this.”

Perhaps the first time the auditor says that, the preclear might say, “Oh, no.” Then all of a sudden he does remember and says, “Huh, that’s nothing.” We can get that sort of play along that line.

In Straightwire we want the person in present time to remember the key-in. You don’t have him going down the track to find it, as the key-in is sitting on top of the engram and you would have the person running the engram itself because the words are the same.

It is legitimate to run a key-in. That is good Standard Procedure, because you want to find the dramatization that has caused maybe a control circuit or a valence shift. So you run the key-in once or twice and a somatic will start to turn on, and then he is running the engram. That is reverie.

Straight memory is different. We don’t want to do anything in straight memory but make the person remember specific moments. And we persuade him to stay in present time while remembering the incidents.

With straight memory you have a chance to work on each other and see how it works. Just, try and see how much you can find out—what a person’s circuits are, what the demons are. You can find valences. You can find out why someone is suffering from a particular psychosomatic illness. You can try and find out this and that and get yourself some practice on this, because it takes a lot of practice. Get really professional at it, because if somebody walks in and says to you, “I am suffering from a very bad headache,” it is good to know two ways immediately to turn off that headache. One is to make him remember other headaches, and the other one is to make him close his eyes and run a pleasure moment the way he would run an engram. Make him run through it a few times and he will park the somatic back on the track someplace and attention units will return to him.

## DENYERS, BOUNCERS, HOLDERS

A lecture given on  
18 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### Demonstration and Talk

Now I would like to give you a demonstration of straight line memory.

LRH: All right, have a seat. How are you doing?

PC: I'm a bit worried about my baby and my wife.

LRH: Anything wrong with them, particularly?

PC: No.

LRH: Is something liable to happen to them?

PC: No. I just think how important it is for my wife to get into Dianetics. She's not in it as much as I am, and she should be.

LRH: Does that worry you?

PC: A bit.

LRH: Was your father ever worried about his wife, your mother, cooperating?

PC: It's hard for me to think of it. My father died when I was 3, I believe. I had a wonderful relationship with my stepfather.

This example demonstrates one of the broken legs you sometimes get in Straightwire. Here we have a parent who is not alive after a certain period of time, so we don't get any of the person's dramatizations repeated much above the speech level. Furthermore, we don't get Mother's standard reaction to him; her reaction to stepfather is not necessarily her reaction at all to the father, since she may have shifted into another valence or her life may have altered considerably. But nevertheless, we can do things with Straightwire.

LRH: Doyou have any chronic psychosomatic troubles?

PC: As of this morning, the recurrence of early morning sneezing—hay fever. At one time in the army I took a skin test and had 21 shots in the arm and 60 skin tests, but nothing came of it. I was just told to stay away from cats.

LRH: What were the tests for? Did you test for allergies with them?

PC: No, but after they gave me shots they said, "You are not allergic to anything we have here. Just stay away from cats."

LRH: Well, that at least gave you hope, anyway. All right, do you like doctors?

PC: Not particularly.

LRH: Are you against them?

- PC: Generally speaking, I am not crazy about medicine.
- LRH: When did they force medicine down your throat?
- [to audience] This is a pick-up of a tongue slip. He says he is not crazy about medicine, which would be a rather odd way of saying "I don't like doctors."
- PC: When I was 12 I had infantile paralysis and I was at the county hospital. After several days, they started giving me a tonic so that I would eat more when the food came. It was a green tonic, and it was in a little shot glass.
- LRH: Is this clear in your memory?
- PC: Oh, yes.
- LRH: Just remember a time when you had a good time, when you really enjoyed yourself.
- PC: When I had a good time? That's funny because I have been manic for about three days, but I can't think of a real good time. The last time I had a really good time was the Sunday before last.
- LRH: You had a good time?
- PC: I had a good time.
- LRH: All right. What were you doing?
- PC: I was working here.
- LRH: How about a year ago, have any good times a year ago?
- PC: Yes, I had a good time. I went up to the mountains with a friend of mine last September before school started, and we camped.
- LRH: Very nice?
- PC: Yes, a lot of fun. He was hunting deer, and I was just walking along behind him. Didn't catch a deer, but we had a lot of fun.
- LRH: Who triggered that manic?
- PC: Who triggered this manic?
- LRH: Yes. That you just mentioned.
- PC: Gee, there were a lot of people. Seemed everybody I ran into Sunday night was triggering it. I mean just the general atmosphere around here, and then I was audited Tuesday night, and I came out of the session feeling very, very good, and went up high, about tone 6. Then, however, some terrific restimulator occurred later on that night. It was about 1:30 in the morning when I finally got to sleep. Then my little boy woke up, came wandering into the bedroom, got into bed with me and went back to sleep. Then he fell out of bed. I was to all intents and purposes sound asleep, but he barely hit the floor when I was picking him up. He had gone over head first and hit his mouth. So I picked him up and held him, and my wife came in and said something to him, and I said, "You will remember this." I said this a few times and then as I put him down on the pillow I noticed my shoulder was wet. I thought it was tears, but it was blood. I turned the light on and his mouth was bleeding, so I didn't feel so good. I picked him up again and started walking into the living room. My wife went to fix

him a bottle, and she takes the baby away from me, takes him into bed with her and gives him the bottle. I go to the living room with a headache and kind of unhappy at the fact that I was feeling so wonderful and now I have got this headache. I went back into the bedroom and his eyes were open and his mouth was pretty swollen. My wife said, "Go back to bed. He will be all right now." So I did that. I finished a cigarette and went back to bed. When I laid down and shut my eyes, I thought, "Damn you. You're taking my baby away from me," and I started to cry. I cried for about ten minutes and I got very unnerved.

LRH: Shut your eyes. This isn't straight memory now. Let's contact the grief discharge on this. Return to it. The file clerk will give it to us, if possible. When I count from one to five and snap my fingers, your somatic strip will be at the beginning of the engram and the first phrase that flashes into your mind you will give to me. One-two-three-four-five (snap!).

PC: My baby."

LRH: Go ahead, answer.

PC: My baby, my baby, my baby, my baby."

LRH: Go over it again.

PC: My baby, my baby, my baby."

LRH: Go over it again.

PC: My baby, my baby, my baby."

LRH: Next line.

PC: Don't take him from me."

LRH: Go over it again.

PC: Don't take him away from me."

LRH: Go over it again.

PC: Don't take him away from me."

LRH: Go over it again.

PC: Don't take him away from me, don't take him away from me, don't take him away from me."

LRH: All right. Give me a yes or no on this: bouncer?

PC: Yes.

LRH: What is the bouncer? When I count from one to five the bouncer will flash into your mind. One-two-three-four-five (snap!).

PC: Get out

LRH: Go over it again.

PC: Get out

LRH: Go over it again.

PC: Get out, get out, get out.”

LRH: Go over it again.

PC: Get out, get out, get out, get out, get out, get out, get out, get out, get out. Get out, I will keep him.... Get out, I am going to keep him.”

LRH: Go over that again.

PC: Get out, I am going to keep him.”

LRH: Go over that again.

PC: Get out, I am going to keep him. Get out, I am going to keep him. Nobody takes him away from me.”

LRH: Go over that again.

PC: “Get out. I am going to keep him. Nobody takes him away from me.”

LRH: Go over that again.

PC: Get out, I am going to keep him. Nobody takes him away from me.”

LRH: When I snap my fingers, you will get an age flash. (snap!)

PC: Two.

LRH: Days, weeks, months, years? Now, when I snap my fingers a flash. (snap!)

PC: Months.

LRH: Okay. Go over it again.

PC: Get out. No one’s going to take him away from me. Get out. No one’s going to take him away from me. Get out. No one’s going to take him away from me.”

LRH: Have you got a somatic?

PC: Slight headache.

LRH: Is this postconception or postbirth? Two months postconception, yes or no?

PC: Yes.

LRH: Go over it again. Return to the beginning of the engram. Let’s return to the beginning of the engram. When I count from one to five and snap my fingers, the first phrase of the engram will flash into your mind. One-two-three-four-five (snap!).

PC: Don’t take my baby away from me

LRH: Go over it again.

PC: Don’t take my baby away from me”

LRH: Go over it again.

PC: Don't take my baby away from me"

LRH: Go over it again.

PC: Don't take my baby away from me"

LRH: Go over it again.

PC: Don't take my baby away from me."

LRH: Got a somatic?

PC: A slight somatic in the shoulder.

LRH: Okay. Give me yes or no on this. Are you in your own valence?

PC: No.

LRH: Can you shift to your own valence, yes or no?

PC: Yes.

LRH: Let's shift. Feel that moisture. See if you can get a moisture contact there. See if you can get a moisture contact. All right. Let's return to the beginning of this engram and a moisture contact.

PC: I seem to contact moisture in the palm of my hand a little bit.

LRH: All right, let's see if you can get the sensation of moisture across your shoulders. Let's contact the first part of this engram. Now, are you in your own valence?

PC: Shaky along my arm here.

LRH: Okay. Contact the first thing. Give me a yes or no on it. Yes or no, blow?

PC: Yes.

LRH: All right. Let's contact that blow. The somatic strip will contact the blow.

PC: Right here; the small of the back.

LRH: Okay. The somatic strip will move to just a moment before the blow hits. Just a moment before the blow hits. Now, the somatic strip will sweep along. Now, it contacts the moment of the blow. Bang! What words come with this blow?

PC: "Ow."

LRH: Go over it again.

PC: "Ow."

LRH: Go over it again.

PC: "Ow."

LRH: Go over it again.

PC: "Ow, ow, ow, ow, ow."



LRH: Shift into your own valence and contact that blow again. Let's contact the first part of this, just before the blow, just before the blow. Now, the somatic strip sweeps forward into the blow. Contact it in your own valence.

PC: I get a shaky feeling.

LRH: Can you contact the blow now? Have you contacted the blow?

PC: No.

LRH: Okay. Let's sweep back to the moment before the blow, just a moment before the blow. The moment before the blow. Now, the somatic strip is going to sweep forward to the moment of the blow. Bang! Contact that blow.

PC: Very slight sensation here. I would hardly say a pain, it is a slight sensation.

LRH: All right. What comes with that slight sensation?

PC: Kind of a flash of light.

LRH: All right. Let's go through that again. Now, can you tell me, are there any words with this blow?

PC: I can't get any right now.

LRH: All right. Give me a yes or no on this. Denyer?

PC: Yes.

LRH: All right. The denyer will flash into your mind when I count from one to five and snap my fingers. One-two-three-four-five (snap!).

PC: I won't go"

LRH: Go over it again.

PC: I won't go"

LRH: Go over it again.

PC: I won't go"

LRH: Go over it again.

PC: I won't go"

LRH: Go over it again.

PC: I won't go"

LRH: Go over it again.

PC: I won't give him up"

LRH: Go over it again.

PC: I won't give him up"

LRH: Go over it again.

PC: I won't give him up"

LRH: Go over it again.

PC: I won't give him up"

LRH: Go over it again.

PC: I won't give him up"

LRH: Go over it again.

PC: I won't give him up"

LRH: Go over it again.

PC: I won't give him up"

LRH: All right. Is there a bouncer we haven't contacted in this engram, yes or no?

PC: No.

LRH: All right. Can you now reach the front of the engram and roll it, yes or no?

PC: No.

LRH: All right. The phrase which prevents you doing so will flash into your mind when I count from one to five

PC: Stop it."

LRH: Go over it again.

PC: Stop it."

LRH: Go over it again.

PC: Stop it."

LRH: Go over it again.

PC: Stop it."

LRH: Go over it again.

PC: Stop it."

LRH: Go over it again.

PC: Stop it."

LRH: Go over it again.

PC: Stop it."

LRH: Go over it again.

PC: Stop it. Stop this.”

LRH: Go over it again.

PC: Stop this.”

LRH: Go over it again.

PC: Stop this.”

LRH: Go over it again.

PC: Stop this.”

LRH: Go over it again.

PC: Stop this.”

LRH: Go over it again.

PC: Stop this.”

LRH: Go over it again.

PC: Stop this. I won't. Stop this.”

LRH: Roll it.

PC: Stop this; I won't.”

LRH: Continue.

PC: Stop this; I won't.”

LRH: Continue.

PC: Stop this; I won't.”

LRH: Continue.

PC: I won't give him. I won't give him. You can't take my baby away from me. I won't give him up.”

LRH: Continue.

PC: No one can take my baby away from me. No one can take my baby away from me. Stop it; I won't. Stop it. I won't give him up. No one can take my baby away from me.”

LRH: Next line?

PC: I can't see it.”

LRH: Go over it again.

PC: I can't see it.”

LRH: Go over it again.

PC: I can't see it."

LRH: Go over it again.

PC: I can't see it."

LRH: Go over it again.

PC: I can't see it."

LRH: Go over it again.

PC: I can't see it."

LRH: The next line?

PC: No.

LRH: The next line?

PC: There's no other way"

LRH: Go over it again.

PC: There's no other way"

LRH: Go over it again.

PC: There's no other way"

LRH: Go over it again.

PC: There's no other way"

LRH: Next line?

PC: (pause) LRH: Are you in your own valence, yes or no?

PC: Yes.

LRH: All right. Let's contact the beginning of this engram, contact the beginning of it. Contact the beginning of it. Let's roll it now. First phrase.

PC: Stop it. Stop it. Stop it. I won't. You can't do this, you can't take my baby away from me."

LRH: Go over "You can't do this" again.

PC: You can't do this."

LRH: Go over it again.

PC: You can't do this."

LRH: Go over it again.

PC: You can't do this."

LRH: Next line.

PC: There's no other way"

LRH: Next line.

PC: There's no other way. This is the only way. This is the only way."

LRH: Go over that again.

PC: This is the only way."

LRH: Go over it again.

PC: This is the only way"

LRH: Go over it again.

PC: This is the only way"

LRH: Go over it again.

PC: This is the only way"

LRH: Go over it again.

PC: This is the only way"

LRH: Next line.

PC: Don't take my baby away from me. For God's sake, don't take my baby away from me. For God's sake, don't take my baby away from me. Don't take my baby away from me. Can't you understand ? You can't take my baby away from me."

LRH: Continue.

PC: Nobody can take my baby away from me, ever. Nobody will take my baby away from me, ever."

LRH: Next line.

PC: I am not trying to take your baby away from you. Be sensible. Be sensible. I am not trying to take your baby away from you. Be sensible."

LRH: Continue.

PC: (pause)

LRH: When I count from one to five the next phrase will flash into your mind. One-two-three-four-five (snap!).

PC: How can you think?"

LRH: Go over it again.

PC: How can you think I would do anything to you?"

LRH: Let's go over that again.

PC: How can you think I would do anything to you?"

LRH: Go over it again.

PC: How can you think I would do anything to you?" "I don't know, but I do. I don't know, but I do."

LRH: Go over it again.

PC: I don't know, but I do."

LRH: Go over it again.

PC: I don't know, but I do."

LRH: Go over it again.

PC: I don't know, but I do." "Well, he is my baby too, and I am willing to give him up." "Nobody can take my baby away from me. Not you, not anybody, can ever take my baby, because he is mine. Because he is mine. Because he is mine."

LRH: Go over that again.

PC: Because he is mine"

LRH: Go over that again.

PC: Because he is mine"

LRH: Next line. When I count from one to five the next line will flash into your mind.

PC: He's not yours."

LRH: Go over it again.

PC: He's not yours."

LRH: Go over it again.

PC: Hes not yours. He's notyours, and he's not mine."

LRH: Go over it again.

PC: He's not yours, and he's not mine."

LRH: Go over it again.

PC: He's not yours, and he's not mine."

LRH: Next line.

PC: (pause)

LRH: When I count from one to five the next line will flash into your mind. One-two-three-four-five (snap!).

PC: Belongs to everybody "

LRH: Go over it again.

PC: Belongs to everybody.”

LRH: Okay. Is there a phrase in here to the effect of “Control yourself”? One-two-three-four-five (snap!).

PC: No.

LRH: No? Is there a holder in this, yes or no?

PC: Yes.

LRH: All right. Give me the holder. The holder will now flash into your mind when I count from one to five.

PC: Stay where you are.”

LRH: Go over it again.

PC: Stay where you are.”

LRH: Go over it again.

PC: Stay where you are.”

LRH: Go over it again.

PC: Stay where you are.”

LRH: Go over it again.

PC: Stay where you are.”

LRH: Go over it again. PC: “Stay where you are.”

LRH: Go over it again.

PC: Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are. Stay where you are.” (starts to laugh)

LRH: Go over it again.

PC: Stay where you are. “ (laughing)

LRH: Okay, let’s roll it once more.

PC: Stay where you are. “ (laughing)

LRH: All right. How’s the somatic on this?

PC: No somatic.

LRH: Give me a yes or no on this. Are you in your own valence?

PC: Yes.

LRH: All right.

PC: (laughing) "Where are you? Stay where you are, but where are you? Stay where you are, but where are you?" (laughing) "You stay where you are, because you are where you stay, see?" (laughs)

LRH: Okay. Let's roll that again.

PC: Stay where you are because you are where you stay. So, you stay there, because that's where you are. " (laughs)

LRH: Okay. I am going to ask the file clerk now. How many engrams similar to this precede it? Number?

PC: Six.

LRH: All right. Six engrams similar. Okay. How do you feel?

PC: Fine.

LRH: Go over that phrase again.

PC: Stay where you are."

LRH: Yes.

PC: Stay where you are. You are where you stay." (laughs)

LRH: All right, now. Let's come up to the time you are camping.

PC: Yes.

LRH: All right. Let's wake up there in the morning. The moment you are waking up in the morning.

PC: Wow! Colder than hell.

LRH: All right. Let's get some coffee right now. How does it feel?

PC: It's cold out there, but it's real nice. The air's clean.

LRH: Let's take a smell.

PC: Yes, smells nice.

LRH: All right. Come up to present time.

PC: Now wait a minute, I want to smell the lake once more. (sniffs)

LRH: Are you in present time?

PC: Yes.

LRH: What is the date?

PC: The eighteenth of August.

LRH: What was the flash?



PC: Seventeenth of August.

LRH: That was the flash?

PC: Yes.

LRH: All right. What is the date?

PC: Eighteenth.

LRH: All right. What happened yesterday that had a holder in it?

PC: Oh, brother. I had 46 children between the ages of 7 and 10 at the swimming pool, and one boy pushed a 4-year-old girl into the shallow end. I didn't see it, but when I came up this other teacher said, "I don't know what we are going to do about Tony. He's got to be isolated." I said, "Come here, Tony. Let's go down to the locker room. " I said, "How do you feel?" And he said, "I don't want to swim anymore." Then I said, "You may get dressed. There are too many of us. You will have to stay here. You get dressed, and then you stay here in the locker room and wait for me. " (It's that "Stay here. ") And he said, "You stay here, too." I said, "I will stay here for a minute."

LRH: What is that a lock on?

PC: You stay here."

LRH: Is that a lock on what we recovered just a moment ago?

PC: (laughs) Yes.

LRH: Okay.

PC: Stay where you are, because you are where you stay. " Well, how do you like that? A 7-year-old gives me a lock.

(laughs)

LRH: Okay. When I count from one to five come up to present time. One-twothree-four-five (snap!).

PC: Thanks ever so much.

This preclear, by my estimate, is in very excellent condition. Normally, if anybody had six engrams of a similar character before the one which I picked up, the auditor should have gone back and gotten the first one. Normally you never ask for a specific aberration or engram. That is very bad. However, in this case I knew previously there was an emotional discharge on it. I listened to this preclear talk yesterday, so I knew something about what had happened to him.

I expected that it was probably just after birth and that there was a grief discharge on it, and that he hadn't been particularly affected. We wound up down there, not in the basic area, but two months postconception. After three months it would have beaten into a recession and it would have stuck.

I adjudicated that there was a holder someplace in that grief discharge he was talking about because he still seemed a little concerned about it, and I knew from yesterday's conversation that nobody had run it out. Since I was fairly sure there was, I took the chance and shot the holder out of the thing.

I didn't expect him to dive into the prenatal bank, so I was playing it too close to the edge there. I shouldn't have gone after anything specific like that. However, I got away with it.

Portions of that engram at two months postconception are in good condition. It is all ready to roll. We took a little tension off it and got it straightened out. But the proper procedure would have been just mechanical procedure.

Suppose one of the class gets restimulated by something that is said on the platform; for instance, I stand up and say "It's a girl; it's a girl," and someone turns on a sudden feeling in the hip or a headache or something like that. If his auditor thought, "Oh, we have got a somatic. Oh, let's go after this specific somatic," and took him in and said, "Now, what was it in that lecture that turned on this somatic? Repeat it," he would probably bring the person down into birth. Birth would stay restimulated for two weeks with the person feeling very uncomfortable, so that would be bad auditing.

The proper thing to do is to knock out the somatic which has just been restimulated by getting a direct wire to the moment when it turned on, and possibly the somatic will key out by your making the person remember who said it and what was said. If it doesn't, then you would take him back down the track to a recent pleasurable moment and you would run this moment like an engram until he could experience some of the pleasure. If this were run sufficiently, it would lay the somatic back on the track, then when you brought him up to present time you could say, "How's your hip now?" and he would say, "What hip? Oh, yes, that's right. It hurt me," because pleasures are powerful.

Don't go for a chronic somatic or any specific somatic, and don't go for any specific aberration in a case. Don't say, "Well, this person has a bad pair of eyes, let's see what we can do about his eyes. The file clerk will now give us the incident where his eyes were injured."

Your question should be, "The file clerk will give us the engram necessary to resolve the case," and the file clerk does. Then, "The somatic strip will go to the beginning of that engram." You know the somatic strip is there. You don't sit around and wonder whether it is there. It is either there, or the person has got circuitry. If he has got circuitry, you are going to find out in a hurry. You assume automatically that the case is working pianola, with the file clerk working perfectly and your flash answers exactly what they're supposed to be. That's a case that's working perfectly.

Before we start to roll engrams, we do anything we can to reduce a case, and we consider a case opened when this procedure will take place. For instance, you ask the file clerk for the necessary way to resolve this case, and suddenly you are running birth. That's no reason to back off. Run the first few contractions, and then run them again and run them again and find out if they are toughening up. If they are starting to get a lot worse, something is wrong with this case because when the file clerk gives you something, it is a reliable fact that that thing will reduce or erase. And if you have gotten into something which you considered the file clerk had given you, it was probably that the person was stuck there all the time and you will have something that you have to adjust.

The case in this demonstration has been working very well. He was in his own valence. He had a tremor which went off and on when somatics hit him for the first time. He then went out of valence and finally back into valence. I was trying not to kick this engram up too high. I was trying to find out if any part of it was reduced. So, I was playing various sections of it. I figured that he had a holder somewhere on the track, not because he had an aberration about the baby or an overweening desire to hold on to the baby, but because he had been restimulated very heavily and apparently there was a holder in it. I was going to see if I could shoot the holder out of it and I did, but I had to get a denyer and a bouncer before I got a holder.

I computed that he had a holder because he was dragging down the engram, and he was going slower and slower, getting further and further from the center where the attention units were, with less and less contact with the incident, so obviously he had a holder. He was latched up there someplace.

As soon as I saw that somatic toughen up on him I immediately asked the question "The file clerk will now give up the number of engrams similar to this which precede it," and we got the number six. If I were working him on a regular run, I would have said, "Go to number one. The file clerk will now give us the first engram similar to the one we have just contacted." It may have been that the file clerk wouldn't have been able to give us number one, but he would probably have given us at least number three, and if he did we would run number three for a couple of times and then ask again if it was the first one.

If the answer was no, we would go over it a couple more times and then say, "The file clerk will now give us the first one," until at last we know we have got the first one. Then we would run it.

I have heard several individuals mention the fact that somebody's auditing is different from somebody else's auditing. Learning to be an auditor is not anywhere near as difficult as, but somewhat similar to, learning how to play a Wurlitzer organ. It's a big keyboard you are playing. You can do a lot of things with it, and your own personality and idiosyncrasies can't help but enter into it, knowingly or unknowingly. For instance, you may become amazed sometimes by realizing that you have been practicing tacit consents on AAs, and that that was an unknowing idiosyncrasy. But if you continue to audit standardly you will find that Standard Procedure will begin to broaden in your hands. All of a sudden you will develop a sense of touch, and can look at the case and know what the case is going to say and do.

But, your individual auditing will be individual. All we can do is make you cognizant of everything you can do and the things that you can't do, and then let you practice from there and be coached until you are good at it. Dianetics is a science which concerns itself with thinking, and a person who studies that science without bothering to think has a hard time of it. It cannot be learned by rote.

## THE GUK FORMULA

A lecture given on  
18 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript. This data is released as a record of researches and results noted. It cannot be construed as a recommendation of medical treatment or medication.*

### Chemical Assists

The subject of Guk is not something that has been precisely formulated and it is subject to change. What I am going to relate here, however, is the best we know at the moment on this subject.

A lot of people are already working with Guk without a complete knowledge of it. I cannot put an injunction on you to stop working with it, therefore I had better tell you what I know.

Guk is a technical word. It is what the marines call the concoction they throw together to clean out rifles and make them slick and shiny—at least in one marine detachment of which I know. I decided Guk would be a nice word for what we could give a fancy name and call an osteo-booster. We could name the several special types of Guk with equally long words, but actually what you are going to get is probably Guk 1, Guk 2, Guk 3—short and snappy.

The whole theory behind Guk is the fact that living animal tissue furnishes a method of catalyzing the activities of the body which is not furnished to us by plant tissue. When you check out scopolamine, morphine, cocaine and marijuana, which all come out of plants and herbs, you find a great big goose egg as to their beneficial effect on man.

As far as we have been able to learn at this time, only one of these things has one slight minor assist. All the rest of them foul up therapy. For instance, in the field of plant drugs, most of which are synthesized or originally derived from plants, all the substances called hypnotics are actually anesthetics, and the anesthetics which are being used today are actually hypnotics!

A lot of chemical research was done with plants, herbs, derivatives and synthetics, and it wasn't working out. We got a bit of a theory one day that it was probably animal tissue, that there might be some derivatives of the animal body which would reinforce an animal body, such as man's, to carry on. For instance, look at the efficacy of penicillin, which is, in effect, an animal derivative rather than a plant derivative.

Following this along a bit further, one could possibly go on a program of manufacture. For instance, if we want a euphoric we could find a disease which creates euphoria in the ill person. There are several such diseases; one of them is tuberculosis. Therefore, let's culture tuberculosis and strain it of any possible contagion and we will have a drug which is manufactured by living tissues. So, it looks pretty good; it looks like we have opened up quite a chapter on the subject.

I found out some work had been done along this line, but the product that resulted was so fantastically powerful that it had to be administered in micro-micro-micrograms. It had tremendous impact, something like penicillin which is a mold. But a mold is not quite over the border, it is sort of hanging in between. Actually, thyromycin is manufactured from a soil bacteria and is pretty good on surface wounds. It helps the body, but it has too much jolt when administered internally.

We haven't finished our tests on Guk, but we do find out that the least it does is to take the edge off jittery somatics and aberrations. We also know that it is safe and that it aids one to run engrams, but how much it will influence the case is still under investigation.

In telling you about Guk, I am not posting a didactic manifesto that is "Authority" on the subject of biochemical clearing. We have got much further to go. But, we have got enough now so that we can speed up the case. Just one ingredient of Guk, for instance, will make a case run close to pianola for 15 minutes.

The materials which are currently used in this are amino acids—broken down animal tissue proteins. There is a very cursory theory that once man got a lot more protein than he does now, and that by doing so he might have been a self-clearing mechanism two days after conception, and may have remained so all his life.

Exactly how this tallies, or why man stopped being a self-clearing individual, I don't know. We may have some answers some day, but don't take this as the last word. This is research.

For instance, we are investigating early lives and several lines of thought that such things exist. I know that I myself have been thrown back along the track, and I found it very easy to contact something at 410 B, which is what the flash answer was. On further examination I found out what control circuitry was, what dub-in was, and that dub-in makes those pictures people see in prenats. That is control circuitry. If there are pictures, look for the control circuitry because it will be adjacent, somewhere in that engram, and back out goes the picture.

So it might be with early lives, and actually I have not found anyone running early lives who didn't have a great deal of control circuitry. The early life dodge seems to put salad dressing on an actual engram and makes a person irresponsible then for what happened to him. He says, "Well, this happened in another life," and he can dress it up that way.

That is one explanation, and happens to be the one the Foundation is currently buying, but I hope that it doesn't shut off research in other directions because in research we have telepathy, clairvoyance, astrology— everything, anything.

In Dianetics, a person being run on engrams can get some of the most beautiful somatics complete with grief discharges off some former existence. Of course, we find out that all we have got to do is say, "Let's find this in your prenatal bank," or "Let's come forward to your own prenatal life," and boom! the person is running out the actual engram. That is a very smooth technique to get around a dub-in, because you can get unconsciousness and some of the somatics off the case.

We have learned that glutamic acid' has a boosting effect on engrams and on all auditing. The dose is about four tablets, seven and a half grains each, of dextrorotatory glutamic acid ("L (+)"—on the bottle a little "L (+)" goes in front of it) . If you take some of this it is not going to do you any harm, but you are not going to get a good square look at engrams.

You have to be clever to sort out a case that has been run on Guk. You do it simply and quickly. It is run as standard therapy, but it is so much better if you have looked at engrams the tough way, because there will always be Standard Procedure.

Glutamic acid is a very highly specialized synthetic and we might not have highly specialized synthetics available. So Standard Procedure is important even if you have a shot-in-the-arm clear where someone walks in the door, you give him a shot in the arm, and he walks out clear. Standard Procedure works and produces a clear. We don't know at this moment whether you would produce a better clear with Standard Procedure than with a chemical basis. It may be that one could produce a better clear on a handmade basis, but I am inclined to believe that there won't be a vast amount of difference.

Glutamic acid is one ingredient of Guk but it doesn't seem to work very long or very well unless it is superboosted with thiamine chloride, B1. Glutamin all by itself evidently doesn't run very well without the thiamine, and the thiamine is nothing by itself, but together they work very well. So, the dosage is 7<sup>1</sup>/<sub>2</sub> tablets plus 200 milligrams of thiamine hydrochloride.

The next ingredient is one which, if you administer it to the case all by itself, accelerates the case quite markedly, and that is 50 to 100 milligrams of niacin. Give it in two consecutive doses, but don't go overboard on niacin. Try to keep niacin down below 200 milligrams per day. It seems to work best if it's kept down below 100, but don't send it over 200 because apparently it will start turning on sunburn somatics. The fourth ingredient of one dose is vitamin C, 200 milligrams ascorbic acid; vitamin A, 50 thousand units; a small quantity of B12, a couple of tablets of 5 micrograms each; and vitamin E. There is a big question on how much vitamin E. Use a good, solid dose, four or five times what is normally given people. It is exaggerated in its dosage.

That is the starter dose called dose A. Dose A is given at the beginning of the case, and then again in about an hour, and again another hour later. (From the beginning you start the auditing, and this can be done in one of three ways which I will describe to you.) Then there is a two-hour jump and you take the fat solubles out of it, which consist of the A and the E, and you also drop out niacin; this becomes dose B. You give dose B every couple of hours for five or six doses, then go into the last dosage on it which omits B12 from dose B. This is dose C.

So, you start the person out with A, A, A, then B. B. B. B. B. B. and then you carry him with dose C until you get him around to the next morning, when you start again with A. That is the Guk formula.

You do this to him for 10 days while you are still auditing him, and that is all there is to it at this time.

This is not yet for general release. I am giving this to you because you will be working with it. In a couple of weeks it will be released generally from the Foundation in the form of a bulletin.

This isn't going to get anybody in trouble but it is probably a long way from the finished package and I had to develop a couple of special techniques just for this Guk.

This is what Guk looks like in action. The person takes a slug of it. He achieves, usually, no great bodily change. He doesn't feel that anything has happened, particularly if he is stuck on the time track. This thing affects somatics independently. But now we work him with Standard Procedure and we may have to work him quite a while to get him out of one of these holders, but we shake him loose somehow and we get him moving.

It doesn't affect analytical ability very much but it certainly affects the engrams and the file clerk gets right in there and starts slugging. He gets brighter and his flashes are more accurate.

We have to get the case moving, and right at the beginning of the Guk run we have two courses we can follow after we have made sure he is moving. One is to just let him run automatically, and the other one is to keep him going in Standard Procedure, using reverie and straight line memory just as though he weren't running on Guk, working with the file clerk, commanding the somatic strip and going right on through. You will find out that this takes the curse off working some of these cases because you can't get into as much trouble in a case with Guk. You can hit an engram three-quarters of the way up the track that will normally freeze up, and it will run. It is not going to run with grace and speed. You are going to have to run it and run it, all its perceptics—really have to run it—but it will reduce and unconsciousness will come off it even though its basic isn't out.

So, that is the way to shoot holes in the control circuitry. One doesn't have to be quite as adroit about avoiding restimulation in the case, but one has to be very adroit in keeping the case going because the case is going to start running like wildfire. In a lot of cases you can chain-audit the person from 12 to 14 hours—that is, auditor after auditor taking over for 2-hour runs on him and keeping him running. But it is not too good to do that and it is a lot of work.

You can audit him for 2<sup>1</sup>/<sub>2</sub> - 3 hours with Standard Procedure, then wait until tomorrow and give him another 2 hours of auditing. But he is on Guk right straight along for 10 days.

The other way it can be done is that the person is just checked up so you are sure he is moving on the track, and then you say to him, "The file clerk will now present the engram necessary to resolve this case. The somatic strip will go to the beginning of the engram and begin to sweep it and the file clerk will continue to present engrams until all the engrams in the case have been contacted and erased." If a person can move on the track, the file clerk will present the somatic. That is done on a person who is lying down on the couch, but the analyzer doesn't have to follow it, and doesn't pick up any perceptics except pain (that's what we are trying to get rid of). We are trying to reach under the engrams, pull the somatics out and throw them away. And, of course, the case will audit very smoothly.

It may be that the person is stuck on the track and you have to start in with Standard Procedure and work him loose. But the instant you get it to where he is moving on the track and give the order, the somatics will start turning on and he will lie there and say, "I wonder what that was? Gee, that's tough," grasping his shoulder, and the next thing you know he is grasping his face and grimacing, and then suddenly, "Oof!" as he grasps his knee. For the next 10 days this poor preclear will present the strange appearance of sitting somewhere in a public place and suddenly saying "Ow!" with people looking at him curiously.

The case will run automatically as long as it will run. We have observed that when someone is badly out of valence they will start in with very light somatics, if any. A case has to really get down and think, "Have I got a somatic? Let me see." Then the command somatics will start running out, and he will go around for a day or so and say, "There's nothing to this Guk. It doesn't do anything." Then on about the third morning he will say, "Gee, that's the funniest thing," grasping his back, "I have never had a somatic like this before." It has rolled him into his own valence, he is getting the somatics which are really in his own engrams and they are starting to punch him around. It is a tough bunch that he will get on some of these things, but the great satisfaction which some of these people express when they are busy running these half-murderous somatics is really wonderful to behold.

Strangely, the analyzer does not follow the somatic strip, or pay any attention to it; but the case may run well for 20 minutes or 3 hours with somatics going on and off, until suddenly there are no somatics. "I" isn't paying much attention to this, except as an external observer. "I" thinks for a moment. He probably remembers the time he was sunburned on the back of the leg or he backed into the red-hot Coleman lantern. He recalls that. He doesn't have to think about it. What we are running is the tension out of the somatics.

Now, he should have an auditor somewhere on the other end of the telephone, and it's up to his auditor to check by saying, "Give me a yes or no on the following question: Are you moving?" If he gets a no he then says, "Give me a yes or no on any one of the following words: holder? bouncer? denyer?" If he gets yes on a holder, the auditor wants to know what it is that the somatic strip is suddenly up on. The file clerk has put it there and the somatic will stay rather constant on it, or perhaps there will be no somatic at all. But something is being held forth there, and by just flash answers the auditor should get what it is without playing too much repeater technique on this person.

A person can actually flash himself by saying, for instance, "Am I moving? Yes." He can flash himself on almost anything. Try it some day. A person can't hang himself up too badly on the track.

Now, there is autorunning. You will find out occasionally that a person may even have to be audited after two or three days go by.

The one thing the file clerk doesn't know is that you have to go early. He can give you the incident necessary to resolve the case, but you have to tell him to go to basic-basic. You have to tell him to give it to you.

Sometimes a very sawy file clerk has been sitting around listening to Dianetics, and he says, "Let's look. Why, there was some stuff down there." But the file clerk, ordinarily uninstructed, doesn't pick up the earliest moment.

You pick up somebody who has never heard of Dianetics, you have her lie down on the couch and you say, "There is something that will help us out, and it will now give us the earliest moment of pain or discomfort," talking very mildly about it, and she starts running conception. People say, "Well, of course, all is delusion anyway," but anybody who says "All is delusion" is in bad condition anyway. And if all is imaginary, what wonderful imaginations people have on the subject of prenatales, particularly those psychotics who are lying around in institutions, curled up in balls.

In Dianetics, we are not sparring around wondering "Can I believe it? After all, it's not right to believe it because they didn't say so...." No, we say, "Give me the sperm sequence," and the preclear gives us the sperm sequence. He may give us a delusory dub-in sequence which we let him run for a little while, and then we say, "Let's find the 'control yourself.'"

He looks it over for a moment and says, "Oh, yes. 'You have got to hold down your emotions.'" He runs that for a couple of minutes, and suddenly there is conception. So, we run it.

Probably all cases so far have had to be run down to the bottom of the track. You tell the file clerk, "Give us all the moments of pain or unconsciousness up to the present time." He will miss a lot of them. It exactly parallels what happens in a case erasure. All this phenomena occurs in automatic processing. You tell him, "Go forward to conception," and it will hang up.

One case hung up with just a little scrap of unconsciousness which was left with emotion. A little somatic was still down in conception, and the case got three-quarters of the way up and hung up due to this little somatic.

Another case was audited to the extent of slamming into his own valence every time he got out of his own valence, and when he got to the end of it they found that the morning sickness chain was still there and had to be run.

In clearing a person that is not an oddity. A person will apparently swamp all the way up to 3 or 4 years of age, the engram stops running and you find some grief or something else in the way. Guk has been observed to take grief off some cases, and in some cases it has been observed to lead them there.

At the end of the run (after 10 days), a person should be kept on a reduced quantity of Guk right before he is audited and he should be audited for a couple of hours at a time. Using straight line memory, fill in all the blanks, then go back and run the engrams, getting unconsciousness off, and straighten this case up, because it is mainly going to be affected by an alleviation of the somatics which makes the case a bit easier to run. It takes the tension off the case.

You merely ask for holders, bouncers, deniers, misdirectors. You pay no attention to other things. You are not looking for any aberrative phrases. All you want to do is keep the somatic strip moving, and that is the computation on Guk.



The file clerk will run every somatic in the whole case from preconception right up to present time; but occasionally the file clerk isn't smart enough to know what is down below, so you have to tell him to go there. The only interruption of automatic is that occasionally the file clerk will start hanging around postpartum with late life material, two days old and so forth, and you have to tell him to run on down and get the earlier material.

Don't tell the file clerk, he doesn't move; tell the file clerk to tell the somatic strip. It is as if you had an internal auditor.

But don't expect too much of Guk. It can accelerate and has accelerated those cases to which it has been applied. It can promote clearing and it can fix a case so that the case won't hang up anyplace on the track. You could probably even run birth in a person without restimulating prenatals.

Whether or not it leaves the person healthy, strong and moral at the end of the run is something which psychometry may be able to tell us. Some testing has been done that indicates that evidently this takes place, but any time I sign my name on the bottom of a report, I want a flock of case histories behind it so that we are not off the groove anyplace. We are using medical case histories and we want a series of about 20 on Guk.

## TAKING INVENTORY - SOP STEP ONE

A lecture given on  
21 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### Standard Procedure Is Always Used

In this series of lectures I am going to advance your knowledge of Standard Procedure. It doesn't matter whether you are running a preclear on Guk or on the back end of an observation car, Standard Procedure is what you use.

The amount of latitude which is allowed is such that the various sensitivities and nuances of auditing are very well cared for. Standard Procedure contains all those techniques which are accepted in Dianetics. There is no bullpen of techniques lying outside of Standard Procedure which somebody suddenly lets you in on. Standard Procedure is an all-embracing process. If and when there are new additions to be made to Standard Procedure, you will know about them.

For instance, "controlled accessibility is part of Standard Procedure. Picking up things by straight memory is Standard Procedure. Running somebody on Guk is Standard Guk Procedure.

Somebody may say, "Well, I have heard of dive-bombing. That is a new technique in Dianetics. Of course, that isn't covered by Standard Procedure," but you find out that it is one of the techniques of Standard Procedure which is delineated in such a way that you can rapidly see what is required. Standard Procedure is very elastic. It is not something that is done by rote, step by step.

There is a bulletin and Standard Procedure Chart in which this technique is delineated. You will find in this bulletin a great deal of data; it is written in a very condensed form in order to publish it as a bulletin.

Some of the changes in the Handbook are taken care of in Standard Procedure. For instance, reverie is the same thing as being wide awake with one's eyes closed.

Some people, when told to close their eyes, immediately go into hypnotic trance. You should know when this happens. One of the main reasons we have a canceler is that the hypnotic trance is a possibility. The canceler works anyway. The preclear's eyes will roll a little bit under the lids and when he returns, particularly, the eyelashes will flutter, which tells you immediately that he has become more suggestible than he ordinarily would be. As a result, you have got to minimize what you say to him and you have got to put most of what you say to him in questions. In other words, reduce the positive command level. Also, reduce the sharpness of your voice, because at that moment you are putting another "I" slightly behind the front edge of the analyzer, and that is in essence what hypnosis does. It sets up an analytical demons with the hypnotist becoming an interposition between "I" and the banks.

There was the case of a newspaper reporter who asked for a demonstration of Dianetics. One auditor spent about an hour and a half giving him a very beautiful demonstration of how one returned. He took him back to a time when he was swimming, and had him going through the air in slow motion (which should have warned him) and into the water, feeling the moisture and getting all the sounds. In other words, he was there; the auditor had revived him completely. When the reporter came up to present time and was told to open his eyes, he said, "Well, go on. What about Dianetics?" The man had been in an amnesia trance<sup>2</sup> the entire

time; he had gone into an amnesia trance merely by closing his eyes. So, of course, all memory of everything which had happened was entirely occluded!

Recognize the depth these trances achieve, just on no provocation. Tell a man to close his eyes, bong! he goes into an amnesia trance; or sometimes use the old counting technique and it becomes more frequent: one, two, three, four, five, six, seven—bong!

The eye moving underneath the eyelid is the indication of when a person is slightly or deeply tranced. That is a second stage of which the fluttering eyelid is the first.

There is also another test. If the person begins to answer you literally—you say “Go on,” meaning continue, and he says “Where?” that means that your preclear is now a hypnotic subject and you are running him in hypnosis.

There are a couple of ways to overcome this. One is to carry on and run him, but you are going to have a very long, strange time with this case. The other is just to have him work with his eyes open with the use of smelling salts. Of course, after a person has been a preclear for quite a while, he ceases to be as well regimented as he once was. Then if the auditor says “Close your eyes,” he may start to go back on the track, even with his eyes open! But don’t confuse that with a person who is obeying a “Look out” or “Watch out” command. The matter of inducing reverie requires some judgment. There are cases in which you might want to induce a little deeper state of suggestibility than you have achieved. Just have him look you in the eye for a few minutes and talk to him quietly, and then tell him to close his eyes, and you will find out that he has quieted down considerably.

A sentence in the bulletin says, “It is not a special state of being.” There is a great deal that can be said about reverie and as you work more and more in Dianetics, you will learn by experience what you are achieving. You will also learn not to work somebody in amnesia trance if you can possibly help it, because “I” will be out of contact and you are going to have a bad condition on your hands. Everything that you run in amnesia trance becomes a lock.

The first thing we find at the beginning of Standard Procedure is Step One. This we are calling inventorying the case in lieu of diagnosis. Diagnosis is a medical term, and we are not interested in the medical approach. What we are trying to get are thoughts and memories.

To do an inventory there is an inventory sheets which is quite exhaustive. On it we have name, age, height, weight, foreign language, whether or not the person has been hypnotized, received shock therapy, prefrontal lobotomy, psychoanalysis, or any other disasters.

Fortunately you can generally blow out a complete psychoanalysis in a matter of half an hour unless it has been done under sodium amytal.

One case in particular was very interesting to me. He had a bad set of stomach ulcers, and Dianetics broke down psychoanalysis simply on the basis that the person read the Handbook and the ulcers precipitated again. He was worked on for a short time, bringing him back up the time track to the moment of the analysis. We got the playback of everything that was said by the analyst. One way or another these words were all locks on the manic this man had. There may have been an engram in the analyst that caused him to use these words.

I am warning you about this because people are going to tell you (while grasping their stomachs painfully), “Now, I have spent three years in psychoanalysis. I don’t want all this destroyed. I am in a happy frame of mind. I don’t want to tamper with it.” Don’t be suddenly amazed if, while going back down the track, you find out that you have broken to pieces long and arduous work. You can put it back in that state fairly rapidly again. It may be that for a week or ten days your preclear will be in a state just as bad as he was the day he reported to the psychoanalyst if you don’t start clipping charge off the case.

You will sometimes find that analysis has been done under sodium amytal. That is a very peculiar thing to run into. It isn't performed as hypnosis. It's deep analysis or narcosynthesis. Something happens when people are worked in that state. They look the same as when awake, but because they are now in a drugged state they will answer even more rationally than usual. This is peculiarly true of the psychotic. A psychotic is given sedation and he appears now to be rational, as though you can converse with him. And the impulse to be casual with this person who a moment before was screaming is almost irresistible, but the result is that any work that you do on this person restimulates him—it is a hypnotic command. You are going to restimulate things which, when the sedation wears off, will in themselves be engrams. Careless conversation around this person, like "Lie back; be quiet," may not sound like much, but think of it in terms of an engram.

When one is dealing with sedation hypnotics, one has to be fully aware of the fact that one is in the role of, at that moment, a hypnotist.

You will find that where the person has a large number of treatments by narcosynthesis or deep analysis, or has been analyzed under sedation, it poses exactly the same problem that is posed by the patient who has been hypnotized many times.

One interesting case was a young boy who had been under psychoanalysis for about a year and two things had taken place, not necessarily related. The analyst, an old lady, liked young boys. This made a nasty situation and put a complete block on the second dynamic because he was told to forget it all.

The bulk of these statements that one has been raped while drugged are usually false, but there are some that have happened, and just because the majority of them are false is no reason to throw them all out of the window. That would be irrational selection.

So, in this particular case, the boy was drugged with sodium amytal and raped several times. He was in pretty bad condition. In addition to this, all of his engrams in the postspeech area had been clipped but nothing had been done to them. However, the auditor who went into this case did something quite brilliant. Instead of worrying about various parts of the case, she went into the first sodium amytal treatment, ran it out and found its material, then she traced back, found the engram and reduced it. She then picked up the next sodium amytal treatment, ran it out, picked up its material that had already been found by the analyst, and went back and reduced the engrams. She followed this on up the line with each one of these sodium amytal treatments, and in such a way used the sodium amytal.

In Dianetics we rapidly get to know the characteristics of anyone who works on the mind, and activities are certainly an open book when you are an auditor. You find out all about the home life of America. You find out all about what doctors say to nurses and so on. These things have not been published in the past, and some ignorance as to their nature has existed, such as Mama's penchant with a knitting needle. Mama has never advertised that she was handy with a knitting needle and has always said that she wanted the child.

In the Johns Hopkins' nurses' handbook it says something to the effect that a nurse must always reassure the mother as to the physical condition of the child, so that the mother will not be upset at the thought that the child will be a monstrosity, since nearly all women have to some degree tampered with the unborn child.

Then there is the psychoanalyst who practices more or less silent analysis. He simply lets the person talk and talk and talk, and "educates" the case that one does free association. Those auditors who have been analysts sometimes have to bring themselves up hard on this or they are liable to let a preclear run on and on and get very little work done.

You will occasionally find that the analyst has been working a person who automatically returns on the track, whose whole track is wide open and who has sonic and visio. This is not always fortunate because quite often the analyst has left him regressed on the track in a

painful incident, and of course there is a deterioration of the case. Sometimes he has left the person in a manic and the person is saying, "I feel wonderful. Psychoanalysis is wonderful," but three days later says, "I feel terrible."

We list psychoanalysis as one of the things you should know about the preclear on your inventory, especially if he has been analyzed over a long period of time, because the habit that he should free-associate must be broken.

Run any preclear who has been a patient in psychoanalysis and he starts analyzing himself every chance he gets. He runs through an incident, and then lies there analyzing, wondering why this and that and so on, instead of just going through it again and again. The analyzer does an automatic job of refiling and computation on this material anyway, so there is no reason to burn up time on it.

Occasionally in running grief engrams, however, it does some good to let the preclear wander a trifle, particularly if, let's say, you are dealing with the death of his father and you let him wander into the early youth period when his father was still nice to him, because that assists in blowing the emotional charge. Sometimes, when someone has wronged the preclear considerably there is a break of affinity, and if you will just let him tell you how mean everyone has been to him before you run him back through it again, he will then run it again, whereas he may not otherwise.

An auditor should also know enough about hypnotism so that he can take a hypnotic engram and pull it apart. They are a bit tricky, and one must know precisely what one is doing. Hit for these hypnotic engrams quite early in the case.

Shock therapy gives us a new type of engram. Sometimes it creates cerebral hemorrhages, sometimes it creates a broken spine and other interesting side issues, and it always seems to have amidst it a lot of conversation, such as, "Where did you go last night?"

"Oh, I went to the movies. Say, do you like Clark Gable?"

"No, I don't like him very much, but Lana Turner is my meat. Well, take her down now. It probably won't do her any good, anyway. Come on, let's strap her to the table here. Let's shoot her the juice now. Boy, look at her convulse." That is the sort of material you will find in these electric shock incidents.

Sometimes you will find that the person has been put in narcosynthesis, strapped down, electrodes fastened, given a shock causing big convulsions, and just as soon as the shock finishes, somebody leans over and says, "We are taking care of you here. You are going to be all right. Now don't worry about anything." Then they wheel the person out of the room.

One psychiatrist told me rather proudly that he made a practice of doing this to every single person that went through electric shock with him. Of course, by putting that very strange line right on the end of those engrams it has a tendency to make sympathy engrams out of them, which toughens them up. So it is important to know about electric shock.

It is also very important to know about transorbital leukotomy, prefrontal lobotomy and things of that nature. As a matter of sober fact, the information usually presents itself, not by your being told, but just by looking. The analyzer is pretty hacked up in a prefrontal lobotomy. In some prefrontal lobotomies, where they just slice through the lobes once, the neurons have gotten together and hooked it all up again. But transorbital leukotomy is another thing. It was started in Europe and had to do with an ice pick. Not an ice-pick-like instrument, but a sterilized ice pick.

I am telling you about this in case you ever have to lift one of these incidents, if there is anything left to lift it out of. The ice pick is sterilized, an electric shock machine is set up and the patient is given sedation. The patient is brought in and put on the electric shock table. The

electrodes are attached to him and they shoot the juice, giving him standard convulsive shock. Then, they take the ice pick and lift one eyelid, passing the ice pick up underneath the eyebrow, and sweeping it across once before taking it out again to resterilize it and give the person another electric shock. Then they take the ice pick again, lift the other eyelid and push the ice pick up under the eyebrow, sweeping it across in the same fashion. Then they wheel the patient away. A couple of days later, the patient is still bleeding from the eyes, and is in rather foul condition.

Then they say, "Well, how's your psychosis today? Hm?" He is tractable; to them he is now a well-adjusted person. He is thoroughly adjusted to the vegetable kingdom. It is an operation akin to throwing a hand grenade into a telephone switchboard because somebody in Chicago is swearing at somebody in Los Angeles.

The topectomy is another operation where they use an instrument that looks like an apple corer. They put the patient under sedation, then they take a tool that looks like a brace and bit to cut rings out of wood, and they bore through the skull. They open it up, and then they take the apple coring device, insert it into the brain, swish around in a circle and remove a section of the brain. With these various operations, they can take out a person's ability to see or his ability to hear. It affects the structural switchboards situated in the brain. You will find a few of these people are not too far gone to save but it's very doubtful. If somebody says to you, "I have had a prefrontal lobotomy," the rational thing to say is "Very pleased to meet you. Next!" unless he appears to be pretty rational, and then maybe he had a single slice and the neurons grew back together. However, that has been defeated by a more recent operation, a double prefrontal lobotomy, where they cut a section of neurons out. Then of course the neurons can't stretch back together again. One of those cases is pretty hard to handle.

I am sorry if I am making your blood run cold, but this is what is being done in practically every institution in America, and it's the fate of a large number of psychotics. These psychotics will probably continue to be treated by psychiatrists, but some of them may escape from that particular fold and fall into your lap as an auditor. The situation may be such that the family demands that you do something with such a person, but don't, under any circumstances, promise to do anything for him. You can try. If you get results, that is wonderful; but don't say "Dianetics can take care of that."

Someone known as Meduna claims personally to have originated electric shock in America. I think it is highly questionable, but in some of his papers and recountings he gives the following story on how the lobotomy started in Europe. It was a very simple thing.

There was a blacksmith's shop, and there was an accident whereby a crowbar flew through the air and struck a blacksmith in the temple, and it went right through. People pulled on it and the man lived, so they discovered that you could cut up a man's prefrontal lobes and he would still live. What happened to the blacksmith's ability to think or whether or not this blacksmith was an idiot to begin with and now became rational is omitted wherever I have read that story. It says merely that they learned that the prefrontal lobes could practically be knocked out of a man's skull and he could go on living.

Some people believe that Dianetics assumes a very punitive attitude toward these brain operations, electric shock and so forth. This is not true. Dianetics has no attitude. Dianetics is a science. The science of physics never had an opinion about Einstein. It never had an opinion about an atom bomb. Similarly, Dianetics does not believe; it merely performs. The engineer who goes out and starts to build a bridge, of course, uses physics. The bridge might not believe in Boss Tweed who authorized it to be built, but the bridge gets built.

Concerning Dianetics and religion, you can knock the stuffings out of atheism with Dianetics. Someone can be ranting and raving on the subject of the church and its dogmas, and then you run out the prenatal engram where Mother is saying, "God is punishing me. That's why I am pregnant. God is punishing me." After that the person says, "Church? Interesting social group."

Your data on the inventory has to contain all these things, and if you omit to get it, you are being remiss. You are sailing into an ocean with no charts showing where the rocks are. For instance, if a person has had a lot of electric shocks, he will usually start to boil off every time he closes his eyes. He is trying to get the unconsciousness off the electric shock. There are a lot of attention units tied up in these shock treatments.

Then there is foreign language, which is very important. I met someone who had 14 languages in his prenatal bank, and he couldn't speak any of them. That was an interesting situation because there was highly charged emotional tone on some of those engrams, but when he would try to dramatize them, he was beaten down. He could never dramatize the engrams.

You will very often find that in a foreign language case a great deal of repression results in the person's inability to dramatize in his own language. That was quite puzzling to me, as it would seem that a foreign language case would be in pretty good condition because there are no words to restimulate him. But that is not true; in the first few years, the basic language is probably that foreign language, so English is still being translated in and out of the basic language. When the person starts to dramatize one of these engrams, he gets twice as frustrated and it quite often practically breaks him. Someone with a foreign language background will translate for you if he possibly can, but some foreign background languages are learned in early childhood and then forgotten.

One case who came in to find out about Dianetics was speaking Yiddish in about half an hour. He hadn't spoken Yiddish since he was about 5, yet he was chattering away merrily. His whole prenatal bank was in Yiddish.

You don't have to know the language to treat a foreign language case. Simply go back and try to pick it up. Sometimes you have to be very insistent in trying to find out about it because the preclear does not immediately volunteer the information, he doesn't think it is important. So you may find yourself running back down the bank into the basic area and saying, "Well now, let's repeat this."

The preclear says, "Someone's saying, 'I can't believe you.'"

"Go over it again."

"I can't believe you. I can't believe you."

"Have you got a somatic?"

"Yes. 'I can't believe you. I can't believe you. I can't believe you.'"

You wonder why this isn't erasing, so you say, "Let's find another engram someplace." He finds an engram that says "I believe you utterly. I believe you utterly. I believe you utterly," right down in the basic area. You send him right down to conception and find "I love you so much. I love you so much," but nothing lifts and you have now got three engrams restimulated and nothing erased. It may be that all these incidents were in German and he is translating for you, but it won't lift unless it is spoken in the language in which it was laid down, because an engram is a phonograph record and you are trying to get the ripples and grooves off the sound track of this record. So, it is useless to say "I believe you utterly," when the underlying tongue, although it says "I believe you utterly," may be "Bang yung bong." Therefore it is very important to know the foreign language background.

One very rough case was a young lady who made a tradition in Dianetics. We called her "Yoneznam." And eventually a "Yoneznam" case became one who just didn't know, because Ja ne znam means "I don't know" in Slovenian. This young lady, through shame or something of the sort, had neglected to tell us anything about her Slovenian background, yet her whole prenatal bank was in Slovenian. She was in very bad shape, an apathy case. She

would run through an AA with full pain, going through it in English, never bothering to give the Slovenian, and it wouldn't lift.

Finally, after going over this young lady's love affairs, and when her father had beaten her and so on, we suddenly realized that she must be hiding something about the family. It turned out that although she was right there in an incident with her father, she couldn't tell us the meaning of it. And we went whir, click, "What language is it in?"

She said, "Slovenian," and after that the case started to run.

So, inventory of that character is very important. It is also important to know if you are handling a Junior case. And remember that girls can be Junior cases too, and also that children can be named after grandparents or great-uncles and so on, and are also Junior cases.

If the preclear knows the meaning of the words, he will very rapidly fall into a free translation of them. If he doesn't know the meaning of the words, he will run them off as sound. He will go "Yakety-yak, dubbidy-dub," but when asked, "What does that mean?" he doesn't know.

If you don't know Russian, for instance, you have to say, "Give me 'Get out' in Russian. Give me a bouncer in Russian. Give me a word in Russian." It restimulates by tone, emotion, noise, pain, tactile, kinesthesia, or any of the other perceptics.

The attention units of the analytical mind have learned by mimicry what these syllables mean. So when an attention unit goes into the area and something says, "Get out," it gets out because it is obviously dangerous. In other words, it is the analyzer which analyzes the whole subject, and it does it simply on a phonograph record basis.

There is no more certain proof of this than in watching somebody with Chinese in his bank, for instance. Suppose Mama left China before he was born and he was raised in India, he doesn't know what the words mean so merely goes straight through the incident.

Sometimes the reactive mind will combine some of these syllables into an apparent word, but very seldom. The reactive mind is fantastically accurate on the interpretation of language. It will embrace puns and homo nymy, but it won't make an error. For instance, let's say we have a push button on a person. Every time we say "painted" to him, he coughs. Now we say "painter." No cough. "Painting." No cough. We say "painted" and we get a cough. The chances of the reactive mind making an error on a foreign language are quite small.

Now, we get down to psychosis, neurosis, dramatization and chronic psychosomatic. We don't want to know everything there is to know about them, we simply want the history of a psychosis, or the history of a neurosis the person may have had, and we want the history of his chronic somatics. The chronic somatic will normally show up to have some sort of sympathy engram. So there are clues on what to look for because, as you work on him, this thing may cease to be the chronic somatic. It may destimulate as you go past it down the track and turn on some other chronic somatic. He no longer has what his chronic somatic used to be, but you want to know what it used to be.

One thing about dramatization is that it is an engram running off in a way to carry over the whole content of at least one valence into the environment. Dramatizations are extremely important to you in working engrams because they contain the content of the engram. There is the engram laying itself wide open out in the daylight where you can get at it, take a look at it, turn it around and see what makes this aberree tick.

Of course, that dramatization is not the engram, but it is a restimulation of the engram. You can go so far as to take a real, solid restimulation of the engram and put the preclear through it several times, and of course wind him up at the source; just say, "Let's go to the first time this engram occurs in the bank," and you will find that these dramatizations are very closely



hooked up. You have restimulated the emotional tone and everything else in the engram. This is called controlled accessibility.

The person who is dramatic about everything and the person who is dramatizing are entirely different. A person who is dramatizing an engram that says "I don't like students who come late to class" will have that as the dramatization. Now, if we go down the time track and find some time when he said "I don't like students who come late to class," we can run that a couple of times and then we can go into the lower part of the bank and we will find an engram with that content; ordinarily it has to be something aberrated. It's a dramatization.

The mainstay of dramatization is emotional stress. The rough engrams are those which contain apathy, anger, and so on. The key to this is whether the analyzer is more shut off than it is ordinarily. If the dramatization becomes very pronounced, the analyzer is almost completely shut off. This is temporary insanity.

Take someone who has a rage dramatization. That rage dramatization goes along a certain line, and he normally dramatizes his rages in more or less the same fashion. If we can get him back to a time when he was dramatizing this rage, we can run it and run it until some of his emotional tone turns on, and then send him immediately earlier on the track to a moment when he received the engram. That is the proper procedure.

The rule is that when an aberrer does something once, he will do it again. When he says something once, he will say it again. This holds true when we are looking for dramatizations. We find Mama saying, "Oh, I just can't be myself around you," and if we go back down the chain, we will find a moment when Mama was saying that exact phrase when the child was on the way. First we find it in conscious recall and there is where we have the greatest use for straight line inventory. Straightwire recovers these dramatizations .

The best way to resolve the "control yourself" type of command is to find what this person says to other people, because that may not be occluded. So you find out, for instance, from what he says to children or what he says to his wife, what his dramatization of "control yourself" is.

This is practically the essence of another therapy whereby you get the person to say what he would say or do in a given situation, or you get him whipped up artificially into anger, and then you pull the engram into a dramatization. It is very dangerous to go too far on this.

In "orgasm therapy" they sometimes inadvertently train a person into convulsing, and occasionally the person can't get into convulsing which just keys this thing in solidly and they will dramatize it.

One young psychiatrist had this so strongly that we never could quite get it through to him that it was an engram performing. He thought it was something he had developed himself. We could go back and turn this thing off and on by running engrams. It was very well developed. It was all the way down the bank. He was what you would call a convulsive case, very tough.

You can actually make a person start dramatizing an engram and wind up by keying it in, so don't start the preclear dramatizing without doing something about it. This is not very dangerous. It is a mild risk, but certainly, at all times, you should safeguard against making this person go through the same emotions time after time because eventually you will start to key in one of his engrams. The only reason you want this dramatization at all is so that you can go right down the track and find the engram.

The engram is usually in more or less the same words. You go down the track to the moment of pain or unconsciousness which contains the record. It's like listening to a jukebox playing by standing in front of it and gathering up handfuls of sound off the front of the speaker, and having listened to it, opening up the machine, looking into it, finding a record, taking it out,

breaking it carefully and throwing it in the wastebasket so that one doesn't play anymore. You could go so far as to say that breaking these records is the chief mission of Dianetics. This method is most useful in control circuitry. When you are trying to run a case with lots of control circuitry, the file clerk is something like a pitcher who is five miles from the grandstand, and you are right there, watching the show. You ask for a flash answer, and from this large array of fans one says yes, one says no, one hands up playing cards and another forwards the information through to you by a note. You will find this condition obtaining sometimes. And what you do about it is get dramatizations. We have an emotional charge on a case that is badly closed off emotionally. You get the person back to a time when he was crying about something and you find nothing happens. It might even be possible to make a person pretend to cry and force some tears out and ease him into the situation gradually that way. That would be perfectly valid.

For instance, you go back down the track and find that because of the nature of the engram you are unable to get information out of it. It has deniers, it is sealed in and you can't find out much about this case. There is always this side manifestation—the dramatization. We can get Mama's dramatization, Papa's dramatization, Grandma's, Grandpa's, and the preclear's own dramatizations. Try to run them on the track to get a little more content out of them, returning to the time when this was said and getting the whole play-off.

If necessary, you can then start by making him "imagine" what he would say or do in a given situation. And you may get data that way which, when you retrace it, will be found in his own dramatizations and the dramatizations of his parents. Or, you can make him synthesize an emotion and get more data that way. Failing all these things, there is always his wife or his child.

One little boy who was not yet 10 was the source of a great deal of information about Papa. I simply ran the boy for a while, and he was very glad to tell me what Papa said and when Papa did this and that. The little boy was quite amused to find out about Papa's engram. He knew all about Dianetics.

When people start to get prenatal visio, that is a control circuit. We can get the dramatization.

If you can get dramatizations in inventory, you can find out what the person would say under certain situations. You could write down certain words; that would do you some good.

In Step One you want to get no moments of pain or unconsciousness. The person knows, for instance, by hearsay that he was operated on for appendicitis and that he had an exodontistry. We get a list of these things in order to know what to avoid late in the bank. We don't want to run into any moments of late pain or unconsciousness unless we can help them.

When exodontia is in the question, sometimes nitrous oxide will so snarl the whole bank that we have no choice but to isolate the exodontia. We have to hit it. It is right there. We can't go anyplace; the case is locked up in it. That goes for any other engram in which the preclear is stopped on the track. We have to do something to open that engram in order to get him moving. We often find in our inventory that where movement on the track is impeded, the preclear has a recall of what is happening to him. I would try knocking out of the engram the words that are holding him in it rather than try to run the engram, because you can sit there for hours with a holder. Usually something holding the preclear will deintensify (a comment, not a rule).

For instance, take somebody held more or less permanently in birth. Birth quite often is not ready to reduce. You should generally shy away from birth, but any time the file clerk gives you birth to run, you had better run it. Certainly run the first section, the first few contractions, a few times to see whether or not it is going to reduce. Then if it appears that those are reducing, run the whole thing. Such a case will advance much more rapidly if you get rid of birth.

Perceptics are seldom shut off merely by a late life period of unconsciousness. The basic area is where one gets perceptics and where they will go on again. Tampering with late life moments of pain and unconsciousness is very unsatisfactory and very dangerous. You are liable to precipitate the preclear into them and get him held solidly on the track, causing a great deal of trouble.

Fortunately, when using reverie, restimulation of a late life period of unconsciousness will ordinarily settle out in three to ten days; but an incident gone into with narcosynthesis is permanently keyed in until you do something about it dianetically. Entering it by hypnosis or amnesia trance may likewise key it in permanently, until at last it can be stripped down to release it. The whole reason narcosynthesis and amnesia trance are dangerous is that they restimulate moments of pain and unconsciousness too late in the bank to lift. And then we have things in permanent restimulation.

Self-hypnosis can be resolved fairly easily. As a matter of fact, in self-hypnosis a person could never get into a late period of unconsciousness that would be very destructive to him. He would just pass out when he hit the thing. It takes an auditor to push it through.

A preclear who has practiced self-hypnosis is just another case of “control yourself.” The auditor would knock out this circuitry as it was installed. Usually in auto-hypnosis it has been installed by a hypnotist, and it will lie on prenatal engrams about controlling oneself. That reinforces the circuitry. Anyone who can do auto has this sort of thing in the bank. If anyone says “I can hypnotize myself,” know that Mama or Papa had a habit of saying “Control yourself,” or the doctor was very insistent about telling the mother to control herself.

Early lives are frequently a certain type of control circuit. This is a beautiful type of dub-in. When one understands the tremendous amount of data which the analytical banks hold, early lives are not even peculiar. Such data can get fished up in the most remarkable fashion. Anyone who has practiced automatic writing is aware of the enormous amounts of data which can come around by the back door. The back door in this case I am calling dub-in. I will continue to do so until such time as somebody starts producing past lives, ostensibly spoken in Gaelic, which don't lift very easily when in English.

Telepathy and clairvoyance are in the same body of research. Cases resolve without any attention to them, or past lives, past deaths, and so on. As a net result, they are in a bullpen with a big question mark over the door. Nothing has greater interest to me than psychic phenomena. I started playing with it at a very early age. I can even do the Indian rope trick on the stage. The audience pays a hundred dollars admission fee, though. It costs that much to rig the thing up.

Now, in Step One it is important for you to know about the loss of allies, and this usually will be very occluded material. The most occluded you will find to be the great-grandparents because the parents are themselves probably occluded on them, having grief charges on their deaths, and they may give quite remarkable misinformation to the child. The number of these incorrect relays is astonishing.

A statement had been made to one of our preclears that the great-grandparents had all been dead long before the child was even conceived, so they were ruled out as grief discharges. But it soon became apparent that there was heavy grief on the case although there was “nobody dead nowhere.” I asked this preclear to find, if he could, a family Bible. He did, and two of the great-grandparents had died within a week of each other when the preclear was 1 1/2 years old. They had been the source of sympathy for Mama all during her pregnancy and they had bossed everybody around with great regard to the care of that child for his first year and a half. When they died, there was a great to-do and everybody was very upset because they were fine old people. It laid a grief charge in this preclear that took about an hour and a half—one box of Kleenex!—after which the case started to move.

Don't trust anybody on the subject of great-grandparents. The most unreliable present time data concerns their deaths. The death of grandparents is sometimes off, but usually the child has been told by his parents when the grandparents died because, after all, the latter were Mama and Papa to the parents. Often the parents and grandparents were antagonists.

Some of the strongest allies are not members of the family. They may be people who came in, washerwomen, nurses or social workers. One preclear had grown up in a tenement, and the only breath of life that he got up to the age of 8 was a social worker who was very kind to him, reassured him, tried to help him out in life, and then was run over and killed in his sight by a truck. That case was occluded! There were opaque curtains and everything else when the auditor started toward any kind of an emotional charge, really a terrific shut-off. Therefore when you are going for allies, the data which you get on inventory is usually erroneous, but it does do this for you—it lets you rule out all the people that he told you were allies as being the hidden one, if there is a hidden ally in the case. After a mathematical subtraction of the number of people that he says were around from the number of people who might have been around, one of those remaining is an ally.

Sometimes, however, I have had people tell me flatly that a person was an ally and that person turned out to be an ally, and there was a grief charge on the loss.

The loss of an ally of the mother during pregnancy might create a bad sympathy situation. A preclear's mother, when the little girl was on the way, lost her own mother at about the sixth month of pregnancy. "Oh, Mother, Mother, I miss you so. How could you possibly leave me? Well, I will see you in heaven," and all this sort of talk was there with terrific whoops and caterwauls. Then this child, at the age of 10, had her parents separate. Mama went away and left the child in the custody of the father. The reaction was most mysterious, because Mother had never done anything to this child but beat and nag. When suddenly Mama disappeared and the child was told about it, it was thought the child would probably say "Well, thank God." Instead of that, the child did a complete dive. That grief engram keyed in early in the track, and made the case ball up right there. The child became morose, the endocrine balance went out of gear, her studies fell off in school, and all sorts of things happened.

On working the child for a short time, it was suspected that there must be something of a strange nature in this case. After a great deal of crossquestioning of the father it was divulged: "Yes, the child's grandma died while the child was on the way." The point didn't seem important to the father but it resolved the case.

There is some misapprehension about personality. "I" exists from the moment of conception or earlier. It is without valence. When you ask a person to get into his own valence, the supposition is often that he has twenty or thirty thousand mimics which when composited compose himself. Not so. A person has a personality, an "I" at conception. That "I" goes forward as a complete personality. It is genetic. But there is also a valence "I."

Telling the person to get into his own valence is fruitless since he is in so many valences that to tell him to get into his own just shifts him around. A Junior case gets confused about what his own valence is. If you merely coax the person to feel moisture, to perceive, to hear and so forth, while running him in the engram, you will get the person in his own valence and he can continue on in it. After that, when you say "Shift into your own valence," he will know where his own valence is—but not until you have shown him. Sometimes it is very badly lost.

Valence is very pertinent to the loss of an ally because the person is in the ally's valence, using it on a mimicry basis, and then life gets it tricked up in some fashion so the ally goes on living after he is dead. That is to say, the preclear has lived up to a given period more or less free of the valence, but suddenly springs full into that valence. He associates himself and seems to get locked up in that valence by the grief charge, as though life had planned a continuum of existence for the dead one.

It was postulated at one time that the reason a person went into a death valence was because everyone sadly remarked “He was such a good person,” and “Poor old Joe. How we abused him.” It became the winning valence. Death in this society is very often accompanied by many compliments. Actually, dying is one of the duller things a person can do, because who can be wronger than a dead man?

A preclear can be returned to early childhood and there he is. He can see himself, he looks around the room and he sees Mama but he doesn't see Papa. He is Papa so how can he see Papa?

In the case of a woman who at an early age was in a doll's valence, and had engrams about it, you can imagine the valence shifter there. I have found preclears who were in a dog's valence or a cat's valence. What you do about it is you break the valence shifter. Somebody shifted that child into that valence.

Don't omit dolls and dogs from your list of potential grief charges. Although the dog is rarely the only ally a little boy might have, when somebody suddenly poisons the dog, or the dog is run over, that is a rough one.

Getting visio of a person means that that person is pretty clear, as far as valence is concerned. But make sure you are getting the visio of the person at that time. Let's not get Mama at the age of 21 with long gray hair, in a 1950 business suit. Mama at the age of 21, if we return to 1914 or 1915, was probably wearing something that Irene Castle was busily advertising. The size of the scenery is also different. The blocks of a parquet floor are enormous to a child. Great big blocks on the floor, and great big table legs and chairs, and the enormous people who are mostly legs—that is real returning.

A dub-in will go back, look around the scenery, and take a little bit out of the present and a little bit out of some picture book, and put a scene together. I have never seen a dub-in yet dub in these size relationships. It's just too much of a strain, evidently. Demons are kind of dumb.

Occasionally you can check up on other occlusions very easily. Say the person's wife is occluded. He can see everybody in the family but his wife. And you go back down the track and find that he can see everybody in his childhood but his great-grandmother. We have got a pseudo-ally combination there. It is usually not that precise, but it gives you an example of what is happening. The pseudo is occluded when the original is occluded.

Another test of allies and valences is the chronic somatic of the individual which may well be a counterfeit of that thing from which the ally died. The preclear's reactive mind has taken one of his own pains and injuries and has dubbed it in to try to counterfeit this death proposition. On Straightwire this becomes a very important fact because you can sometimes, by discovering what an ally died from and discovering its similarity with the chronic somatic of the preclear, spot immediately that this was an ally. Sometimes you can just separate their identities, at which moment the chronic somatic will whoosh out.

Don't be surprised to find somebody with a little boy or girl as an ally. Parents may perceive a son or daughter in that way. If something happens to that son or daughter, it is not just the loss of a child, it is sometimes the loss of an ally.

I know a grown man whose ally is a 12-year-old girl. He looks up to her. He expects to be told what to do by her. He respects her judgment. Fortunately, her judgment is excellent. I found this out when I was having difficulty with him in keeping appointments with me. He was hitting an engram that said “Oh, I don't want to lose it. Don't make me get rid of it. I would lose my mind if I got rid of it”—the kind of engram that created the idea that neurosis composed the personality. I finally learned this about him and I got hold of this girl and I said, “The best thing for your pop is to go through this and sweep up some of this stuff, and then he won't be quite so erratic.”

“Oh, I will be so glad.”

“Well, tell him to get over to my place on time.”

She said, “Sure.” So he did. On further delving, it turned out that this 12-year-old was, for him, his grandmother. There was enough of a shadow of physical appearance to trigger the ally computation. It is not terribly rare.

It is very important to know about the early environment of an individual. Notice the poor-man orientation, the failure orientation, and so on. What sort of a life has the person lived? What sort of a life is he living? You will find a great deal of very valuable data in relationship to this.

Furthermore, you should understand his relationships to his teachers in school. Did he like school? Did he get along well in school? Did he get good grades? That tells you something very important. Teachers may be allies. A time when he was scolded by a teacher may stand in there as a royal command. One may have said to him, “Well, that’s all right, Johnny. Don’t be sad; we can’t all be musicians,” and here this fellow is trying to learn to play the piano when he is 18 but just can’t make it. That is how commanding an ally can be. Just the thought, transmitted, has very high value because of the engram bank.

Because of antagonists in the vicinity, the child will associate himself very closely with an ally; what the ally says is very important. “I have got to believe you” becomes an automatic proceeding, and combined with engrams and attenuation it creates a slight suggestibility, in other words, a light trance. But if we get rid of all the engrams, we don’t have to worry about this. Anybody who sits there and just writes “Are you alive?” “Yes.” “You have a name?” “Yes.” “Were you born?” “Yes,” as an inventory, is going to miss the vital data in the case, because he is demonstrating to the preclear that he is not very interested in him. It is during this inventory—and is the chief reason this inventory exists—that you attain an affinity with your preclear. Here is where you get him talking about himself, becoming a bit introverted about his own life so that he can contact it. Here is where your whole relationship begins, so be interested in this person. Don’t ask these questions mechanically, be very interested. Get him talking about things. You are doing Straightwire there, you are broadening out his life. You will suddenly find that you are opening up occluded areas as he talks to you. That is very important. It is therapeutic, but above all it is your establishment of affinity with this person.

As an auditor, you become the ally of every preclear you treat if you are going to do any successful treatment at all. This is not transferences so much as an operating line of affinity. You are not asking this person to be dependent upon you. You want this person to be confident in you. You must do, then, everything you can to keep that confidence reinforced. Breaking appointments with the preclear demonstrates that you are not interested in him; invalidating his information indicates that you are not interested in him, in addition to doubting him. You are doing what all the antagonists did to him.

By running inventory, you are setting yourself up as an ally. You are committing yourself, by asking these first few questions, to continue to follow the Auditor’s Code. An auditor who consistently breaks appointments without warning, arrives late, and generally makes himself a bit of a worry to the preclear is cutting down the preclear’s ability to work with him—the very thing he ostensibly is trying to build up. In other words, processing starts here on Step One, not when the person is put in reverie.

The auditor who is late is telling him “You are not important.” The auditor who says, “Well, I don’t know if I want to work on you today or not,” is telling him “I am not interested in you.” The auditor who does not force work on him is also telling him that.

Your relationship to basic personality completes the alliance you are making. You are not in alliance with the engrams. Your alliance may not be visible to you, but it is nevertheless being created.

Alliance with a preclear can be broken by losing your nerve when you are running something on him. He may be begging to come out of it. He may be pleading and finally, out of misguided softheartedness or just lack of nerve, you may walk off from it and say, "Well, come on up to present time." Basic personality's confidence has been violated and the affinity will break, making it very hard for you to continue and hard for the next auditor to take over. Don't count on your being able to reduce it. Sometimes such breaks are so thoroughly latched up to engrams that they won't reduce.

There is absolutely no excuse for making an appointment and breaking it. The best way to get around it is to make appointments tentatively—"If I come," "Unless something breaks down," and so on.

You must start to establish all points in the Auditor's Code, right down the line from number one on, as soon as you go into Step One of Standard Procedure.

## OPENING THE CASE - SOP STEP TWO

A lecture given on  
22 August 1950

### Handling the Glue on the Case

An auditor who does not know his Standard Procedure is in a very sad way. The main difference between a professional auditor and someone who has merely read the book is the facility with which the professional auditor can address Standard Procedure to the problem.

A student auditor has lots of people to observe. He also receives coaching on his own auditing. However, the end product he is aiming for is being able to use Standard Procedure so well that he doesn't sit there wondering what to do next. It becomes automatic. The case runs a certain way, so he handles it a standard way.

Perhaps one could learn all about this by just reading it and applying it, but did you ever try to read how to play a game of golf? I did one time. I had been playing a fairly good game. Then I got ahold of a copy of the Encyclopaedia Britannica and decided to learn how to play golf a little bit better. It almost finished me. I couldn't even get the ball off the tee after that. And when I managed to do so, it usually went in the wrong direction by 180 degrees! It was fantastic to me. Every ball I had finally got so tired of being abused in this fashion that each one got itself lost.

I kept wondering what this was all about and why my game had gone off so badly. Finally I asked a golf pro, an old Scotsman with a rather dour sense of humor, and he said that I had just eaten more golf than I had digested! This pro took my golf game and got me down to a point where I was breaking 200, and this great triumph leads me to pass along the good word to you. It is very possible for someone to eat more Dianetics than he can digest, and a lot of people are probably in a state of gorge on the subject. I want you to digest what you have got. The Standard Procedure Chart works out pretty smoothly. After a person has worked cases for a little while, he no longer uses this on a one-two-three step basis, he simply does what is supposed to be done at the various moments. In working with a particular preclear for a little while, he notices such signs as the preclear sighing and wondering "Well, I don't know whether I can get back to that or not," and "I don't know whether that's true or not either," and immediately asks, "Who's dead?" This is as per Opening the Case, part A:3, where it says to try for painful emotion discharges. It is not just a set of words, it is a fact that in running the case various things happen, and when there is painful emotion on the case one cannot go very far unless one gets it off.

An auditor must never be in the situation of the airplane pilot who was sitting in the cockpit mid-flight reading a book on how to fly! A preclear is not actually safe in an auditor's hands until that auditor is so well acquainted with the Standard Procedure Chart, and has the data so well organized in his own mind, that it is actually a learned training pattern.

In reading about golf in the Encyclopaedia Britannica, I would learn that one addressed one foot 45 degrees off to tee off and then one took the brassie . . . I could think all of that out, but if you have to stand around and think about what you are going to do before you do it, you are not going to do it sometimes quickly enough. A stimulus-response pattern is what is required.

Standard Procedure Chart Step Two states, "Opening the Case and Running Engrams: If case won't open or bogs down, go on to Step Three." Step Three is Straightwire, inventory and processing. A person can receive some Straightwire if Step Two does not take place but the heart, body and soul of Dianetics is the running of engrams.



An engram is a moment of pain and unconsciousness which contains perceptics. It happens at a certain age in the preclear's life. Engrams have been found in the early prenatal area and they continue up through the birth engram, childhood illnesses and on forward.

The engram has a characteristic which may not have been stressed previously. That characteristic is that the later it occurs on the time track, the more solidly it is held. That which holds it down is the engram earlier, which is held down by the engram earlier than that, which is held down by the engram earlier than that. So that any late life engram (such as one happening in adulthood) has literally hundreds and hundreds and hundreds of such moments of pain and unconsciousness existing prior to it. Now I'm only talking about the serious ones. Actually there are thousands of moments of pain with just a little unconsciousness. Even a little thing such as someone burning his finger still causes a flick of attenuation of the analytical mind.

So, the thousands of engrams prior to this adult engram have this one riveted down in place. Every perceptic it contains, usually, appears not just once or twice but ordinarily hundreds of times before it, and it has achieved the final result of a long chain of unconsciousnesses.

The engram has one common denominator above all else, unconsciousness. Of course it has the common denominator of pain, but it could be a pain in the foot or the leg. It could be a pain in a tooth or a shoulder or it could even be a pressure somatic. So we cannot say that one single pain is the common denominator; pain in general is.

But unconsciousness is common to every single engram, because unconsciousness does just one thing; it closes down the analytical mind. At the moment of impact of pain, the analyzer seems to unfuse itself to a greater or lesser degree from the computive circuits of the mind. A very obvious contribution of Dianetics was the discovery that there was an available recording going on at this time by a portion of the nervous system or the cells.

The attenuation of the analyzer could be great or small. And the first time it happened was the first time anything shocked the nervous system into this unfusing process. That first time is very, very early. It may be before conception. We can trace this back. The objective reality of this data, of course, has not been checked, but the zygote has been. Sixty hours after conception, engrams have been validated with objective reality. They are that late.

Trying to find a conception engram is rather embarrassing for a person. We take Mama and Papa and try to find the specific moment, and they don't give up the data very easily. As a result this validation has not taken place.

But there is an equation at work here which makes it unnecessary to do any validation of it. The common denominator of all engrams is unconsciousness. So we get all the way down the track through hundreds and hundreds of engrams, and when we get either number one or into the vicinity of number one, we start to get off the case some of this unconsciousness, which is a type of biochemical electrical process and is apparently a byproduct of a nervous impulse. It seems to register itself very clearly much as pain does by this process, and leaves on deposit in the reactive bank an actual entity called unconsciousness.

In Dianetics, we don't like to use the word unconsciousness because the conscious mind is the only mind which is unconscious during an engram and the unconscious mind is the only mind which is never unconscious.

So, we have coined the word anaten. You won't find it in the Handbook because we didn't want too many neologisms in it. But it is a very common word, and one which I use. It is a compound word, similar to one of those words that the engineers like to make up, like radar. It is a contraction of the two words analytical attenuation. (Attenuation means shutting or closing down. It is what one does with a radio set when one lowers the volume.)

This then becomes many things. It becomes the biochemical electrical deposit of actual unconsciousness. It becomes a verb and a noun. One can say, "He is anaten." There is no such thing as anatened. It would just be anaten; for example, an anaten subject who had been anaten. Anaten in that case would mean "knocked out." And when we put someone through the engram he releases anaten, which refers to that which happens—oxygenation or whatever it is—when the anaten comes off the engram.

So anaten then is one of the things contained in an engram—pain, unconsciousness and perceptics. Of course the manifestations of the engram contain, additionally, demon circuits and valences, but right at rock bottom one is dealing with pain, unconsciousness and perceptics.

Anaten is the glue which holds down the whole engram bank. This occurs particularly on a chain, but all of the material in a whole case is glued in the same way.

The first time a person was ever anaten he got anaten. And when he got it he stored it. And when he got it the next time it had a slight tendency to hook on to the earlier time, because the one thing they have in common is anaten. It is the common denominator of engrams, and the one thing that is always restimulated when an engram is restimulated. It is also what causes the dwindling spiral, because when one engram gets activated it activates the anaten of another engram. This activates the anaten of other engrams, which activate more and more anaten, until finally the normal person goes around with about 50 out of 1,000 attention units available. This compounding finally adds up.

There is no glue at all down in the first one. Run it through and the preclear will start to yawn. The incident will then erase, and once the first one is gone, the whole bank is lightened to that degree. Go to the next one and after a little more yawning, the whole bank is lightened just that much more. The important anaten on the case is very early.

An engram may consist of four days on a battlefield, shot in five places with surgery taking place afterwards and two weeks of lying around unconscious. One might think that is obviously what aberrates this case, but that is not so. If the case was not possessed of earlier factors, that incident would not aberrate the person. It is down the track someplace where Mama walks along happily, bumps into the table and says, "Oh, I'm always doing that. I just can't seem to keep from hurting myself." That is very important because on that structure of injury then becomes built all the rest of the anaten in the whole bank right on up to present time.

The engram is buried due to several factors: pain registry is not in the standard banks; the organism has built various dodges and mechanisms to avoid pain; language (statements about it and so on); and anaten.

The reason why the engram goes into a hidden state and stays there is because it is impossible to penetrate this much compounded anaten. You would have to really work hard—unless it happens to be one of the strange ones which occur once in a while where an engram sits over on the side. It has decided to disassociate itself, and its anaten is not pinned down earlier. It may be that some painful emotion has separated it off. Sometimes birth will sit out like that, and sometimes an exodontistry will. It is as though the person had another little reactive mind sitting on one side.

It can be very disappointing to run out birth in a case complete with yawns and so forth only to find when you start working the case that that was just an added attraction. Of course there is no aberrative birth engram left on the case, but the case is not yet open. One now has to go down into the basic area to get the basic anaten off the case. So there is this exception of an occasional engram that stands in lonely majesty.

Now, handling an engram is particularly difficult when it involves the use of drugs. Of course a drug induces more anaten. So, if you make the person anaten, he cannot then tackle more anaten without becoming completely anaten.

For instance, the person has 25 units of analytical attention to move in on an engram. The engram promptly extinguishes 23 of them, and the auditor somehow or other pushes the preclear on through with the remaining 2 and gets them to where he has 6 and then 8 and then 10, and suddenly the preclear is able to run the incident. He even gains a few more attention units and starts running it with 30 units.

If one were to give the person drugs, it would cut him immediately down to one attention unit, and if we then started running him into the anaten, of course that one little unit would be extinguished and the engram would remain masked and unknown.

Why didn't people know about this? It seems incredible to us when we go up and down the time track and look at these things, picking up perceptics when one was supposed to be knocked flat on his face.

People sometimes tell me, "Oh, yes, it has been practiced for years." But I have never read about it before! Freud never would have claimed anything like that, neither would Korzybski in *General Semantics*. When they tried to go into this anaten, out would go the attention units leaving the person "obviously" unconscious. Then "obviously" the analytical mind when attenuated did not record. "Obviously" nothing recorded, and therefore the unconscious mind was thought to be the product of the delusions of childhood!

That would all have been considered sequitur, and on that theory the delusions of childhood produce the delusions of childhood, which in turn produce the delusions of adulthood! Let's get back to Dianetics! One does not get anyplace on such theories.

If you really know a late incident is there, you could start running it with drugs or hypnosis; and even though you can penetrate it one way or another (at the risk of activating it), you would not get anyplace. You can actually slug into one of these late incidents and start picking it up at the beginning and end and blow it apart with main strength, but dianetically speaking that would be stupidity as it would restimulate and not lift.

One could get all the perceptics out of it just by hitting the line hard, picking up a little bit at the beginning, and then a little bit more at the beginning, and then maybe chipping off a little at the end of it, and picking up something in the center.

For instance, take an operation at a moment when the person slightly regained consciousness and then they had to slap the ether cone on him again quickly. An unconsciousness period has a high and low, it is not very even, and a person's consciousness varies from time to time during any one period. One can go through and pick up all of the perceptics even so, now that we know they are there.

It is quite a labor to enter in upon this, and one would very early have become discouraged if he had not known that there was some good reason for him to do it. As a consequence, the ordinary practice in striking one of these incidents in narcosynthesis was to have the person recount the incident right up to the moment when he went unconscious, go lightly across the moment of unconsciousness until he regained consciousness and pick it up on the other side, having sometimes restimulated everything in between.

This should be understood thoroughly because working with anaten one had better have a good idea what it consists of functionally. Certainly, some day we will know what it is biochemically. We don't know now. We know that it comes off the case in a boil-off or in yawns, and that once it is off it does not come back again. There is a reversal of some chemical process which accumulates in some fashion, and we reverse it in the yawn and

oxygenation. The pain, the impact, and the analytical attenuation create this bin full of stuff, and then in Dianetics there is an automatic reversal of it and the bin empties.

It is an actual entity that is being handled. It is not something that is indefinite. Anaten is just as tangible as a cup of water, and it pours out in the same way. One can empty that cup. Therefore one has to know a lot about it.

Researching Dianetics and discovering the part of the track between birth and conception was a consequence of following something through that was mathematically indicated. I did not know that any part of this lower track existed. “Obviously” when a person learned to talk, he started to learn the first things he knew in his observations of the society, and so on.

I was going along in that line until one day very early in the researches in the science I noticed something very peculiar, that when we went into it and started to look it over, there were flicks of recall over such a period. I was working with amnesia trance hypnosis on a volunteer and I could not understand where he was getting all these headaches from. I found out that there were actual moments there, and someone said, “Maybe it’s recorded someplace else.” A simple statement but it certainly led a long way! It was enough of a tip-off. I went back to the volunteer, took him through one of these incidents and looked it over very carefully, and I found that there was more there than there had been before.

I already knew something about deintensification through hypnosis, so I started running this moment of unconsciousness the same way we used to run locks, by taking a painful moment in a person’s life and going over it a few times, at which point it would somewhat deintensify. And this was good, valid therapy, though it seldom cured anybody very completely. I went over and over this and found out that it would go down to a certain point and then hang there. I was getting a recession. About three days would go by with this person, then it would come back and had increased almost up to full strength again. It was a peculiarity to me that there was full recall through this period. So I said, “I wonder if there is another one in the case?” I might just as well have gone later because I did not know how this thing worked yet.

I came down fairly early and found an operation in childhood which we went through like sawing through butter, but there was a portion of it that didn’t budge. That was a curiosity. Why did this little scrap of this incident refuse to pull up?

I put in a lot of thought on the matter. We knew that in hypnosis the matter of filing was done on the basis of what is put into the mind first has priority. So there might be a priority on this, and I decided to look for it elsewhere. I went down earlier and found another chunk and ran through another moment of unconsciousness when “obviously” the person could not have been recording. It ran very easily and erased! Something was definitely working here.

I had observed the fact that later on the track incidents were heavily glued down, but as we got earlier and earlier they got lighter. I checked this observation several times, and found out that it seemed to be invariable that although some of these things were tougher than others, as a general law the earlier one went, the thinner one of these unconscious periods became. The question arose, How early can one get? Right there I started to dive. I got down to little babies falling out of high chairs at 6 months of age and finally got it down to a baby being stepped on, on the floor where the nurse had put it, and having its head severely kicked at about a month old.

The next case I worked on presented me with contractions. They were obvious contractions with the person crunched into himself and so on. These people who volunteered for the research really deserve some gold stars! We know now what happens when one goes into birth cold—it is very uncomfortable for the preclear. I found myself running birth in this person and I concluded that evidently birth was a moment of pain and unconsciousness so powerful that it recorded in the whole organism, that it was the start of life, and that it was this shock which started a person thinking. That gave me bucket-loads of theories to account

for. So I set out to find out how many people had this birth recording, because it might not be everybody.

I started to look around, and found it in this person and that person, and all of a sudden ran into someone who had no birth recording, which meant that it did not record every time and therefore that the next moment of pain or unconsciousness after birth on that case would of course immediately deintensify very rapidly. So I went swiftly up to the next moment we could contact, which was where he was being struck by his brother's coaster wagon at 2 months of age. However, that moment of pain and unconsciousness was stuck as solidly as though it had appeared way up in adulthood!

Following this line of thought through conclusively, there must be an earlier experience than birth. I was perfectly game to find one. I thought that perhaps right before birth his mother might have been bumped, and that the mind might have been recording just a moment before birth. I allowed myself that wild postulate. So I went back to find this moment and said, "Well, let's go back to the first time you were bumped." That was all I said to the person who was in very light hypnosis and quite conscious of everything being done.

He suddenly said, "Where am I? This sure is wet. I can hear a gurgling noise which sounds like a flock of factory whistles!" "I thought this person was probably crazy. However, we found a moment there right adjacent to the point he had landed and we ran through the incident which deintensified!

Working on scientific methodology this meant that I had to refine the whole theory in order to fit the observation, and maybe predict new data. Obviously a person occasionally had a very early cellular recording of some sort (at least one).

Working on that basis I went back for one or two recordings in that area. I soon discovered what happens when you contact an engram at about six months after conception—it sticks solidly in the mud. It will restimulate and will not erase. It can only be beaten down into a recession. I continued to work on the problem.

The preclear had recall. Obviously this experience was rather thin actively but it would not reduce in any way, it wouldn't deintensify, which left me no recourse but to go earlier. So I went earlier and I found another incident and that would not deintensify either. I went earlier and found another one, and I went on walking down the bank about twelve engrams, and suddenly found one that would reduce!

At first I thought there was some sort of a delusion going on, and maybe these people had all read Freud's theories about longing to return to the womb.

I had a mother and a daughter who had volunteered, so I went to work on them and, without telling them what I was doing, taped their own early experiences. I had been very cautious about birth up to that moment, and I got about a seven-hour labor verbatim out of each case. Mama's story to the child was completely wrong. It was founded on Papa's story to Mama. And Papa had been walking up and down outside in such a distressed state that he was evidently unable to record clearly, and he had told Mama what had happened at the child's birth. Mama had then repeated that story to the child, since she herself had been completely unconscious during the period. So the child had no idea whatsoever of the actuality. But the child's birth deintensified in this case, fortunately, and the mother's delivery of the child deintensified, and we had two tapes.

So, I started going back in the child's bank very, very early, entered the prenatal area and started to pick up validating material. These prenatals were true then. There was an actual recording going on; and the earlier one got in the case, the thinner these recordings were.

I decided that maybe this was just a freak, so I took a whole string of people and found these experiences one after the other, occasionally finding another mother/daughter/father/child relationship and checking their tapes together.

It would be one thing to have the concept of an incident handed down, such as “Yes, when you were 5 years of age we had a nurse by the name of Bridget,” and quite another to have the preclear hear “Bridget, where the hell did you put the washing?” There are two kinds of material being relayed there.

It is the same way in the prenatal bank much to the embarrassment of many a parent up to this time. Maids, dogs, family quarrels, in-law troubles and so forth suddenly come to light, and the parents often wonder, “How did he find out about that?”

For instance, the first time one young lady got down into the prenatal area she lay there for a moment and said, “What’s that sound? Is somebody playing music?”

I said, “No,” and gave her an age flash. “What’s happening where you are there?”

“Well, I can hear music, it’s the Wedding March!”

She had always celebrated her parents’ wedding and she got very curious about this and sent off to the registrar of weddings, and sure enough it was the right date. So, we had all the data in that bank, she had full sonic and the bank was not too cluttered up with punishment, so we had the name of the license clerk and so forth, and the argument between the husband and her father! There was a great deal of material in this case and in many others.

Here was the process then of running back these experiences. The earlier they get, the thinner they get. For some peculiar reason, between 2 months and about 8 months there is a fairly tough period in which the material is very hard to lift. But the material earlier on the zygote level is very easy to lift and very aberrative.

There is a reason for this aberration. At that stage there are only a few cells, and certainly the central cell which will be the nervous system, doing the full recording. Therefore the whole organism is permeated with this one recording. Every time a cell divides it is its own identity again— $A=A=A=A$ —so that recording “Boo” in cell A will also be recorded as “Boo” in cell A’ when it subdivides; and when it subdivides again, the third cell which is now A” will also have the recording “Boo” in it, and so on. So, down in the basic area it means that every single part of the nervous system that could record this, on subdividing now knows, for instance, that “We don’t get along, I might as well leave,” or something like that. It knows this intimately and this is fundamental data.

It is getting down toward its being as fundamental as survival itself. “Survive” is underlying the command, and the earlier these commands are in the bank, the more priority they have, as the more cells they seem to influence.

Of course, there is an emotional charge which influences these engrams and can stiffen them up and make them intense.

When you go over a case, you will find out that this basic area material is extremely aberrative, even when it is fairly light with no great punishment involved, or anything else. So that must be our first goal in running engrams.

The problem of basic-basic will have to be much more extensively covered. Briefly, basic-basic would be the first engram in the case, the basic engram on the basic chain. It will be number one. That is why it is your target.

Of course, every chain of engrams has its own basic. Actually one can start a chain way after birth and give it its own basic. That is no reason to suppose that basic on that chain is going

to lift. It is simply the first engram on that chain. But basic-basic will inevitably lift. That is why it is the target, and it will get the first unconsciousness off the case. When that is off, one has lightened the whole bank. By the time 15 or 20 of these engrams have been lifted in the basic area, the auditor has taken enough unconsciousness off the case so that he can then safely go into practically any part of it and in so doing produce a deintensification without restimulating the case further.

A case can be considered to be relatively dangerous up to the moment when basic-basic and a few other basic engrams have been run out of it. After that it becomes progressively less and less dangerous. The potential of harm that can be done on a case is always highest at the opening.

Here we have the whole parade of the engram bank. The incidents are not filed in a nice orderly state as is the filing system of the analytical mind; but you will do very well to envision the reactive mind and the time track as having some kind of schematic appearance and, as your preclear returns down that track, to envision him going down some sort of ledger. Have a scheme in your mind at least so that when you are looking at him, you are checking against what he is doing and where he is on the track. In this way you begin to build up a picture which positions for you as you work on the case, and you are building up a scheme of engrams—what you have touched, what is there, what is erased—until eventually you don't need a written record.

The standard banks are filed by time and topic. They have a lot of cross-filing systems and are very intricate, neat and orderly—and perfect. That data is beautifully filed in the standard bank and if engrams were listed on the standard bank time track they would look very orderly. The reactive mind, however, is a very intricate system of confusion. It gets into that state in various ways, the main one is that locks get down on top of the engram. Fortunately there is a standard bank time track on which one can travel and the file clerk can pull material off the reactive bank for you to run (you are never traveling on a reactive bank track).

Sometimes one appears not to have a track at all. One is off the track. He can return somewhat but everything is very thin to him. He can't quite reach these things and they come through as vague impressions. Of course, a lot of things could be wrong, one may be that he is out of valence. But there is something else that is potentially wrong and that is an untapped grief charge.

Grief actually seems to be a conversion of anaten into something else. It's a sort of a chemical conversion in relationship to anaten and pain. Grief isn't something itself, but a conversion of. It is a sort of reverse process on pain and it can spill back off the case as tears. The tears actually complete a reconversion of this material, which blows out with the expression of grief.

There is something very interesting about grief (we don't know all there is to know about it) because it seems to be affinity in reversal. Affinity with a reverse charge on it would be a functional expression of grief. The biochemical expression of grief working in a machinelike (chemical) fashion is a reconversion of whatever anaten and unconsciousness are. So grief can't exist without preexisting pain; sadness can exist, tears can exist, emotions can exist, but not one of these grief engrams.

A grief engram is called a grief engram because in that way its nomenclature reminds you to run it as an engram, treat it as an engram and to handle it in that fashion. Before it was so labeled, people were in the habit of saying "Well, tell me about the time your mother died."

The preclear would say, "So-and-so . . . Boo-hoo-hoo-hoo, yup."

And they would say, "Well, I guess we got rid of that one," and go off to something else with this thing only about a tenth discharged.

You can't really restimulate a grief engram by running it. You can run through a grief engram once or twice and it doesn't harm your preclear to bring him out of it to present time. He can be sad, which may throw up some aberrated material, but it isn't like running a physical pain engram. That is mechanically dynamite. Run one of those things once or twice, get it restimulated and then go off and leave it without getting the basic of its chain and that is trouble!

You don't have to be too careful handling grief engrams, but they are very important in that they convert pain and unconsciousness chemically over into something else, and in the filing system in the reactive mind these charges seal down part of the track just like supercharged anaten. So a person may be trying to go down his standard bank track but is actually running down a grief-encysted track over certain areas, and we have an occlusion produced by grief, which together with other things will act as a filter and make it hard to pick up perceptics. That is why the first thing we try to contact in the case is grief. It is a goal in itself.

If we take a psychotic down the track, find an emotional upset, a death or something like that, and discharge it, the chances are we will bring him back up to present time sane!

Sometimes you have to discharge a lot of grief off a person. Sometimes it won't come off because the preclear is out of valence, but at the same time, if you can get it off you will really have taken tension off the case.

If you can find and release a grief engram, or several of them, you will produce a marked alteration in the case. The psychotic ceases to be psychotic and becomes merely neurotic. The neurotic becomes normal, and when you take grief off the normal person he becomes to some degree rational.

Now, this grief gets over into the side of the bank, like a sort of a haze, and the preclear comes along this track trying to perceive engrams and does a detour. So grief puts a casing on a large part of the prenatal bank. Because it converted an early physical pain engram, we are now apparently contacting this grief charge on the track postpartum, but we are actually knocking out the converted anaten off an early physical pain engram. As soon as you get one of these grief charges it is very important to look for the physical pain engram on which it is sitting. You can discharge rage and fear the same way, but grief is the thing which produces a very marked alteration. Rage and fear are more likely to be engramic commands.

Let's say the grief discharge was at the age of 21; we run the person back through the age of 21. He is recounting something that may even have appeared to him to have been on the surface and in sight, but actually it is not. If we recount the grief for a short time and discharge it thoroughly, then ask the file clerk for the engram on which this grief was sitting, the file clerk will very often give us the engram immediately unless that engram is too late in the bank to erase at that stage. Work with the file clerk, but don't try to force him into any more than you have to.

So, here we have a grief discharge having converted one of these engrams or a chain of engrams, and when we try to get into one area we are apparently bucking something in another part of the track and this is the actual state of confusion into which one is running.

It appears, as the preclear runs down the track, that his experiences are laid out and orderly. That is because the experiences which he had when he was fully awake and analytical are laid out in that fashion. But the instant we start to run into an engram, the preclear may have taken a dive and gone off the track to that degree.

So, wherever you find a grief engram, you are actually operating a physical pain engram which has been converted. But the grief experience is there as a very highly specialized kind of lock lying right with it, and that highly specialized kind of lock actually prevents one from attaining the physical pain engram until you have gotten off the grief. So number one, as you go down the track, is grief. That is the first thing you try to get off the case.



It is also a safeguard. If you can get grief off, you have deintensified the case and reduced the likelihood of precipitating a psychotic break. That likelihood is never large, but it is always there to the extent that very poor auditing on the case may be the one tiny straw that was necessary to throw this person across the line. This person was already close to the line and might have walked out and seen a purple taxicab and gone across the line too. But remember that you are dealing with the very stuff of which insanity is made. So, take precautions. Reduce the grief engram if you possibly can as a primary step immediately after placing the person in reverie.

Step Two says, “Opening the Case: Put preclear in reverie, check perceptics and see if moving on track.” That is the first thing one does in an effort to obtain material off the case. The next step is to run pleasure incidents to tune up perceptics, strengthen sense of reality and get the preclear in his own valence. This will sometimes work. And the next one is to try for painful emotion discharges, which are normally now called grief.

The preclear will tell you, perhaps, that no grief is connected with something, and the odd part of it is that he may have been so far out of valence and so shut off at the moment Papa died that he felt no grief. But for years he hasn’t supposed Papa to be the ally, and when we run him back in his own valence, we get a terrific spill of emotion.

This then is a primary target. It does two things. It takes a lot of the danger of restimulation off the case, the case will run easier, his tone will come up and his analyzer will turn on a bit more. You get the most positive relief—sudden, quick relief—that you can get on a case when you run off one, two or three of these heavy grief engrams. Secondly, we make it much easier to reach the basic area. The preclear will work better because this grief is probably lying right there in the basic area. So you try for grief. You can set it up as a rule because you may, by tacit consent, avoid grief engrams in your preclears

Recently I ran into a case that was being worked on some late physical pain engram, yet there was grief sitting on this case very heavily. The case was not moving well on the track, it was rather out of contact and the person’s sense of reality was at that time poor until we hit a grief engram, after which he felt very good.

So, just to avoid practicing an unwitting tacit consent, take particular care to look for grief when you open a case into reverie the first time, otherwise you are liable to avoid it. And when you have contacted it, make a good, strong effort to run it out. When you are thoroughly released, and certainly when you are cleared, you wouldn’t do this; but there is a possibility of avoiding grief without even knowing that one is doing it and having beautifully justified answers as to why one didn’t go into the grief engrams in this case. So make it a solid rule that when you put someone in reverie you are going right on through a one-two-three Standard Procedure to hit the grief.

I have got no patience with an auditor who restimulates grief in his own case. I have no sympathy for him at all, because I have sat sweating over “hot brains” for a long time with engrams galore jumping, pounding, leaping, pains shooting through me from various angles, not yet knowing what Dianetics was all about, trying to formulate the thing, trying to think, knowing something was wrong, knowing something of the principle of restimulation, and not being audited myself. So I have developed a tough attitude which is that if I can knock myself to pieces and nearly kill myself in the process, you can too!

It is a good thing to have lots of auditors in an area in contact with each other. They can start up co-auditing teams, and if one of them has got lots of grief in the bank he can have it run out if he gets into a state of restimulation.

There are three orders of action which a physician does with regard to a patient. The first order is to cure the illness. Do what you have to do to cure the illness. The next order is to make the patient comfortable if you can’t cure it. Give him an aspirin or some phenobarbital, or prop him up in bed on a couple of pillows and make a long prescription on how the hot

water bottles are supposed to come in every three-quarters of an hour to make him comfortable. And the third order and the least useful of them all is, if you can't do anything about it and you can't make him comfortable, give him some sympathy.

But don't let that throw you off the track in getting grief engrams, because you have to sound very sympathetic when getting them. You can't get grief engrams in the same mechanical way that you get physical pain engrams. You can't say mechanically, "The file clerk will now give us a time of grief. When I count from one to five and snap my fingers the first words of the grief engram will come into your mind. One-two-three-four-five. Go over it again, please. Go over it again, please. Go over it again, please. What does the coffin look like? Yes, yes, go on."

We have, then, the grief engram which we want out of a case as fast as possible. Sometimes, in line with that, without going into Step Three, you can simply tell the person, "Let's shift into your own valence now." He is evidently seeing everybody in the room, including himself, when he starts into this grief engram. That is common in grief engrams. You run him back to this point and he is standing off someplace watching himself, so you can say, "What sort of a suit are you wearing?"

"Oh, I don't know . . . blue suit."

"How do you feel about this?"

"Nothin'—never cared for her anyway...." Know that you are sitting on top of a grief engram that would run a steam engine for half an hour!

By running it two or three times in this fashion, going over and over it, all of a sudden the person sometimes automatically moves into himself. There he is in his own valence and in the scene; he isn't likely to cry until he gets into the scene.

So, you tell him to get inside himself after a while if he doesn't and then maybe he can make it, after which you run it again.

But you have to run all this sympathetically, and you have to run it quietly. A rough rule of thumb when you are attacking an engram is to try to match to some degree the tone of voice and mood of your preclear. In the old days when Mary Pickford was trudging through the snow, the audience was put into mood by music. Let's put the preclear into mood with voice. It requires a minor amount of acting. Don't corn it up to a point where it is not workable, but usually it works if you approach a grief engram very quietly and put him into reverie by saying gently "Who's dead?"

"Well, it's my grandmother."

"Where did you hear this news?"

"I don't remember...."

"Well, just try, it's all right if you can't...."

"Well, I think it was a telephone call."

And you say, "Yes?" sympathetically. "Now, who was calling?"

"It's my father."

"Well, where was this phone as you picked it up?"

"Right there."

You have now pulled him back down the time track and he is finally sitting in the grief engram without your telling him to go there. You creep up on these things.

If that doesn't work, the next thing that you can do if, for instance, you know his grandmother is dead and he appears to be doing a dive around it, and he "can't tell you" and he "doesn't know" and so on, is to try and get him back to the time when she baked him cookies by saying something like "Well, let's go back to the time you were a little kid and your grandma was baking you some cookies."

"She never baked me any cookies."

"Well, what did she do?"

"She used to sing to me once in a while."

"What did she used to sing?"

"Oh, songs like 'The Little Toy Soldier,' and so on. Nice songs, you know."

"Well, let's pick up one of those times." And he goes back. Maybe he is very blunt and unemotional about this whole thing and he runs through it and finally picks up a few words and maybe some charge on it. We stir up this moment of pleasure with this ally, and we get him to having a good time. We work at it. Sometimes it takes two or three sessions if you want to do a good job and really get that grief off. It takes the expert touch. You go back there and get him nicely wrapped up in having a good time. Then you suddenly say, "Go to the moment she died!" and he bursts into tears. You have come in at the back door on it.

Sometimes he is very occluded about the whole thing, so we try to knock the occlusion out by Straightwire. We try to get some of these moments in sight, we work on that, then we go back to a pleasure moment. Finally we turn on this early pleasure moment with the ally and then we slam him into the grief engram, bang! And if we can do that, why, the grief will spill.

Perhaps sometime in the future we will be able to open his mouth and drop a pill down it, and he will cry for three and one-quarter minutes and at that moment all the grief will be gone off the case, but until that time you had better learn how to be very adroit. Don't sit there with a pencil, saying mechanically "When did your grandmother die?" "Hm-hm." "What did they say?" "Uh-huh, continue," because you are not going to get anywhere.

It is almost impossible in a case which is supercharged to keep grief from blasting out. It is odd how many psychotics are very wide open. A lot of them have full sonic and visio. The amount of aberration has nothing whatsoever to do with the quality of perception. They are not constants. This person may be "full on" with sonic, visio and all the other perceptions, and be completely insane; or he may be thoroughly shut off and be very sane. Aberration and perceptics are different things.

There is a very definite reason for this, and that is that bouncers, deniers, valence-shifters and definite shut-off commands can knock out the perceptics, and to that degree his sense of reality. When we are dealing with aberration, we are of course dealing with an aberrative command level. There is where the aberrative commands appear.

In addition to this, affinity can be broken on a case in several places leaving him frozen in his own valence. Then this person can't get out of it and squirm off into some other place. There is just no escape for him, he is frozen on his own time track. Now, as grief tends to knock a person out of valence and off his time track, this also has a buffer effect on the grief. It is a mechanical proviso that is a built-in mechanism of "Let's save this guy, in spite of . . . We have made this many mistakes in construction, now let's make these things work for us too." So, he can get knocked out of valence, therefore he will be shut off; there can be grief on the case.

Take this person who is frozen in his own valence, who can't get out of it, who is commanded to be right where he is, yet doesn't happen to have command shut-off, and we have a fellow who is wide open and terrifically aberrated. Usually such a case is also highly charged emotionally, and it will also have very heavy circuitry.

So we start back on this psychotic and perhaps all we want to do with him is run him back to last night's dinner, but basic personality has been sitting there for a long time just waiting to go, and we go back to last night's dinner and that's enough for him. He starts handing up everything in the case! This person will leap off the couch and we are able to knock out these grief engrams wholesale.

With some of these incidents it is about the most deafening thing you will run into. It is supposed to be that the wounded horse on the field of battle makes the most dreadful sound that can be heard by man. No, it's the psychotic in the full rush of a Dianetic run! This does not mean because the person is loud on a run that they are psychotic, but it does mean that when you have a psychotic he is quite often very loud.

I have seen an auditor come off a very loud psychotic case a shaken man. And then someone has had to take him off to the side and run out the high points of this run on the psychotic, because the pain impact of sound is an actual physical pain and it causes attenuation.

You can actually hypnotize a person with sound alone. You can make a pain impact of sound so great that it will knock the analyzer straight out. As a matter of fact, supersonic frequencies of sound can kill a man, but that is on a different order. I haven't heard of anybody being killed by a noise yet.

Sometimes grief is what seems to be trying to come off the case naturally as the first thing when you start a preclear down the track. He can be out of valence so that it's badly shut off. Shame circuitry, such as "You should be ashamed of yourself," or "You should be ashamed to cry," seems to have a definite suppressive effect upon the grief engram.

There is such a thing as a pathological liar but almost anybody has a tendency to fib regarding grief engrams. And that is the one thing that is a constant in all lying, almost anyone will lie about a grief engram.

You say, "Well now, the file clerk will tell us whether or not this has been exhausted."

And whether he gets no, yes, maybe or Timbuktu, he'll say, "Yes! Yes, this is all gone," because he doesn't want to face it.

But if you recognize that grief can be taken off a case even when the person is occluded and out of valence, you will try for it. And I am trying to persuade you to make that try, to prevent case after case from being run in the basic area that is completely top-heavy with emotional charge which is lying right there ready to blow.

## DEMONSTRATION OF GETTING A CASE MOVING

A lecture given on  
22 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### Standard Procedure

What one does first in a case is all listed in Standard Procedure. Put the preclear in reverie, check his perceptics and see if he is moving on the track. Then run pleasure incidents to tune up his perceptics, strengthen his sense of reality and get him into his own valence. Try for painful emotion discharges. If the file clerk and somatic strip indicate a stuck case, try all the prescribed methods to free him on the track. If that fails, go to Step Three. Go back to Straightwire.

What I would actually like is a case that I could put down into a point in the basic area. I am not trying to open up cases, but I will take this one on.

[During the demonstration itself all comments by LRH are written by him on a surface on the table beside him and thrown onto a screen so that the audience can read his remarks. He does not speak to the audience, only to the preclear. These written comments about the case are set in parenthesis.]

LRH: Who's dead?

PC: Grandmother, I guess.

LRH: Is she still alive?

PC: No.

LRH: What do you mean, "I guess"?

PC: I guess that's the one you are referring to.

LRH: Did they spill that off your case?

PC: No. They tried to get it, but couldn't.

LRH: What were they saying when they were trying to get to it?

PC: They asked just what you did, who was dead, or wanted me to go back to someone that had died. And the only one I could think of that meant anything to me at all that had died was my grandmother.

LRH: Yes. Tell me, how long has she been dead?

PC: I don't know how old I was when she died. I imagine around 8 years, somewhere around there.

LRH: Where did she live when you were 8?

PC: Detroit.

LRH: What kind of a house did she live in?

PC: Oh, it was a kind of a rundown house.

LRH: Have a big kitchen?

PC: There was a fair-sized kitchen.

LRH: Did she cook pretty good?

PC: She cooked good enough for me.

LRH: Did she raise you?

PC: No. The most I saw of her was when my mother would take us down to Grandma, and leave us there during the summer vacation. And we would stay there maybe a couple of weeks.

LRH: Oh. You would have to stay with her there while your parents were gone?

PC: Yes, they would go back home.

LRH: And what did you used to do while they were gone?

PC: Oh, just had fun, played around out in the yard, in the weeds.

LRH: What did she do for you?

PC: Nothing as far as I know.

LRH: Did she ever dig in the garden or anything like that?

PC: I don't recall exactly her digging in the garden. I know my step-granddad did most of that. He had a good-sized garden. I remember one time she got a bunch of little potatoes about the size of peas and cooked them up for me.

LRH: Yes? Did you like them?

PC: Well, mostly it was the idea of eating potatoes so small.

LRH: Just your size?

PC: Yes, I guess so.

LRH: Did she ever bake you loaves of bread or anything like that, your size, or a small pie?

PC: No.

LRH: Very small pies?

PC: Someone did, though.

LRH: Yes? Little pies? Little loaves of bread?

PC: That may have been my mother. I used to eat the pie crust.

LRH: Did you like it?

PC: Yes.

LRH: How does the pie crust taste?

PC: Good, fine.

LRH: Do you like pie crust?

PC: Yes.

LRH: How does it taste?

PC: Oh, soft, bakey. . .

LRH: How does it feel in your mouth?

PC: Kind of nice.

LRH: Did you used to run in and eat it, or sit down in the kitchen?

PC: I used to be around when my mother baked.

LRH: Where did you sit in the kitchen when your grandma baked pie?

PC: I don't recall her baking pies.

LRH: Never made a pie?

PC: She must have made a lot of pies, but I can't recall a time.

LRH: How did the place smell? Did she ever bake bread?

PC: I can't recall her baking bread.

LRH: How did the place smell when she was cooking the small potatoes?

PC: Darned if I know.

LRH: What kind of a cookstove did she have?

PC: I think she had one of those coal-oil compositions.

LRH: Okay. How did it smell?

PC: It had quite a distinct smell.

LRH: Take a sniff.

PC: (takes a sniff)

LRH: So, she had this coal-oil stove. Where did it fit in the kitchen?

PC: Sat against the wall.

LRH: Yes. Which wall? The one furthest from the door, or nearest the door as you came in from the back yard?

PC: Seemed like it was fairly close to the door.

LRH: Which side as you came in?

PC: That would be on the garden side.

LRH: Where did she used to stand near it when she was cooking things?

PC: She would stand there right in front of it.

LRH: She would stand right in front of it. What kind of a gesture would she make while she was cooking? (pause) How about this one? (indicating) Did she ever scratch her nose that way?

PC: I can't recall her doing it, no.

LRH: What kind of a gesture did she make while she was standing there cooking up something? Did she ever point at you with a spoon?

PC: No.

LRH: Fork?

PC: No.

LRH: How did she lift the lid off the cook pot?

PC: I can't recall.

LRH: How do you lift them off the cook pot?

PC: Just lift the lid up, I guess.

LRH: A big, heavy iron one—did she use big kettles, small kettles? (pause) Was there a pump in this kitchen or running water?

PC: No, I don't think there was. No, there wasn't running water. There was a pump.

LRH: Where did the pump sit?

PC: I don't know whether it was. in the kitchen or not, but I know there was a pump.

LRH: Okay. How did you have to pump it? Did you ever have to prime it?

PC: Yes.

LRH: Did she ever dislike it?

PC: I don't know about her.

LRH: Go over the words "You will forget all about her."

PC: "You will forget all about her, you will forget all about her, you will forget all about her, you will forget all about her."

LRH: "Youwill forget all about this."

PC: "You will forget all about this, you will forget all about this, you will forget all about this. You will forget all about this."(laughs)

LRH: Go over it again.



PC: What was it ?

LRH: "You will forget all about this."

PC: "You will forget all about this. You will forget all about this. (laughs) You will forget all about this." (laughs)

LRH: Do you know what a bouncer is?

PC: Yes—go back; get out; get the hell out of here.

LRH: Go over the words "Go back."

PC: Go back, go back, go back, go back, go back, go back, go back, go back, go back, go back, go back."

LRH: Go over "You will forget all about this" again.

PC: "You will forget all about this. You will forget all about this. You will forget all about this. You will forget all about this."

LRH: Who is talking?

PC: I don't know. If I had to say someone, it would be my mother.

LRH: What is your age?

PC: 33.

LRH: What was the flash?

PC: I didn't catch it.

LRH: Didn't catch it. Give me a number.

PC: 2.

LRH: Now, let's contact this moment. Let's see if we can't contact it, when your grandmother died.

PC: I don't know when she actually died. I wasn't there. My mother went down first.

LRH: And then?

PC: And then us kids came later after Grandmother had died.

LRH: Who told you she was dead?

PC: As I remember, my mother. She went down there and was there when she died and then she either called up or sent a telegram that Grandmother died. And then my dad drove us two kids down and when we got there I went in and talked to Mother. And she took me in to see my grandma. It seemed like my grandma was in a little room off to the side of the parlor or something like that.

LRH: How did this room look?

PC: It seems all bare, with just a coffin in it, and my grandmother was in the coffin.

LRH: Okay. Who said she was dead?

PC: I was likely standing there by the coffin.

LRH: Do you see yourself?

PC: No.

LRH: Do you see the coffin?

PC: No.

LRH: How did I look sitting there a moment ago?

PC: I don't know. I can't see you.

LRH: Well, did you get an impression?

PC: Yes. You were sitting there, leaning over....

LRH: Well, how did it feel looking at the coffin in the same way? Give me the same impression. I am not asking you to see it then. How does it feel standing there? Can you give me the same impression?

PC: Oh, well, I think the coffin was lined with something like white silk or satin, and it seems like she has her hands laid over her stomach—something like that.

LRH: Who else is dead?

PC: No one that I know of.

LRH: How about your step-grandfather?

PC: He is still alive.

LRH: How about a nurse? How about your great-grandparents?

PC: I didn't know them.

LRH: How old were you when they died?

PC: My great-grandparents?

LRH: Yes. (pause) Died a long time before?

PC: I should think so, yes.

LRH: Do you have any idea when they died?

PC: No, I don't.

LRH: Anybody ever mention the fact that you had great-grandparents?

PC: Not very often at all.

LRH: Well, who mentioned it at all?

PC: I guess, if anyone, it would have been my dad.

LRH: What would he be saying?

PC: Well, he used to be more or less talking about the family.

LRH: All right. Come up to present time if you're anyplace else.

[gap in recording]

LRH: All right. Let's shut your eyes right now. Any time in the future when I say the word canceled, it will cancel what I have said to you while you were lying here on the couch on the stage. Okay?

PC: Yes.

I am just going through this whole proceeding now, just as it's outlined in the bulletin. That first run there was just to give the gentleman a little chance to get his equilibrium, and a little Straightwire.

LRH: Now, let's eat your dinner last night. You did eat last night?

PC: Yes. I ate dinner at a restaurant.

LRH: All right. Where is the restaurant situated?

PC: Well, it's about four blocks east.

LRH: Four blocks east?

PC: Yes.

LRH: What kind of a place is it after you get inside?

PC: It's a typical little restaurant with a U-shaped bar.

LRH: Okay. What were you eating?

PC: Liver and onions, milk, tomato juice, salad, and also, I think, peas and carrots.

LRH: All right. Let's take a bite of the liver. Take a bite of the liver.

PC: (laughing)

LRH: Que pasa?

PC: Well... (laughing)

LRH: (Right on schedule.)

PC: (laughing)

LRH: (This guy ought to be cleared before he's out of here.) Let's take a bite of the liver.

PC: (laughing loudly)

LRH: Take a bite of the liver.

PC: (laughing)

LRH: What have you got?

PC: I haven't got anything.

LRH: Take a bite of the liver.

PC: I don't think I cut it off first!

LRH: All right. Let's cut it off.

PC: All right.

LRH: Is your fork in your right or your left hand?

PC: Well

LRH: Get a tactile on it. You don't have to worry about it. Just feel the fork.

PC: No, I can't. I imagine what I usually do is hold the fork in the left hand, and when I eat I transfer the fork and hold it in my right hand.

LRH: All right. Let's take a bite of that liver.

PC: All right.

LRH: Take it up to your mouth. Let the fork come out. Let it down. How does it taste?

PC: I don't know. 'Que pasa, Spanish for "What's happening?"

LRH: Well, let's taste it, let's taste it.

PC: I can't do it.

LRH: Is that the first taste of it? All right. Let's try it again. Let's cut it off. Let's cut it off now, spear it with a fork, take a bite of it.

PC: I don't know if I can do it.

LRH: All right. Let's go over it again. Let's take a bite of it. How many times do you chew it?

PC: I can't tell you.

LRH: All right. Who's sitting there at the table with you?

PC: I don't know anyone.

LRH: Don't know his name?

PC: I just talk to him.

LRH: Do you know what he looks like?

PC: Yes.

LRH: Do you know what he's got on?

PC: I think I do.

LRH: Well, let's take a look.

PC: I wish I could.

LRH: Come on. Let's take a look at him. Just pick it up at the moment you are looking at him. The somatic strip will go to a moment when you glance at him. Now, let's just contact it. Take a look at him.

PC: I can't see.

LRH: Can't do it, huh? All right. Let's go back to the time when you won the contest.

PC: You mean any contest?

LRH: All right. Where were you standing when you were awarded the prize?

PC: Let's see. I was sitting up on a stool by my drafting board, and the three judges that we selected were standing in front of me. And they said, "Number Two, by Mark Klammath. "That's me.

LRH: How did you feel when they said that?

PC: Surprised.

LRH: Did you feel good about it?

PC: Yes.

LRH: What did the judges look like?

PC: Well, one is short.

LRH: Let's take a look at him as he is right there giving you the prize.

PC: I can't see him.

LRH: What would happen to him if you looked at him?

PC: I would be able to.

LRH: And then what would happen?

PC: I'd be able to tell you what he looked like.

LRH: And then what would happen?

PC: Then you'd know.

LRH: Who said "Control yourself"?

PC: I don't know.

LRH: (At this stage, you would go to Step Three. However, I am trying to demonstrate Step Two to you, so we will keep on.) Let's go now to the moment when your dog died.

PC: Well, I was away. I was down at camp, and when I got back he had just been killed the day before.

LRH: Who killed him?

PC: Some guy riding down the alley; his car ran over him.

LRH: Where is the dog?

PC: In a box.

LRH: What do you do with him?

PC: Carry him.

LRH: Carry him where?

PC: I don't know where.

LRH: A nice dog?

PC: Yes. I liked him.

LRH: What was his name?

PC: I'm not sure.

LRH: How long did you own this dog?

PC: Oh, I would say maybe a year all told.

LRH: Well, all right. Was he fond of you? Did he give you a nice welcome when you showed up?

PC: If he's the one I am thinking of, he's the one that always played with us kids in the back yard. We had him almost trained so that when we got up on the higher railing, you'd stick your foot down and the dog would run around, trying to jump up and get the leg, and you'd pull it back up and he would go after someone else.

LRH: All right. What was the dog's name?

PC: I don't know.

LRH: (You would again, at this moment, go into Straightwire, but I am trying to do one thing at a time.) The file clerk will now give us basicbasic. The somatic strip will go to the beginning of basic-basic. When I count from one to five and snap my fingers, the first phrase will flash into your mind. One-two-three-four-five (snap!).

PC: (pause) Well

LRH: No flash?

PC: No.

LRH: All right, no flash. How old are you?

PC: 2.

LRH: What happened to you when you were 2 years of age?

PC: I can't be sure.

LRH: (This goes back up to a “stuck on the track” proposition, evidently, because this is the second time I have gotten “two” out of it. This may even be an engram where somebody is saying, “Say ‘two.’) What do you think happened?

PC: Well, a flatiron fell on my shoulder.

LRH: Go over this phrase: “You only think you know. You only think you know.”

PC: You only think you know.”

LRH: Go over it again.

PC: You only think you know.”

LRH: Go over it again.

PC: You only think you know. You only think you know. You only think you know. You only think you know. You only think you know. You only think you know.”

LRH: Let’s contact the earlier time this is said. An earlier time this is said. Now, go over that one.

PC: You only think you know. You only think you know. You only think you know.”

LRH: An earlier time when that was said.

PC: You only think you know. You only think you know. You only think you know. You only think you know.”

LRH: An earlier time that was said.

PC: You only think you know. You only think you know. You only think you know. You only think you know.”

LRH: What is your somatic?

PC: Just feel tight in the head.

LRH: How old are you?

PC: 2.

LRH: The file clerk will now give me a flash. Can we run birth?

PC: I was going to say no.

LRH: But what happened?

PC: I couldn’t say it.

LRH: Uh-huh.

PC: I wasn’t sure what it was, so I didn’t say it.

LRH: All right. The file clerk will give me a number. How many engrams before birth can we reach?

PC: I haven’t the faintest idea.

LRH: The file clerk will now give me the phrase which would hold you in birth. When I count from one to five, it will flash into your mind. One-two-threefour-five.

PC: Nothing.

LRH: Nothing what?

PC: Nothing flashed into my mind.

LRH: Well, well, well. The file clerk will now give me a number. How long have you been here?

PC: How long have I been here?

LRH: Now, the file clerk will now give me another number. Is birth the chronic engram? One-two-three-four-five.

PC: I can't tell you.

LRH: Yes or no. Answer yes or no on this question: Is birth a chronic engram?

PC: No.

LRH: All right. Now, give me a yes or no on the following: Hospital?

PC: No.

LRH: Doctor?

PC: No.

LRH: Accident?

PC: No.

LRH: Mother?

PC: No.

LRH: Father?

PC: Father what?

LRH: All right. Give me a yes or no on this: Illness?

PC: No.

LRH: Accident?

PC: I don't know. (laughs)

LRH: Now, give me a yes or no on this: In the house?

PC: What ?

LRH: What did you say?

PC: I said, "What?"



LRH: A yes or no on this: In the house?

PC: Yes.

LRH: Give me just the flash, the first impression that comes through now. Sympathy? Give me a yes or no on this: Is he nice to you?

PC: Who? (laughing)

LRH: Now, give me yes or no on this: Legs? Yes or no.

PC: No.

LRH: Arms?

PC: No.

LRH: Yes or no on this: Head?

PC: No.

LRH: Arms?

PC: No.

LRH: Stomach?

PC: No.

LRH: Back?

PC: No.

LRH: Hurt?

PC: No.

LRH: No?

PC: No. (laughs)

LRH: Broken bone?

PC: No.

LRH: Head injury?

PC: No.

LRH: Give me a yes or no on this: Doctor?

PC: No.

LRH: All right. I want a yes or no answer on this now. Is some treatment your father gave you the chronic engram?

PC: I don't know.

LRH: Is the chronic engram punishment? Yes or no?

PC: No.

LRH: Is it sympathy?

PC: I will say yes.

LRH: What is he doing for you? Now come on, just take a look around. You will probably hear the holder. Go on. Take a look around right where you are. Is it inside the house?

PC: I don't know where it is.

LRH: Okay. Now, if you could hear a series of words, would they be "Stay there"? "Lie still; I will be back in a minute"? What would they be?

PC: Nothing.

LRH: All right. Go over this: "I don't know what happened to him."

PC: I don't know what happened to him. I don't know what happened to him. I don't know what happened to him. I don't know what happened to him. I don't know what happened to him.

LRH: Give me a yes or no on this. Is this phrase in the chronic engram?

PC: No.

LRH: All right. Get me the denyer of the chronic engram. When I count from one to five the denyer in the engram will flash into your mind. One-two-three-four-five.

PC: No."

LRH: All right. Give me the word "No."

PC: No."

LRH: Go over it again.

PC: No."

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No. No-no-no-no."

LRH: Got a somatic?

PC: Well, a little pain—well, no pain.

LRH: Yes, but what do you feel?

PC: Like my head was jerking a little bit every time I said that.

LRH: All right. Go over that again.

PC: No. No. No. No. No. No. No. No. No.”

LRH: Go over the words “He will never move again.”

PC: He will never move again. He will never move again. He will never move again. He will never moue again.”

LRH: Give me the paraphrase there. What is the paraphrase there on “He will never move again”?

PC: He will never— I don’t know what it is.

LRH: It will flash into your mind.

PC: He will never moue again. He will never moue again. He will never, never, never, never—he will never, never!”(laughs)

LRH: He will never what?

PC: (laughs) The only thing I can think of—”He will never remember.”

LRH: Go over the words “He will never remember.”

PC: He will never remember. He will never remember. He will never remember.”

LRH: Give me a yes or no. Is this in the engram?

PC: I don’t know.

LRH: All right. “I don’t know what happened to him.”Go over that again.

PC: I don’t know what happened to him. I don’t know what happened to him. I don’t know what happened to him.”

LRH: Go over this line: “Oh, my baby.”

PC: Oh, my baby. Oh, my baby. Oh, my baby. Oh, my baby.”

LRH: What’s on your right foot?

PC: Shoe.

LRH: What else?

PC: Sock.

LRH: Okay. Come up to present time. How old are you?

PC: 2.

LRH: All right. Now, the file clerk will now give us the holder that we need to get out of this engram. When I count from one to five, the holder will flash into your mind. One-two-three-four-five.

PC: Nothing.

LRH: Now, a call-back will flash into your mind when I count from one to five. One- two-three-four-five.

PC: Nothing.

LRH: Go over this line: "I will come back in a minute."

PC: "I will come back in a minute."

LRH: Is this in the engram, yes or no?

PC: No.

LRH: Is there anything in this engram, yes or no?

PC: No.

LRH: Is there an engram, yes or no?

PC: I don't know.

LRH: Are you alive, yes or no?

PC: Sure.

LRH: Are you?

PC: Yes.

LRH: Who's dead?

PC: Grandmother.

LRH: A name will flash into your mind now. Who's valence are you in?

PC: Nothing flashed into my mind.

LRH: What?

PC: Nothing flashed into my mind.

LRH: No name?

PC: No, no name.

LRH: All right. Go over this line: "We better not tell him."

PC: We better not tell him. We better not tell him. We better not tell him."

LRH: "We better not tell her. We better not tell her."

PC: We better not tell her. We better not tell her. We better not tell her. We better not tell her. We better not tell her."

LRH: Give me a yes or no. Are you moving on the track?

PC: No.

LRH: What is your age?

PC: 2.

LRH: What is happening where you are?

PC: Not a damn thing.

LRH: Nothing happening.

PC: Nothing at all.

LRH: How would you express it?

PC: Nothing's happened. Nothing's going on.

LRH: All right. Let's go over that again. "Nothing's happening. Nothing's going on."

PC: Nothings happening. Nothing's going on. Nothing's happening. Nothing's going on."

LRH: Letb go over "Nothing's happening, calm down."

PC: Nothings happening, calm down. Nothing's happening, calm down. Nothing's happening, calm down."

LRH: Give me a yes or no on this. Is this in the engram?

PC: No. Who's flashing light on me?

LRH: I don't know. Sounds like someone was taking a photo flash picture. I guess there was one. Did it disturb you? All right.

Our problem here is that he is stuck on the track, and our job is to free him so he will run on the track. There is a special technique with which we might be able to plow it up better, and what I would do at this time would be to go into Step Three. There is quite a bit of material in this case available. This gentleman is not occluded. I would not classify him as a hard case at all.

LRH: Now, give me this: "He will forget all about this."Is that in this engram? Yes or no?

PC: No.

LRH: Is anything in this engram?

PC: I couldn't tell you.

LRH: Did you get a "No"flash?

PC: I couldn't tell you.

LRH: Go over that phrase.

PC: I couldn't tell you. I couldn't tell you. I couldn't tell you. I couldn't tell you."

LRH: Is that in this engram?

PC: No.

LRH: Is your father in this engram?

PC: No, not that I can tell.

LRH: Are you in this engram? What was your flash?

PC: I didn't know.

LRH: All right. Is "I don't know" in this engram?

PC: I don't know.

LRH: Go over it again.

PC: Go over what again?

LRH: "I don't know."

PC: I don't know. I don't know. I don't know. I don't know. (laughs) I don't know. I don't know...."

LRH: Go over the words "Get out."

PC: Get out. Get out. Get out. Get out. Get out. Get out. Get out. Get out. Get out. Get out."

LRH: Go over the words "Stay out."

PC: Stay out. Stay out. Stay out. Stay out. Stay out. Stay out."

LRH: All right. Give me a bouncer.

PC: "Go back."

LRH: Go over the words "Go back."

PC: Go back. Go back. Go back. Go back. Go back. Go back."

LRH: Is that in here? Yes or no?

PC: No.

LRH: Now, let's see; what subtle genius can I whip up right now? Let's see if I can minimize this a little bit. How about you just running the engram? That would be easier. There's no reason why I should run it. Just start running it and run it. Just go through it phrase by phrase. I don't care whether you know about it or don't know. It doesn't matter. I won't hang you for the data you bring up. Come on; anything that comes to your mind, even if it's in Hottentot.

PC: I don't have anything.

LRH: All right. If you were thinking up an engram right now, tell me about an engram now. Just roll me off a mythical engram. Just dream up an engram, any sort of an engram.

PC: Well

LRH: You dream me up an engram, anything. It doesn't matter.

PC: Well, a mother could be carrying a child around and fall down....

LRH: Then what would happen?

PC: Oh, she would probably say, "Oh, God. I'm afraid I hurt it."

LRH: Then what would happen?

PC: I'm afraid I'll lose it."

LRH: All right. Let's run the line "I'm afraid I'll lose it."

PC: I'm afraid I it lose it. I'm afraid I'll lose it. I'm afraid I'll lose it. I'm afraid I'll lose it. I'm afraid I'll lose it. I'm afraid. I'm afraid. I'm afraid I'll lose it. I'm afraid I'll lose it. (laughs) I'm afraid. I'm afraid. I'm afraid. I'm afraid. (laughs) I'm afraid I'll lose it."

LRH: "I'm afraid I hurt it."

PC: I'm afraid I hurt it. I'm afraid I hurt it. I'm afraid I hurt it. I'm afraid I hurt it. I'm afraid of it. I'm afraid of it. I'm afraid of it. I'm afraid of it. (laughs) I'm afraid of it. I'm afraid of it."

LRH: Well, go on. Just give me this mythical engram. So Mama falls down and something happens to the baby.

PC: Well, so she falls down, and she bounces down pretty hard. She can't get up right away. She puts her hand on her stomach and presses real hard. I don't know what she thinks, but she feels kind of upset herself. She's real afraid. Scared to death. She knows that lots of times falls will kill the child—a miscarriage.

LRH: Is anyone sympathizing with her?

PC: No, no one around.

LRH: And?

PC: And she says, "God. God, I'm afraid. God, I'm afraid I hurt it."

LRH: Go on.

PC: And just "I would just die if anything happened to it. I know I'm going to lose it. Probably be born dead."

LRH: What about not being able to get up?

PC: No. She rests there awhile and finally she pulls herself up and sits down on a couch.

LRH: Does she say she'll have to get up?

PC: Well, she could say, "No one around to help me, so I'm going to have to do it myself."

LRH: All right. Let's run that line. "No one around to help me so I'm going to have to do it myself."

PC: No one around to help me, so I'm going to have to do it myself. No one around to help me, so I'm going to have to do it myself."(laughs)

LRH: If you feel like yawning, go ahead. There's anaten right there.

PC: (laughs) "No one around to help me, so I'm going to have to do it myself. No one around to help me, so I'm going to have to do it myself."

LRH: All right. Let's go to "I would just die if I lost it."

PC: I'll just die if I lose it. I'll just die if I lose it. I would just die if I lost it. I would just die if I lost it."

LRH: Go over "I have got to get up."

PC: I have got to get up I have got to get up. I have got to get up. (volume gets louder and louder) I've got to get up. I've got to get up. I've got to get up."

LRH: Is there an earlier "Got to get up" here?

PC: I don't know.

LRH: Go over the line "I've got to get up."

PC: I've got to get up I've got to get up."

LRH: Go over the line "I can't get up."

YC: I can't get up I can't get up I can't get up. "(yawns)"

LRH: Roll that in your mind when you go over that again, when you start to yawn. Roll it over in your mind a few times.

PC: I have got to get up I have got to get up. I can't get up. I can't get up. I can't get up. I can't get up. (yawning loudly) I can't get up. I can't get up. I can't get up."(yawns)"

LRH: Now, go over "I have got to get up. I have got to get up."

PC: I have got to get up I have got to get up. I have got to get up. (volume gets louder and louder) I have got to get up. I have got to get up. (yawning) I have got to get up. I have got to get up."

LRH: What was the other one?

PC: I don't know.

LRH: Go over it again.

PC: I have got to get up I have got to get up."

LRH: Let's feel some moisture there. Let's feel some moisture there. Let's feel some moisture on your skin.

PC: Well, I don't feel any.

LRH: Go over "I'm afraid of it."

PC: I'm afraid of it. I'm afraid of it. I'm afraid of it."

LRH: "I'd just die if I lost it."

PC: I'd just die if I lost it. I'd just die if I lost it. I'd just die if I lost it. I'd just die if I lost it."

LRH: Go over "I'm losing it."





LRH: Go over “I don’t feel anything.”

PC: I don’t feel anything. I don’t feel anything. I don’t feel anything.”

LRH: Papa? (snap!) What was your flash?

PC: I didn’t have any.

LRH: More than Mama present? Yes or no?

PC: Yes.

LRH: What does Papa say when he comes in?

PC: I don’t know.

LRH: What would you say if somebody had fallen down and was dreadfully worried?

PC: Well, when he comes in, she would probably say, “I am so worried about what happened this afternoon.” And he would probably say, “Well, what happened ?” “She would say, “I fell down, tripped over the rug.” He would say, “How do you feel now?” She would say, “I feel so worried. I’m afraid I hurt it.” And he would probably say, “Did you bang it hard ?” or something like that. She would say, “Well, I joited it awfully hard when I fell. “He would say, “You ought to be more careful, walking around like that.”

LRH: Go over that again.

PC: You ought to be more careful, walking around like that.”

LRH: Go over it again.

PC: “You ought to be more careful, walking around like that.”

LRH: Go over it again.

PC: You ought to be more careful, walking around like that. You ought to be more careful when you are walking around like that. You ought to be more careful when you are walking around like that.”

LRH: What did he say about forgetting about it? Would he say anything about forgetting it?

PC: Oh, a little while later, he would say something like that.

LRH: What would he say?

PC: Oh, he would say, “You’re just worrying about nothing.”

LRH: Go over it again.

PC: You re just worrying about nothing.”

LRH: Go over it again.

PC: You re just worrying about nothing. You’re just worrying about nothing.”

LRH: What else would he say?

PC: It's all in your mind."

LRH: Go over it again.

PC: You're just worrying about nothing. It's all in your mind."

LRH: Go over that again.

PC: You're just worrying about nothing. It's all in your mind."

LRH: All right. Your somatic strip will now go to the first holder we have to have in order to get you unstuck here. The first holder we have to have. When I count from one to five it will flash into your mind. One-two-three-four-five (snap!).

PC: I didn't get any.

LRH: What?

PC: I didn't get any.

LRH: All right. Let's just relate this incident all over again from beginning to end. Okay. She's walking in the living room.

PC: Yes. She's walking in the living room. There's a little throw rug between the two main carpets, and she has to avoid a table. She doesn't look where she's going, and she stumbles over it and falls down on her knees and then on her side. She's quite jolted. The first thing that comes into her mind is that she is worried about the child she's carrying, and she's quite shaken up because she fell pretty hard, and she puts her hand on her stomach and presses there, and feels around. Then she says, "My God! I think I hurt it just terrible. If I did something to it now, I'm afraid I'm going to lose it. I'm afraid it might be born dead." And then she says, "I have to get up. I have to get up. I will have to get up by myself. There's no one around to help me, so I will have to get up by myself." And she gets up to a sitting position, turns around, gets on her knees and finally manages to get up. She is real shaky and tired. She goes over to the couch and lays down. Then, after a little while, she feels a little better. She's able to do the rest of her housework. The neighbor lady comes in, and she talks to her about it and finally her husband comes home. He comes in the door and he says, "Well, how's everything today?" She says, "I got into trouble. I am awfully worried." And he says, "Well, what happened?" And she says, "I tripped on the rug and I fell, and I think I hurt it. I am afraid that I might have killed it." He says, "How do you feel now?" She says, "A little worried, scared." "Oh, I think you are just worrying about nothing. It's all in your mind." And she says, "No, no. It's not. I'm afraid something's really happened to it." And he says, "Oh, forget about it. You're always worrying about things like that."

LRH: All right. Let's go back to the beginning of it again, and just tell me. It doesn't matter how accurate this thing is at this time, just go back to the beginning of it and tell me all about it again.

PC: Well, she was working in the living room, straightening things up. And she comes from the living room into the dining room, and there's a table that she has to get around. She wants to go around to the right-hand side of it, to go over to the dining-room table—there's some sideboard there or something. And, in avoiding this table that's sitting out in the middle of the room, she doesn't watch where she's going and she trips over this little rug in between the two carpets. And she falls face forward, right down, hard. It almost stretches her out. She rolls over on her side and says, "Oh, my God. What have I done now?" and "This is terrible. I'm afraid I hurt it. I'm afraid I might have killed it. Just terrible—just terrible if he's born dead." And she lays there

and rests a little bit, and she says, “No one around to help me. I have got to get up. There’s no one here. No one here to help me, so I might as well get up myself.” So, she turns over and gets on her hands and knees. She is real shaky but she manages to pull herself up. She walks over to the couch and lays down. After a little while, a neighbor lady comes over to see her and asks how she is. She tells her everything that happened. The neighbor lady tells her to be awful careful about things like that. That there are a lot of cases of women falling down and hurting themselves, hurting the baby, and then the baby is born dead. That scares her even more—more and more likely that the baby is dead right now. “Probably killed it. Fell down too hard. Afraid it’s going to be born dead. “She just knows that it’s going to be born dead now. Every time she thinks about it, she feels worse. She can’t stop worrying about it. Worries about it all day long. At night, when her husband comes home, he comes in the door and he says, “Hi, how’s everything today?” And she says, “I had a terrible time today. Fell down on the floor.” And he says, “How in the hell did that happen? “ And she says, “That little rug.” “How do you feel now?” And she says, “I feel awfully worried. I’m scared.” “What about?” “I’m afraid that I killed her, that when I fell down, I’m afraid I killed her. That just worried me all day.” And he says, “I don’t think that you have done anything to the baby.” And she says, “Yes, I have. I know I have hurt it. I know something will be wrong. It just lays there, doesn’t move or anything. I’m afraid she’s dead. I know it’s dead for sure, now.” He says, “Oh, you are always worrying about something. It’s just in your mind. “And then, before that, he says, “You ought to watch where you are going.” She doesn’t say anything to that. And then he says, “You ought to be more careful where you are going. “And then he goes on, “You are always worrying about things like that, anyway. It’s just in your mind. Forget about it.”

LRH: All right. Is there an earlier incident like this, yes or no?

PC: No.

LRH: All right. Let’s return to the beginning of this thing now, and let’s tell me all about it again.

PC: Well, she’s in the living room, the living room or the dining room—or actually, just two rooms put together. And they’re about the same in size. And the dining room has a table in it, a round table. This table is fairly close to the division between the two rooms. She’s going from the living room into the dining room, and she has to go around that table. She wants to avoid the table. She doesn’t want to run into anything. And, in doing that, she trips over this little rug that covers up the space between the two rugs, the living-room rug and the dining-room rug. She trips over that and falls right smack down on her face. She falls down hard. She rolls over and feels her stomach and says, “My God, what have I done now? I have hurt it. I think I have killed it. This is terrible, terrible. I’m afraid I have done something awful to it. I just know I have. “And she sits up a little bit, goes over on her right side, her thigh. She says, “This is terrible; this is terrible. I have got to get up, got to get out of this. “She tries to get up but she gets awfully dizzy. “No one here in the house—no one here to help me. I will have to do it myself. No one here to help me up, so I will have to do it myself. No one to help me up, so I’m going to have to do it myself.” So, in a little while, she rolls over and gets on her hands and knees, but she is still dizzy. She manages to rise up, and she rolls over. She rests there a long time. She’s worrying about what happened and she lays there for a while, and finally the neighbor lady from across the alley comes in the back door. She calls out and the lady answers her and she says, “I’m in here.” The neighbor lady comes into the room and says, “Is anything wrong?” She says, “I fell down just a few minutes ago and I’m afraid I have hurt my baby.” And she says, “Oh, this is bad. I’m awfully sorry to hear that. Is there anything I can do for you now? “ “No, there isn’t anything you can do. There isn’t anything anybody can do. I’m afraid I killed it.” Then the neighbor lady says, “Oh, you mustn’t talk like that. It will be all right.”

LRH: Continue.

PC: What?

LRH: Go ahead.

PC: And the woman says, "I just can't help it. I just can't help talking that way. I know I have done it. I have done it now. I knew it would happen, too." And the neighbor lady says, "I am sure that there isn't anything happened like that. "And the woman says, "It doesn't move. It's just absolutely still now." And the neighbor lady says, "Well, that doesn't mean anything. I am sure that it will be all right." And they talk a long time. Then the neighbor lady says, "Well, you are all right now. I think I will go on back. If there's anything you want me for, let me know. I am just across the way. Let me know. "And the woman sits up again and feels a little better, and says, "I am awfully glad that you came over. "The neighbor lady is pleased, and the woman goes into the kitchen, looks around a little bit, trying to fix dinner.

LRH: Okay. Let's go on back to the beginning again. Let's return to the beginning. Let's return to the beginning of it now.

PC: Okay. The woman's in the living room straightening things up for dinner.

LRH: Do you get a visio on this?

PC: No.

LRH: Well, let's see if we can get the moment she falls.

PC: All right.

LRH: Get the moment she falls. Now, what happens the moment she falls?

PC: Well, she falls. She goes right down on the floor, right on her stomach. Really bangs it hard. She jolts herself. She's so scared that she's just paralyzed. She's shaken up. And she rolls over and puts her hands on her stomach immediately and says, "Oh, my God. What have I done now? I'm afraid I have hurt it. I'm afraid I have done something awful to it. I am afraid I killed it. I knew it would happen, too, I knew it would happen. "And she gets up a little more.

LRH: Let's go back to the moment she falls.

PC: She trips on the rug and she goes through the air and wham, she lands right on her—well, hardly on her knees, but even as that happens, she goes over on her stomach. And she hurts. She's quite shaken up. She's hurt herself and she lets out a loud gasp and a kind of a cry when she hits. And she immediately clutches at her stomach and yells, "My God! What have I done now? Now I have done it. I have hurt it. I know I have hurt it awful bad."

LRH: Go over that again. Let's go back to the moment there where she falls.

PC: She jerks, going through the air, and she falls partly on her knees and mostly flat on her face—or stomach. And she lets out a kind of a gasp when she does it. She rolls over, she's clutching her stomach. "Oh, my God. What have I done? Now I have done it. I have hurt it. I think I have killed it. To hit it as hard as I hit that must have done something. I'm afraid I have killed it. Oh, it will be born dead now."

LRH: All right. Let's go over this incident of the fall again, the moment of the fall. Let's return to the moment of the fall and just tell me about it again.

PC: Well, she just tripped on the rug and she can't quite get her feet under her again, and she goes straight over on her face off her knees and smashes straight onto her stomach, down on the floor. It's really a hard smash. She rolls over on her back and clutches her stomach. The first thing she says is "Oh, my God. What have I done now? I know I have done something now. I have hurt it. I have hurt it awful bad. I'm afraid I have killed it." She moans around some more. "This is terrible. I knew it would happen, too."

LRH: How interested are you in this?

PC: Well, interested enough in it to tell you about it.

LRH: All right. Let's go over it again, go over the moment of the fall.

PC: Well, she's just tripped on the rug. Her feet are tied up some way or another when she does that, and she can't get her feet out to save herself and so, of course, she falls right flat on her face and hits her stomach a terrific blow. She rolls over right away. She's very scared and shaken up. She's so frightened, she can hardly think. "My God, what have I done now? Now I have done it, really hurt it this time. I knew it would happen too. I knew it would happen. I knew something like that would happen."

LRH: All right. Let's go over it again. Let's contact the moment of the impact. Come on. You know you are interested in this.

PC: Not too much.

LRH: All right. Let's get back there to the moment of the impact.

PC: All right. She's just hit.

LRH: Go on—rolling over now.

PC: "Oh, my God, what have I done now? Really hit. I've done it this time. I know I have hurt it. I have hurt it awful bad, killed it. I know I have killed it. Now it will be born dead. What am I going to do? What am I going to do? "And then she rolls over and up on her thigh. She has got one hand on the floor and really feels sick. She says, "No one here to help me—all alone. I need someone to help me. I have got to get up. I have got to get out of this," and she rolls over on her hands and knees with one leg up, and grabs ahold of the table and pulls herself up. Then she goes over to the couch and lays down, and she lays there for a while.

LRH: All right. Let's go back to the moment of the blow.

PC: Bang—down.

LRH: Are you interested in this?

PC: Oh, not too much.

LRH: Let's go over it again. Let's get that bang. Let's get to the bang.

PC: All right. She just comes off her knees now and squash! right on the floor. She hurts her shoulder, too, I guess.

LRH: All right. Let's go over that smash again.

PC: Her feet got tied up. She's partially on her knees and hands, but she has so much forward motion that she goes right squash on her stomach.

LRH: Come on up to present time.

PC: Okay.

LRH: Present time?

PC: Yes.

LRH: How old are you?

PC: 33.

LRH: Okay, canceled. Five, four, three, two, one. Thank you very much.

PC: Thank you, sir.

LRH: How do you feel?

PC: Swell!

LRH: Okay.

How long one works such an incident, until the preclear is really moving on the time track, doesn't matter. It is the effect one achieves. Now, probably due to this hold-up on the track, which may have been chronic for some time, this preclear's sense of reality is probably rather bad. "I" is not precisely located on the track, and that happens quite often. I am not trying to hang the preclear with that incident, but that incident is quite valid in spite of the fact that we had to enter it on the gentle side:

At the end of the session one would preferably leave it by trying to get the preclear into a pleasure moment. I did not do so, and I am going to ask his auditor to take the gentleman and put him through a few pleasure moments, or run this the rest of the way if it has to be run.

Grief alone never locked anybody up on the time track. It takes physical pain to do that. So as far as this preclear's age flash was concerned, we had to go back to that step in Step Two which says bluntly that if he is stuck on the track we try to get him moving on the track.

The possibility is quite good that in this case he was sitting on a whole chain of falls. The one he was running is not necessarily the one in which he was held up. He is probably held up in several, but by entering this chain and going down the line, perhaps to an earlier incident, we can go back and forth, up and down this case until he is moving very freely on the track. When that occurs, we can probably get him into his own valence.

In this demonstration I was just showing you how to unstick somebody on the track. Your next step is to be sure that he is free and moving on the track, picking up any engrams which might halt him on his progress forward into present time. Then, when you get him into present time, if possible, you also get him clearly into his own valence. Then, once he is in his own valence, you tune up his perceptics by running pleasure moments, after which you can then go back and get grief off the case, or in the interim you might have been able to get grief off the case. We are still following Standard Procedure.

In this instance, the file clerk and somatic strip indicated a stuck case. We tried for painful emotion; there was no sense in sweating it out. It evidently wasn't there, or very handy. So, we will get that a little bit later when we run through this whole step again. If the file clerk and somatic strip indicate a stuck case, try all prescribed methods to free it on the track and, failing that, go to Step Three.

Number 1 in Step Two A says: "Put preclear in reverie, check perceptics and see if moving on track." In the above case, we checked his perceptics and found out he wasn't moving on the track. We tried for an emotional discharge, thinking perhaps we could get that off one way or the other. Sometimes it will happen. Then we tried to run some pleasure moments just to see if we couldn't persuade him to move on the track, because sometimes one of these engrams will just key out by running a pleasure moment. It didn't work; we couldn't get him to taste any liver. So, the next step was to strengthen his sense of reality. We couldn't do that so we were right back at Step One again. He was not moving on the track, and that was the end of that. We could have hammered away at this thing by going through Step Three, which is Straightwire, found out some more data about it and tried to get him squared around in his own valence by bringing up some more attention units.

Now, it boiled down in the case that he wasn't moving on the track.

There he was, regardless of whether he was at the age of 2, 2 days, 2 months, 2 years, 29 or 64, he was not moving on the track, and our next step was to get him moving.

This gentleman gave forth an engram which matched all the characteristics of exactly what his behavior was. He had a holder-bouncer type of engram preventing him from moving one way or another. Quite in addition to that, he was afraid of "going to lose it" and he probably had a "forget it." So, we know all these factors about the engram from just shooting a few minor repeaters to him. We weren't balling up the case by doing so, we were scouting the engram. What sort of an engram was this? The age flash was not too reliable. When an age flash won't work or when you keep getting "I don't know," you have got a masked file clerk. The file clerk is all right, but you have got to get through the mask. So, we had the engram, but it was denied and forgotten.

Finally, we used a technique of asking him to imagine an engram. He imagined the kind of engram that I wasn't shooting for. I had thought he had gotten injured as a little child and had been lugged into the house by Papa, which is how far off we were. His flashes were not at all accurate. So, we asked him to imagine one, and he imagined one that had all the requisites. It even had in it "I am in here," and "I will come back" or "I will come over," and "Go back." Those are call-backs which pull the person back to the engram, and so the engram was being bounced, pulled, forgotten, and so forth.

Now, as we ran the engram, we asked him to imagine it and imagine it and imagine it, and all of a sudden he was starting to pull down into a little deeper sense of actuality on this engram. I wasn't trying to hang it on him. When he was hitting the bump, he was frowning slightly. We were also getting a foot twitch, which is proof enough for any auditor that we have got an engram and we are running its proper content. So, the question now is have we deintensified this thing enough? We shot holes in some of its bouncers and call-backs, but have we shot enough holes in it? If we have, then by running a few pleasure incidents late in the case we might be able to turn on his perceptics and free him on the track. Running a pleasure moment will sometimes bring a person up to present time. That is the way you turn off headaches.

We might have been able to sweep him around into his own valence. There was a good chance of doing so. Now, by bringing him up the track, or by more flashes, we probably would have found he was latched up at 2.

Another angle that you will get on engrams is the person, when he is asked to imagine something, will pick up the context all the way along the line and build up the scenery, but every piece of continuity he gives you will be found to be explained and phrased later on in the engram.



## THE TOOLS OF THE TRADE

A lecture given on  
23 August 1950

*A transcript of this lecture, dating from 1950, has been found which shows that there are a few small gaps in the available recording. Where this occurs we have used the transcript to supplement the recording.*

File Clerk, Somatic Strip, Basic Personality and "I"

Dianetics goes out on an expanding basis. We are building a world with new tools, and we are trying to get maximal in minimal. Nobody will let us sit down quietly and say, "Well now, let me see. It takes six months to make a professional auditor." We have got to have them right away! Nobody is letting us rest or stand still anywhere along the line. We are carrying a terrific load. The pressure is enormous. My life since spring has been one consecutive row of crises.

In this lecture I am going to show you more about engrams and various parts of the mind.

If you don't know how to run an engram precisely, if you don't know what one looks like, you can restimulate the preclear and make him very uncomfortable. And it may be just some little scrap of information which you don't have that causes this restimulation to take place.

An engram is a moment of pain and unconsciousness. It also has recorded in it the perceptics and sense messages that were present during that moment of pain and unconsciousness. However, an engram has an appearance which is a little more complicated than that.

The problem in handling engrams is that they are well protected from view. Firstly, they contain anaten. Secondly, pain protects the engram, because a person starts into an engram, hits a moment of pain and immediately goes out of valence. He will then run the incident very carefully out of valence, not touching any of the pain.

When asked, "Are you in your own valence?" he will say, "Yes."

"Well, let's feel a little moisture. Can you contact some moisture?" "I don't know about that. After all, what do you think I am? One of these pianola cases? No, I'm a tough case. I can't contact any of this!" The preclear has been knocked out of valence by the pain and he is not going to get back into it again.

Inexperienced auditors, knowing that people can have perceptic shutoffs that prevent them from getting tactile and the rest of the perceptics, are all too prone to say "Well, those are shut off!" and let him run it out of valence without trying to adjust this case.

Pain will knock a person out of valence. The cell tries to avoid pain and reach pleasure, escape pain sources and obtain pleasurable sources. In trying to do that it has just that basic idea. Out of this the analytical mind, in its lower areas particularly, can build the most fantastic complexities. So, when it hits pain, it does not only avoid it in the environment exteriorly, it avoids it in the interior world.

It has many tricks of avoiding pain, one of which is to go out of valence. You will see this particularly in Guk runs. A person running along in auditing while on Guk will evidently kick in and kick out of valence.

It is a matter of running the person back to the moment when they went out of valence as they were coming on up the track. "Let's go back to the moment you went out of valence," or "Are you in your own valence? Okay. Go forward again, and this time get the somatic." There may be some tiny excuse of a valence shifter there, and there may not be. Such a case, however,

by the commands in the case, is already predisposed to being shifted in valence, otherwise it would not keep on doing it. A person who is frozen in his own valence by being commanded into it has less tendency to do this, but even so he still will.

A way to overcome the sources of the valence shift would be to put the preclear into Papa's valence, then put him into Mama's valence, and put him into Uncle George's valence, or the doctor's valence, and let him run the engram in those various valences, getting him moving around from one valence to the other. In this way some of the charge is taken off these valences, which then allows him to settle down in his own valence and run a relatively uncharged engram.

Another solution is to coax the preclear into feeling perception

Now, there is the overall behavior protection of the engram. Although received postpartum one year, for instance, the engram will lie dormant for many years and suddenly one day without much excuse will key in and after that restimulate. This displaces the apparent cause of aberration and chronic somatics, not by hours or days, but by years and decades.

On cursory observation of this, people say, "Well, it's an obvious thing that when this man's wife left him, it caused an emotional disturbance and so he's all upset about life. That's why he's trying to blow his brains out. That's pretty sad after all. We know human nature, so therefore we know that it is essentially weak and that it goes crazy without much cause." But instead of finding out why, they postulate something like a death wish, "Every human being wants to die," which solves the whole problem for them. Of course, it does not predict new data, but that is how they dispose of it, and that gets this very embarrassing question out of the road quickly for them. The way they explain the death wish is they say, "People have a death wish, that's why they commit suicide."

And somebody says, "But it doesn't seem very rational; after all, the person had happy periods in his life."

"No, that is a death wish!"

"Yes, but look here . . ."

"Listen, we are going to flunk you."

So the person says, "All right, it's a death wish." It didn't predict new data, but it certainly dead-ended a lot of old data.

That theory of the death wish is very old. It goes back at least 5,000 years and it showed its ugly head in a decadent, perverted Europe a century or two ago, with a whole school of Germanic philosophers who discovered they had some suicide engrams in common, so they pooled all their suicide engrams and said, "You see, this is how it is with us; therefore it follows that that is how it is with the whole human race."

All of this nonsense, this whole line of cultural thought, introducing an arbitrary here and there, all worked in favor of the engram and helped delay its discovery. In fact everywhere we looked, the engram had put up armor plate and smoke screens!

So it is not surprising that the engram has still got a few tricks. Its behavior, however, once understood, is very easy to handle.

In addition to the protection of pain and the factor of the lag, there is the fact that engrams bounce people out, misdirect people, call people back, suppress people and make them evade. There are all sorts of little word mechanisms, and practically as many combinations of devices as there are words in the English language. But they can be grouped into the five or

six groups that we use: denyer, holder, bouncer and so on. We have really pulled a lot of the teeth out of an engram.

The anaten, together with grief as a type of converted anaten, exists over it as a smoke screen. The grief spills off in tears, and the unconsciousness boils off or yawns off.

Unconsciousness is an anesthesia as far as an engram is concerned. A person goes into the area of the engram, hits the unconsciousness, turns off a lot of attention units and lies there boiling off and hallucinating, or he just drifts. If you did not know that lying under this area was a bear trap, you might be prone to say "Well, it's just late at night and he's getting sleepy." That is evidently what the engram wants you to think. It is very cagey.

No somatics will turn on as long as there is a boil-off over the top of it. However, somatics will come around by the back door. For instance, if this incident has a terrific back pain in it which makes up this person's lumbago, it will come around underneath the anaten. But when he goes back down on the track he gets on the upper side of this anaten and rides it, and sometimes he will give you five, six, eight engrams in the middle of this boil-off. They are suspended there. Like two magnets with their poles reversed, one on top of the other so that one magnet floats, these incidents are locked in a field of boil-off and they float there. And the preclear will be muttering about this engram and that engram without much sonic, because they are sitting on top of the one that is hidden.

As the boil-off takes place, the person goes on down and hits the bottom on it and there you hit the somatic. There will be no somatic until the boil-off releases.

You may find a whole case, particularly one which has had electric shock therapy and a lot of punishment, with several holders on the track, which will do nothing but boil for many hours. The top limit I know of is around 50 hours from the start with no somatics contacted because of boil-off.

This preclear closes his eyes and he is immediately in boil-off. He has not returned to anything, he hasn't even moved on the track—he just closes his eyes and starts to hallucinate and the boil-off starts. Incidentally, he could not do this without an auditor. He will lie there and boil for a while, with little scraps of words drifting up; after about an hour or so of this he will start to feel good, and he will have gotten a lot of boil-off and anaten off the case. Ordinarily the somatic will be contacted somewhere around that area because he is starting to feel more alert.

However, on one of these cases which is thoroughly snarled up into a boil-off, at the end of the period he will get up and feel fine. But because the auditor has not contacted any engram at all, the auditor may say, "We are getting no place with this case, and it is bogged down completely," which is not so. The test on such a case is, as he drifts back, does he get dopey and start muttering occasionally, and have to be jarred once in a while with the words "Well, let's repeat the words 'Go to sleep'"? If he does not respond, tap him on the bottom of the feet, which is annoying but not particularly restimulative, and he will jog up out of a boil-off. It is important not to joggle people by their arms, or move the couch, or put one's feet on the couch, or touch the body of the preclear. The only place one should contact the body of the preclear is to touch him on the feet once in a while.

A preclear who is going back down along the line through engrams closely resembles a hand grenade with the pin out and with the handle but poorly depressed, and if startled is liable to go into a dramatization because he is right on top of the dramatization.

Most of the trouble an auditor gets into with preclears is just because the body has been touched or they have been disturbed by some outside noise such as somebody coming into the room and they think the auditor has not protected them well enough.

A whole case can be stacked up on boil-off. For instance, the auditor touches him on the feet and says, "Repeat 'Go to sleep.'"

The preclear says, "Oh, well, Figueroa."

"I didn't get that."

"No submarines."

So the auditor says, "Now, please repeat 'Go to sleep.'"

". . . most beautiful picture in the world." He is hallucinating. That is a deep boil-off.

A sleep command merely puts the person to sleep. He doesn't dope off, he just skids off in a rather steep curve and goes to sleep.

The way one awakens him is to tap him on the bottom of the feet. One does not go out and get a bucket of ice water, or joggle his arm or shake his body or shake the bed, because the incident may say "Go to sleep," but it may also say "I hate you" right after that. For instance, somebody in the engram may be saying, "I hate you, I hate you. If I could I would leave you but I can't."

And the other party in the engram says, "Oh, go to sleep."

The preclear may trigger just the second command and go to sleep. Now if we startle him awake, he is liable to shift valence and say, "I hate you—if I could I would leave you . . .," miss the command "Go to sleep," and then when you get him calmed down again he will simply pass over into the "Go to sleep" command and go back to sleep. Then when you wake him up again he will replay it from the beginning with "I hate you...." And it goes over and over like this.

These dramatizations are almost inexhaustible when they are replayed without the knowledge that they are an engram. As soon as one knows they are and starts replaying them, they wear out. That is the therapy discharge line this material travels out on.

There is another protection which an auditor has to know about and be very practiced in, and that is the shape of various engrams.

There is the engram which comes on smoothly, gradually and quietly, with the anaten proceeding to a considerable depth accompanied by a steady pressure of pain, and then recedes quietly and smoothly. Plotted out, that engram would have a specific shape.

So, different engrams actually have different unconsciousness and pain shapes. An auditor should know what kind of an engram he is running and what kind of shape it has or he will not be able to get all of it very easily, and may get one engram up and the next one merely restimulated which prevents erasure.

The deepest point of an engram is the most aberrative point. In running an engram you might run a little bit of the beginning and a little bit of the end and you might say, "Well, that's an engram. Okay. Let's go to the next moment of pain and unconsciousness." You can miss that the engram is expanding like an accordion. You will find this peculiar to anoxemia, lack of oxygen. You will sometimes find that the cord has been nicked and the baby isn't getting enough oxygen for a little while and you will get a curve of unconsciousness and pain peculiar to lack of oxygen. It is also the curve of anesthetics and the curve of drowning. Run a drowning engram and you will learn at first that they hauled him out and somebody said, "Well, turn him over." These seem to be the first words. Start recounting it and you get a few more words, and as you recount it you'll pick up phrases further and further back in the engram. This will become very plain to you when you understand that the last words to

appear are the words in the period of deepest unconsciousness. So the words appear roughly on the same order that the unconsciousness deepens. There is a definite curve there. The words do not appear consecutively. On the first run through you might not, for instance, get the end of it. On the next run you get more words and part of the tail end of it, and then on the next run you get more of it.

You will occasionally find a preclear trying to strangle to death but unable to do so. He has a definite sensation that he is strangling and yet there is nothing wrong with his throat or breathing. He will try to relieve it by deeper breathing, but that doesn't do any good because it is the umbilical cord which has been nicked and which was carrying him oxygen. If the oxygen coming in through the umbilical cord becomes too slight then he will pass out along one of these gradual curves.

You can best detect this condition by the fact that words seem to be appearing consecutively. It lifts along one run of the engram and the beginning of it was very easy to find. Always suspect an engram where the beginning is easy to find. It's one of these gradual curve engrams. And that means, if you've got a gradual curve engram, that there's data in this thing at its lowest depths which you haven't contacted yet. It may even read consecutively, the dialogue in it might be excellent, but there's a missing chunk. For instance, there might be a missing chunk when the nurse came in the room and walked out again. There's conversation there about the nurse, but this would be disrelated to the conversation before or after she came in. You could miss the whole nurse sequence, thinking you have it reduced, but there's this much engram left and it is left in restimulation.

[gap in recording]

Snapping fingers happens to be of very good assistance in the majority of cases, but when you find somebody jumps when fingers are snapped, or is leery of having you snap your fingers, or gets irritated about it, just don't snap your fingers. Furthermore, anesthetists very often say, "Now let's count: one, two, breathe deeply." Or somebody says in the middle of an operation, "Well, that's five...." Of course when you start to count from one to five, you will get a reaction from the preclear. Ask this person how old he is and he is liable to say "Five"; or you say "Five" and he jumps. You are expected to be alert for anything which restimulates your preclear. It means that you should avoid it at once, but it also gives you a clue as to an engram which is probably in chronic restimulation and bothering him.

The rule on this is, whatever bothers the preclear is contained in an engram.

Sometimes preclears take refuge, and the engrams hide themselves by putting forward this beautiful computation: "Anything you do restimulates me."

The auditor says, "Let's go back "

"Don't say 'go back'!"

"Well, I don't mean to have a bad effect "

"Don't say 'bad effect'! Don't you realize these words are restimulative?" At that point I usually take firm control of the situation.

You will find out, too, that some people have a habit of overusing the file clerk. They will say to themselves, "Should I go downtown?" And the file clerk says yes. Or they say, "Am I in present time?" and the file clerk says no. People who are giving themselves their own flashes are actually busily engaged in talking to a demon circuit about 50 percent of the time. Once in a while you will even get somebody who says, "You know I have a very good file clerk. Last night he was telling me..." File clerks don't tell anybody anything.

An analytical demon can think. It can actually compute. So whenever you ask the file clerk for data that has to be computed and you get an answer, know that you are not talking to the file clerk. The file clerk is just that. You wouldn't go to the office manager and ask for a high-level decision to be made which would ordinarily emanate from the president and his board of directors. And yet people do that continually with the file clerk. They say, "Is this erased?" and they get a flash of some sort.

The file clerk hands out yea/nay data when it is just that, data. You can ask, "The file clerk will give us the date when the ambulance ran over the preclear," and you are liable to get the date, the day of the week and everything else. That is the file clerk.

But now let's put it on the basis whereby a little adjudication has to be made. "Was the preclear badly hurt when the ambulance ran over him, yes or no?" Now that is something that has to be looked up in the files: "Let me see, what is 'badly hurt'? Uh—badly hurt. Yes, I'm afraid he was badly hurt." But just that much computation is beyond the scope of an actual file clerk.

The file clerk knows about topic and index. He knows about dates, he knows names, people, places. He can count. But he can't think; that is an analytical demon.

Treat the file clerk as you would treat an actual standing file of data. If you want specific data, you can get it from the file clerk; but if you want to know something that requires judgment, don't go to the file clerk because when you try to, a demon will generally step in.

Demons seldom give you flashes on dates. They are pretty stupid. They compute, but that's about all they do. And they don't have good access to data ordinarily. Sometimes, however, you can get a demon who is set up with full access to the standard bank. Then you have a psychotic.

If you ask the file clerk, "Is this the engram which is next in order to resolve the case?" that means to him "Is this the engram which is on top of the pile?"

And the file clerk will say "Yup." He is perfectly willing to get these files cleared up and get these engrams out of there, but he is dumb in some respects. For instance, he doesn't know that you have to get the earliest engram in the bank to sweep the rest of them out.

He simply looks on top of the pile and finds, not the latest engram, but the engram which has been causing the most trouble and which is accessible. Evidently, in order for him to view something, it has to be fairly loose. He doesn't know anything about earliness, so you have to tell him to look down at the bottom of it and give the earliest engram by saying "How many engrams of this kind precede the one which we are running?"

It is very easy, but that is the specific data you are asking for.

There is the standard bank. Then there is circuitry, blocks, curtains and so forth set up by the reactive bank. And then there is "I" with the list of data which has been filed with "I"—things that "I" has remembered lately.

He gets something out of the standard bank and he will put it on sort of a waiting file. For instance, "The time we went down to the beach. I like to remember it, so I will keep that data." Actually the data is still back on the time track, but "I" has taken a photographic plate of it and brought it forward.

You have got two time tracks working. There is the time track that goes from conception on up to present time, and then "I" has another time track. (This is just an analogy so that we can see it and explain it.) The originals are on the track. There is a darkroom nearby, and when "I" wants data it is instantaneously duplicated and sent up to him as memory. Or he can go back down the track and ask for data and look at the original, because all the data is on file.

People sometimes talk about the file clerk going back to an incident. This is a misconception. The file clerk doesn't move. The somatic strip moves.

Now, there are also attention units, which are free units, and they have full access to the files, with sonic, visio, tactile and so forth. You can drop the person into amnesia trance and contact these units, and get the most remarkably accurate dissertations on any of this data—but "I" isn't there. Just these units knowing about this data is not much good, because they knew about it anyway. These are standard bank units, yet they are still able to reach engrams.

The file clerk might be said to be just the bank monitor, and this monitor is aware. Actually the mind is so constructed that there are several monitors. "I" is aware of being aware, but these monitors are merely aware, so there is a distinction. In other words, they can be activated on a stimulus-response basis but they have no concept of individuality. "I" has a concept of individuality and that is the primary difference. "I" knows that "I" is.

So there is this "I," and you are trying to get "I" back down the line to take a look at the originals of incidents.

The file clerk's job is to be the monitor on the standard bank monitors. He is the librarian in charge of a library that has a lot of clerks. "I" thinks of something and instantly, in order to think of it, he has to put in a demand. The demand goes through, the file clerk picks up a duplicate and forwards it to "I." It takes a few milliseconds in order for this operation to take place. If it takes any longer it is going through demon circuits on a delay mechanism.

An artificial bullpen can be set up by a demon circuit that says "You've got to think things over carefully and take your time in making a decision. After all, you can't know everything there is to know all at once. You've got to consider it." That is a demon circuit, and when this data comes in, he has got a time mechanism which says "Release in three days."

The optimum operation is from "I" to the file clerk, down to the bank and back to the file clerk to "I." Now, when he picks up data down there, he generally files it through in concepts and groups of data rather than as a single datum, so it takes a little more time to select out the datum.

These units are also embroiled in the business of filing conclusions. The computer has made conclusions of which "I" has been aware and they have all been filed with the data and the perceptic of the time. There is a tremendous cross-filing system.

One begins to look at this cross-filing system and after a while he gets groggy because it is so enormously complex. Every perceptic gets filed there and not only that, it gets filed in coordination with the conclusion. And every time it is remembered or used in any way, the data of its being used and the conclusion are filed with it. In addition, the environment of the individual at the time he made the conclusion is filed with it and the imagination circuits are filed with it as well. So the more times this data is used, the more conclusions are filed with it.

If you start to think of how much of a library it would take to file one lifetime, you would start to stretch across at least the area of southern California on a punch card system.

This staggering complexity of filing in the human mind has, I believe, been the primary balk for investigations of the mind. Instead of taking it down to particularities and discovering something resembling this system by which it was done, people looked at the enormous amount of work that was being done and they said, "Well, obviously that is too complex to be understood," and didn't pay much more attention to finding any system.

Therefore critics felt justified in saying, "Well, naturally the human mind is too complex to be understood. Everybody knows that." This system of filing goes on all the time. These cross-references may be very complex, but that doesn't mean they can't be understood.

Actually, data comes in. There is “I” and the file clerk’s communication center. Then there is the internal working of this communication center, and that is very interesting because it is a network which must number thousands of channels which are used as “clear channels”—channels kept clear for traffic. They don’t have data filed in them. A terrific amount of selection has to be done in order to keep this data from simply coming through with a crash. For each datum there are about 26 perceptics on file with it. In addition to that there are somewhere in the neighborhood of 15 or 16 perceptics that seem to be synthesized by the imagination.

So, the human mind is “too complex.” Well, the data is too numerous to be easily checked, but the system of its checking, filing, recovery and so forth is very simple, and any well-run office has more or less the same organizational setup. They have in effect set up a file clerk right there in the office—they have made a duplicate of him.

Now, “I” wants the data. He gets this data on file and this is what he keeps in consciousness. At all times “I” has at his disposal the controlling computer circuit, which makes the big difference between “I” and a monitor that has to do with files.

“I” is keeping a tabulation on a central computer which is fed by thousands of computers. These computers are all geared up and connected to the file clerk. They get their data without that data being processed through “I.” In other words, the whole computer circuit system of the mind has in each one its own monitor, which is in contact with the bank monitor, and each one as it requires more data has the data forwarded to it.

Almost every bit of computation in the mind is done completely out of the sight of “I,” which is very interesting because education makes “I” grind and grind and grind, but he isn’t the one who is supposed to be doing it.

It is something like an educational system deciding that it was all wrong and going down and finding the janitor and saying, “Now listen, you are the one who is going to do all the reading and the selection of books.”

This system of computers probably runs on a progressive logarithmic system of “I” being the central computer served by several computers which are doing the high-level computations, and each one of these is served by ten or twelve other computers, each served in turn by further computers. What these computers are doing is evaluating the data which is fed through from the file clerk in order to arrive at a conclusion so that a datum can be weighted by this computer. This datum can then be combined into a conclusion by the front office. Anybody who works in a complex organization knows that the front office cannot arrive at a conclusion unless they have been rather well informed by their subordinates. The subordinates had to go out and get data, and each one had to conclude that this was the important data. In the past, in dealing with the mind, we have very grandly overlooked the importance of evaluation, yet that is about all those computers are doing. That is “I” at work. That is his computer system, that is awareness of awareness, that is being. The file clerk’s whole job is to do nothing but forward data. It comes in from this computer circuit and that computer circuit—data, data, data. Most of this data is forwarded without being inspected by “I,” just as any data, for instance, relating to the processing plant of Universal Pictures would be very thoroughly boiled down before it ever crossed the president’s desk.

There is a vast difference between the file clerk and “I” and the computer system of the brain. The computer system is very complex, very able and works on evaluations of evaluation. Here is data and stored conclusions. Some of the data has been weighted, some of it correctly and some of it incorrectly. Every datum which comes through insofar as possible is reevaluated by the mind before it is used. In the absence of engrams this weighting can go forward very automatically and very swiftly, but the instant engrams come in they forbid the weighting of certain classes of data, and as a result you have held down a number of 7s, and “I” will achieve an incorrect solution. It is that mechanism you are consulting with when you ask for a flash answer.



This analytical mind setup is not in contact with the engrams themselves. The file clerk, however, is very close in to engrams and if these engrams exist, sooner or later he will find them and hand them up. He gets 10 off the pile and then all of a sudden he can find 20 more for you. So, when you are asking for information from the file clerk, you are asking for data. That data is coming out of a library. It is not computed; it is just data.

When you ask "I," the analytical mind is being dictated to already by the hidden portions of the engram. According to the engram, the mind is not supposed to be in that vicinity. So you say, "Is this engram erased?" and you get your flash from computer circuits who know they are not supposed to be there, so they say "Sure."

But ask the file clerk, "Is a bouncer here?"

"Yes."

"Denyer?"

"Yes." He will give you all the data because he is looking at the underside of the case.

Any time you get a computed answer, it is not from the file clerk.

The somatic strip is something else entirely. Somatic strip is a combination of words used to indicate one small group of data which is not really standard bank, and the data has very little relationship with the standard bank. What you are consulting there is the muscular system. There is apparently a sensory strip and a motor strip on either side of the forehead. On the outside is the motor strip. It contains a full list of the physiological conditions of the body from preconception forward. The sensory strip is intimately hooked up with the analytical mind. This is even now too close to structure to be used much in that fashion, so consider that again as an analogy, not an actuality.

The apparent state of affairs seems to be that the sensory strip is hooked into thought and the motor strip is hooked into form. They are switchboards. Where the monitors for these strips are, I don't know, but the somatic strip is very easily taken under the control of the auditor. It can be operated completely independently of the sensory strip of the preclear.

The auditor can operate the somatic strip, but it is normally operated by monitors who operate the sensory strip, or it runs unmonitored to some degree. There is nothing easier in hypnotism, for instance, than to get a muscular rapport.

It is very interesting that the somatic strip will obey one so literally and exactly on such a precise time schedule. The auditor says, "Go 30 seconds before the impact," and the somatic strip will go 30 seconds before the impact.

Now, if we say "The somatic strip will go to the beginning of this engram," the somatic strip does go to the beginning of the engram, but if we say "The first phrases will flash into your mind," we are dealing with another mechanism. We are dealing with the first phrases that the file clerk can get out of this engram. There is a difference, but the somatic strip is that easily handled.

The auditor commands the somatic strip. He can send it all over the track. He can operate it as a time clock. He can say, "Go to 2 o'clock of August the fourteenth, 1941. Now go to 2:01, 2:02, 2:03 30 seconds," and it goes there.

That is what the auditor, particularly at the beginning of his practice and study, fails to realize. He doubts whether or not the somatic strip moves on his commands.

The somatic strip obeys the auditor literally and accurately. If the auditor says "Jump!" it jumps. You can take a person, sit him down in a chair and say to him, "The somatic strip will

now go to the beginning of “and the somatic strip will go right to the beginning of it. Then you say, “Sweep on through.” “Come to the end of.” “Now go back to the beginning of.” “Now sweep on through.”

By doing this sweeping, we are not getting any perceptics. The person’s “I” is sitting very solidly in present time wondering what is going on because “I” was never aware of having any control over this monitor setup. And you can run the person from the beginning halfway through to the middle of it and then stop the somatic strip there. If it happens to be in a moment of drowning, your preclear will practically drown ! But the somatic strip has to be moving in order to accomplish this. So, we are moving two objects: “I” goes back down the track to take a look, and the somatic strip runs along pacing with “I” because it is supposed to do so, although “I” is going down independently. Sometimes “I” will start to tag along with the somatic strip, but they are not necessarily right there together.

The file clerk, on the other hand, when you ask for “the next incident necessary to resolve the case,” looks over the pile and pushes the button. The somatic strip will go to the beginning of that one. That incident is sitting there, now, but nothing will happen with it unless you tell the somatic strip to go through it. You won’t get any perceptics out of it unless you tell the preclear to run through it. You are handling three separately operating entities: “I,” the somatic strip and the file clerk.

When you put a person in reverie and send him back down the track by asking him “Now, what’s happening with this incident?” “I” has to go back and take a look.

But the diabolical timed accuracy of the somatic strip is something which you had better take into account. I have seen a lot of processing go slowly or fail because the auditor was not aware of the completely literal obedience of the somatic strip. He would wait for a while and finally say, “Well, is your somatic strip at the beginning of the track?” Who was he asking? There was nobody there to answer. At that point he could have asked the preclear, “Well, do you feel something?” And the person could have said yes or no. But he would be doing a check on the somatic strip on another route. You tell the somatic strip to go somewhere and it goes if it is not frozen on the track at some point.

Now, this is what happens with repeater technique when it is misused on holders. You start feeding the person holders, and the somatic strip will latch up in the first or second one, or it may be latched up already. Then you start feeding attention units around the thing, start robbing “I,” “and all sorts of things begin happening to ball up the situation. However, you can’t get into trouble with this so long as you realize that the somatic strip does what you tell it to do, goes where you tell it to go, won’t go to two places at once and will carry out an order before it will follow a second order.

In other words, don’t give two or three contradictory orders. Don’t keep changing your mind. If you tell the somatic strip to go to birth and the somatic strip can move, that somatic strip will go to birth immediately. It won’t idle around at 2 years of age or someplace else, it will go to birth. And you had better be aware of the fact that it went to birth.

It isn’t necessary to bring the somatic strip up to present time; it will wander on up after you have brought “I” to present time, and gradually resynchronize. If you have noticed the preclear look rather dazed for a few minutes after you bring him into present time, the somatic strip isn’t with him yet. It still has to be synchronized and put into effect.

Don’t think that “I” does not have a valence. “I” is an individual, “I” is not a collection of mimicries. It is formed and refined and made more complex educationally and by mimicry, but “I” is a definite individual.

Some people follow out the old saw that “Everybody knows man is a composite of his past,” or “Man is the sum of his experiences,” or something of the sort. Well, maybe so, but

that is very indefinite. "I" is definitely "I." When you swamp somebody up you find about ten times as much "I," about ten times as much personality as you ever saw before.

Give specific, definite orders to the somatic strip. Ask the file clerk in a generalized way for things. He can only get to what he can get to. He will give you what you ask for, but he knows what he can get to most easily because it is lying right there with him. He has got a pile of it and he will give you anything that he can take off that pile.

Ask him for the next experience, and there it is. It will be the most troublesome one, because the topic index filing system of the reactive bank is a very bad one; it looks like a hurrah's nest. He is trying to clear the log jam, so he just grabs what is there and hands it to you.

If you ask him for the next incident to resolve the case, to his best ability you get the next incident which can be reduced or erased. Sometimes you ask for the next incident to resolve the case and it is very definitely the incident which resolves the case. There has been a lot of traffic across this incident; it is easily spotted. You are just asking the chief clerk to hand up the intelligence that you need and then you are asking "I" to look this thing over and tell you what is contacted.

So you are working with the file clerk, you are commanding the somatic strip and you are requesting "I" to look the situation over, to do the inspection.

Anybody not getting very good results in Dianetics has a misapprehension of the precision accuracy of the somatic strip, the good judgment of the file clerk and the desire of "I" to really contact it. He is perhaps doing tricks unknowingly such as giving one set of orders and then countermanding them, and then wondering whether or not the somatic strip got there because the file clerk hit a bouncer. And then he says, "Well, go over it again," but he hasn't told anybody what to go over again.

He has not positioned the somatic strip anywhere on the time track but has just left it drifting somewhere. For instance, he tells it to go to conception and then he says, "How old were you when you were 5?" And then when the somatic strip rather confusedly tries to pick up 5, but before it gets a chance to, this auditor is liable to say, "Well now, was birth a rough ordeal for you? Why, let's go to the beginning of birth. All right. Run birth." And nothing happens. So he says, "Well, let's see. I guess there's nothing in birth"—the somatic strip has already dropped into a holder right there—"let's go to a recent pleasure moment," and the preclear says, "I can't reach one," because he has been latched up in birth.

By countermanding orders, by having a cloudy idea of what is being performed before your eyes, by being slighting of the tremendous amount of cooperation which is given you always, you can slow down and almost wreck the case. Literal and complete obedience is the role of the somatic strip. Desire and cooperation occur on the part of "I."

There is also another factor. Basic personality wants out. "I," even though aberrated, sometimes has to be persuaded; but basic personality is in there saying "Let's get it." Basic personality knows Dianetics. Basic personality has been trying to monitor this whole setup and does do a lot of the monitoring. All basic personality is is the sum of the monitor units, 1 but these monitor units have a definite personality in each individual.

The reason "I" gets deluded is because circuitry and aberrations are being handed through to interfere with computations. They are handed through to occlude and block lines of communication back to the standard bank and so on.

"I" is the awareness of awareness unit which is inspecting the front board. "I" gets data and conclusions handed forward to him. He recomposes these things and that is the way he sees the picture. "I" does not alter one iota in the whole process.

People think basic personality suddenly rises to the surface like Phoenix from the ashes, and the “I” which he now is disappears. That is not true. These monitor units are simply getting better computation than they ever got before, and basic personality and “I” are in unity as to the purpose. Now “I” is looking at the front board which has proper conclusions on it as based on the data which is in the standard bank. It is the same “I,” but his conclusions are a lot different. Basic personality and “I” are the same thing when you clear an individual. They are merely the sum of the attention units.

The somatic strip is an individual switchboard rather than a computer in the front lobes, and the somatic strip and “I” can be synchronized at any past moment in a person’s lifetime.

In hypnosis, this is known as revivification. You will get it in Dianetics sometimes and it is called “reliving.” The person is there at that moment. He is no older than 5. He will talk to you as if he is 5, the language he uses will be 5-year-old language and he will be computing at the level he computed when he was 5.

If you get a preclear reliving back in that area, things will really hit him with high intensity because he is right there at that moment.

If you are trying to scout up an area of occlusion, you can say, “Did you have a good time in school today?”

“I don’t go to school.”

“Tell me something now, is your papa nice to you?”

“Well, if you promise to give me some candy I’ll tell you.”

“All right. You can have some candy.” So, he gives you all the data. (You never have to bother to give him the candy if you bring him out of it.)

You have synchronized all the units across the board and the somatic strip has placed the body in the physiological position of 5 years of age. “I” is using the computer boards of 5 years of age, and the data is cut off on the standard bank at 5 years of age, with no more data beyond that or anything else.

You will find occasionally that some preclear starts going into an incident and it appears to be terrifically intense. If it gets too intense and he seems to be revivifying (maybe he starts lisping, or using baby words), you can say rather sharply, “You can remember this,” and enough attention units will come up to present time, because after all he is supposed to remember this.

Once in a while you get a person revivified, for instance, at one month postpartum. You are working on him very nicely and he is being very rational, everything is fine. He goes down the track and the somatic strip and everything else winds up at one month of age and you say, “All right. Now let’s contact a moment when somebody’s burping you,” and he gives a perfect replica of a baby’s cry!

I had a person revivify in birth one time and got the whole performance and protest before I could finally bite through with enough “You can remember this” to bring him on up the line. Nothing harmful would have happened, and if he had gone to sleep everything would have wandered up into present time synchronization.

We have a parallel in insanity of the person who rolls up in the fetal position. That person has revivified prenatally. That is the form it takes. You can duplicate any kind of insanity you want to, with anybody, but people are very jumpy about insanity because it has been such a terrific mystery. Once in a while you will see a preclear while he is running an engram, giving a manifestation that anybody suddenly observing him would immediately adjudicate

to be insanity, and yet he is perfectly sane when you bring him up to present time or the incident is deintensified.

If you are giving a demonstration on somebody who is quite convulsive and there is a lot of line charge, it is usually a great relief to a class when the preclear, after he has gone down to the point of the engram and started running it, going through terrific gyrations, all of a sudden breaks out laughing and says, "Well, if that isn't the damndest thing." He is perfectly sane; you have simply been running this engram and too many attention units got caught up as he was running it. There is no particular danger in running somebody down the track and abandoning it, but when you run "I" up next to an engram and then don't reduce it, that engram is going to pick up some of the attention units of "I" and then not enough of "I" comes back up to present time.

Insanity is almost wholly the problem of people not being in present time. You could go into some institution and see several psychotics and walk up to them and one after the other say, "Come up to present time," and the person is likely to turn sane. It might happen to two or three cases in a big institution, just like that.

One little girl with whom I am acquainted used to have a terrible time waking up. She would fight her mother and bite, scratch and scream every time Mama would try to waken her. One night she was at a house where I was and Mama had to take her home. She went upstairs and I heard this dreadful ruckus going on. I went up to find out what was happening, and decided to give her a hand. The little girl liked me very much and I talked to her for a minute, then she started to bite and scratch at me so I stood her up on her feet and she fought a lot worse. I laid her back down again and took her mother out in the hall and said, "What happened to this kid?"

"Nothing."

"Has she ever been operated on for anything?"

"Yes, she had a tonsillectomy."

"How did they wake her up in that tonsillectomy?"

"Why, I don't know. That's right, she was awfully angry with the nurse in that tonsillectomy."

So I went back in and jostled the child, and as she started to scrap I said, "Come up to present time." The little girl came up to present time, smiled sweetly, stood up, fitted on her clothes in a very orderly fashion, told everybody good night in a very ladylike sort of a way and went home, and never did it again!

Actually she was probably groggy and I may have laid in on top of the engram the words "Come up to present time." And they are probably still there. Every time she hits that particular area of the engram she comes up to present time.

So that gives you some sort of an idea of the seriousness of being stuck on the time track. Just a few units can be stuck on the time track, or the somatic strip can be stuck there.

Sometimes one sees people who are full stature but they have a physiology of 5 years of age. You will see someone who is 35 with perhaps a very delicate little boy's face. That is a dead giveaway. The somatic strip is stuck at 5 years and, according to its genetic blueprint, at 5 years the structure is supposed to be a certain way, so structure just goes right on being built along those lines. It expands in size but that's all. His endocrine balance will be right there at 5 years of age.

There is a limit. The endocrine system can be so thoroughly bad, the body can be so thoroughly out of adjustment that there is finally a point of no return. But that point is pretty extended. Actually, the endocrine system will rebalance unless the person is too grown down in mind. Just as you can bend steel a very long way before it fatigues, in the same way the body carried too far forward will fatigue, but the amount of recovery even then is amazing. Right now we can't rebuild a body according to the genetic pattern that one should have it built on, but the body will still do a remarkable rally. It's a long way from perfection, but it is very high above normal. There are a lot of examples, but here you are dealing with the somatic strip getting stuck someplace. When the somatic strip gets stuck, let's say, half an hour after birth, we have a person who is chronically tired and who chronically gets sinusitis, because that is what the blueprint says. The blueprint has been aberrated by the engram. The engram adds in "Mucous membrane irritated, suppurating; eyeball inflamed; general condition of body, weariness," because babies are always tired after they are born. So you get these people who are chronically tired.

I have taken somebody, for instance, who was very, very tired and run them back to a moment when they felt fresh and good, gotten this settled very smoothly and they went off to a dance that night. So, something very peculiar is operating there.

Now, the engram can only activate when the somatic strip is there with it. You can have several engrams in restimulation simultaneously by getting lots of attention units from "T" into them, which hooks them into the computer circuits; but you turn on only one somatic at a time. You move the somatic strip to precisely one place at a time, and you had better trust it. If it doesn't go there, then you know that it is hung up someplace else. Free it at that point and it will go where you want it to go.

"T" may not have enough attention units to do very much when it gets to this new point. You might have reactivated a lot of holders and the units may have become tied up in one of them, such as "Stay here."

The somatic strip doesn't care who commands it, so it will start to pass this place and all of a sudden hear the words "Stay here," just as though it had been spoken to, and it will stay there. Now, you have to get those attention units out of the "Stay here" in order to send the somatic strip someplace else.

Sometimes you can bully the somatic strip into leaving by saying "Move!" or "Go to birth!" or "Go to conception!" or "Go to present time!" After all, "T" can command the somatic strip; it can send it almost anyplace.

It was very dangerous the way this was rigged up because we didn't have a blueprint of what could do who to which. We found out that there is an entity sitting in the body; so if someone comes along and says, "My tooth hurts. Have you ever had any tooth trouble?" the somatic strip is liable to go down to the dental.

It doesn't mean that just because the somatic strip went to the place you told it to that the phrases are going to come through. It is simply that they are standard bank phrases that are supposed to come through at this time and you may simply be running through an occlusion on the area.

For example, a little boy had an ice cream when he was 8 years of age, on June the twenty-first, at 2 o'clock in the afternoon. He can go there and the somatic strip will track with it, but the occlusions may be such that the rest of the perceptics won't come through on it. In other words, we don't get a good hookup. In Dianetics we force that hookup by telling the file clerk, "The somatic strip will go to the front part of this engram" (or "the first part of this incident"). "When I count from one to five, the first phrase will flash into your mind. One-two-three-four-five." Or, "The first phrase will flash in the incident when I say flash. Flash!" You don't have to snap your fingers, but you should give it an instant to jump.

Often a person who is very cagey about all of this will get a jump flash a long time before he should. He has got one ready; he wants to be prepared. It's like age circuitry. The auditor asks, "How old are you?"

And the person says "60."

"Did you get a flash?"

"Oh, that's the flash."

"What's your age?"

"60."

"Give me a number."

"3."

"How old are you?"

"3—I mean 60."

He has got a circuit set up so that he gets an automatic response on his age.

In such a way we have got to force through the data, and particularly an engram. Some auditors can't contact prenats in preclears because of the way they are doing it. They say casually, "All right, go to an incident before you were born. All right, what do you find out? Okay, what's happening? Okay, come up to present time. See, there is no prenatal." They never bother to establish the contact. If they simply told the person to go into the prenatal area and said "A phrase will now flash into your mind. Flash," and the fellow said "Heavens on earth," or something like that, and the auditor then said "Repeat that, please," that would be very proper use of repeater technique. "Repeat that, please" synchronizes "I" and gets attention units and the somatic strip tuned up with the incident.

So you have him repeat it several times and he settles into the incident. Now you can run it because it is synchronized.

These are the primary tools of your trade: the file clerk, the somatic strip, basic personality and "I." You use these things.

The basic personality is working right there with the auditor. "I" is getting computations one way or the other and trying to work with the auditor, usually, unless he is inaccessible; but the somatic strip is right there at the auditor's command and the Sle clerk will do his best to get the data through to the auditor. You may get analytical demons interposed, but the file clerk is trying to get that data through and the file clerk operates whether demons are operating or not.

A demon is unable to put any real muzzle on the file clerk. The file clerk still operates. He doesn't get strangled or put in jail by demon circuits. He is there; he is operating; he will work. Just because "I" can't contact his working doesn't mean he won't work. When you get terrific "control yourself" circuitry, the "control yourself" is commanding the somatic strip while you are trying to command it, and sometimes the circuitry wins. So we blow the control circuitry out and then we command the somatic strip and it obeys.

The file clerk can become occluded. It can get behind data so that the data comes through on cards or ticker tape, or doesn't come through at all, or comes through vocally.

This whole communications network is working continually. You say, "Give us the engram necessary to resolve the case," and you get it. It is there poised and waiting for you. Telling the somatic strip to go to the beginning of this engram doesn't mean that the engram reactivates, it just goes into the slot ready to be run. So you tell the somatic strip to "go to the front part of this engram and start running it," reinforce it, get it synchronized at the beginning and run it off.

When you are not getting flashes, don't immediately suppose that you won't have engrams presented to you. Try to reduce the altitude of the analytical demon by saying "The somatic strip will go to

What is the first phrase?" Or get some clue as to the phrase and get him to repeat that and return him to it anyway in spite of the analytical demon, because "I" will cooperate with you in the absence of demons. It doesn't mean that "I" is flabby, but "I" would want to do the same thing as basic personality wants to do, so he would go to the phrase and run it through.

If you ask for an incident to be poised, it will be poised. If you ask for a flash, you will get a flash. The flash might not come through to "I." The incident might not be contactable because something else may be holding or ordering the somatic strip in this area to do something else, but when that happens you are failing to get the somatic strip to the incident. It doesn't mean that the incident is lost or is not ready, or that the file clerk is not working. You might say the file clerk isn't getting through, but don't ever say the file clerk isn't working because he is always working.

In Standard Procedure we want to reduce this whole problem down to a very simple one. We want to make every case a pianola case, and until you have your case working like one, you really can't consider that that case is thoroughly progressed.

You have to knock out the analytical demons and you have to adjust valences; but when you get through with disposing of valences and demons and so forth, you are going to have a pianola case. That is your goal. There are a lot of ways to achieve it, and that is Standard Procedure.

But, you want to be able to tell a case to do just exactly this: "The file clerk will now give us the incident necessary to resolve this case. The somatic strip will go to the beginning of this engram. When I count from one to five, the first phrase of the engram will flash into your mind; one-two-three-four five (snap!)." Get it and run it and the engram reduces properly, then you go on to the next engram in the same fashion. That is the way a case has got to run, and your first target in Standard Procedure is to fix up the case so that it does run like that.



## RUNNING ENGRAMS - SOP STEP TWO

A lecture given on  
24 August 1950

*A transcript of this lecture, dating from 1950, has been found which shows that there are a few small gaps in the available recording. Where this occurs we have used the transcript to supplement the recording.*

### The Auditor's Responsibility

Processing done with Guk should be under the observance of pro auditors. It's not that there is anything dangerous about Guk, but Guk is not the panacea to cure all problems for you. Yes, it makes it very easy to run engrams in most cases. Yes, it prevents some of the restimulation so that you can erase or reduce engrams before the basic engrams are out. Yes, it permits automatic running. But not for one instant does it suspend or supersede Standard Procedure. If you took a person on Guk, ran an engram halfway out and failed to reduce it, you would restimulate him badly.

The primary crime in Dianetics is invalidating the preclear's material; but the crime which is number two, above robbing banks or shooting your mother, is failing to reduce an engram. Fail to reduce an engram in a preclear and you can trigger a psychosis.

There is no trick to it. If you have your hands on the engram and you are running it, the only thing which would prevent you from reducing that engram would be just sheer laziness or carelessness; because if an engram doesn't reduce, you have to find the basic on that chain and that will deintensify the chain. If you run conception on somebody and you go halfway through it, you have started the whole combination of "I," the file clerk and the somatic strip all working on that engram, resulting in serious consequences if that engram is left halfway restimulated.

One has to run the engram from beginning to end until it is reduced, or if it doesn't reduce go to an earlier engram of the same type which will reduce. The only reason that an engram won't reduce is because it is suspended on an earlier one. That is very important, and that is Standard Procedure which will be covered in this lecture.

When that is done and you have the preclear in reverie, you bring him up to present time and you cancel. It is just exactly Dianetics, it isn't any new, strange, wild factor that has been entered in. When the preclear is in present time you can then direct the somatic strip to continue to erase somatics. The perceptics are not all present. "I" is in present time and is well oriented. You can ask him, "Are you moving on the track?" and you get file clerk flashes of yes and no. If he says no, you say, "Give me a holder," or, "Holder, bouncer, denyer, what is it?" and get yes or no to each one. Finally you spot the fact that it is a denyer because it says suddenly, "I can't reach it."

He then repeats this phrase two or three times. Don't have him repeat it too many times because "I" will start back down the track. We are not interested in "I" going down the track. This is just a phrase which has come up out of nowhere, and we take a little of the tension off it and then we ask him, "Are you moving, yes or no?" And we get a yes. The somatic strip will continue to sweep somatics. He is not running engrams; his somatic strip is automatically going through the somatics and that doesn't restimulate a person.

While running on automatic, don't shift over into engram running. For example, if he suddenly gets a somatic and it holds too steady, you might say, "Are you moving?"

"No."

So you say, "All right. Is it a holder?"

“Yes.”

“All right. When I count from one to five, you will give me a holder. One -two - three - four-five . “

And he says, “Stay there.”

“Go over ‘Stay there.’”

“Stay there, stay there, stay there, stay there.”

Now, it is right as far as we’ve gone. But if you now say, “Give me the next consecutive phrase (snaps),” you are now running an engram. You haven’t just picked up a bouncer or a holder or something. You are actively running an engram. And the instant that you start going off onto the whole parade of that engram, “I” starts down toward the point where it is.

The somatic strip will do a very good job of erasing somatics without picking up any other percept than pain, and you get quite a bit of relief on that when you try to run the engrams afterwards because you find out that they don’t have any somatics left in them. But they are two different things.

I am teaching you Standard Procedure. There may be some slight disinclination on the part of people to learn Standard Procedure.

To some, Guk is the panacea which now rules all the world. Many people have engrams which say “All you have to do is take three or four of these pills and then you will get rid of it and everything will be all right.” After that, pills have a wonderful effect on them. You can give them flour and water mixed together and pressed. Maybe somebody says, “All I have to do is take an aspirin and I feel wonderful.” That aspirin has become a euphoric. Now, after he has taken the aspirin, it doesn’t just cure the headache, it makes him feel wonderful. So, many of these people having such engrams say, “All I have to do is take a few pills and I will get rid of it,” and they look at Guk as an automatic cure.

Guk speeds things up to probably a twelfth or a twentieth of the time previously required. But Standard Procedure on Guk is absolutely no different than the Standard Procedure I am telling you about now. It is simply something that will let you erase engrams more swiftly, and that is right in line with this lecture, because I am going to tell you about the shape of engrams.

In the running of engrams it says, “Direct the somatic strip, work with the file clerk, reduce all engrams with their basics contacted.” And that ought to say: “Reduce all engrams with their basics contacted, reduce all engrams with their basics contacted, and reduce all engrams with their basics contacted. And be sure you reduce them and always reduce them and never do anything but reduce all engrams with their basics contacted!” And then there ought to be 18 exclamation points, 9 underscorings, and the type ought to be as high as that used by William Randolph Hearst to write YELLOW PERIL! or WAR!

While auditing, the auditor is supposed to compute. He is supposed to detect and deintensify all deniers, bouncers, call-backs, holders, groupers<sup>2</sup> and so forth.<sup>3</sup>

Very often somebody new at the business will run through an engram and it says, “I am very tired of you. Get out. I don’t want to see you anymore.” He will run this engram, go through the “Get out” and keep right on going. And of course instead of the phrase “I don’t want to see you anymore,” the next phrase will be “Where is my hat?” or “John, are you going to be home for dinner tonight?” or “Where did you put the baby’s bottle?” because the preclear hit the “Get out” and bounced. In doing this, you can start clipping engrams all the way up the bank, restimulating them.

So the preclear starts to run something and he hears this phrase “Get out.” The first time he hits it, the preclear may say, “Uh-huh. Yah, well, it’s ‘Get out,’ that’s fine,” and he runs on through without paying a great deal of attention to it. But “Get out” is now activated, and being activated, the next time one tries to hit the engram, it isn’t there.

If the auditor lets a denyer, a bouncer, a misdirector,<sup>4</sup> a call-back or a holder go by without deintensifying it, the engram running will not be smooth. If he lets a feeling shut-off<sup>5</sup> go by, or a visio shut-off, in running a postpartum engram, he of course activates it and the next time he goes over the same area the thing is working. Even though the preclear may have had a slight somatic up to the moment he got to “I can’t feel anything,” all of a sudden he now says, “I can’t feel anything,” and goes on running the engram.

If you as the auditor then say, “Ha, reduced. Well, we’ll go off and leave this one,” you will be in trouble because that incident is now active, and as such it might have had a bouncer in it or a denyer or something of the sort, and these things are all active. The first thing you know, he is up at 12 years of age and you say, “Well, let’s return to the prenatal area,” and he can’t because the phrases were not picked up at the right time.

This can be tough because sometimes the preclear may be saying, “Mumble, mumble, mumble; jabble, jabble, jabble; gong, gong, gong,” and the auditor is sometimes prone to just sit there and let him run, and not try to understand what he is saying.

It doesn’t do any good to tell him to talk louder. It doesn’t do any good to tell him to talk faster. That engram is running at its own speed and the preclear, had he ever been able to force this engram to do anything else, would of course have done so long since, and it would not have been aberrative. He runs it as he runs it and if it is “gobble, bubble, gobble, gobble,” that’s just your hard luck.

I have run a case with my ear right down next to the preclear’s mouth trying to make out what he was saying, and he would still occasionally hit a bouncer and mumble it and then be out of that engram. But if I hadn’t heard it, I would not have known he was out of the engram.

Pay attention to what the preclear is saying; that is why the chart says, “Compute at all times. Detect and deintensify all denyers, bouncers, callbacks, holders, groupers,” and it ought to add shut-offs too.

In going through such a phrase as “I am tired of you, get out,” the “I am tired of you” is not an important phrase, it is merely aberrative; but that “get out” is very important. If we hit the “get out” and he starts on maybe even into the next phrase, turn him right back to that phrase by saying, “Go over it again,” “Go over it again,” “Go over it again,” “Go over it again,” “Go over it again,” “Go over it again,” “Go over it again,” to take the kick out of it, then go on. We get down to the end and it says, “I can’t feel a thing.” Knock that out, and then the phrase “Come back here,” which follows on right afterwards.

On aberrative phrases, the person need only go over them once, but on these special phrases which are action phrases—phrases which produce an action or command that he do something—those phrases have to be run and out they go.

Sometimes the following will happen. You will have a call-back and a holder in the same engram with the engram in one place and the preclear in another. One preclear had a bouncer, a call-back and a holder in the engram. The bouncer said “Up,” the call-back said “Come back,” and the holder said “Stay here,” and as a result he was running the incident without somatics. He was off the engram because he was told to get off it, but he couldn’t get away from it because he was called back to it, so he was running this combination and he was floating above the engram. In order to get him down on the engram it was necessary to knock out the bouncer first, then to knock out the holder, and finally the call-back. Actually, it doesn’t matter in what order they are knocked out.

If you get in the basic area you can get a conception sequence running on the basis of somebody saying “Oh, come on,” and somebody else saying “Get out.” “Oh, come on—get out” is then reactivated in some way, let us say, and perhaps has been in restimulation for years. When you start down the bank running engrams, you will find each one of them seems to be acting like a call-back/bouncer. In other words, the person is running more or less without somatics. You might say that this basic engram, being the most aberrative, is actually keeping this situation going all the way up and down the track. That is why it is important to get out the first one first. Also, a more important reason is to get the anaten off down in the basic area.

But you could get this combination down in the basic area, and the person will be running over the top of every engram he contacts. He can actually do this: He can drop down a little bit and get the somatic, but he can't get the words. That's a specialized case of this. Then he goes up a little higher and he gets no somatics but he gets the words. That is one of these stretchers; he is not quite there. (Of course, having an engram he is not all there anyway.)

A serious error can be made as one runs through an engram. You all of a sudden hit “Get out.” At first the preclear goes into this terrifying engram and he is shaking and breathing hard as he starts on through it—there is a lot of charge on it. Then you go back to the beginning of it and start on through it again, and he is very calm about the whole thing and maybe he is talking in a hushed voice with no somatic. Know at that point that there is a bouncer and a call-back in there. They have both been activated on the first run through, and the auditor didn't pay attention to them. The preclear can go on and on recounting it, because he is playing it off the line, and it takes a long time to recount it. Let's say we get him to recount the engram 12 times and at the end of it we say, “Well, that should do it, all right.” But he is above the engram lying there sort of frozen.

That is an interesting manifestation. I have stood and watched an auditor three weeks in training who let the preclear do this and then sat there and ran the thing out about 10 or 12 times. To what end? The preclear was obviously off it. Of course, if he ran through it enough times, certainly these words would deintensify, and eventually he would come back down on it again and get the somatic if he just said the words enough times. But it was a funny thing that the preclear in this case was starting to omit phrases like the call-back and the bouncer. And the engram was very long, it took about half an hour to run, so there was a large amount of time being wasted. An auditor can really waste time if he doesn't watch what he is doing. All one had to do in that case was run the “Get out” when encountered on the first time through the engram.

Of course, there is such a thing as running an engram so late in the case that none of these things are going to deintensify. But you could still go back on them. In fact, if the case started to spin on a “get out” in an engram which won't reduce, the preclear can go over “Get out, get out, get out, get out, get out,” and the first thing you know, you are running a “get out” of an earlier engram without even noticing it. “Get out, get out, get out, get out, get out, get out,” and then you are running into an even earlier one, and suddenly you may be running conception. So you want to watch it, because as these things spin they are liable to go right on down the bank. Your target, of course, is basic-basic.

Learn to recognize the literal quality of these phrases. We are dealing with phrases, not as an English major would, but as an idiot would.

Hamlet's soliloquy, “To be or not to be, that is the question...,” run as an engram, has several bouncers, deniers and groupers. It is a very interesting engram, it is also extremely aberrative. In one case we couldn't get to basic-basic without running it. Mama was trying to hold it all a secret from the world that she was pregnant, hoping she would resolve the secret before anybody found out, and she was playing the part of something or other in a play. I never quite found out what Mama was doing in the play but right at a particular point, in droned Hamlet's soliloquy. The poor man who had that engram was in dreadful shape

because the thing had been in restimulation ever since he was in high school and had had to memorize it!

The number of bouncers there are has not been determined, but it is quite a large number. For instance, “You’re always taking it out on me” is a bouncer. There are many bouncers that don’t appear to be actual bouncers at first glance. You have to learn to listen to this material as it runs through and figure out whether or not it is going to bounce.

So when the chart says “Compute at all times,” that is what it means.

A person who says “I can’t make it out” is voicing a holder. It is also an aberrative phrase which means one has to build things in the house. That gives you a sample of a literal meaning. It takes practice, but you ought to practice up on this. These phrases are sometimes very tricky.

A control circuit that you wouldn’t suspect at first, and which also has other connotations, is “Fight it down, fight it down.” It puts the person back on the track, to fight, and it is also a control circuit.

There are other such broad phrases that don’t have a precise heading which are nevertheless very interesting. Somebody says, “It’s all up to you,” or “That’s all for the present.” Those are present time groupers and they are the worst kind.

Another thing is that the words present time occur in the bank continually, and if you haven’t reduced that engram and you tell the person, “Go to present time,” he will go to that engram while you are saying, “Well, there you are, the session is over”!

There is also a skip type of phrase that you will encounter often enough that you have to know about it although it is not worth a full classification of its own. It has quite an interesting action and can be classified as a bouncer: “The next thing you know there’s trouble.”

I ran across this phrase in somebody once, and the second time we ran this thing he bounced right up the bank and found trouble in the literal meaning.

These things are like a lot of insane traffic cops who have received orders from the police commissioner that they will obey his orders to the letter of the law, as in *Les Misérables*, I and who then try to foist it off on the general public to that degree. That would make a remarkable traffic situation—just as it does every day.

In running a foreign language case where you don’t know the language, you have to say to somebody, “Give me a phrase that means ‘get out,’” when you notice that he has bounced and his somatics or manifestations have changed markedly. And in running foreign language cases, one is very often in hot water with the case.

The optimum runner of a foreign language case is a person who speaks that language so fluently that he knows all of its idioms and colloquialisms and its literal meanings. The reason why foreign language cases are very often quite frustrated is because they have to dramatize in English, and that gives no release because the engram is in Slovenian. They would have to dramatize it in Slovenian in order to get any release off it. So the happiest thing to do with a foreign language case is to get somebody else who knows the language, but you can handle it if you have to.

If you hit a bouncer, all of a sudden the somatic goes off. Naturally it goes off, he’s out of the engram! So we run the bouncer and the somatic will turn on and then you continue to run the engram.

If a person hits a phrase which is a holder and he runs three or four phrases beyond this holder, his contact with the incident will get dimmer and dimmer. That is because the attention units are latched up in one place and you are trying to run him beyond that point. So you have to knock out the holder.

This works the same way with a call-back. A call-back calls back to that particular portion of the engram. So, back he comes to the engram.

You have to deintensify phrases just as though they were independent little engrams inside the engram, and if you regard it in that fashion, you will find it very easy to do.

The next step in running engrams is to start in the basic area and proceed to present time, erasing all engrams on the way, and keep at it until you have a release and then a clear. If the case bogs down, check for poor auditing and a detrimental environment and remedy their effects. If the case is still bogged down, go to Step Three.

Now, I am going to tell you something about the shape of engrams. There are two major types of engrams. Engram one is the curve of a single loop of gradual, increasing unconsciousness, such as loss of blood, loss of oxygen, or anesthetics as in an operation. The second type of engram is a blow, an impact, a sudden shock of pain. It causes very swift reduction of consciousness. The unconsciousness comes on BOOM! and then hits the bottom and actually does a loop at the bottom, evens off and then gradually the preclear pulls out of it on a steady upward line.

When you are suddenly cognizant of the type of engram you are running, you know whether or not the major impact is on the front or on the center, and that's important to know. If it is on the front, the first phrase which you will receive will be late in the engram. There are earlier phrases. There is the sound of impact. There is earlier kinesthesia and so on. Sometimes we would be lucky even to get close to the impact. I have picked up an engram where I have gotten just the last phrase.

There is an important elementary procedure and that is "walking an engram backwards." Sometimes an engram has to be walked backwards. You go to the phrase before and the phrase before that, the phrase before that and the phrase before that, earlier and earlier. I walked a case all the way backwards from birth to conception once. I had to. The bouncers in it were so vicious and so thoroughly reactivated that the tension had to be taken off this case all the way down. It was convulsive throughout the whole bank. And I took it backwards, "The phrase before this phrase, please, the phrase before this phrase," going through AAs, morning sickness and everything else, taking the tension off each one. It was quite a job.

So, this engram is going to offer you trouble. And sometimes you tell the somatic strip on an engram to go 30 seconds before it started, and then sweep into it. Some of this is so deeply buried and there is so much boil-off in the front end of it that you may not get a somatic in the early part, and your first impact of the somatic is much later. It is just going over a deep portion.

These deep portions are usually smothered with unconsciousness. They often contain phrases, and because of their depth they are, together with the moment of impact, potentially the most aberrative and therefore the most important part of the engram. They are also the most masked portion of the engram, but that is what we have to know, and what we have to get.

When you start to swamp up a case, what you mainly find are missed front ends or missed centers, and they can be all over a case.

A high blood pressure engram is probably caused by an engram which caused an intrauterine pressure rather than by an emotion. It is not an emotion on the part of Mama which created an engram in the child, it is the result of the emotion; but more important than that is the future translation of the engram by the analytical mind. Then he gets his own metering system

hooked in on it. There are no hormones transplanted; that rage dramatization can come over just as easily from Papa. So what we have with a high blood pressure somatic is just pressure, and it is also intraumbilical-cord pressure.

On a graph it would rise and then fall off over a long time period. Sometimes it could take two or three hours to build up. Sometimes it builds up in three or four minutes. But three or four minutes is still a long time period compared to an impact. So it goes up and it falls off, and it goes up and it falls off.

It is accompanied by a very unusual perceptic, the baby's heart is going brrrrrrrr and Mama's heart is going BOOM-boom BOOM-boom. And when such people go to see symphony orchestras, or listen to voodoo drums beating, or if they ever get a bulge on a tire and it goes BUMP-BUMP BUMP-BUMP on the road, while the motor is going brrrrrrrrr, they get migraine headaches!

The restimulation may start taking place on Tuesday, with the person perhaps getting a little tired on a dwindling spiral. But you don't get a real roaring migraine headache on this person until Friday. There is a long lag period on that restimulation.

These migraine headaches constituted possibly the most relentless search inside the application sphere of Dianetics. What caused migraine headaches to turn on? How could you possibly trace them back? I would find people were always in different places when the migraine headache turned on. It was a real piece of detecting to try to find one of those things, and I was trying to do it before I knew about prenats. The whole thing was very mysterious.

Then one day I got the first migraine headache case back into the prenatal area, and here was BOOM-boom BOOM-boom, and brrrrrrrr as the baby's heart started to speed up.

Firstly, in a migraine headache case there is intrauterine pressure, and then the baby's umbilical cord starts to get pressure. It may even be that something happens to the membrane in it; and as the pressure goes higher and higher, the baby stiffens out straight finally in a real rough one, while its heart is trying to keep ahead of the pressure. It's like a pump which is having too much water pumped through it, and it starts to shake itself to pieces.

It is an odd thing, but on two of these migraine headache cases each told me (they had never noticed it before) that it was not a migraine headache, it was a migraine bodyache including the head. But the pressure in the head, where the nervous system is located to a large degree, was so enormous that the pain overshadowed the body pain. When the thing was clipping out as an engram, they suddenly discovered that their bodies had a somatic; and then they recalled something that they had never quite registered before, which was the fact that every time they had a migraine headache, they hurt all over. So it's a misnomer to call them "migraine headaches"; the headache is just worse than the body pain. It's a specialized sort of somatic. Then there is the operation engram which includes anesthesia and surgery, and the surgeon is saying, "Knife, chisel, hammer, pneumatic drill, riveter," and then he says, "Well, is he out?"

And the nurse says, "Yup, he's down and out now," and this kind of conversation goes on.

So we get a curve and a dip which take place as a result of anesthetics; it goes down and evens out more or less with a few waves in it as it lightens. Now we start to add pain in on this experience at the point where in went the chisel, knife or lancet, and then we get a recovery on the curve, although never quite as high again. Then there are cuts and stitching and so on—and he is coming out of this in the meantime, up the normal curve until he regains consciousness from the ether. The pain adds in on the unconsciousness, deepens it, carries it forward, and it comes out that much later.

These are the essentials of these two shapes of engrams, and they have various combinations. If we have someone who is drowning, we will get a different curve. The person has drowned, but somebody brings him out and puts a pulmotor on him and there is the shock of the pulmotor. Then they throw him over the top of a barrel and get the water out of him a few times and he starts to regain consciousness. The drowning engram often starts with mild perceptics—water, silence, no verbal content—and then a period where he is being rescued, which often mauls him around while he is in deep unconsciousness.

One should get a picture in one's mind of what the shape of such engrams would be. In an automobile accident engram, for instance, after the accident they get him out of the car and he gradually returns to consciousness. Then there is surgery. Knowing this, when you start to look for an automobile engram, you don't follow it up with "When were you treated?" or you will miss the bulk of the engram. Where they set the broken arm or leg is far more painful and produces a deeper unconsciousness because it is aided and abetted by anesthetics. He is already out, then more pain just drags him on down. But the first moment of impact is important, and it is important from there on through.

You will find all sorts of interesting things which you are liable to omit in running one of these things, such as the discussion at the scene of the accident and the siren.

You are liable to find someone antagonistic toward his name, and later find it was the admissions clerk at the hospital. They brought him into the hospital; there he was lying in a basket "unconscious" and somebody said, "Name?"

"Well, it's John Jones."

"Age?" So-and-so. "Occupation?" So-and-so. After that he doesn't like to be a journeyman printer. He decides that this is no good.

I went into an exodontist's office one time, and there was a desk right behind the dentist's chair with a nurse sitting there in a very crowded office. There was also a radio and a telephone, and all the traffic of a dentist's office. "Oh, yes, she's much worse now.... Well, that's too bad; she probably will stay that way for a few days. But I'm sure it will get better.... Oh, you think it's abscessed, hm-hm"—all of this talk going on over a telephone. Of course, she took down the essential information from the dentist after the operation had started, when she had lots of time.

So, when this person was really hurting, they recited his name and occupation; they made comments on how nice it was to be a newspaperman or how lousy it was to be a newspaperman. They made comments on this person's personal appearance, on his general ability, aptitude and so on. That was an engram factory, as are nearly all hospitals and dentists' offices at this time.

There is the subject. It is not complicated, although you can make it enormously complicated if you wish. Somebody could undoubtedly write a beautiful textbook on the subject. He could call these things by various shapes, an "octolangular occlusion" shape perhaps, but there is no reason for such names. All we have to know is that there are two courses of unconsciousness.

You should be very careful to clean up the beginning of any blow engram because the major material of the engram is just with and after the impact. And don't suppose that an engram because it has one impact in it does not have another, because it usually has many impacts. If you get one, there will probably be several, except in the case of Mama, for instance, bumping into the table. Then it is just a little bump. But she may bump into the table and then fall on the floor so that you get bump—jolt, or maybe sometimes bump—squash if she happens to fall on her stomach. Some women have engrams that say "Well, I have to get it out one way or the other, but I mustn't even let myself know I am thinking about it."



I ran into an accident-prone once. Every time she became pregnant she continually hurt herself very badly. She would wreck the car, or go out and fall over lawnmowers. It didn't say how she was to hurt herself or what it was to accomplish, it just said she had to, so she did.

## CHECKING PERCEPTICS

A lecture given on  
24 August 1950

*A transcript of this lecture, dating from 1950, has been found which shows that there are a few small gaps in the available recording. Where this occurs we have used the transcript to supplement the recording.*

### Validating the Preclear's Data

I have been asked by someone who hasn't read the Handbook to "explain how analytical attenuation can be a factor in the prenatal area when the analyzer has not yet been developed; and also explain the use of the phrase 'moment of pain or unconsciousness during prenatal,' when there is nothing but unconsciousness there."

There is a central nervous system in the sperm, in the ovum, in the zygote, in the embryo, in the fetus, in the infant, in the child, in the youth and in the man; and each one of these, I figured after a long, hard, arduous piece of work, was a consecutive line of the same individual. It seems to have been a forgotten or an overlooked fact previously that unconsciousness is not stored in the analyzer but is merely part of a nervous system.

The sperm is an animalcule, as Leeuwenhoek called it. It has no cytoplasm, but it has a nervous system which comes into play very early. Somebody recently discovered that the fetus had a nervous system which connected up to the analytical mind somewhere in the vicinity of birth. You could say that the switchboards got hooked up. So there could be recordings on one level, all during that period, then recordings on the other.

So, the child, prenatal, is not unconscious. That is mistake number one. One can't say that an animalcule is conscious only when it has an analyzer. This would be like saying that a railroad engine couldn't run unless it had a dispatcher. Unconsciousness is unconsciousness. There is an impact and we get pain and unconsciousness, wherever it is stored, whether in the central nervous system and the cellular tissues or not. There is analytical recording going on after the fourth month after conception. The recent "discovery" that the nervous system suddenly became complete with myelin sheathing is like saying that current could not be carried in an electric wire unless it had insulation. Those people sure should have studied some electronics.

This situation, then, of whatever connects up, occurs at around four and a half months postconception. For example, Mama is lying down on the couch, the baby has been perfectly comfortable for days, and suddenly somebody turns on the Dixieland jazz band and you get the recording of the bass notes coming through. Or, Mama goes to a symphony orchestra and we get an analytical recording of practically the whole thing, particularly if she is sitting well up front and particularly if the child has been alerted by constant pain. All sorts of data is in the prenatal bank, unimportant or important.

The phenomenon of extended hearing is one produced in hypnotism and it is very easy to produce. You merely tell a person he has extended hearing and now he can hear such-and-so. This can be tested. For example, a bus started out at a certain moment, about eight blocks up the street, and the hypnotized person, whose hearing had been extended merely by command, was told, "The moment you hear the bus start, you will tell me." So he would hear the bus start and the hypnotist would start his watch and go out and take a look for the bus. He had already timed it so that he knew how long it would take that bus to get down the hill. And the hypnotized person would call off the bus starting—except that obviously nobody could possibly have heard it. The first time the hypnotist could hear the bus was when it was about a block and a quarter away!

So you can extend these faculties by hypnotic command. You can extend a person's sight, too, merely by suggestion.

It is important to know that recording picks up in moments of pain. You will get more content in an engram than you get in the analytical bank in terms of volume. For instance, the analytical mind, while a person is lying down neither in pain nor unconscious, records somebody's voice talking alongside of him at a normal volume. Then we put him in pain, and the noise volume jumps dramatically. The organism, which is very aware of the survival value of this mechanism, jumps up in its recording action in the presence of danger. So, a person becomes "afraid"; he is out there in the woods with a saber-toothed tiger around. This person by being afraid has heightened senses, which can go so far as to seem to be telepathic.

To the child in the womb who has been injured only a few times and not hammered around very much, life is pretty well a snore. You only get recordings like bass drums and a dropped frying pan or something like that. Recordings don't startle them.

But after a child has been injured several times and Mama has gotten very emotional, there has been a lot of quarreling, you will eventually get a state of restimulation; and then you start to get analytical level recordings. If attenuation doesn't take place, you get a recording which is actually a standard bank recording. It may or may not be actually in the standard bank; if we are taking the person back down along the track, we may be getting it out of the reactive bank. That is just a recording and is not aberrative; it is in full recall and does not need to be deintensified. You will find this in quite a few people if you want to spend the time looking for it, but you can find so many painful recordings that you needn't borrow the trouble.

I will go over the first part of Step Two again. We have inventoried the preclear by this time; now we put him in reverie and check his perceptics and see if he is moving on the track.

You can take a preclear before he has been put in reverie and check his perceptics by reading a few pages to him from a book, showing him a picture, pinching him, and then putting him in reverie to see if he can pick these things up. If he can do this ably he is full on, and the things which he can't do, of course, are blocked. Knowing that, nobody can get by, then, as a dub-in and nobody can fake sonic in an effort to disguise an engram. People will sometimes try to do that. They will pretend to run off engrams. It is rare, but you can detect it very quickly.

So, you put him in reverie and you see if he is moving on the track by sending him here and there on the time track, and if he picks up perceptics, why, he is obviously moving. And even if he is a shut-off case, you can tell if he is moving on the track because he will contact different somatics. If he has a somatic shut-off, he may still be able to contact something else, like the impressions of words, and know whether or not he is moving on the track because he gets an actual sensation of movement (which is another perceptic, hitherto unknown).

Now we can tune him up by running pleasure moments. We simply send him back to the time when he was eating something. Don't think that a person cannot contact pleasure moments just because he can't contact last night's dinner—last night's dinner may have been unpleasant, it may have been eaten with his wife with whom he had just quarreled, or there may have been some other unpleasantness associated with the people there. What we are looking for is a pleasure moment.

Pleasure moments are to some slight degree moments of triumph, so if we really want to start the case off right, we would find a moment of triumph. "Now let's go back to the time you were receiving the cup for public speaking." "Let's go back to the time when you were given that piece of cake for having been such a good boy." In other words, you go back to a time when he was proud to be himself, and as such it may be that he is willing to get into his own valence and perceive what went on. The instant that you can get him into doing this, you will

have demonstrated to him that he can return on the track and that there is a reality in yesterday.

When starting processing, there is a great deal of value in giving the person the idea there actually was a yesterday. Most people are in severe doubt about it. Yesterday is a sort of a handout given by a couple of newspapermen who sit just back of the left ear saying that such-and-so happened yesterday. They accept the data because they have to have it, not because they believe it. You would be amazed at how even a normal person is not quite sure of what occurred when and where.

Somebody mentioned to me that after a couple of months he could not quite tell whether or not he had read about a certain subject, seen it in a motion picture or heard about it. That is a delayed-action engram which is probably in there just exactly like that with somebody saying, "You know, after a couple of months, I can't tell whether the thing has been spoken or I have read it or I have seen it in a motion picture." So, the running of perceptics is very important. We have to validate his own data for him, and nothing validates it more strongly than being able to go back to something and see it, feel it, hear it and smell it.

I have had several complaints from people after they have been thoroughly settled into an incident that they didn't want to leave it. One preclear was returned to a moment when he was eating a lobster dinner. His auditor told him to come up to present time, but he said, "No! I want to stay here and finish this lobster," and he did.

This pleasure moment, of course, has the secondary use that when you come back up to present time, you should stop at an intermediate moment just before present time and turn on the perceptics in it.

There is a lot of pleasure back down anyone's life. Of course in this society there is a primary aberration to the effect that it is somehow sinful to feel pleasure, that "hard knocks and rough experiences are things which do a person good. Those are the things one should remember, young man."

That type of engram will apparently wipe out pleasure moments. What it actually does is give a person a spotty time track, because as he comes up the line he is told that the important things are the hard knocks and bad experiences and that these are the things he should remember, so all he will have left on the track is just a spot here and a spot there. This is a strange looking time track; the track should look consecutive. It is like dropping a flock of trap doors out of the track, leaving a time track made exclusively out of locks, engramic locks and engrams.

The surest safeguard of sanity for any society is, oddly enough, an indulgence of pleasure. At a point where pleasures are physically destructive and nonsurvival, you have an aberrated type of pleasure, such as the nymphomaniac has.

Of course, a society can become tremendously aberrated on the subject of the pleasure they have to have; a society could run off in the opposite direction too. These things could then all be contained in engrams and everybody would be going around in a manic. This would also be rather unhealthy.

These moments of pleasure when reconstructed demonstrate to the person that he has had a good time in the past, that he did enjoy himself and so he is now more willing to return to the past. It is a mission of the mind to seek pleasure and avoid pain. Therefore, when you start him into a pleasure moment and start running him through it, that pleasure moment will begin to accumulate and snatch up attention units from the painful incidents and put them into the pleasure moments. Then when you bring him back up to present time, you bring him back up with lots more attention units than he had before.

I worked on one person who was extremely nervous, harassed and worried. I took this person back to a pleasure moment, ran him through it a few times and it turned on in full together with all the perceptics. I didn't have any more time, I was merely demonstrating the time track to him, yet I brought him up to present time a changed individual! There was a yesterday. There had been pleasure in yesterday, and the attention units had been pulled up out of hundreds of locks and centered there, and the person became very alert, very much on the qui vive.

Somebody postulated one time that just this action all by itself had rather definite therapeutic value, so we must not overlook it as a technique.

When you bring a person back up the track after running a number of engrams, the best way to drop out the somatics so the person won't get them in present time is to halt him on the track, backed up to a pleasure moment. It recaptures the attention units that you have expended on the engram which he was running. That stabilizes him and brings him back to present time.

A graph of perceptics would show them as actually a bundle of strips. Sight, sound, smell, and so forth, all track together so there is a synchronizing effect. One can almost say that these strips get out of sync with one another and that putting them back in sync is a necessary step. Perceptics out of phase is possibly one of the sources of shut-off. They could be very grossly out of phase.

These perceptics are coming in on communication lines and are being registered in, probably, various banks in the standard bank. For instance, there may be a smell bank coordinated with the other banks. You start to count the number of banks and the amount of data in the mind and you have to go into some very high-powered figures. It greatly exceeds the number of molecules in the body. There are undoubtedly more than a hundred thousand recordings for every one molecule in the body. There are many theories on this. Somebody postulated a continuum of time along which a person had his own recordings and that the cells themselves were possibly nothing more than small radio sets in contact with that, and that memory storage was not in the body at all but was back along the time stream. What we do know so far is that it is impossible for the human mind to record any of this material and retain it!

Let me give you a demonstration:

LRH: [to pc] Now if you will just stand and let's fix your attention. What do you want to look at there? That automobile fender? All right. Let's look at the automobile fender. Now, become aware of this automobile fender. All right. Look at the fender.

[aside to assistant] Now, would you make a noise like a buzz? All right. Just keep buzzing continually.

[to pc] All right, listen to that buzz. Now, feel yourself standing on your feet. Hear that buzz? Do you see the fender? Okay. Standing on your own two feet, become aware of all three of them simultaneously. All right, feel your clothes on you as you stand on your feet. Listen to the buzz and look at the fender. All right, feel that small amount of pressure on your eyes.

[aside] Make a louder buzz.

[to pc] Look at that fender. Feel yourself standing on your feet. How do you feel?

PC: Rigid.

LRH: Okay. Do you feel dizzy in any way?

PC: Well, no. I can't say that. Just kind of rigid.

LRH: All right. That's one reaction. Thank you.

[Another member of the audience comes on the stage.]

LRH: All right. Now, if you will look at that sign there that says "Exit." Yes, you look at that sign that says "Exit."

[aside] Will you buzz some more, please?

[to pc] Now, look at the sign that says "Exit" and listen to that buzz. Feel yourself standing on your own two feet. All right, feel your clothes on you, now. How many things are you doing? Are you scanning from one to the next, or doing all of them simultaneously?

PC: I seem to be doing all of them simultaneously.

LRH: All right. Now, feel your clothes on you. Now, feel my touching your arm. See that "Exit" sign there. Listen to the buzz. How do you feel?

PC: I am very aware.

LRH: All right. How are your perceptics?

PC: Fairly good.

LRH: Have you got sonic?

PC: Yes.

LRH: Good. And you have pain recall?

PC: Yes.

LRH: That's interesting. Thank you.

Notice the tiny difference. One case said he felt rigid, and the other said he felt fairly comfortable. If you take a person who is shut off with no sound, no sight, no recalls, no pain recall or anything, and tell him to do this, the first thing you know you will find him standing, then looking, then listening, then feeling. Well, you interrupt his doing this because it is a one, two, three, four, and he can do that all right. He has got these out of phase. He may also have an aberration "You can't do two things at once," and if you insist that he synchronize this, he may collapse. I had a hold of each one of these gentlemen by the arms. But, if you just have him keep looking, the best he will get is dizzy and he will begin to reel, because this is something that is not generally done. People are not recording across the bank. They are recording on some perceptic, they are scanning. It is very interesting that the observation of people could be so spotty, but that is the way the records go down.

Now, if this were practiced consistently, one would think with practice the person could do this. But that is not what happens. What actually occurs sometimes to a very badly shut-off case is that he goes into a screaming set of jitters and almost blows his skull, because these things are pushed out of phase by an emotional experience, originally, which contains pain and may contain terror and the rest of it. They are pushed out of line, and when you stand them up and insist that they go back into line, the instant they do so, the thing which they have been avoiding all the subsequent years is the first thing that has to come into view. And if they were to let it happen, that thing would pop into view.

This isn't something you just play with. I am simply demonstrating it. This little test of looking and listening and standing is not a technique.

When you run these perceptics through a pleasure moment, you will occasionally get great reluctance on the part of the person at first; and then as you coax him more and more, he will begin to get very nervous, just like the person who said he felt rigid. If we had kept that up, we would probably have picked up a death or something like that, if he had been in reverie and we were running pleasure moments. And in trying to run this pleasure moment over and over, if we really started to turn it on fully, he might have gotten the reaction of having this big charge turn up and finding himself right in the middle of looking at Grandma's coffin or, as it happened in one case, watching the undertakers cut Grandma up. They were working in the back bedroom, and that incident had really been hidden.

So, in checking perceptics and running pleasure moments, three things may happen.

1. One could actually achieve a pleasure moment and turn on the perceptics in full force, after which the person will have these perceptics permanently.
2. One could draw a complete blank if the person has an aberration about pleasure.
3. One could turn on a terror charge.

You can expect any one of those three things to happen when you try to run a person through a pleasure incident. This is important to know, because if you come that close to getting a moment of great grief, terror or fear, without running it through and without knowing what you are tackling or what it is going toward, you will miss a very great opportunity to unaberrate this person fast. You will get a marked improvement in the case if you get that moment out, and you'll get a marked alteration in perceptics. There may be several such moments, and the next time you do it you may get another charge, and unfortunately probably the third time you do it, he is educated to keep it straight and he may just sit there and lie to you.

So this is synchronization of the perceptics. The time track is actually a bundle of perceptics, and running pleasure moments synchronizes those perceptics.

Now, as we have gone into affinity, communication and reality, we have found out that a break in affinity would influence communication and reality. So, one of the first things that you can expect to appear when you start to tune up perceptics is little breaks in affinity or communication. (There was the break in communication where the preclear was not communicating with having eaten lobster; he was out of phase.)

The least likelihood of your doing anything with a tune-up would be in the vicinity of someone who has broken affinity with the preclear. So, if you have some antipathetic person at the table eating, don't expect this person to be able to sit there and run the perceptics through that meal. Pick out moments of triumph which were also pleasurable.

If you keep this up, and it is worth quite a bit of effort, you will be able to do something with this tune-up of perceptics. The reason it gets into bad odor, occasionally, is because people don't recognize what happens on a terror charge, a fear charge or a grief charge; it makes the preclear very uncomfortable if the auditor is not quite sure what to do with this or where to go.

One preclear ran back and the word coffin occurred to him as he tried to tune these things up, so his auditor told him to repeat the word coffin. I quote from a letter I received from him recently, "The damnedest biggest stone giant, in the damnedest biggest box, showed up in front of me, right there." He said that after he had repeated the word coffin for a while it went away but before that he had been getting neat little eight by ten still color pictures of everything. He was getting actual visio of being a little boy, looking at his grandfather, but his auditor wasn't smart enough to grab it. The preclear then did the next thing that he shouldn't have done. He wrote Mama and asked, "Was I around when Great-grandpa died?"

And of course she said, "Oh, no, you were miles away." So they never went back and looked for it until I put them back on the beam again, then they found and handled it.

Now, we have the data on checking perceptics. We don't go into the case, find the person getting very nervous and dizzy, and then say, "Well, we can't turn this person's perceptics on. It's no use." At the moment when he starts to get nervous, say, "Now let's taste the spinach carefully. Feel the chair under you." And when he gets more nervous, say calmly, "All right now, let's take a spoonful of soup. Now convey it to your mouth. Can you taste it?" We have got him right back into the incident.

It is a peculiarity that a person's color perception may be parked some place on the track in this way. One preclear had his color perception parked at a time when he was arrested. He had a lot of prenatals about being arrested, and somebody came up and gave him a traffic summons that he had avoided. So they took him down to the jailhouse and booked him. The moment they told him to come along was in full color and was threedimensional. Life had stopped right there, and from that moment on he had no perceptic of color or dimension. It was flat and gray and white when he did see anything, and it was motionless.

There are a number of ways these things can go off, such as valences, command shut-off and so forth.

The next thing is to try to obtain an emotional discharge. You very carefully coax it out of a person without being particularly saccharine and certainly not noisy. You cat-foot up on these things using minimal mechanical commands in looking for an emotional discharge. The somatic strip sometimes won't go there anyway. The area is a reverse charge area, and it skids off. Sometimes though, just to test the rules, say, "The somatic strip will now go to your grandmother's death," and you may get grief flowing immediately, but the sneak-up approach is usually much better.

You undoubtedly will try to run cases which are thoroughly bogged down on the track, without realizing they are, and you will assume it is just a perceptic turn-off. The major part of perceptic turn-off is caused by being stuck on the track. The first thing to do then is to free the person on the track, and you can free him in various ways. Try all the methods known. Feeding him repeater technique on holders is not good, but you can feed repeater technique on forgetters and various mechanisms which might have denied him the information, because nobody is going to latch up very badly on running denyers.

I ran into a denyer one day where the person was outside himself all the way up and down the track getting visio of himself. He was over on one side watching himself. Usually this shows high emotional intensity on the case. But we ran into two incidents finally which let him emerge. The first was "Watch yourself," which was one of his mama's standard phrases, and of course he would have to get back and watch himself. We got that one out and he got a little closer to himself, and then we ran into a terrific fight charge which said "Get out of my life, stay out of my life, don't ever come into my life again." So, we got rid of that one and the person then ran inside of himself up and down the track.

In review, try for the painful emotion first and then test the file clerk and somatic strip, free him on the track if he is not free, then try for the basic area engrams, and if you can't get any one of those, go to the third step, Straightwire.

The file clerk and somatic strip should work in this fashion: "The file clerk will now give us the incident necessary to resolve this case. The somatic strip will go to the beginning of this incident. When I count from one to five, the first phrase of the incident will flash into your mind. One-two-three-four-five," and the preclear gives you a phrase. That is the way a case ought to run, and we keep doing things to a case until it does. Of course he will finally bog on one of these thoroughly, at which point we send him over to Step Three. In other words, we have got ample and adequate tools in order to get the file clerk and somatic strip working on a case, and that is the way to do it.



Sometimes they will work in a limited fashion and sometimes you can be satisfied with that if you are actually getting engrams and the case is proceeding. But remember that any case that is not proceeding satisfactorily can still be squared up and made to run pianola.

When you have finished a Standard Procedure run on your preclear who is on Guk—you have run and reduced every engram you have contacted—bring him up to present time and tell the somatic strip that it can continue to erase somatics in the case.

Try not to restimulate an engram and go off and leave it. The somatic strip, sweeping through the engram and knocking out the somatics, and occasionally picking up a holder or a bouncer, doesn't restimulate. But starting to halfway run an engram and then leaving it is inviting disaster, and I would advise you not to do it.

## REMOVING DEMON CIRCUITS AND VALENCE COMMANDS - SOP STEP THREE

A lecture given on  
25 August 1950

*A transcript of this lecture, dating from 1950, has been found which shows that there are a few small gaps in the available recording. Where this occurs we have used the transcript to supplement the recording.*

### Troubleshooting

Before I go into Step Three extensively, I should tell you that in the running of engrams there are quite a few tricks and observances. These can be learned mechanically; they are a mechanical arrangement of engrams.

For example, let's take as part of an engram "I can't feel" (a somatic shut-off). We go into "I can't feel," but it doesn't lift. Any time a phrase like that doesn't lift it is because it has phrases before it. We don't dare abandon this chase if we have gone this far with it (we have run "I can't feel" several times and it didn't lift). We have already learned that when an aberree says something once, he will say it again. This was, perhaps, Mother's dramatization. So, we run "I can't feel" down the bank.

Once we get into the basic area the chances of lifting are better, but we may run across a condition whereby we send the person to the earliest "I can't feel" and he lands at the fifteenth or twentieth and has to have that run for two or three turns before he can get to an earlier one. It is as though we were unstacking, and we don't see the lower one until we get a higher one off.

However, in doing this, any time that you find the preclear is in a convulsive state, he starts to jump around, take the charge off that engram right there because the convulsions will come off and it will deintensify. But keep on going down until you finally get an "I can't feel" that reduces. When the "I can't feel" reduces, you can reduce the whole engram. You want the material just before "I can't feel" and the material just after "I can't feel." It is not necessary to come back up on this "I can't feel." You got the lowest one on the run and you deintensified the sequence. If you try to go back up, having gone lower and lower on just one phrase, you are going to run into the situation where, not having much out of the basic area at this time, phrases higher in the bank will not reduce and you will restimulate these things enormously. For instance, the engram phrases from the top to the bottom might be

"I can't feel it, I don't think anything is there."

"I can't feel anything today, I am just numb."

"I can't feel, my shoes are too tight."

"I can't feel, I have a headache."

"I can't feel, my shoes are too tight" may not reduce because the basic on "my shoes are too tight" may be lower and earlier than the first "I can't feel." So you would find yourself in an interlocked complexity.

The solution on this is to reduce the earliest "I can't feel" engram that you can find, reduce all of it, and then start in on something else.

We are trying to work into the basic area. If we find, for instance, a lock, the dramatization "I can't feel anything. I am just heartbroken, I am numb," when someone is moping over a girl, perhaps we can start to run this dramatization of his moper. Having run it a time or two to

get him into it nicely, we tell him to go to the earliest engram containing these words and he will quite often wind up at the bottom of the track on a skip. So you don't have to walk down the bank, you skip down. Walking down the bank is very difficult.

Then there is the running, without the preclear telling you anything about it, of a moment of sexual pleasure or courtship up in the adult or teenage area. After he is settled into the incident, if we then tell him to go to conception he will quite often wind up in the conception sequence.

In such a way we can treat any dramatization. If we can find a place where Papa is telling him "Yap, yap, yap, yap," we can run the yap, yap, yap, although it is merely a lock, get his emotional tone up a little, then tell him to go to the earliest time his father said these words and he is liable to wind up at the early part of the track. This gets engrams out of people much faster. But you will find in lots of cases you can do nothing but walk down the bank.

Searching for control circuitry and looking for and knocking out valence shifters is the most skilled operation in Dianetics. When we go into analytical demons, demon circuitry and valence shifters we are entering the most delicate and most fraught with difficulty stage of processing.

You should connect the methods just described very intimately with control circuitry, analytical demons and valence shifters. By running a dramatization and then telling the person to go to the first time this appears in the bank, he will often do a skip and go right down to the first time. In trying to find a "control yourself" circuit someplace in the case you may need to start tracking down the bank.

Your biggest target, and your greatest difficulty, would be getting enough Straightwire data to find the late dramatization—the lock—in order to run it and go into the first time it appeared in an engram. Simply running the lock isn't going to give anybody any therapy; you get a momentary release sometimes on locks, but it's not honest-to-goodness therapy. You run the lock with the preclear in reverie, and then you say, "The file clerk will now give us the first time this is said. The somatic strip will go to the beginning of the incident." This gives us a way of locating a bad source of trouble and making it surrender as quickly as possible.

For instance, Mother chronically says, "Control yourself. I'm ashamed of you for crying, control yourself," and she says it continually throughout the preclear's life. We finally crack into this sequence by Straightwire. Then we run the incident we have discovered. The preclear has this in full view (it's a lock) and we run it two or three times just as if it were an engram, taking very careful note of the wording because it may not be just "control yourself"; it may have some other phrases salted into it like "Get a grip on yourself," "Fight it down," "You've got nerve, now calm down and stay calmed down," and so on. We run that then as a lock, as a dramatization, and we jump by telling the file clerk, "File clerk, give us the first time this appeared in the bank."

Of course, that lock is sitting squarely on the engram. So actually when the file clerk gives us the first time the phrase appeared in the bank he is not doing any jump, the line is riding right on top of the engram. Although the lock might appear to be chronologically in one place, by returning the preclear to it, we actually find out that the lock is sitting, perhaps, on top of its basic area engram.

If the case has dub-in, the only thing we can do is to knock out the control circuitry. Control circuitry is the basic cause of dub-in.

Then we knock out the valence shifters. We find that Mama has a dramatization that says "I can't be myself around you." We run that, then we skip down the bank to the first time this appears.

The Standard Procedure Chart is set up in such a way that any place the case stalls you go immediately to Step Three. For instance, if we try to put the case in reverie and he comes up immediately off the couch and says, "Get out of here, I don't want to talk to you, I've decided not to go through with this," just do Step Three. We sort of surround him. We want to know something about his history. We get him to talking quietly. Perhaps we manage to establish a rapport with him and everything goes well, but the instant we tell him to lie down and close his eyes he keys into the opening run on a rape engram which usually starts, "Lie down."

One of the reasons why the psychiatrist is so often plagued with a psychotic's belief that he has been raped while he was under narcosynthesis is that the psychiatrist has restimulated a rape engram by saying "Lie down."

There are lots of rape engrams. They are not rare. I suppose there are parts of this society, such as the Christian Temperance Union, who would like to have us believe all is sweetness and light in this world, but unfortunately, at this stage of our barbaric civilization, it is not true. If you go out in this society, down on south Main Street in Los Angeles for instance, or down to the detention homes, and if instead of walking on the boulevard which is all polished and clean you were to walk along the back streets, you would find out that there is a tremendous amount of mire scattered around this world. We walk by people every day who have the most fantastically involved and brutal personal histories; yet there they are, they are still alive. Just because something is against the mores of the society is not a reason to believe that it does not happen. Your credulity will be stretched very early in your career as a professional auditor.

On working with Dianetics in a small town in the southern United States for a period of time, it was very remarkable to me that the Negroes who came to me, who were supposed to be on the seamier side of life, were mostly open-hearted and cheerful. Perhaps they were a bit sad over something, and life hadn't been treating them quite right, so I would run a couple of grief charges out of these people and then we would run down the bank and get, not necessarily conception, but a basic area engram which we would knock out and thereby deintensify the case. We would even pick up an AA or two occasionally. (They had a habit of trying AAs with turpentine!) But these people were not very badly off although they were poor and lived in shacks.

In other words, measuring the background of life in terms of outward manifestation is very unreliable, because the very bad cases I got came out of the very nicest homes. Here we got someone who was a drunkard and had absconded with the funds; he had done a lot of things. We started running this fellow's case and we found Mama's lover, then Mama's other lover, then the AA done by the minister and the rape accomplished by the scoutmaster! And there we have the mores of the society violated violently.

I am not saying that the nice facades invariably cover the worst people, but I am saying that there isn't any common denominator by which one can judge.

There is something about the pattern of contagion, for instance, where the most sincere parents may yet express things around an injured person in such a way as to make that injured person extremely aberrated. You don't get a constant contagion.

As you start into cases, you are going to find a lot of secrecy, a lot of cover-up, a lot of malfeasance, mayhem and arson that you maybe never suspected of the human race before. And as you go further and further into cases, you will occasionally find a case which is a chronic "I'm ruined" case where he will run off the 26 times that he was run over by a railroad train, the 462 times that he was shot and the 875 times that he was stabbed in the back. However, you will find that there is a consistency to these engrams. In other words, he is doing a royal case of dub-in.

Sometimes, he has a command which makes him cry over everything although he is not feeling grief at all, merely dramatizing an engram which makes him weep, and when you

finally run down the five or six engrams that he has been running in twenty or thirty guises, you will find there were folk there each time.

If he keeps talking about having been run over and then says, "There was another time I was run over. The wheels ran across my chest and stove it in, and broke both my arms," we find out that in each one of these things somebody pulls him out from underneath the wheels of the truck. There is an engram there someplace where he was rescued from some vehicle by somebody. And although he may have run it off in many guises at many ages, there is a basic on this delusion chain.

So I'm not trying to persuade you to buy everything a preclear tells you, but I am trying to prepare you in advance for the fact that the data you get in Dianetics is very often highly incredible, and it may give someone a tendency to invalidate somebody's data. Don't do it, because on a point as critical, let us say, as Mother's lover, an invalidation almost ruins the preclear

A rape engram (an engram which is occasioned by rape) usually has a lot of charge on it, be it conception, mid-prenatal, as a child or as an adult. It has got all sorts of deniers in it, "Leave me alone, let me get up," and so on. You put this person down on the couch, try to get him into this engram, and he bounces off the couch again. Don't sit there and try to persuade him. You have just triggered the engram. You started to put him back down the track, you told him "Lie down," but the next words in the engram were "Let me up, I don't trust you." It isn't that this person is naturally skittish. In fact, you can take that "naturally" delicately by the tail of the X hold it up, go and find a garbage can, and drop it in. Saying that somebody behaves "naturally," or "He just naturally didn't like this," or "He naturally didn't like that" is not true. Unaberrated conduct is quite obvious, and anything that is not unaberrated conduct is very far from natural. It is caused by engrams.

So, never let yourself be persuaded by a preclear as he tries to rationalize, that there is something wrong that he just naturally doesn't like. If you then go along this line you will try to make some sort of an adjustment for him and the instant you do that you are saying to the engram, "Okay, you can have him." Further, you shouldn't go on restimulating this engram by asking and saying the same things that triggered it. Take a different tack. In a case where you say "Lie down" and he bounces up, immediately go into Step Three. Don't say to yourself, "Well, look-a-here, I have to do A:1 and A:2 before I can go to Step Three, therefore it is absolutely necessary to get this person to lie down."

Any time this case interrupts anywhere along the line of Standard Procedure, for instance, if you can't get an inventory on this case, go to Step Three.

Actually there is another division for Standard Procedure that was not written up because it belongs to the field of Institutional Dianetics. Institutional Dianetics has the continual problem of accessibility, and it takes a clever auditor to deal with it. We are still working on Institutional Dianetics. We have got to put a weapon into the hands of people running institutions in order to create this accessibility and create it rapidly.

A Dianetic auditor working carefully with any one of these people can produce results. Accessibility may be on the order of the psychotic tearing around the room, but on every fifth whirl he will look at you and repeat what you tell him to. He is going around saying, "Oh well, calm down, calm down, calm down, calm down."

And you say, "Repeat that."

Maybe he won't pay attention to you that time, but the next time you get his attention you say, "Would you please repeat 'Calm down.'"

He will say, "Well, if you want me to. Do you want me to?"

“Yes, I want you to. All right, repeat ‘Calm down.’”

“Well, you didn’t say, ‘I want you to.’”

“All right then, I want you to say ‘Calm down.’”

“All right, now how shall I say it? Shall I say it here in the middle of the floor, or shall I say it sitting over on the bed, or shall I say it leaning on the bureau? Now where shall I say it?”

“Well, say it on the bed.”

“Aha, you didn’t say, ‘I want you to.’”

This is a problem in accessibility.

Eventually you can get this person to say “Calm down” if you keep at it and you are very calm about the whole thing, and very much in possession of yourself. And if you get him to say “Calm down” a few times, why, you may get a little laughter off the incident.

Of course, “Calm down” is a terrific suppressor.’ And then you get the holders and the bouncers and so forth out of it, because psychotics are running an engram all the time. Just get them to repeat those things and then get them into another valence and so on. In this way even a catatonic can be worked, but it is a problem of accessibility.

The person who bounces up off the couch every time you ask him to lie down is also a problem in accessibility. Accessibility leads the list. If we can’t get an inventory on a person who is at all approachable, who is normally fairly rational and who can perform routine tasks of one sort or another, we would just work them by going to Step Three.

“Put preclear on straight line memory and look for demon circuit and valence commands in memories of parents and possible allies,” and so forth. You are trying to inventory him, you are trying to ask him what happened to him. The odd part of it is that there are a lot of dodges that you can use to try to get him to talk about something.

Take it up on this order. The person says, “I can’t remember.”

And you say, “Well, let’s remember this morning when you got up.”

“I can’t do it.”

“Well, let’s remember the moment when you came down here.”

“No.”

“Well, let’s remember when you were here, and just walked into the building.”

“No, I can’t.”

“All right, let’s remember when you walked into my office here just a minute ago. Not into the building, let’s remember when you walked right into this office and sat down in the chair. Let’s remember what I said just a minute ago.”

“Oh, you said ‘Remember about when you walked in,’ that’s easy.”

“Well, now let’s see if we can’t remember a little bit more about this.”

The first thing you know, you will have him remembering. You sometimes have to work quite hard to get a person to remember something. It sounds foolish to you perhaps, but there

is always this method of creeping up on it. You take a tiny portion of what you want him to do and make him do that, and then you extend that portion out further and make him do that. Then extend it further still and make him do that, and he keeps reaching, reaching, reaching.

In a case which refuses utterly to remember, there are fear and grief charges in this case that are very heavy, and actually "I" has been chased out, and keeps getting chased out. He is actually frozen on the track, but "I" has the feeling that he simply can't touch any of this material. "If I start remembering, I'll be overwhelmed." So you coax him into it and you are demonstrating to him that it is safe to remember. That is all you are doing.

He says, "I can't remember people."

You say, "Well now, do you remember what your wife looks like?" and so forth. You can even carve it down to the point of saying, "Well, you remember me, don't you?"

If, for instance, the person refuses to remember names of four or five years ago, you can boil it down to a point where you ask him to remember your name, and if he can't do that, ask him to remember his own name. At any one of these points you can say to him triumphantly, "Now you see, you can remember names." He can remember a name. Now let's make it two names. Now have him remember your name. Now have him remember his wife's first name. Have him remember his children's names, and in such a way his boss, and this one and that one, and it will get ridiculous to him after a while. Here he is reciting name after name. He has told you all this time that he can't remember names. After a while he surrenders on the whole thing and says, "Well, yes, my first grade teacher's name was Elsa."

What has happened there is that "I" has crept back down the track with a few attention units, like a child fumbling in the dark.

Using Straightwire on that basis you can reach enormous quantities of data. You can ask the person to remember this and that, and creep up on things that are easy and then things that are a little harder to remember. I daresay if this were set up as a research project and a person were worked on nothing but straight memory, let us say for 50 or 100 hours in small installments on the basis of maybe half an hour or 45 minutes a day, you would probably have him up to a point of rehabilitation as far as memory is concerned where you could say, "Well, what did you eat on August the fourth, 1916?" and he would answer, "Spinach. That was for supper. Maybe you meant breakfast? That was shirred eggs."

By whipsawing him between making him remember things and trying to find out "Who said that you had a bad memory? Who had a bad memory in your family?" you are trying to find a source of contagion.

It is important to understand the principle of the contagion of aberration. You will find it covered in the Handbook. In straight line memory it becomes very important to understand those principles. The contagion is in the exact words.

If somebody says "You know, I am awfully apprehensive," don't look for an earlier moment in the person's life when somebody said "You have an anxiety complex," look for somebody saying "I am awfully apprehensive." Or, look for a valence shift to somebody who said this continually.

In order for a person to feel the aberrations of some member of the family there is usually some sort of valence shifter at work. It may be the kind of a valence shifter which shifts them precisely into the valence of that person who used to worry. It may be a valence shifter which shoots them into the valences of all the members of the family, and it may be a valence shifter that shoots them into the valences of everybody in the human race, or out of a human valence entirely and just lets them idle in a synthetic valence of no specific individual.

I have seen people fast and solidly in the valence of a dog. It is often commented upon that dogs and masters very often look alike. Of course the dog is very devoted to the master, but the master is also very devoted to the dog. Here is an ally, and it is very common to have the ally picked up as a valence.

The contagion of aberration is very much complicated by valences. There was one young lady who said, "All of my friends had the same experience. We were psychoanalyzed all right. But when we came out of it you know we still hadn't regained any vivacity." "All of my friends" was very much a generality, so we started to tie this thing down and we found out that, well, she felt it anyway. And then we tied it down a little further and we started to find out that she had lost her vivacity because she went into the psychoanalysis. She had mislaid that point. And then as we went further in this case we found out that her mama was not vivacious at all. Further research found that Papa left Mama when this girl was seven months postconception. She had never laid her eyes on Papa. What kind of a person was Papa?

"He was vivacious."

"Oh? Well now, who said you were like Papa?"

"People said I resembled him most." But Mama said not to be like him. Papa was vivacious, everybody said she was like Papa. She had just heard a description of Papa and of course she had a lot of engrams back there early that she could emulate, and then Mama said not to be like Papa. And of course there is your suppressor setup.

All this data is very interesting, but we couldn't do much for the case just with this. Straightwire in this case didn't happen to give her any relief. I found all sorts of early circuits and locks, but she just kept sitting there wringing her hands.

This is peculiar to a case which has had a definite and large, sweeping shift in her life where the personnel present during the prenatal period have changed postnatally, or in very early childhood. So you don't have a trace really on the dramatizations of one of these persons. Somebody has probably keyed in these engrams, somebody like Papa, but maybe hundreds of people have talked to her and one after the other keyed in something. But we don't have Papa there. We don't have any of Papa's locks. So we can't find what Papa actually said. All we can find out is what Mama said. It is better than not having any parents around the child as far as processing is concerned because we can now find some of these locks and discover some of Mama's chronic dramatizations.

We run the risk in this case, however, of having Mama shift valence once Papa left her so that she is not pulling off the same engramic language she pulled off when Papa was there. Maybe Papa reminded Mama of Grandpa, and the valence of Mama around Papa was the same as it had been toward Grandpa. That might be Grandma's valence she is in. After Papa left her we may have a long period of Mama sorrowing. Maybe she was in Aunt Agnes's valence, who was an old maid, and then all of a sudden Jamison Thorpe. shows up and curls his long black moustache and Mama shifts over into somebody else's valence. Actually Mama can shift all the way over into her former husband's valence. So we don't get constant dramatizations up the line.

This case responded to straight line memory just exactly as you would suspect that it would; without enough data on the engrams, although the engrams were restimulated, we didn't have specific targets. We found a couple of times where teachers had spoken to her and had restimulated some of the basic engrams, and yet by straight line recall nothing happened. This girl just sat there continuing to wring her hands. Yet she turned out to be a pianola case. She should have simply been put down the track into basic area.

Cases which haven't had the parents around are more apt to be pianola than cases which have. It is a great commentary upon the American home!



She had heavy control circuitry, but just the same she would work. Her control circuitry was so heavy that although she was on track with full perceptics, when you asked her to remember anything, she didn't remember, she returned, and she had all of her life.

So one said, "Well, how old were you when the teacher said . . ."

"I was about five—no, six."

"What did she look like?"

"Well, so-and-so."

"What's she saying?"

"Oh, such-and-such."

"Give me an age flash. (snap!)"

"Six." She was returning down the track. She was not remembering at all.

But the control circuitry was operating in the auditor's favor. She was coasting up and down the track. The reason why she had a hard time in analysis is not very hard to discover. The analyst was running a case in reverie. And the analyst was saying, "Now tell me about the time you drowned your Grandmother's kittens," and she was right there drowning the kittens. Then he would say, "Well, let's go over it once. Now, tell me about it."

And she would say, "Mama said so-and-so."

"Well, no, just give me an idea about the whole thing."

"Well, I went out and drowned the kittens."

"That's too bad, that's too bad. Now let's go..." So of course the analyst had a patient coasting all over the time track, going into anything and everything. Naturally, sooner or later some engrams would get restimulated and she would be worse off for having gone through the experience.

I have run into several cases like this where all the analyst would have had to do was say "Go to the earliest moment of pain or unconsciousness" and he would have gotten conception immediately. Wouldn't that have surprised him! He'd have told her it was delusion.

Two people at Columbia University about a year ago had gone to a psychiatrist and they were doing this automatic return, coasting around on the track, and the psychiatrist ran into some prenatal. The psychiatrist simply told them, "All is delusion, after all," so they got furious with him and went home and thought this over. Then they said, "You know, it might do a great deal of good to remember these incidents," so they worked on each other, and they had pains here and there, but they didn't know what they were running or how to run it. One of our basic course students discovered these two characters doing what they called remembering one to the other in a strange job of coauditing. They were down in the prenatal area remembering this and that, and of course they didn't know enough to go through the incidents a few times or to try to find the earlier engram. They didn't know anything. Here was a locomotive running on the track with a wide-open throttle, so the student auditor sat them down one after the other. They were in terrible shape. One of them was very close to a psychotic break and the other had developed spinal arthritis. He worked for five hours, two and a half hours on each one, got them straightened out, got some material off the basic area and knocked some grief off their cases. Then he put a copy of Dianetics in their hands and said, "Now it says right here this is the way you do it," so they went off and sinned no more.

I don't know how many cases of this character there have been in the past, or how much of the trouble that has been attributed to psychoanalysis (such as "It's well known that psychoanalysis can trigger a neurosis") had to do with this automatic return proposition. But it must have had a lot to do with it because I have found a pretty good proportion of people are skidding around on their tracks without knowing what they are doing, with their perceptics full on but discharging nothing, yet the bulk of them have doubters as to their own data or what they are reading. They have phrases in restimulation such as "I can't believe it," or something of the sort. For instance, they can see the Handbook, they know that it is a book, but they can't read it. They have a hard time.

You are sometimes going to get Straightwire cases that are not doing Straightwire at all but are returning on the track, and you are not going to get much therapy from them; but any time you have somebody who is returning that easily on the track, you don't need Straightwire. All you do is send them into the basic area, run out conception, the sperm sequence, the ovum sequence, the cough chain, the morning sickness chain and keep on. By the time you have run five, six, ten engrams, the rest of them will start to erase automatically all the way up the line. Then you get up some grief discharges, you run those off, you get back and run off the early material and you have got a clear.

This is a pianola case in earnest. Actually, most pianola cases do to some degree control themselves—they have still got circuitry in them.

Straightwire is the process of recovering data, springing locks by straight memory and setting up the case in such a way that it will go into reverie.

If you have a case which is very recalcitrant, you can generally do something for this case on straight memory, getting the earliest locks, getting him to remember this and that, or who said the bad things he thinks about himself.

"You know, I've always failed in school."

"Well, who used to claim that you failed in school?" "Well, as a matter of fact, my father. But then of course I never could study. Well, he said that too as a matter of fact."

You get the data, springing locks at the same time and opening up somebody's recalls.

Don't let the person wander. You want specific data. You want to knock out the key-ins on the aberrations that are preventing this person from cooperating with you. You want to free enough attention units. You want to turn on the analyzer enough so that it will work with you. If the case breaks down and you can't get accessibility in any other way, try to get it with straight memory. If you can't get an inventory go into Step Three and try to find out if you can't key out some data which prevents this person from telling you.

It may be that he has a tremendous secret of some sort, and we find out eventually that he had a secret all right but the engram causing it was "I don't dare tell you about myself, you wouldn't listen anyway," or something like that. We can key this out enough to clear up the case, and the first thing you know, the person is in reverie and you are running engrams on him.

The cycle then is that at any point in Standard Procedure where you are unable to proceed, you go over to Step Three. You put him in straight line memory and get the analytical demons in sight, and the "control yourself" mechanisms like "You've got to get a grip on yourself," "You've got to do it yourself," "I have to do it myself" and "You've got to learn how to do it yourself too." That is all control circuitry.

## PARALLELING THE MIND

A lecture given on  
25 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### Terrific Simplicities

An atomic physicist friend of mine commented on the subject of psychoanalysis once. He said, "The formulae of James Clerk Maxwell on electronics were available in 1894 and were being used in 1894, at the same time that Freud postulated his libido theory after his work with Breuer. We now have an atom bomb—and we still have psychoanalysis. It has not changed."

There have been many branches of it in about 60 years; however, it did not predict data. In scientific methodology, the first challenge of a theory is, will it predict new data which, if looked for in reality, will be found? And if that piece of scientific methodology is violated, then the theory should be abandoned and another theory applied.

The trouble with Dianetics is that it is too obvious. People try to move around back of it and figure it out in some complex way. It's like a mathematician who calculates vast variables, and everybody says, "What a brilliant mathematician this man is!" You look this man over and you discover that he was trying to find out why horses wore harnesses when they were attached to carts, and he has completely overlooked the fact that there must be tension between the horse and the cart!

The substitution of complexity for fundamentals is a fascinating subject. If we were to knock out five fundamental principles in physics and just say they didn't exist, the science of physics would cease to be a science and the explanations necessary to explain physics phenomena would probably fill practically every library there is in the world. Therefore, we are interested in fundamentals. We are not interested in a concept of high complexity. Most of the errors being made right now by student auditors are being made because of overreaching on the problem. It is simple. It is as literal as Simple Simon stepping in pies, and it is very easy to overlook this terrific simplicity.

For instance, we have a file clerk who keeps answering "No." All right. There's a no there. There's nothing simpler than that. I heard this the other day: "Do you suppose it is because of an association with psychologists who have been telling him that so-and-so and so-and-so?" No. It's because he has got an engram that says "I can't believe it."

Let's get right back to the fundamental basic. The person says, "I am terribly worried about my marriage. I know it's going to break up." Now, let's not look for a religious connotation. Let's look for the words "I am so worried about my marriage; I am afraid it's going to break up." You will come across this often when running engrams. The fellow has just been dodging this engram continually. You know there is one there, but you just can't locate it.

In one case, the whole case stalled down for 50 hours on this phrase "It's your life line; hold to it until you are dead." The most unlikely phrase in the world, but the computation that was given to me about this case originally was that one didn't dare lose his neuroses, because if he did he would not have any life left in him.

Most of the fear of losing engrams is because somebody is saying "I am afraid I am going to lose it," or "If you make me get rid of this, I will lose my mind." That was almost standard back around the turn of the century, and you will run into these apparently rational computations.

Now, we take that rationality, we build upon it and the person begins to explain it. He is worrying about something. The phrases which dictate the worry are right inside the statement of that worry, but he will build up over the top of it a rationality so strong and so powerful sometimes, and his logic is so excellent evidently, that one is dismayed by it and says, "Why, obviously, this man must be right." But it lasts just about long enough to get down the track someplace and maybe blow a grief discharge, loosen the case up a little bit, get in and knock out a couple of basic engrams and the person stops worrying.

For instance, I have had people who had a lapse of hearing on certain things. This is very interesting to you as an auditor. You are talking to someone at a certain volume and suddenly the person says, "What did you say?" Sometimes it appears that you have run on so fast that he didn't understand you. But actually, the words that you have just used appear in an engram that is in restimulation, and those words have been swallowed by the reactive bank. The reactive bank opened, grabbed them and shut up again while the analyzer shut off and then went on again. And those words are now housed in the reactive mind. You will notice this, particularly now that you know that it occurs, but you may be surprised how often it happens. In fact, you can occasionally use it as diagnosis. You say to someone sometime, "Well, very few mothers are very mean."

And he says, "What did you say?"

You have been saying things like "Bicycles have red spokes" just before that, and he heard you perfectly well. But you have mentioned the word mother and a phrase in connection with it, and his analyzer went out and went on again—wham!

There is selective deafness on certain words. For instance, "I can't hear it" would have a slight damper on the word it. The quality of literalness here is appalling, and if you are having trouble with the case, the first thing you should consult is whether or not you are rationalizing too much for the person.

If the person says, "I can't return," find out why he can't return. Ask him who used those words. Or he says, "I can't believe in Dianetics. I can't believe it would do any good." Do a little check. Don't sit down and try to argue him into Dianetics. Ask him what he thinks about medicine. "Do you think medicine does you any good?"

And he will say, "Well, no. Most doctors are fakes."

"Well now, how about psychology? Has that ever helped anybody?"

"No."

"What about psychological tests? Do you believe in psychometry?"

"No, there is a lot of fakery to that stuff."

And you go across the board and get down to the point, "Well, do you believe you are standing here?" The fellow will think about it for a minute. What you are dealing with there is, of course, "I can't believe it." If you held up a tobacco can, and insisted to him that this was a tobacco can, he would probably inspect it pretty closely.

He would also give to Dianetics his reaction that his reactive mind is getting from this engram. It's a parallel: The closer that Dianetics approaches the working operation of the basic personality and the reactive mind, the more successful Dianetics is. The mind, in order to hook up with memories, gets back with the file clerk and that sort of thing takes attention units. The mind is trying to free up attention units and so are you, but you are trying to free up attention units because the mind is trying to free up attention units.

We are not working with a system that has suddenly been put up independently. What we have done is to take a look at the mind and try to find out what it is trying to do. What are the mechanics of its operation? These happen to deal with returning attention units to areas, trying to get engrams, trying to compute, working with bouncers, denyers, misdirectors and so forth. Those are all impeding the mechanics of the thing, and so each time we ask for something new that is impeding the mechanical processes of thought, we can then add something new to Dianetics as a parallel and deal with this new item. For instance, we knew about valences but we weren't using them very hard. And finally, as we understood more about the mind shifting around on valences, we could adapt Dianetics to match it.

It should be very clear to you, then, when you say "Well, what about this rape?" and the preclear says "I don't like to think about that," that is true. That is a difficulty his mind is having. In fact, those words are contained in the vicinity of an engram. An attention unit has gone back toward it. You are dealing there with milliseconds of time, just flashes. It is too quick for you to track or follow or notice that the attention units could be said analogically to have gone down, taken a look at the situation, come out to its outer periphery and found the words "I don't like to think about that," come back to a hooked-up connection and reported "I don't like to think about that."

If the file clerk is answering "No" to questions such as "Is this a holder?" "Is this a bouncer?" then ask the preclear a question to which he can't answer no and still be rational. If you get a no, then you are bumping up against "No." In the same way, where the person's mind is being made to shy away from something, you can sometimes make his mind come around and go in the back door.

For example, we have asked him, "Did your sister ever have any boyfriends?" The attention units go down and start to pick up this datum, but there is a warning, "Don't enter," and they come back up again. You insist then. You say, "Well, did your sister ever have any boyfriends? Can you remember something about these boyfriends?"

The person has now got this thing as a line. It is harder to get into. You have restimulated it and it is going to be bucking attention units harder. You insist again and one of two things is going to happen. You are going to restimulate it to a point where it will discharge, in other words you restimulate it until you get a running of the engram, or you take his attention off it completely. So, let's start asking him about the time that he had a scooter. "Who gave you this scooter? What color was it? Who took it away from you? When did you get run over with the scooter?" and so on. Then ask, "What did your sister's boyfriend say?" and an attention unit is likely to snap down there so quickly it will bring up data.

Now, in using repeater technique, don't start him in present time and have him repeat nothing but holders, because the first thing you know, attention units would be locked down in holders all through the bank and he would be in bad shape.

The way to use repeater technique is to follow down chains. First you find out if there is a denyer in the engram.

"Yes."

"The denyer will flash into your mind. (snap!)"

And you get "I can't tell." So, you can use repeater technique there on the phrase "I can't tell." If "I can't tell" doesn't lift, you say, "Let's go to an earlier 'I can't tell,'" and walk down the bank with repeater technique.

We have been using repeater technique for a long time. If you ever say to someone, "You know Miller, don't you?" and the person says, "Miller, Miller, Miller, Miller, Miller . . . yes, I know Miller," that is a parallel, and there are parallels in practically every one of these mechanisms in the everyday life of people.

We have unloaded the useless facts, organized the useful facts, discovered new fundamentals, and out of this whole thing we have a science. That is the way sciences get built. In fact, pieces of Dianetics have been known for the last million and a half years. A witch doctor of a hundred thousand years ago was probably quite smart on the subject. A lot of principles of the human mind were known and used. An Egyptian priest was a pretty smart character. In medieval times, there was a magician's cult. The magician had a lot of strange principles. He believed that one could cause an effect, and the cause of the effect was important. That doesn't sound like much today with all of our knowledge of science, but believe me, that contains in essence what made it possible for Francis Bacon and others to really work things out.

Cause is what is important, not effect. If you study effect alone, you become part of the effect and becoming part of the effect, you are therefore acted on by the cause. So, you don't want this cause to disappear mysteriously. What you want is to get back with the cause, and then you can overcome or create as many effects as you want. That was the principle of the old-time magician.

In Dianetics, we are dealing with causes. I don't quite know what lies behind what we have in Dianetics. There is something just behind affinity, communication and reality. Everybody agrees with reality, and as long as we agree there is a reality we are in communication with our perceptics and we are in affinity with the universe at large because we have agreed that there is affinity and reality and communication with each other. But there is something a step back of this. It might even be that reality only exists because of our communication with each other, which exists because of some order of affinity. In other words, the whole thing might be just an idea.

It is very dangerous, I know, to explode good ideas. You get a terrific reaction from people if you do. Someday, somebody might say the right set of words and we will all just disappear!

In all of this, we are fighting for cause. As the science advances, it will be because we have paralleled the mechanical action of the mind, and it will advance in a direct ratio to the nearness with which it approaches that cause.

Here you have these tools, and you have got to learn how to use them in coordination. For instance, we don't take just one tool and use it. As one's faculties increase, he learns to use several tools instinctively and knows which one belongs next. For instance, we are talking about this flash answer of "No." We want to use repeater technique on some word "No" and find out where this thing comes from. So, from asking for a holder, bouncer, or denyer, we suddenly shift over tools and we are on to repeater technique. (Actually, any time you get a holder, bouncer or denyer, you shift over to repeater technique.)

In Educational Dianetics there is an axiom: A datum is as valid as it is related to other data. So we get an isolated datum. What is it? Actually, it is just as valuable as it exists in relationship to something else.

Somebody wheels in a womfachugger and everybody looks at it and says, "What is it?"

And the fellow says, "It's a womfachugger." That is a datum.

"What do you do with it?"

"Well, it runs along and collects splinters out of the floor."

"Oh, yes. Isn't that interesting?"

The instant that one can take this datum and relate it to his own reality, then it becomes a valid datum. It doesn't even have to work, but this is at least its intention. Furthermore, you

can describe imaginary objects, and as long as you call them “imaginary” that’s fine. But even imagination depends on reality, and maybe the world of reality depends on imagination.

You have these tools and they are very important. For instance, when a person gets into a hot area of an engram, or he gets into something with some tension on it, he wiggles his toes. That is an important datum because when someone bounces he stops wiggling his toes, and then you have to have him repeat the bouncer a few times. When his toes start wiggling again he is back in the engram. So, we don’t have to depend upon his saying so. We just look at his toes.

If we are trying to get into the vicinity of a grief discharge and we say, “Are you in the vicinity of your grandmother’s lamentable demise?” he may say, “Oh yes, sure,” but we look at him carefully and we find no slightest sign of it. One sign of it would be a big sigh, which is grief trying to get loose. The mechanics of the body get mixed up perhaps, trying to oxygenate when actually the person should be crying, so a heaving chest indicates a grief discharge loose in the vicinity. The wiggling toes indicate a somatic, because even if the person has a somatic shut-off, he will wiggle his toes. If you get a person who is too far out of valence, sometimes he won’t wiggle his toes, but each time you will know something is wrong because there will be agitation.

The person who lies on his back all the way through the prenatal area is probably out of valence. If he rolls on his side and curls up, you know he is in his own valence. These data are related to knowing whether or not the person is in the prenatal area. A person can be out of his own valence and running in a prenatal engram and still get some charge out of the case. Sometimes you have to run these things out of valence in order to bring them up to a point where a person can run the somatics that belong to those engrams.

When do you use straight line memory, and what happens when you start to tune up perceptics and find they are in good shape? Do you go to the basic area immediately? No. Going to the basic area is very important, but it is not as important at the beginning of the case as getting a grief discharge. You are dealing with relative importances.

I have seen men after 90 days of arduous study come aboard ship and say, “So, there is the engine room, telegraph, wheel, compass and the maps on the floor. Oh, yes. Look at these maps on the floor. Let me see. Let’s find out what is important around this bridge now. These maps are very important. Let’s see, what kind of maps are they? Where have they been made? They told us about maps in school. Yes, they said maps were to keep from getting flatfooted while standing on the bridge.”

I would hate to read up on maps and then take over my duties as navigator. The person had data, but it was uncoordinated.

We have tried to keep that from happening by knowing and evaluating a single datum in its relationship to the importance of a function or operation. For instance, the most important things on a battleship are the guns. And yet people will go aboard and look over these things and be impressed by the Spanish lace on the captain’s bar! A battleship is a floating gun platform. That happens to be its definition. The only thing important about this battleship is whether or not it can fire those guns. Therefore, guns are important. Mobility is important. The hold is important, but the soda fountain is only of very slight importance because it provides a morale factor.

There has to be judgment on this sort of thing. As a student you will probably see a lot of things and many of them may seem of mono tone importance. I have tried to stress those things which are terrifically important, to give you some yardstick by which to measure them. I have punched up the idea of reducing every engram you contact, that is important. And if you don’t do it, you are inviting the precipitation of a psychotic break, a chronic somatic or a psychosomatic illness. In short, you can do several things that are quite harmful. Therefore,

reduce everything and don't invalidate the data of your preclear. Above all else, those few things stand up.

Next, it is better to enter a case than leave it unentered. That may seem odd but it is possible, through the failure of that point, to cost a person his life. For instance, the person has come down to see the auditor. He is contemplating killing himself. And if the auditor then thinks this case is too hot to handle and says, "I will tell you what to do. Go home, change your environment and change your life a little bit," he may go home and kill himself! So, an auditor must be courageous. He should safeguard himself by being closely in alliance with a doctor if the case looks like it might blow, but he can cause more harm by backing off from this case or pattycaiking with it or treating it lightly than he can by charging into the case and opening it wide open.

Even electric shock cases are better entered than left unentered. This applies to any case. If you can enter a case, do so, and if you do so, carry on through with it. If you enter a case with a severe reservation that "This case is dangerous, it might blow up in my hands, it might precipitate a psychosis, " it might do just that.



## SPECTRUM FROM PSYCHOSIS TO CLEAR

A lecture given on  
28 August 1950

*The text of the beginning of this lecture is taken from a transcript dating from 1950. This segment is missing from the tapes found to date.*

### A Spectrum of Rationality

The worst errors that auditors can make are exactly two. One is invalidation of the preclear's data. That is a serious error which can lead to a great deal of trouble. The other is stated in the time-worn phrase "Failure to reduce engrams."

There is only one reason why an engram won't reduce: an engram similar to it is earlier in the case. That is resolved practically by finding the earlier engram, and running back; and if that won't reduce finding a still earlier engram and running back.

Naturally, there are such things as misdirectors: "Well, I can't go back at this point" sends the person on forward and operates as a bouncer. You will run into these phrases and you can catch one either by means of an answer flash or by hearing it and then running it several times rapidly to deintensify it. These will generally get you why the case is not proceeding properly.

In addition there is the non-coitus chain. The non-coitus chain is that series of incidents where no coitus takes place. Statements in the non-coitus chain are very simple and emphatic. "Go away," "Leave me alone," "I don't want it," "I want nothing to do with you." This may be complicated by somebody saying "Oh, come on," and so forth. If you find a case unable to enter the prenatal area it is wise to look for non-coitus. Discover by Straightwire how Mama or Papa stood on the subject of sex, and having found that out, scout along the line to find any of the earlier dramatizations. It is delicate going for these things. In this society one doesn't take into account that procreation is the very stuff of which the future generations are made. Students may be in a state of agitational jitters at first. This can best be resolved by trying to apply some of the matter and digesting it. Nothing aids this like application. I remember the first time I ever put my hands on a twin-screw vessel. They are complicated to dock without knocking off all the plates from the side of the vessel. Maneuvering a sailing ship alongside a dock has its tricks too, but one always has brakes in the form of sails; and if one comes up to the docks expertly enough he can always back the wind in the sails, even in a fairly large vessel. So that's not difficult. But a twin-screw vessel is a thrashing demon, yet very sensitive. You say, "Starboard engine, back one" (just back a little bit), you hear this big wheel under the counter go Crump! Cramp! Cramp! with enormous enthusiasm and all the water goes rushing up forward.

I know what you are up against when you start backing your preclear down the track. You have to be able to estimate your wind and current flows. That is the way it will look to you at first. Actually it is terribly easy. You have to know what you are listening to and you have to have a good idea as to what it means. The best way to get a good idea about it is to run some minor engrams.

After you have started a case, tried for a little bit of painful emotion and tuned up the perceptics, if you find your hands full from the time he fell down and bumped his knee, that isn't going to hurt anybody. Even if the engram is left half-reduced and all the bouncers missed, nothing is going to happen to this preclear to amount to anything. When you bring him back up the track, he is stabilized with a pleasure moment and the somatic will drop out. Now get the time he went down the hill with a tricycle and was upset; or get the time when her doll was broken.

If you can't get the preclear moving on the track, that is the best opportunity of all to find out about Straightwire. Straightwire will tell you where this person is located on the track. If you can't get him moving he is obviously stuck somewhere. If he is unable to contact any pain in the engram, find out whose valence he might be in. In other words, just go at it with Standard Procedure. Try for painful emotion and so on.

If you get the case moving, see if you can get into the basic area by running a coitus, a courtship, kissing somebody, or some other moment of sexual pleasure, without the preclear having to say a word about it in description. Take him to that stimulating moment and, without asking what is really happening but just making sure he is there, send him right to conception.

Remember, conception has a sperm sequence and an ovum sequence. Sometimes one or the other does not have much charge on it. The bulk of these have no pain in them but occasionally there is a yawn. Once in a while there are three or four incidents that appear to be before a conception which does not lift. Then getting the bouncer earlier gives you something to lift. Look over the case and see what you have got. You can talk a lot about Dianetics, but beyond a certain point you start to pile up on a logjam there until you start putting some of it into action. Student auditors should do some auditing.

There is a certain series of goals for which you are reaching. The first two goals are to try to reduce a grief engram, and to erase a basic area engram with yawns and so on. It doesn't matter which comes first—whether your grief engram is one and a basic area erasure is two, or basic area erasure is one and a grief engram is two.

You can erase an engram, by the way, and take everything except its unconsciousness off it. If anaten remains, it is a clear sign that there is an earlier engram which is holding down unconsciousness.

The next goal in the case is to be getting an erasure. When you have run off and reduced one engram out of a case, you can say that the case is opened, the preclear is moving; but when a case is beginning an erasure, that case is well opened.

Your next step is a release. A release has most of the painful emotion off the case, or he has had its chronic somatics eradicated. Either one is a release, and one takes care of the other fairly well.

The next step is an erased case. Enormous numbers of attention units are freed in the process of erasure up the bank. Freeing these gives the mind so much verve that nothing can restimulate for a while. There may be some minor grief discharges or some odds and ends left on the case that wouldn't ordinarily appear at that period. The case should be run for a few hours after about 90 days, and you will pick up anything that is left during this check. The case is then checked at six months after the last point of erasure. If the case checks out there, you have a certified clear who absolutely will not relapse, there will be no curve on it. Any erased case is loosely called clear, but it's a long way from a checked and certified clear.

As you attain your goals, one by one, you will know that the case is doing fine. If it doesn't move into one of these stages or improve markedly, doesn't seem to be increasing in potentiality over any fortnight of auditing, something has gone wrong and the case should be opened all over again.

A well-opened case may suddenly bog due to bad auditing or bad environmental changes. Somebody may be around saying, "All is delusion. You are just imagining things," so continually that the preclear more or less folds up. But by and large the trouble is caused by just a new computation suddenly rearing its ugly head. Knock off that new computation when it comes up. Sometimes you have to treat these as case openings. Once you get some unconsciousness off a case it gets easier and easier to get material out.

The psychosis-neurosis-normal-release-clear spectrum is very interesting. Graphed, it is the measure of improvement in the case. We plot states of being against the time it takes to achieve them. The spectrum moves toward increased stability in a person. The change from psychotic to neurotic, if it's going to happen, happens on the average in a very small number of auditing hours. To be colloquial, a psychotic bleeds fast, unless he falls into the inaccessible paranoid bracket and the auditor neglects to find out who in the case felt everything was against him.

"Against me" as part of the content of an engram has a very marked solving effect on any paranoia case. Many people have "against me" without being paranoids; but if somebody shows up paranoid, run "against me" on him. You will find there is somebody on his case who felt all the world was "against me." This computation shoves all the engrams up against "I," and when it is triggered "I" is deluged and sort of drops out of the case. Knocking this out produces a marked effect.

Not all psychotics are easy to treat, easy to break, easy to handle. That psychosis which our society calls criminality is occasionally very hard to crack. A person seems to be conducting himself well in the society for long periods of time. Then, all of a sudden he murders or robs. That's psychotic. Into this same category fall a great many paranoiacs. (The paranoiac is distinguished from a paranoid by the fact that he believes a specific thing is against him, and a paranoid just feels that things are generally against him—a useful differentiation made by psychiatry.)

The paranoiac, like most psychotics, is infested with demon circuits. He is under a heavy battery of controls. Large sections of his analyzer are sawed off by circuitry. Occasionally you are made to feel that you are talking to a person who is very convincing and who has a great deal to offer, but you sometimes feel there is something wrong. You don't quite know what it is. He may not be a psychotic paranoiac, but he probably has psychotic tendencies. He causes a great deal of trouble but very often disguises it by trying to be a great deal of help. But the help he gives causes enormous trouble.

A very clever paranoiac was Hitler. He was going to help everybody out but he wound up with everybody dead. It just sort of happens that way. These are the hardest psychotics to detect, and they illustrate a special psychosis of criminality that is somewhat neglected. The police forces are left with this whole problem on their hands. Criminality is a definite psychosis; it is contagious and thoroughly as dangerous as any other psychosis running around loose in society.

Dianetically, psychoses fall into two categories: inaccessibility because of irrationality, and inaccessibility because of uncooperativeness. The second breaks down into two classes: obviously uncooperative and covertly uncooperative. You substitute that for "covertly hostile" and you will have a clear understanding of that psychotic. The term "covertly hostile" has permeated psychiatry for a long time. They talk about covert hostility at the point where it comes into a psychotic classification, that is, where the person is no longer able to handle himself in the environment. That might well be the definition of psychotic, which is a terribly general term. You know them when you see them. The mind can measure these things sometimes when definitions can't. The mind is very good at saying how red is a red bicycle, and in just such a way it can say how psychotic is a psychotic.

Rationality, of course, is one long spectrum, which at its bottom finds a person unable to solve at any time, ever, any problem relating to his own existence in his own environment. Just above that is the person who is occasionally completely unable to solve any problem of any kind in his environment. This is the acute psychotic, who is only occasionally that way; but he is just as psychotic as the chronic psychotic, the person who is that way all the time.

Psychosis in its acute state, restimulated, is fully as dangerous as the chronic state, in fact, more so. Whereas we are warned about the chronic psychotic, the acute psychotic baffles us. A person goes into a screaming rage suddenly and does something, then the law calls it

“crime passionel” or something of the sort. Acute psychosis, a temporary break which will patch up afterwards, is most prevalent in the bracket of criminality. Criminals are normally acute psychotics. That is to say, they will occasionally break, and in the psychotic break they will do antisocial things.

There is another classification of psychotics: the one who is dramatizing one or more engrams, and the other who is computing. We could call these the dramatizing (or engram) psychotic and the analytical (or analytical demon) psychotic. The engram psychotic does nothing but run the engram. If you go into most institutions, you will find these are the commonest. You will be in for the little shock of seeing an engram, a beautiful engram, being run off over and over. There it is. The engram can be in the process of continual dramatization, or the psychotic can be in a continuous state of obedience to it. In other words, he either dramatizes it or obeys it. In either way he escapes its pain. This is how a psychotic gets locked down: were he to fail to obey or dramatize it, the pain would get him. He would have to take the full pain of the incident, so the reactive mind says, “Dramatize or obey.”

Valences are very important in psychosis. Valences are allied to circuits, although the manifestations are different. The engramic psychotic can flick into 15 or 16 dramatizations; or, in trying to remain as “I,” he obeys the commands which are handed out by these engrams. Any psychotic “I” is swamped, more or less pulled out through the bottom of the case. “I” is no longer powerful enough to control the body. Other control circuits have taken over, so this person is being continually pulled by this valence or that one.

As you run a psychotic, you will find the valence walls are very sharp, you can almost hear the clicks as he goes across them. He drops over and there is no “I” left to monitor. This is the characteristic of a psychotic—no monitoring “I.” The monitor has been absorbed by valences and circuits. In running an engram, this little tiny scrap of “I” may be in complete obedience to these engramic commands, or it may move into and dramatize one or another valence. The demon psychotic has no “I” at all. “I” has taken up residence in that demon and is that demon. Identification takes place between “I” and the analytical demon center, so you are listening to an analytical demon with such a psychotic. It’s very much off line on Standard Procedure, but you can get close to the demon, talk to it and get back some weird answers.

If a person were ever swamped enough to become a psychotic, that demon would be the only thing which was talking. It would have control of his mouth. Down the track, the psychotic probably has several engrams causing these demons. It’s a complex problem, but we don’t find it complex in this respect: “I” is always inside the demon. In other words, the demon is the person. Demon psychotics appear rational, they are computing all the time. They say, “The Western Union Telegraph Company today ran wires into here. And they’re listening to what I am saying at this very moment at the White House.” They explain to you, “You know, I am actually president of this whole institution, and I am very busy. I am very busy,” and they start picking up mythical phones and giving orders. They are computing. That is the difference between the analytical psychotic and the engramic psychotic. The engramic psychotic does not compute. He just acts or obeys.

We shouldn’t use the word personality in connection with this because they are not personalities. They are just slums of the analytical mind. But the demon, because of control circuitry and so on, can set itself up so that there may be many personalities. I found a psychotic once with 28. Their force and power was fantastic. Each one was completely different. And why not? These were the valences and the demons left in the person through past moments of unconsciousness, assisted by a command which let the demons alternately take over one after the other and be the person.

All you have to break in such cases is control circuitry. You need not try to find even the identity of these people. You want to know who said “Control yourself.” You want to persuade this person into repeating “You have got to do what I tell you. You can only think what I tell you to think,” and other commands which cause analytical demons.

You will compile quite a list of those commands as you get experienced as auditors. There must be hundreds and hundreds of them: “Get a grip on yourself,” “Fight it down,” “Calm down,” “Control yourself,” “Snap out of it.” They set up artificial “I”s pounding against “I” till the terrific demands against it knock out all the attention units. What you want to do is get this little vacuum of attention units filled up again. Get some attention units to the person’s own valence.

Running an analytical demon psychotic is thankless and arduous unless you quite by accident clip into a grief discharge. That is the way you really solve a psychosis, because it seems to be grief which does the final conversion on the psychotic.

Naturally, the triangle of affinity, communication and reality is at work too. Communication cut off by control circuitry will destroy his reality and affinity, out goes “I” as the monitoring unit and in its place, in the one type of psychotic, is the analytical demon.

The engramic psychotic, who dramatizes valence to valence of the engram, is always held on the time track. If you can get this psychotic pried loose from the holder, there is always the startling possibility that he may come up to present time sane.

We are not that fortunate with the analytical demon psychotic. He is held in place by control circuitry, engrams have become restimulated, and grief has ordinarily poured over him and converted the anaten in the case (if that is what grief does). It presents a much broader picture, because this person is agile. For instance, we find out that he may even have different names for himself. Today his name is George, tomorrow he may be Peter, and a few days later he may be something else. He has distinct personalities which are not real personalities, but analytical demons set up by commands.

We have these three types of cases. The analytical demon psychotic we resolve by knocking out the control circuitry after first trying to get some grief off the case. With the engramic psychotic (of course they are all engramic psychotics) who is doing nothing but dramatize, we try to get him to repeat the holders, bouncers and so forth in the engram which he is dramatizing, and to shift over into other valences. Particularly get the bouncers and the holders out of this engram. Of course, we also want the denyers and the rest of them if this doesn’t work, but sometimes by simply shooting the bouncers and the holders out, he will come up to present time. You get him to repeat these things, and with what fine art you do this.

The psychotic who is dramatizing is 100 percent in the engram. It’s a reliving of the moment.

On the other side is the psychotic who is obeying. You will find out that he has a few attention units that can still be moved on the track. This one is easy because usually these cases are so hot, they are so live, that you start what is left of “I” down the track into a grief engram and you get a spectacular explosion.

If you want to walk into an institution and do tricks, pick someone who can still move a little bit on the track and can get into a grief engram. It is like tinkering with a 10,000-volt switchboard, you get sparks all over the place. It becomes very interesting, even on what they call a catatonic whiz—a person who is lying motionless, more or less inert. (A gradient of a catatonic would be somebody who maybe couldn’t go out of the house. He has restricted motion, so there is less and less motion until finally the person will lie in a complete state of motionlessness.)

As an auditor, you will sometimes see your preclear down the track rolled up in a ball or doing various things. You will find psychotics are doing these things too, only they do them all the time, or they do them from 10 to 2 o’clock every day.

You will find psychotics who run on very accurate time clocks. They have to be in wet packs all morning, and in the afternoon want to go shopping. Here the engram has a time clock on

it, it goes into play every morning, and the time tag on it says from 8 to 12. Another engram had a time check on it for 10:51. At 10:51 at night it triggered, and it triggered at 10:51 every night, but it was worse on Mondays. And it did this as a cycle. Of course, this was the time tab on the engram.

In treating psychotics, there isn't very much to say. You either get to them or you don't, and it may take you a long time or a very short time. You have to establish accessibility. Their accessibility and obedience depend on your winning their confidence. These all depend upon your patience. You may work on this person for two hours on Monday without getting a single response. You may work for two hours on Tuesday and get the response of two words. You may work on Wednesday, and for three minutes of your two-hour period get a response and actually get them to repeat a holder. They go over the holder a few times with no results. On Thursday you contact this holder again and get them to repeat it five, six, eight times, and all of a sudden they laugh and say, "That's silly." You get a psychotic to repeat something by working continually.

I worked an analytical demon psychotic who had as circuitry the command "You've got to behave yourself." This case was salted with it from one end to the other, probably all through the prenatal bank as well. I actually got her back to an early "You've got to behave yourself" and got her to repeat it. This was a triumph because this person was a transvestite, had for five years been a psychotic, had had 100 electric shocks with curare, an undetermined number of insulin convulsive shocks and a very large number of insulin comas.

She went over the phrase "You've got to behave yourself; you've got to behave yourself; you've got to behave yourself. You've got to be " She paused. "Doctor, why do I have to behave myself?" she asked me suddenly, and at that moment dived off into an irrationality.

Actually, Old Man Pain was standing right there ready to come through the instant she questioned this engram. What kind of a beating accompanied that phrase I don't know, because her attention units were so few. For instance, she would go through a normal conversation with the phrase "Well, I think I'll leave now" in it, and she would bounce and you couldn't get her back down on the bouncer.

In handling a psychotic, you are working with practically no force, so you really have to cope.

Psychotics are not strictly our business, and in Preventive Dianetics we have very definitely the tool which will prevent psychosis. Our biggest job is to prevent future psychoses rather than to go charging out in the world today to rescue every psychotic. In the first place, many of these psychotics have been put completely beyond contact. Electric shocks are quite often remediable, they are not fatal, and if a person comes through a few of these shocks and can still pilot himself around in the world, he can still be squared around by Dianetics. But after 100 electric shocks, convulsive shocks with curare, it is getting too much. The point of no return has been reached.

Iatrogenesis (which means damage caused by doctors) is not the only reason why the psychotic is a tough problem. About 30 percent or more of them are organic psychotics. There may be psychosis or aberration demonstrated, but something has happened to the nervous system on an organic level. And that something is not peculiar; you can lay your hands on it. It would be like somebody getting a bullet in his brain, or going through a wall and getting a fractured skull or a broken spine which deranges his nervous system. For instance, a brain tumor often sets in with a punch-drunk fighter. But a lot of what makes a punch-drunk fighter look punch-drunk is just the engram "Get in there and fight, you bum. Get up! Get up! Kill him! Kill him!" They are listening to this while being slugged continually.

Of course, anyone who would adopt a profession which places around him a large ring of maniacs, and who permits himself to be hit and jarred, is crazy in the first place.

Although we are working hard at this time on the mechanical side to increase the accessibility of the psychotic, he is a ward of the state and very properly belongs in the hands of a psychiatrist. A psychiatrist knows how to handle him but he really has my sympathy because it is a nasty job. Institutional psychiatrists have really been holding that line with a two-bean shooter. Of course, psychiatry means the practice of mental healing; it doesn't mean a school of healing. We are doing our best to put in the hands of psychiatry better weapons. That is actually the extent of my belief in the function and duty of Dianetics toward the psychotic.

As professional auditors, though, you are going to be called in on many cases by psychiatrists and by family. If you are called in on a case of a psychotic by a family, the first thing you do is to find out what psychiatrist or what medical doctor has been treating him, then you contact that doctor and handle it in cooperation with him 100 percent. The family quite often doesn't know anything about the case. The case may have had many things happen to it from various channels of which you would know nothing. Just to enter it blank is dynamite.

A psychotic has broken in the past and he will break in the future. Somebody may come along and say to him, "Do you know that the caves of this world are filled full of little men who are seeking to rule mankind?" He may be very interested in that and the next day have a break. Or he may go down to a bar and somebody gives him a drink and a restimulative word, and right there he has a break. Or his wife during the course of his treatment suddenly decides that he has to be bawled out again, and he breaks. When you are dealing with psychotics you can expect them to fluctuate across the slight line of rationality—from ambulatory, able to open doors and maybe even talk to people, into a precipitation. Psychotics are cyclic this way. Very few are static day in and day out.

Find out before entering a case if there has been a history of breaks or if the person has been institutionalized. A doctor would not think of touching somebody else's patient without finding out what has gone on. As auditors you shouldn't think of testing a psychotic without a very close liaison with the psychiatrist or medical doctor who has had this case.

I know that you will occasionally be sparked up to a feeling of great gallantry, a feeling that something must really be done at once. This person may be clinging dramatically to a ledge, ready to take the plunge down into the canyon of the street, and you think, "Well, here I am, an auditor. I should know how to push his button in order to get him back into the room." The only way I know of to push his buttons is to take a pistol out on the street and start shooting at him. He will go right back inside. Don't start using Dianetics suddenly and impossibly on this character that you know nothing about. Possibly he is one of these analytical demon psychotics. Boy, that really takes some work! So, the psychotic really belongs to the psychiatrist.

## ANALYTICAL MIND

A lecture given on  
28 August 1950

### The Boss of the Situation

It is about time to discuss the analytical mind. Right about the mid stage of any course, students have the idea that there is nothing but the reactive mind and engrams, particularly if the game has been played where someone says, "You know, I don't know how it is going to come out."

And the other person says, "Aha, that's an engram, who said that?"

I tip you off that any time this has been pulled on you unnecessarily and out of therapy, it is strictly an altitude mechanism, a my-pop-can-lick-yourpop computation, and anybody who plays that mechanism is faithfully and basically insecure. They are skunks! That is one of the most vicious and destructive games in the world, and it is a game to be left alone.

Husbands and wives don't seem to be able to leave this one alone sometimes. It's the primal cause of the demise of husband-wife teams, and those teams have a high mortality rate, maybe not of the husband or wife, but certainly as an auditing team.

An argument takes place, such as one I listened to yesterday. The husband in the case said, "You know, I feel sometimes that things just aren't right, that's all. You know, I try to figure out these things—"

The wife cuts in, "Well, no wonder you feel that way; you have an engram that says that."

"Well, engrams or no engrams, I just feel that things aren't right."

"I know you have an engram that says that because I ran it out of you."

Immediately the black pall of noncamaraderie descended on the area and there was a great deal of tension, many bourbons were drunk with a vicious swish of the wrist, and when they got home, I hope he told her what he thought of her. This poor man had been put into a little tailor-made hell whereby anything he had now as an opinion which did not agree with her was automatically out of an engram. If he had been a little faster on the draw he would have said, "Well, all right, you ran it out of me, so I don't have that engram anymore; I still think things aren't right."

You could take a preclear lying on the couch all unsuspecting and do some bad things to him, such as he starts to tell you, "Gee, I would like to come up to present time for a smoke," and you could say, "Who said that?"

And he could say, "But I mean a smoke."

"Who was insistent in your family?" In other words, hammer, hammer, hammer, and at last the preclear gets into the unstabilized position of believing that everything that is said by him was said by somebody else.

True enough, somebody used the English language before he got there, but it happens that the analytical mind is capable of formulating its own remarks. This could theoretically be kept up by enough people against one individual to make "I" dive out of sight, because we are telling "I" each time, "You don't have any real existence. You aren't an individual at all, you are just a collection of images that you picked up in the world. There is no 'I'; there is no personal valence."



That is why I jump so hard on this.

“I” is definitely “I,” and when the engrams and valences are weeded out of the case we have got more “I”; we have got more person—more individual. But, hammer against the person to the effect that “I” never said anything and you could achieve practically the same thing as saying “You’re no good, you don’t amount to anything,” or (as we say continually to children) “You have no power of decision, and after all, you haven’t got any will power anyway. Why can’t you learn to pick things up? You never seem to learn anything,” and so forth, and the product will be what this current society knows as a normal person.

It is a process of making “I” dive out of sight, the ultimate of which is the psychotic who has no “I,” or whose “I” is so weak that he is unable to monitor the bank or his own actions. Fortunately the slot is still there; you can drop attention units back into it again and it will start monitoring.

Units start to disappear out of “I” because of engrams getting restimulated, and it goes on an accelerated basis whereby “I” suddenly dives out of sight as a result of somebody making an innocent remark; whereas the first way “I” was sent out of sight was when Papa and Mama decided when he was 5 years of age that he should be killed, and tied him up and started to burn him with red-hot irons.

I ran across a psychotic where that was the first key-in on a chain of AAs. I couldn’t get him to concentrate very well, so he could never quite tell what they were saying, but they did tie him down on red-hot bedsprings! Nevertheless he went through life and got up to college despite impacts of this sort in his background, but finally his girl said to him one night, “I don’t like you,” and he went crazy. She wasn’t even going to leave him, but she couldn’t attract his attention enough after that to say that she was only fooling, so they packed him off to the local asylum.

It is a logarithmic progression; it takes a tremendous amount to start it and practically nothing to precipitate it.

When we have picked up and restored to “I” all of the attention units which are available, “I” now flourishes at optimum for the individual and we have a state where the analytical mind is the entire boss of the situation.

We could still put things in the reactive mind. We could hit this person over the head and say “Abracadabra,” and then put him in reverie and pick up “Abracadabra,” but there is practically nothing we could do to this person short of killing him that would make him go crazy.

How stable is a clear? How stable is the human body? You could still shoot him in half with grapeshot, there is no automatic armor plate put on him and no more education has been put in his bank, so he could make considerable errors. He could have been raised in a very repressive society, lots of things could have happened on an educational level with this person, but this is still the individual, and to unstabilize the person so as to drive him into highly irrational acts is very hard, well-nigh impossible. This doesn’t mean that he won’t get capricious someday and just be irrational for the fun of it.

This is not so much a lecture about clears as the analytical mind. The first time anybody inspects an analytical mind is the first time he inspects a clear. He can now tell what is analytical about this person and what is reactive because the reaction has been removed; so he knows what he can do with the analytical mind, what it is capable of, what is personality, what is education, what is this and what is that. He can resolve these problems, but he can’t resolve them until the reactive mind has been spilled.

Once upon a time, somebody brought up the fact that everybody has engrams; this is not necessarily true. You could raise a child, theoretically, so that from conception forward

through birth and early childhood the number of engrams it received would be almost zero. If one could succeed in doing this, he would have something very remarkable. There you would have your real study, because you would be dealing with nothing but education based on genetic personality and modified or bettered by nutrition; whereas anybody that you process and clear at the age of 40 gives you an education which was received through engrams, and his conceptions about this and that have to be reoriented as he goes along.

Let's say he had a poverty orientation because of his engrams, such as an engram saying "Oh, you poor kid." As he goes up along the line, he may decide he will be mostly with poor people and he will study economics. His purpose could be completely warped by the engramic patter. Once cleared, we don't get the most optimum individual we might have gotten had these engrams been prevented in the first place. The scope and capability of the analytical mind and personality are a factor. We find out immediately a very shocking thing and that is that the analytical mind and the personality have nothing whatsoever to do with neurosis as far as the components are concerned.

We find out that we get a more complex personality when the engrams are erased than we had when they were in, because engrams are like helddown sevens; they monotone, they never do anything but monotone, even if they are very complex in their computations. They say, "You can't believe anything you hear," and when we get down in the bank we find that this person has heard a lot of things in his life and couldn't believe them. It is monotone. You can get a much more predictable reaction out of an aberree once you have associated with him for a short time than you can out of a clear because it is nonsurvival to be predictable, and don't think that a clear doesn't take advantage of that!

The first American destroyer sunk in the war with a loss of a couple of hundred lives made the horrible mistake of following a prearranged zig-zag plan. Destroyers, by orders, were supposed to work more or less as follows: "Right 15 degrees rudder. Ease her. Meet her. Steady as you go. Left 20 degrees rudder," any time it came into the officer of the deck's head, and then occasionally he would pass it over to the quartermaster and say, "You run a few." This made the course of a destroyer which was hunting for submarines very unpredictable; it was turning numbers of degrees and coming to new courses without a prearranged plan. One got randomness of such a nature that a submarine seeking to plot the course of a torpedo to sink that destroyer found it impossible, and so that destroyer went on afloat.

In the case of the Reuben James, the officer of the deck got tired of this and against orders he hung up a schedule of zig-zags which were to be repeated every 15 minutes, not even every 12 minutes or 13 1/2 minutes, and a German submarine lay out nearby and watched this process for about half an hour, and then, whom! no more Reuben James !

If we can say in a poker game that Bill always and invariably when he gets two aces twitches his left eye to look as if he is doubtful about the whole thing, Bill loses his money. Even saber-toothed tigers get the idea that they are hunted normally from the top of a rock and may be expected to be there first the next time we go up there to hunt them.

Therefore, predictability is strictly nonsurvival and you won't find a clear being predictable. We have got to remember, however, that the best solution is one which takes into account all four dynamics, and the analytical mind works on this optimum solution whenever it can.

Time can become a limiting factor, so that as many as three of these dynamics can be discarded in favor of the fourth, because of a limiting of time. For example, it may be so important to make love to a young lady that one gets hanged for it tomorrow. Or it may be so important to save all these children in this orphanage that the rest of it blows up. Of course, you can't hit it on that magnitude without also picking up dynamics three and four and negating one.

People can drop, then, the fourth dynamic of mankind, they can drop the third of groups, the second of sex, or number one, leaving the other three and still solve the problem. That takes place when there is a time factor, somebody is being rushed by something—too little time. A solution is as good as you have time to solve it. This doesn't mean it's as good as the time it takes to think it up. Many people make the mistake of thinking that a solution that took five hours to think up is automatically better than one that only took an hour.

There is a sheep psychology line being handed out today about "Everybody has got to be well adjusted."

If, in a welfare state, everybody has got to be cared for and everybody adjusted and everybody seems to be valuable, we assume that the equation being worked is "five morons equal one genius." But one genius may be worth a hundred thousand morons the way it actually works out.

Solutions are complex. There are lots and lots of factors. The analytical mind is at its best when running an equation simultaneously from left and right. Its good solutions reflect good data.

The analytical mind's ability could be tested by finding out how little data it needed to arrive at a proper solution. It defies the mathematician who says "Here we have 25 simultaneous equations. Therefore there must be 25 variable factors." The analytical mind with 25 equations and 25 variables but only 3 constants will develop a workable solution. It is just as good a calculator as it can reach out and sample this and this and this and suddenly weld them all together and say, "The solution is this."

The Germans worked out several mathematics which attempted to sample a problem to arrive at its probable solution. Sampling is working with just a portion of the problem and finding how that portion works; then applying the portion to find out how the whole problem works. The analytical mind will work from nothing but the sample.

People manage to live relatively well all their lives as aberrees, so their analytical mind's computing ability is very great.

I will give you an example of sampling. An engineer wants to know whether or not it is feasible to build a bridge. He has the problems: Are we going to build this bridge? How much will it cost? How much work do we have to do? How long will it stand? So, instead of going in and figuring out all the payroll which will be paid on the building of this bridge, he takes a guess at the price of structural steel and of man-hours for this sort of a job. He says it is so-and-so. "Well, let's see, prices are much higher than they were in 1903." (He built a bridge back in 1903, half as big as this.) "Prices are twice as much. Therefore, the labor costs are going to . . ." The engineer is standing there looking at this job. "Structural steel is way up, good structural steel is hard to get. This span is one and one-quarter miles long, which is a long span. The last time they built one of these things, 'Galloping Gerty' across the Tacoma Narrows, it folded up. The normal price per foot of bridges in Yugoslavia is so-and-so . . ." All of a sudden, he looks up and says, "I don't want the contract." He made the decision and hadn't really figured anything out. But he came up with the solution that he doesn't want to build this bridge.

Others come along who do it very precisely. They get big computers going on the subject. Mathematicians are standing around, steelmen, surveyors and experts on caissons. They figure and figure. It takes them two years to figure it out and they find out it is not feasible to build this bridge.

That would be the full-dress solution. The other is a sample solution, just sampling the factors, finding how many difficulties there are, adding them up and all of a sudden realizing there is a sort of a factor of safety there, and that this bridge goes beyond that factor.

The analytical mind does this all the time, and practically never solves things any other way than by comparative data. It computes very ably the job of how red is a red bicycle. It measures and weighs things without any real consideration. It is working algebraically: yes greater than no, no greater than yes. It asks, "Are the people stacked up in the back of the room?" And it says, "There's a lot of people sitting down but there are some people standing up. Well, yes, some people are stacked in back." It hasn't counted the number of people sitting down or standing up. It just knows what the proportion is. Its equations are proportional.

It figures out the most remarkable things, such as how to drive down Wilshire Boulevard and pass all these cars and keep a watch on the car in front and behind and watch the stop lights, and "Do I have to get gas?" and "What did the wife say I had to bring home for supper?" If you gave these things to a big calculator, it would really buzz because so many factors are just too many. Time is being juggled there, so the analytical mind arrives at what appear to be very loose solutions and out of these it makes the whole world.

It doesn't deal with two plus two equals four. Not that it can't, but ordinarily that computation is too slow. After all, the normal problem solved by the mind takes only milliseconds. It may take a long time in an aberree to filter through, in the clear it doesn't. The action is a positive reaction; we are dealing with the analytical mind rather than by relay. Where the person's analyzer is pretty free, you can ask for complex solutions and he will give you answers rapidly. Of course, he can't give you answers outside of his educated sphere. If he is educated to faster arithmetic, for instance, he will give you faster arithmetic. But suppose he had an engram all his life about arithmetic and he never paid it much attention, then he would still chew pencils. It doesn't take him long to reorient all of his arithmetic now, but he will have to do that. You can't take a Zulu islander, clear him and then automatically have him servicing and driving a steam locomotive. All we want is a clear analyzer, an analyzer that doesn't have an engram in it to the effect that "All apples that fall are green and give one a stomach ache," causing all sorts of blocks on the subject of apples designed to protect the person against them. Apples are really nothing against which to protect oneself. This man can be forced. He can be predicted. He can be pushbuttoned. A clear would analyze instead of react. In view of the complexity of life, however, it can't be said that the clear's solutions are always correct. They are as correct as he has data. Nobody's solutions are more correct than that.

Notice I am using "more correct," "less correct," "more accurate," "less accurate," and so on. That is one of the astonishing things about our language which forces absolutes upon us. But there isn't an absolute in reality that I have ever discovered and I probably never will discover one. Even the statement I just made is not an absolute.

The analytical mind possesses the ability to mimic. When this ability is free of command mimics, which are valences, it is also free of command duplications of operation. For example, a fellow has learned to fix electric light cords by watching Papa, and he has an engram that says he has to do it just like Papa. Only Papa always did it wrong. In industry this man manages to bungle every 15th cord because he is still stringing back to the mimicry pattern which he first learned, because it is reinforced with an engram. But as soon as we pick up the engram that he has to be like Papa and do what Papa does, all those skills that he observed in Papa become flexible and he suddenly can revise all of his actions in this line and pick other models.

Engrams set up the models and say, "This is the model, and that is the way to do it. If you don't, I'm going to kick your teeth in." Now, that's no way to mimic.

The analytical mind selects its models, adopts them and puts them into the somatic mind as learned training patterns. If it is found that there is a better way of doing it, the analyzer just cancels out this old pattern (although it can still do it this way) and puts in the new pattern.

Aberrated behavior is unalterable behavior. It was said in China that the willow which learns to bend with the wind lives so much longer than the oak. Such truisms with a very limited use are quite workable. The man who can't alter his behavior under altered circumstances is in a bad way. As a matter of fact, when completely unable to alter any of his behavior under any circumstances, he is psychotic. That is another definition: A psychotic can't alter his behavior under altered circumstances.

Consider somebody who as a young girl was raised in a very rich family and was used to the maid bringing her breakfast in bed, and is now having a great deal of trouble adjusting herself to this young man after marriage. Engrams in that case make her incapable of altering. Given a freed analyzer, she would find it very easy to alter her behavior and reactions.

All actions and all of your thinking—even when that thinking comes from an analytical demon—are initiated through the analyzer. The capability of the analytical mind, alone, makes the engram able to react against the body. The analytical mind takes care of the endocrine system of the body. A series of tests will demonstrate this very easily.

The analyzer, for instance, can lay down a learned training pattern and regulate the heartbeat. It can stop blood flow. Even though it may go through the route of hypnotism, it is still the analytical mind accomplishing these things.

The analytical mind can establish or delete a set characteristic along certain lines. This enters the field of habit. A habit and a learned training pattern are very interestingly similar as you observe them in a human being. A habit is a held-down set, dictated by an engram. It says, "You must smoke." It says, "I have to have a cigarette." Most habits are unalterable. Somebody tries to knock off cigarettes, and exterior influence may lead to the point where he can overcome the engram of smoking cigarettes, but the chances are not too good. He becomes unhappy about it. Notice how all your cigarette advertisements are stated in engram terms. The really effective ads say, in effect, "I have to smoke. I feel better when I smoke. If I smoke, I will be a beautiful girl. If I smoke, I will be nonchalant." All that data depends on engrams to be effective.

One can change anything which is not a habit. A learned pattern is derived from observation. One learns how to drive a car by looking at somebody driving a car, being told how to drive a car and practicing the driving of a car. Finally, he develops a learned training pattern which is monitored. The habit pattern is not monitored. The person who has a "bad habit" is apt to have that habit cut in at any moment without his consent. When restimulated it goes into action. This is not true of a learned training pattern. There has to be analytical consent for it to activate.

A person can drive down the street never seeing a stop light, never paying any attention to what he is doing, but doing it well because an attention unit is sitting right there, watching what he is doing and in communication with the other attention units. In case of an emergency it goes click! bang! and in come 50 attention units to take care of the situation. In extreme emergency, practically all there are come right in to the learned training pattern center in the somatic mind, wham! Sometimes they come in so quickly and are there such a brief time that a person gets minimal recording. A man learns the house is on fire, rushes up five flights of stairs, picks up two 90-pound kids under each arm, balances the player piano on his chin and runs down five flights. He isn't operating on engrams.

That's what we call necessity level, where an attention unit can send out an S O S that pulls out attention units even from the bank. That's why a man should every now and then have a nice, high emotional crisis. One ought to come within an ace of getting killed regularly, about every ten days, because this high emergency priority automatically pulls attention units into the center and not all of them would get back to the engrams again.

One could get a catatonic schiz to jump up by walking up, carefully cocking a pistol and saying, "Well, the poor guy, he will never be any use to himself or to anybody else. I guess

we might as well kill him. Close the door so the shot won't be heard. We'll tell everybody he committed suicide."

About that time, he will jump out of bed and say, "No, no!" And this guy hasn't moved for five years. He doesn't relapse into being a catatonic schiz immediately.

An analyzer doesn't have monitor units sitting on the computation circuits. The computation is flowing more or less automatically from the standard banks into the computing units and is being forwarded through. It is closed-loop computation. It has attention units in it, yes, but not monitoring units.

The difference between an attention unit and a monitor unit is that the monitor unit says "You go. You do," and the attention unit says "Here it is. This is the situation."

When the analyzer is running at optimum, we are in a condition of continual necessity. This accounts for the tremendous alertness which you see in people when they have had their engrams laid carefully in the grave. You have got a continual necessity level action if you want it. Most of this necessity level action will wander off into other channels and start exploring things.

The mind does two things: It avoids pain—past, present and future—and it seeks pleasure. The mind is far more valid in its operation when seeking pleasure. It will go through a lot of pain to get a little pleasure. A person who has a large number of units there is figuring on ways and means to have a good time. The mind will start amusing itself, posing problems just in case it might ever need the solution sometime. You will get answers coming up on things that never possibly could happen. It isn't delusion, it's just too many idle units which go on making up problems to solve problems. This is one of the things which imagination does. If a person can't immediately find pleasure, he is liable to take imagination and synthesize some. Even severely aberrated minds don't knock off this level of action.

The mind is very self-determined, but no one in the world can be self-determined except within a frame of limitations. One cannot be self-determined to the point of evaporating into a fine gas and arriving as high as Valhalla tomorrow. The limitation of gravity is operating on him.

So, the analytical mind is not self-determined outside of the imposed limits of the universe, society, one's friends or even one's self-tutored ideas of honor.

The optimum solution is for the greatest good for the greatest number with minimum destruction. No solution was ever arrived at on the face of the earth which did not contain within it some destruction. If one is going to raise horses, he is automatically against grass. You say, "I'm going to build a beautiful palace." But what about the trees? "I will build it out of marble." How about the animal who lives in the marble quarry? There is no such thing as a 100 percent creative solution, but there are solutions which approach it very nearly. Any sentient and rational man will approach those solutions as closely as possible on the optimum basis. The optimum basis just happens to be a very good solution.

It is a bad solution, for instance, to solve social problems by killing off the whole society, yet a pamphlet I was looking at said just that: "The only way that socialism will work in this society is if the entire human race is to be destroyed." It was being proposed to take children very, very young, but to kill all adults. This is what is known as an aberrated solution.

The analytical mind has complex personality factors. People are natively good at things, natively poor at others. There are people who do a wonderful job of imagination and a very bad job of practical data grouping. It is as if the mind, being the one thing which was not originated in the society, was the one thing which could evolve undetected. If a man is suddenly born into this world with fish-scale fur, the tendency of the society is to make him the last man with fish-scale fur. If he is born with webbed toes, why, the same thing happens

to him. Fish-scale fur is possibly not a survival characteristic except in Oregon. And the person with two hearts doesn't need both, therefore society and evolution cut him out.

The one thing of which very little has been demanded of man is thinking. Societies even arrange to minimize the amount of thinking the individual must do, because men progressively run more and more on the accumulated thoughts of their ancestors and such. Someone can lay on the ropes and say, "Well, why worry?" That's why necessity level is so low in society at this present time. If we had been atom-bombed, if men had to pitch in and make a world with their own two hands, you would get a high necessity level which would pull attention units out of engrams and straighten out enormous numbers of social aberrations. You might get a feeling of the pioneer frontier. Frontiers are generally in such a high state of urgency and rush and emergency that no one has any time to be dishonest. One leaves his cabin unlocked and some bacon and beans on the shelf and wood beside the fire. That is a necessity level, where men are very good as far as other men are concerned.

With Dianetics we have something of a new world to build. There is a high necessity level at this time. It is all very well to think in terms of ridicule about atom bombs. Americans are a fairly comfortable people. But human beings are being killed on earth today. In Russia, I understand, there are millions in slave camps. Hundreds of thousands of missing prisoners of war even today are swallowed up, God knows where. We have just gone through a cataclysm. We can't stand very many cataclysms. Yet people are really unwilling at the present time to stand up and take it and face the fact that there is an emergency. We have amongst ourselves here a weapon which, if spread fast enough and far enough, would help keep this society from caving in. So when you get to worrying too hard about your own case, remember there is a much higher plane that we are striking toward. We have organizational problems and personal problems; people are walking in small circles trying to decipher how all this is going to come out. Well, I can tell you, it's going to come out all right, but not without an awful lot of work and tolerance on the part of all of us.

## EDUCATIONAL DIANETICS

A lecture given on  
29 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### Putting Sanity into Education

When a person has been cleared by Dianetics, all his analytical mind is available to him, which, in electronic analogy, means that he has several hundred percent more computer available for use. Further, his basic personality, which was what he mostly desired himself to be, is in full working operation. Even further, his dynamics have strengthened and become aligned with his highest purposes and he can carry forward projects which before he might not have been able even to begin. Additionally his health has improved so that he has a higher physical efficiency, being hampered by no psychosomatic ills and having a higher resistance to pathology. As important is the fact that everything he has ever learned is now in a complete recall status with the full ability to recense or re-experience with all senses everything he has ever done.

When this combination of increases in efficiency goes into action, it is not adequate to say that the man is simply more intelligent, more efficient or happier. He has all his data to hand, fully and accurately. He can observe himself and his environment fully and with great accuracy. He can imagine or compute far better and he can put his conclusions into action with a higher dynamic force. This chain of improvements adds into a rather phenomenal increase in the worth of the individual to himself, to his family, to his children, to future generations, to his political or racial groups and, actually, to all mankind.

Bettering a handful of men in such a fashion could not but increase the efficiency and dynamic of a whole society. Bettering a whole society in this fashion should inevitably lead to its arbitration over other societies without question. Bettering mankind in such a manner would be to finally and completely conquer any and all of the universe that he can physically reach.

However, just the fact of Dianetic clearing could not account for such a resurgence of a society. It could account for marvelous gains on the part of the individual, and if enough individuals were cleared it would rebound to alter the society. But the society itself acts as a sort of organism and reacts in aberrated ways just as the individual does. There is a whole pattern of cultural aberration in any society. Primitive man is quite mad, actually, living in a mystic society where spirits and demons are common belief. Civilized man lives in a society which, while it is less aberrated—being more scientific and therefore containing less unknowns—is still far from completely sane.

The Dianetic clear, with his own aberrations out of the way, finds as his next target the aberrations of his culture. He can think better than those who are not clear and he is very likely to lose sight of the gulf between himself and his aberrated neighbors until, one day, he finds himself living in a thoroughly stupid area which is still beating on tom-toms and wearing fur loincloths. His dynamics demand that he remove social obstacles, the aberrations of his society. Cleared, he can be very happy removing these obstacles and, cleared, he is not as ineffective as individuals have been considered when engaged upon the task of disturbing the inertia of the many.

There is a great deal of talk about the inertia of the many. Whoever dreamed that one up did not know the principle of the better idea. There is only one thing that goes through 16-inch armor plate and that is an idea. An idea progresses through a society in almost logarithmic ratio to its quality. The quality of an idea is a function of its optimum value in serving the



needs of the times. Societies have been most remarkably and rapidly changed not through violence but through the introduction of a new idea. Mlence merely stirs up all the old ideas and throws them into the air; then when they all come back down again one may simply find the commissars wearing different colored coats.

The tragedy of the Soviet Union, for instance, is that it was conceived in truly progressive ideas, the high idealism of Lenin, yet wound up as another czarist bureaucracy run by a fellow named Stalin. Actually, the original Russian idea wasn't changed at all, but evidently the Western idea of democracy is not so contagious to the Asiatic mind as Russia's. If somebody would just sit down and figure out a better idea than communism, there would be nothing to it.

Educational Dianetics concerns itself with all and any kind of teaching or learning, nonacademic and academic. It is the science of the processes of getting data into the analytical memory banks, weighting and comparing data, and computing and placing the computed conclusions into action.

Educational Dianetics should include the handling of push buttons when dealing with aberrated individuals or societies, as covered in Individual Dianetics. This consists, as a wholly mechanical process, of observing the buttons or restimulative stimuli which activate the engrams of another or a society, and "pushing" them. Anyone with a good command of Individual Dianetics can play on another individual like a good organist plays on a Wurlitzer.

As a simple example, one can observe that such-and-such words make someone cough. These words are contained in engrams which also contain the cough. Also such an engram always carries with it a greater or lesser automatic shut-down of the analytical mind of the aberree. Utter the word, the aberree coughs, the analyzer of the aberree shuts down and he cannot think efficiently. That is a very simple example of push buttons.

Knowing, by observation, the push buttons of another person—or, as in Political Dianetics, a society—the accomplished organist can play whatever piece he likes quite at will. Advertising agencies, governments and various leaders have done this by a sort of intuition all through man's history. They knew that by such-and-such stimulus they could achieve such-and-such response. In Dianetics the matter is reduced, not to a fine art, but to a very effective science. This science has, for any clear, very little validity. The clear wants the push buttons out of other people, for he would rather talk to them in terms of reason which, indeed, is a far more effective method of accomplishing creative and constructive projects.

Unfortunately, Educational Dianetics must concern itself, in the nonacademic field, with push buttons. The reason for this does not lie in the fact that populaces as a whole will always be aberrated, for Dianetics conquers that aspect automatically, being as thoroughly contagious as the engrams it attacks. The contagion of Dianetics lies in the fact that an aberree, struggling along in the vicinity of a few clears, finds himself relegated to a minor role. Further, the clears, becoming tired of the obstructions he may pose, can and do push his buttons so that he usually has to undertake clearing in self-defense. For button-pushing also turns on somatics, which is to say that anyone versed in the art can sit down calmly and put another person through several varieties of agony, such as getting his tonsils out or his teeth pulled, and never touch him. (The auditor occasionally resorts to this when he has a preclear unable to face his engrams. The preclear becomes so upset that he would rather give up anything than have his buttons pushed in such a fashion as to give him pain.)

Hypnotism is a variety of button-pushing, working efficiently on those who have "go to sleep" engrams. If a man has a strong "wake up" engram command in his reactive bank, the phrase "wake up" will produce a reduction of analyzer, for the engram contains unconsciousness. In such a case the person can be hypnotized, which is to say rendered unconscious, by being told to "wake up" several times.

Any inertia of the “masses” to Dianetics, however, is not the reason why Educational Dianetics must begin on an aberrated level. Any child has engrams. It can be considered, for practical purposes, impossible to create a child who has no engrams. One can and should reduce those engrams to a lowest minimum, but the child, even if he has only a few, is still an aberrated until such time as he can be cleared. And he cannot be cleared until he is eight or, in bad cases, until he is in his teens. Thus all his early nonacademic education and the first three to five years of his academic education is received by a mind which contains engrams. There are ways to prevent these engrams from activating to any bad degree (as outlined in the chapter on Preventive Dianetics in the Handbook); but again these ways still do not entirely obviate restimulation, for the child is not always in his home under the watchful eye of cleared parents.

Hence the education of children, nonacademic and academic, is poured into a more or less aberrated mind. It is therefore of vital importance that great care be taken with all instruction up to the age where the child can be cleared.

It is a cheerful fact that despite engrams which may tell him he “can’t remember” or “can’t get things straight” or “can’t learn anything,” the standard memory banks keep right on recording. Engrams, except when they physically affect the channels of perception as in hysterical blindness, are interposed between the standard bank and the analyzer by means of parasitic circuits. The standard bank, therefore, can go on filling itself with all data observed even though the individual does not remember having observed the data. When he is cleared, these parasitic circuits no longer interpose curtains or introduce errors which tend to create mistakes in reasoning or action, and the data in the standard bank is available to the analyzer.

However, engrams, by making it difficult for the person to progress in some subject, indirectly deny him knowledge simply by turning him away from the source of further information. Thus a man who thought he wanted to be an engineer may, when his grades are poor, turn away from engineering and later, being cleared, have less information in the bank than he would have had, had he simply kept on with engineering. Thinking (reactively) that he was not learning, he may cease to look for learning. This example can be seen in various forms in all nonacademic as well as academic information.

Thus we must consider the education of the aberrated. The primary rule guiding this is to forego all push-buttoning and thus keep reason reigning insofar as possible. If one wishes an individual to learn anything, academic or nonacademic, he must avoid (a) initial restimulation of engrams (as in Preventive Dianetics) and (b) momentary reduction of analytical power.

Initial restimulation is prevented by avoiding the keying in of engrams. Maintaining silence around any person who has been hurt, who is ill, or who is being operated upon prevents key-in and the engram may slumber unrestimulated for years, never affecting a person physically or mentally in any way. Conversation around or to a person with reduced analytical power (by reason of weariness, illness, injury or drugs) is not simply bad, it is criminal, a fact which has been tested and proven over and over in Dianetic research. Anything said at such a time may find a counterpart in the engram bank and may key in an engram, so that afterwards the individual can be restimulated by the slightest thing, is less awake and alert and to some degree is made less well physically.

An infant of two weeks has sufficient analytical mind to react to engramic stimuli—a matter of the most carefully observed experimentation, whatever yesterday’s ideas of structure have to say about it. Despite all caution, some of a child’s engrams will inevitably be keyed in and can thereafter be push-buttoned. If enough of these engrams are keyed in and push-buttoned, the “usual course of childhood illnesses” (as medicine blandly measures up the things which slaughter children) may be fatal or may inhibit or increase organic growth to such an extent that the body can never fully recover the optimum it was meant to have, although when cleared it will valiantly try.

In Educational Dianetics this matter must be observed, for though it may not lie on the direct line of Educational Dianetics, it enormously affects the ability of the analytical mind to absorb data and use it in the early years.

As to the momentary reduction of analytical power, Educational Dianetics is vitally and intimately concerned. This is directly on the track of nonacademic and academic education. All teaching of an academic character has a tendency to be altitude instruction in that the facts are handed down to the individual from a higher plane of learning. Instructors in the past have been all too prone to teach rather in the fashion that one feeds a boa constrictor—with a stuffing machine. The child is fixated by parental threat of disapproval or punishment if he does not learn. He passes his early preschool years, usually, in being “educated” into “social habits” from a level of high authority. He is given manifestoes rather than data. Most of his “social habits,” which would come naturally as he progressed, become something on the order of hypnotic suggestions. Indeed, the hypnotic suggestion is only an intensified form of altitude teaching: The analyzer of the subject is shut down and the operator then proceeds to pour in a lot of material which the subject, awake, accepts verbatim and (whatever the hypnotist of the past contended) harmfully. The data, in short, is placed in the reactive bank by being given to the individual on a by-pass circuit. Fortunately this altitude teaching lies also in the standard banks and, further, springs out of the reactive bank as a light lock automatically and without therapeutic attention when the individual is cleared.

There are very few things which can be used by the analytical mind as stet data. The multiplication table, without much harm, can be placed in the reactive bank and can activate from there as a habit, rather than as a training pattern. Spelling can be placed in the reactive bank, and some other very limited data can be held as reactive habits without harm to the analytical ability.

But a datum such as “cats are black,” held reactively, is a thorough insanity even if a very tiny one, for all cats are not black. Yet if that datum is in the reactive bank, the reactive mind will hand forth a computation about cats in this fashion when the consciously awake individual is given the whimsy that “black cats are bad luck”: cats are black, black cats equal bad luck, cats are bad luck. This irrationality is stet data upon which the individual will operate. He will justify a hatred of cats in various ways but he will never know that the reactive data is responsible until, in Dianetic therapy, the engram is erased; only at that time can he be considered to be rational about cats or, stated in another way, only at that time is his analytical mind free to do a thorough computation on the subject of cats.

The word cats is a push button. He hears the word cats, off goes some portion of his analyzer, in goes the datum. Thereafter it is literal reactive data and as such is about as safe for the individual to have around as a man-eating Bengal tiger, for as these data compound he is less and less able to reason.

He can be told, for instance, that his wife is a cat and he will translate this to the effect that his wife is a cat, cats are bad luck, his wife is bad luck. The statement to him that his wife is a cat, meant as an idiomatic comment on her tendency to tear down the girls behind their backs, registers with him as a comment that his wife brings him bad luck, and all of this occurs on a level of recording and “thinking” which he does not inspect. Many a guiltless lady has died under the butcher knife (see your local yellow journalistic sheet) for no better reason than this, providing, of course, that the bank also contains a command to kill anything which is unlucky.

In the First World War, in the field of nonacademic education, several nations were launched into an action which destroyed millions of their people simply by this push-button “reasoning.” “Gott” was with the Germans, and God was with everybody else. And the world had to be safe for Germany and democracy. A populace thoroughly “educated” in the United States about the “devil” had only to be shown that the Kaiser was the devil before it proceeded to attack the Kaiser. Whether the United States was right or wrong about going to

war is beside the point, for the whole war was wrong, as wrong as this piece of reactive thinking.

Such bits of stet data are sown through the reactive banks of aberrees and their cultures, and render them prone to irrational stampedes. Now if a nation can be stampeded because it has push buttons, what of the individual man? And if the individual man can be so thoroughly wrong, what of the child who lacks, even when unaberrated, sufficient experience to steer a clear path through his small world?

Thus we must take very definitely into account this matter of talking to shut-down analyzers. Shut down a person's analyzer and what follows goes in as positive suggestion just as though he were hypnotized. He cannot reason on this data, he can only react, and he reacts as dictated by the engram.

Take a thoroughly reactive capitalist (an accidental pun, there) and try to talk to him about some idea which will abolish socialism. Reasonably he should be very interested. If you make the experiment you are liable to find that somewhere in the course of your dissertation he begins to grow unreasonable. If the capitalist cannot solve socialism, then the capitalist as a class is finished. But if he has engrams which make him a thoroughly standard cartoon capitalist, he cannot be sufficiently rational on the subject to make himself secure in capitalism. The socialist can happily get all tangled up with fifty other isms and still believe he is a socialist and have all manner of reaction against the capitalist.

Reason itself lies somewhere between capitalism and socialism, not because Aristotle had a golden mean but because a government-owned nation is a flop and always has been, just as a robber-baron-owned nation has always fallen on its face eventually. The capitalist has the tenet that a man should be able to enjoy the rewards of his labors and if he labors harder he should get more reward. The socialist believes that the poor and downtrodden should not be victimized and should be cared for. Both capitalism and socialism in actual practice, managed by aberrees, shoot so wildly far of their marks that they both become unworkable. The reason for this is that the capitalist, reacting from stet data, cannot be educated gracefully into the needs of the land; and the socialist, reacting from stet data, cannot be educated gracefully into the economic freedom of the individual. Hence, we are confronted not with isms so much as education, for both capitalism and socialism have some remarkably workable tenets.

This is not a discursion into politics but an example of what happens when stet data gets into the reactive mind. The struggle of man in the past has developed more and more into a struggle of push buttons against push buttons rather than reason against reason. Define freedom as something good to school children, then redefine it as state control when they are adults, and they still cheer for freedom although they may have slave-chain galls an inch deep around their ankles and spend their time blessing the very chains that gall them.

Semantics is a vital subject when one considers the push-button mechanism, for when one deals with stet data he is not dealing with reason, he is dealing with reaction.

Education, then, to be effective, no matter if it is the education a mother gives her infant or the professor gives the collegiate, must avoid becoming positive suggestion if it is to produce anything like an effective being.

This sort of a situation may be found almost anywhere: Bill is a steam engineer; he knows quite a bit about steam engines and steam plants. One day his company shifts to diesel. Exit Bill. The excuse, perhaps, is that he is too old to learn something new and certainly he could not learn about diesels. Tracing one such case one finds at each step of Bill's life altitude teaching. Firstly, he had to mind his parents and older people and do what he was told. Secondly, he had to learn what he was taught in school or get flunked and have the school fall in on him or his parents send him into the cold world—at least that was the impression given. Thirdly, we find he was educated into believing that a secure man had a specialized job.

Fourthly, he was never given any change on that job so that he could become adaptable. Fifthly, like the maker of buggy whips, he sees a careless world pass him by.

The errors here are standard. There is no slightest reason why a child must accept his parents literally and be punished with physical pain for not accepting mandates which are, perhaps, workable in childhood but are a terrible liability to adults. This is so flagrant that a student of the mind, Sigmund Freud, based an entire scheme of therapy solely upon childhood; and if that scheme was in error as to its fundamentals, it is at least a comment on childhood nonacademic education.

On the second point, any school which teaches with threat and altitude by the examination and grade system is teaching by positive suggestion, and has about as much appeal to reason as the penal code of Devil's Island. Any instruction it gives forth is of minor value for reasons which will follow.

The third point is an example of propaganda, always a thing of stet data. A specialist has reduced his security by narrowing his gaze to one channel and reducing his adaptability. There is nothing wrong with being the world's greatest remover of the liver so long as one can also play the fiddle well enough to live, or perform some other remunerative task, preferably less dependent upon hands. Palsy and accident may make one the person who was once the world's greatest remover of the liver, and that pays for no chow. Further, social aberration says that a job is the thing, that a job is security, and that one is a good citizen when one has a regular job.

Actually that person who, to eat, depends upon another to furnish a job is very, very insecure. For, oh, the ease with which that pink slip can turn up some Saturday and, oh, the ease in a totalitarianism with which one can become non persona grata through disliking the strawberries the administration insists that all should eat. The only security is an ability to take care of oneself, family and friends no matter what economics turn up and that is a generality which is not answered by a job.

The fourth point is that the analytical mind is alert only so long as it is learning. In a clear it can be realerted at will. In the aberree the reactive bank becomes more and more crowded, the somatic mind contains all the necessary training patterns to do the tasks at hand, and the analytical mind literally goes to sleep.

Educational Dianetics is not the study of how to get an A in a classroom of some authoritarian university, although it can include that too. It is the science of how to learn and how to teach in such a way as to preserve the alertness of the analytical mind, and to make it possible for the individual to place into action a maximum of solutions based on a minimum of data.

As to getting the A from some pompous encyclopedia lecturing from the rostrum of some vastly dignified school, the answer is simple. Push his buttons.

As to learning, one should take precautions against having altitude teaching thrown at him in such a way as to form stet data. Just because Professor Blimp is one of the eight men in the country who has memorized the collected works of Sir Thomas Browne is no reason why anyone should respect Professor Blimp. A clear could read those collected works in a couple of weeks and have them at call, any time required, which would be never. Just because Instructor Snoozer says one's prose style is bad is no reason to believe him. Snoozer couldn't sell a want ad to the Whoosis Gazette; he wouldn't be an instructor if he knew enough about prose to write it. Just because Dean Sturgis can look stern is no reason to believe what he says about nuclear physics. It will all be old hat and utterly wrong by the time you graduate anyway. And if you are being flunked out, be consoled: The only independent characters who have created anything worthwhile in the past five centuries were all flunked out, every one. Further, one's parents do not die of grief if one gets a B. They may say so, but scientific investigations have established the fact that no parents have ever expired from this cause. In

learning, study what you want to know, think what you want to think about it, recognize institutionalism for the bogus straw man it is, and keep the analyzer whirring.

As to teaching, that is a more responsible and a more serious matter. In order to understand what is necessary in instructing, no matter if one is instructing a baby of 2 or a man of 21, it is necessary to know something about the *modus operandi* of the human mind, and to know particularly that all forcefully impressed data (whether by a spanking or a threat of a low grade) does the following: (1) makes the data unavailable to the analyzer; (2) reduces the force and therefore the efficiency and ability of the student; (3) may cause him fatal trouble later in life; and (4) because man is a very complex animal and furiously tries to measure up to his proper level of self-determinism, produces effects which cannot be calculated in advance and which may include rebellion, apathy, illness or even derangement—the latter since one never can judge what is in the engram bank until the person is clear, when the matter is of no consequence.

The blunders which are made in contemporary academic education are too many to be tallied. Let it suffice that the system employed in grade school, high school and college is so incorrect and so far from reason that it should be junked quickly and painlessly before it gives us another generation of wartime ensigns, another generation of sterile college women, another generation of worshipers at the feet of the Great God Authority.

One error, however, must be remarked upon. The examination system employed is not much different from a certain hypnotic technique. One induces a state of confusion in the subject by raising his anxieties of what may happen if he does not pass. One then “teaches” at a mind which is anxious and confused. That mind does not then rationalize, it merely records and makes a pattern. If the pattern is sufficiently strong to be regurgitated verbatim on an examination paper, the student is then given a good grade and passed.

A good grade is supposed to be synonymous with a bright mind. It is actually, under the present system, only a measure of one of two things: (a) ability to receive *stet* data without caviling at conclusions drawn by the instructor, and (b) *sonic* and *visio* recall. In (a) one finds the characteristic of the hypnotic subject, and it is no measure of the student’s ability to do anything with his knowledge if he is ever transplanted into another environment (a factor of less and less importance as college graduation age rises toward the evident optimum of 55); the student might as well be a zombie. In (b) we find a condition which is no measure whatever of either intelligence or ability, but only demonstrates the absence of a certain class of engrams which block *audio* and *visio* recall. The student with *audio* and *visio* merely has to recall, by rote, what he has heard and set it down, or recall, by rote, what he has seen and set it down. Of course in technical subjects a certain computational ability is necessary, but schools demand computation by rote and actually for any method given there may be fifty more, half of them superior to the one taught.

By training students for years beyond the moment when nature decrees they jump out of the nest, another factor is entered, that of impeding adjustment to the environment of work. One’s life environment should be entered as early as possible so that facts can begin to align with actuality. For facts unaligned with actuality are again so much excess baggage, so much *stet* data, and actually impede the ability of the student to work efficiently when he finally does have a field where theory becomes, of a sudden, actuality.

Further, a man should begin to make his friendship connections, his loyalties and ties well before he is 20. He is a lonely man who leaves the old university at an age when he can less ably adjust himself to a circle of friends. And as for his loyalties, there is nothing sillier than old school tie rah-rah when one will be in there pitching for Westinghouse the remaining two-thirds of his very active life.

What one can laughingly call modern education is about as modern, even in its most advanced fronts, as a school of Egyptian priests. There was a modern educational system once, and a portion of it survives in England though much watered. The Greek academy

system is superior to the best thing our financially-minded seats of “learning” can offer. Our system in its general form is more than five hundred years old and has not worked for five hundred years. The only thing liberal about a modern liberal education is the number of students per class and the amount of authoritarianism per instructor.

Invective, however, is very far from effective and one must remark in fairness that many students have struggled through and done something in life, even from the most stultified of our schools, and that schools exist which actually teach something besides how to make A. This is not a lecture on the faults of modern education, and has only been brought forth as a revenge against the institutions which educated the ensigns we had in the war.

The first vital principle in teaching the aberree is to do everything possible to keep his analyzer turned on and aligned with the subject on a rational plane. This instantly rules out rostrums, pomposity and manifestoes, grades, examinations and mass teaching—all tricks of altitude whereby the data, forced in, becomes stet data.

Shakespeare has to become a playwright, not a god, and if the student doesn't like him that's Shakespeare's fault. Calculus has to become a bunch of tricks by which one accomplishes, by abstractions, certain useful results, not a tangle of  $dy/dx$  summate and excruciate and if the minus sign is wrong one flunks calculus (not algebra, where the student should have learned minus signs). Biology becomes the study of life, not the study of somebody's book which will soon be as outmoded as Aristotle's pendulums Civics becomes the study of how one runs a country, not how one parrots a politician. History becomes the story of a lot of fellows who did things, not a string of dates attached to some improbable heroes who weren't that way at all. Chemistry becomes “that changing science with which you can do some very fine things if you carefully disbelieve our present theories,” and philosophy becomes a study of how to be a philosopher, which is to think and synthesize, not a dull memorization of a lot of fellows who wrote a lot more than they knew about.

The first thing one should establish when teaching, particularly with teaching very young children, is whether or not they have sonic and visio recall. If they have not, do not be amazed to find them poor at spelling and many other things, and do not adjudge them dull, for they are not. The sonic-visio children should be separated out for their own type of instruction; the non-sonic, non-visio should be given another type of instruction and should in particular be guarded from restimulative circumstances, as these children probably have the largest number of engrams and are the least secure in their homes. The two groups should not be left together because of contagion of aberration.

Educationally the non-sonic recall group are susceptible to errors which the sonics will not make, but the sonics will pick up the purely educational blunders of the non-sonics. Further, the sonic group should never be posed with that backwards type of thing which requires them to select from one right and one wrong answer, for they make an image of both the right answer and the wrong answer and have to recall, then, that one is wrong. This is an unnecessary step. They can be asked if something is wrong or right, but the display of wrong data impedes them.

Education has been much concerned with something about which it should not have been concerned, and this was the training of the standard memory bank. This bank needs about as much training as a roll of movie film, to which it can be imperfectly likened. It records everything perceived if the attention is drawn to it. Thus the act of putting something into the standard bank and then seeing if the child can get it out is no test of education but is a test of recall and sanity, which lies in the field of Dianometry, not education.

A child with all recalls (as images) shut off may be many times as intelligent and may have many times the dynamic of some child with full recall and low dynamic. The child with the high dynamic, further, will rebel against authoritarianism, instinctively seeking to be self-determined, for along that route is survival. The other child may take tamely everything given out. The recall-less child may be graded with a D, the one with recall, an A, yet the relative

potential worth may determine that the D child will someday be of great value to the society and that the A child might as well have been omitted from the birth records.

A child with full recall and high dynamic may, further, be rebellious and so receive a low grade and yet this child is potentially the most valuable of the three. Any society which remains indifferent to this, now that it is known, by seeking to elevate the person of low creative-constructive worth above the person of high worth will find itself on the dwindling spiral in competition with societies which do not remain indifferent to it; for such practices in vogue give the most education to those who least can use it, and deny it to those who would be of greatest value to the society. This creates an artificial and dull strata of the “educated,” and invites totalitarianism by raising those who are most affected by authority just because it is authority.

The analytical mind must be trained. The reactive mind must be left as empty as possible and must remain as unstimulated as possible. The training of the analytical mind is not a difficult or touchy subject, nor is it a subject at which much strain must be leveled. The analytical mind is a self-training mechanism and thrives best when it is least molded. The self-determinism of the individual must be left as much intact as possible. He should not be asked to work or study because somebody other than himself decrees it. The moment exterior force is applied to the analytical mind it combats that force as sentiently as possible and is distracted from its principal purpose, in education, of learning. The moment threats and pain are used, the data goes in at a reactive level—in the aberrant, child or man—and is not education but a species of hypnotism or worse.

If the individual is unwilling to follow a vital course of study, the error does not lie with his analytical mind. A child or a man is thirsty for knowledge. He drinks it at great gulps. His unwillingness stems from (a) his failure to observe the necessity or use of the course or (b) aberrations against studying that thing or that course. The moment the necessity of the learning is “realized” by the analytical mind, it will pour wattage on the subject. In a very young child little can be done about the aberration, but much can be done in changing the method of address to the subject so that it is not restimulative. For example, if a child will not “set the table,” try “lay out the plates”; if a man will not “learn to splice,” have him “connect cables.”

The analytical mind learns in several ways. First of those—and earliest—is mimicry, by which it learns by aping what it observes. A child is so very good at this that left with a dog as his only playmate he will soon demonstrate dog tricks and mannerisms, but as these are training patterns not habits, they do no harm. A child learns his manners best by watching well-mannered parents whom he cares to imitate. Any training done on a mimicry basis, where the attention is volunteered, will be successful.

All training must have, first, a goal. Unless the student understands the purpose thoroughly and the intended use of the information, the data is unaligned and therefore relatively useless. True, the analytical mind reevaluates all data in its banks when a new purpose is at hand and will align data after it has received it. But the delivery of data without first giving the data a magnet and a vector of purpose fails because the recipient of the information, having no assigned use for it, is much less interested in it than he would be and does not compute with it, he only records it. Thus the data is poured into the standard banks and the process is one of memory. The analytical mind is not exercised into deriving new data of its own from the information it receives. The actual training of the analytical mind is an automatic process so long as purpose and use precede information. It is busied in weighting values and doing computations to derive new data, and when it fails by one method of computation it will learn or discover another one to make up the lack.

The analytical mind must be busy. It has this in common with muscles. At any stage of life from the youngest infancy to death the analytical mind should be active. It can be relaxed into a contentment of inactivity only through engrams. It is active so long as it has goals, not so long as it has problems. Being an efficient computer it will soon begin to set up training



patterns to solve any routine of problems. Lacking then any new goal, its activity lowers. In such a way, the surest method of guaranteeing inefficiency on the part of an employee is to set up a thorough routine and never change it; the analytical mind will relegate the affairs to the training pattern banks and, if cleared, will find goals somewhere outside the confines of the labor.

Any airline, for instance, if it wishes the highest efficiency on the part of its pilots and the greatest alertness, will shift their routes irregularly so that new areas must be learned. Adaptability is, to this extent, a matter of practicing the art of becoming adapted. Creativeness is, in part, dependent for its value of product on shifts into new channels of creation.

The analytical mind runs on a new goal plan. It accomplishes something in the desire to enjoy it and then contemplates the accomplishment for a breath of space and, unless it has an immediate new goal, becomes dissatisfied. Happiness is the act of accomplishing, over not unknowable obstacles, new goals. Happiness is not the goal. It is the act of reaching toward and progressing toward the goal. It lies, in the briefest instant, in contemplating the accomplished. It lies for a brief time in contemplating what is to be accomplished before beginning upon it, but the main body of it lies in the field of active endeavor.

In the case of a child, he already has a natural goal. He wants to grow up. If he is badly aberrated, living with badly aberrated parents, he may want most desperately with his reactive mind to remain a child. Any psychology which gives the child utter leeway in all his actions as a child and coddles him in childhood is a sick psychology.

A child can be spoiled, but not by affection. A psychology which finds danger in affection is the product of aberration built up of the puerile neuroses of highly abnormal persons. A child is "spoiled" by quite another process. In the first place the child has to be badly aberrated before he can be "spoiled." In the second place the act of spoiling consists mainly in giving to him but never letting him own anything, in ordering him continually against his own decisions and then crossing the orders on him so that he has no certainty of the law under which he is operating.

To educate a badly aberrated child into possession of himself, he must unfortunately be punished. He should be given the stability of a penal code so that he knows exactly where he stands. The code and the consequences of behavior must be invariable. This gives him a certainty and a security.

There is such a thing as a necessity level. In an actual emergency the analytical mind will take over wholly from the engram bank. One has seen examples of this in aberrated persons who bemoaned their fate and health at all times except when emergency dictated that action must be taken, at which time they carried grand pianos, so to speak, without a blink.

A child who has been confused by conflicting orders and whose engrams are in sorry restimulation can actually be brought into a state of calmness by the establishment of a certainty such as a penal code. It is needless to add to anyone who knows Dianetics that the child should not be threatened angrily, and if punished that he should not be spoken to during or for some little time after the punishment. He can be given certain tasks and full responsibility within those tasks, and punished only if the task is not done. Eventually he raises his own necessity level to a point where he can handle his own body and being, and should become calmer without becoming apathetic. The way to make him apathetic is to tear him up every time he begins to dramatize his engrams (as in tantrums), and to block all roads which, if he followed them, would give him pride in himself. Reward him when he is good, give him specific rights and specific wrongs, and he can live until he gets to a point where he can be cleared.

The cleared or only slightly aberrated person, so long as his analyzer is not turned off by restimulation, will try to form and reach goals continually. In a child, the goal of most

importance should be being grown up. Aligned in that fashion he will try to practice being grown up, and he will mimic and learn with a great thirst. Being grown up, then, should be demonstrated to him as quite an estate to be gained. Grownups have privileges children do not have. The state of being grown up can be enjoyed. A society which makes the state of being a child a highly privileged one is taking away some of the value of the big goal, the natural goal of being an adult. Adults should enjoy themselves as adults in the sight of children. Adults should have privileges in the sight of children. An adult should be something to be.

The aberration does not come from that outmoded idea, conditioning. Conditioning was a concept which supposed that when a person had done or seen something often enough it became good, solid hypnotic data. This is very far from the truth. Repeated action, if a habit stemming from the engram bank, can have been done by a person ten thousand times, but the moment the engram is erased the habit ceases instantly. Repeated action, if a training pattern laid down by the analytical mind, can be done over and over thousands of times and then, if no longer useful as such, it can be altered or abandoned at will. The aberration is so liable to have training become a lock on an engram that he may not be able to shift readily from one training pattern to the next. In a clear, the response is very rapid between observation of the need for a change in the pattern and the change itself.

Thus all data must have a goal around which to align itself. The child, to be educated into manners and skills, must have a wish to have them and that wish is principally the desire to grow up. In addition he has minor goals such as awards for being a "good boy," the admiration of his fellows or adults or, on a good, thorough analytical route, any goal he supposes valuable.

Whether one is teaching a child to eat with a fork or training him in calculus, the principles are the same. There must be a good reason, first, before the child will use the fork and he must understand that reason. There must be an equally good reason and use for calculus as calculus, not a grade or degree, before he can be expected to derive much from it.

In addition to this goal, there are various other axioms about education. In Educational Dianetics, a datum is as important as it contributes to the solution of problems.

A problem is as important as it is related to survival.

A solution is as important as it assists the urge along any or all of the dynamics.

A datum is valid only when it can be sensed, measured or experienced.

A foremost part of all education is the evaluating of the importance of data. A datum is important only in relationship to other data.

A datum is as valuable as it has been evaluated.

These axioms are mainly those of the weighting of data, problems, solutions and conclusions. The most serious hole in all contemporary education is its failure to recognize the importance of data weight. The instructor cannot weight data for the pupil. The pupil must have a sufficient goal so that he will weight the data himself.

Environment is another grossly overlooked factor in contemporary education since environment is the one thing which can give data a proper weight. Many a navigator can happily sail a ship in a classroom and get lost trying to find the end of a pier. Education which is done against a strictly academic background is stultifying, and most of its importance is lost because it has not exercised the analyzer in weighting and deriving.

A classroom is no place to learn to run a steam locomotive. The proper method would be to throw the student, as yet wholly uninformed, aboard a Malley and give him the throttle on a

clear piece of track. Baffled and balked by all the bright brass around him, he would be sufficiently challenged to buckle down and learn and he would have the feel of what he was learning. Or he would decide that he wanted to be a cabinetmaker after all and a lot of training hours would have been saved himself and some badgered instructor.

A man can be given rudimentary instruction in reading, writing, history, literature, music, manners and mathematics. Anyone keeping him in school after he learns these is wasting his manhood. A man should be in the environment of his chosen profession from the age of at least fifteen. He should be educated after that in short spurts in school as he desires to know more, and he should be educated by professionals in his own business. If this happened to more men and women there would be many more engineers to whom one could say with confidence, "Build me a bridge," or housewives about whom one could say, "She's a swell cook, her man's happy, and you ought to see her kids."

Of course at this somewhat retarded stage of social usage, human beings are seen more or less as robots by employers and planners. Totalitarianisms such as communism, nazism, socialism and such consider the individual much less important than the mass since such isms depend for their very lives upon the robotizing of men. Identity thinking typical of the isms (which are, after all, low-grade insanities in practice no matter how good they looked in the text of some philosopher) confuses the roar of the machine with the voice of its attendant. Ah, well, the cracks in their ceilings have just now begun to open and the great houses of the slavemasters are about to come down. The workers of the world are not going to arise. They are, we hope, going to stand on their own feet for once. Better education, not more education, should accomplish this. Indeed, if men have to spend more years at being educated than they now do, the graduates will have only one voyage out into the world and that is the journey to the old folks' home over the hill. There is no such thing as being overeducated. There is such a thing as being badly educated. The length of time in a school is no criteria of either one.

Education should not be associated with scholasticism. There are men who have never seen the inside of a university who are superior to, and worth more to society than, those who carried away the highest honors. Herbert Spencer spent three years at school in all his life. Spinoza spent a very few years and then was expelled. Francis Bacon, the man who gave us all the fundamentals of what we call now the scientific method, went to school three years, revolted against Aristotle and left the halls of learning in a huff. Actually, as one walks down the halls of learning and looks at the busts of the great therein, he is struck by the fact that almost none were formally educated but took the world for their texts and professors. One might almost say that a professional educator is one who worships a dead illiterate. And one, with some research, might validly conclude that the surest way to succeed in any profession is to study something else at school.

There is excellent reason for this and most educational centers would richly profit by some soul-searching about it in the light of this new data. All through these centers men of spirit and wit have been telling one another that something was wrong and trying to improve what they could and escape as much as possible the stigma of scholasticism. So there is no question of blame, but only a hope of progress.

Here are some pertinent definitions: Educational Dianetics can be defined as that science which formulates reasonability and conduct in the face of natural laws, and advances techniques to inculcate natural principles and laws into the mind. Its goal is maximal training in minimal time in the activity of living, preserving maximal freedom of use of the lessons gained.

Other axioms of Educational Dianetics are also defined here:

Arbitrary law is anything formulated and promulgated by reason of man's will, to be enforced by threat or punishment or merely disapprobation.

Natural law is enforced by nature. Logic adapts decision and conduct to nature or adapts nature.

The amount of arbitrary law existing in a society is a direct index to the inability of that society to be rational and to the irrationality of the members of that society.

Only in the face of irrationality is force necessary.

All things or entities which are irrational are handled by force in ratio to their irrationality. Inanimate matter and free energy are handled only by force. Force is used less and less with life forms as they ascend the scale from irrationality to rationality. A fully logical entity not only should not be handled by force but, excepting only cataclysms, cannot be handled by force.

Any subject should be called and treated as an art until its natural laws, or some of them, are known. The formulation of rules before the natural laws are known introduces arbitrary factors which inhibit action and destroy reason. As much flexibility and variability must be employed in any educational subject as the subject contains, which is to say that so long as the natural laws are unknown, the subject must be taught with the fullest possible awareness that they are unknown and the fact that they are unknown must be a part of the teaching.

Authoritarianism is the introduction of arbitrary law where no natural law is known, yet maintaining that the arbitrary law is the natural law.

Education must raise the level of rationality and increase and reinforce the basic purpose and dynamics of the individual if it is to result in a betterment of the individual or of society.

It is a prime purpose of education to increase the self-determinism of the individual.

It is a goal of education to sort the arbitrary from the natural.

It is a principle of education to properly label that which is arbitrary and that which is natural.

It is directly opposed to the best interests of education and a society to give force to any opinion of whatever kind and to force that opinion upon any student or individual.

The maintenance of a high level of self-determinism is more important in educating than the maintenance of order.

As the aberration of the individual forces itself against others, so must force be applied against the individual, but in such a way as to decrease the exhibition of the aberration and with due regard to the health and selfdeterminism of the individual.

The story of the growth of knowledge is the story of individuals, not the story of societies. Individuals make societies, societies only modify and moderate or warp individuals. All education is the education of individuals, not the education of masses.

Pertinent to this last, since the days of Jefferson the theory has been largely held that philosophers and conquerors came into being as products of an age and a society, and if one had not occupied their boots another would have done so. An examination of history disproves utterly such a tenet. Man goes on from the milestone of one man to the milestone of the next. Human history is the track along which men, here and there, have been strong or brilliant and have changed the complexion of the road. But this tenet has colored all modern education, and is then found as an excuse to assemblyline individuals, making them conform like so many dolls.

Actually this piece of error, raising up a false standard of groupism, has through the policies of education spoiled perhaps thousands of individuals who would have been of considerable

worth to the society. A careful check through scores of cases revealed that by careless opinionation, forced instruction, and Serrated parents and instructors, talent has been inhibited which, when released by Dianetics, displayed itself to be of no mean caliber. The paintings, plays, compositions of music, cathedrals and states which might have been, had not bad education stepped in the way, are a real and not imaginary loss to mankind.

Aristotle was a great man, but scholasticism has bled our minds and drained our energies through the collapse of the Roman Empire, through the Dark Ages, through the American university to the H-bomb.

An educational system which slaughters genuine capability has a wide effect. Social leveling to the arithmetic mean and to the mediocre sets up the sheep society as the model, and sheep can be stampeded because they are easily frightened and are not particularly rational. Only highly rational individuals, who are the product of excellent individual educations, can stay a stampede.

An educational program which begins with the child's parents, progresses through kindergarten and grade school, through high school and into college and preserves at every step the individuality, the native ambitions, intelligence, abilities and dynamics of the individual, is the best bastion against not only mediocrity but against any and all enemies of mankind.

## PREVENTIVE DIANETICS

A lecture given on  
30 August 1950

### Deaberrating the Society

There is a possibility that one of the many mechanisms of schizophrenia may be contained in the whole series of phrases which mean "I'm all alone," such as "I have to be by myself," "I have to get away by myself to think it out," and so on. "I am all alone" is possibly a phrase which is very responsible for this. We are looking for the central phrase in various cases, and this search is an interesting one.

For instance, the paranoiac inevitably surrenders to the phrase "against me." It is fascinating that these two little words are sufficient to cause such a serious thing as paranoia.

To think that this set of phrases could lay a continent in ruins seems impossible. Certainly no motto ever succeeded to that extent! But think of Hitler, for instance. I don't know what the German equivalent of "They are all against me" is, but I'm sure there is one.

Schizophrenia is evidently caused by a superabundance of control circuitry. It is often very hard to reach the person, and further research may uncover that this is one of the central phrases for this type of case.

A repeater phrase that should be used routinely is "I love you," because it may lead you into a heavy sympathy engram. Perhaps you will get a grief discharge on it.

Now, this lecture covers a subject which probably is even more important in the long run than the general subject of processing. That is fixing people up so they don't have to be processed. The way to fix them up is to catch them at conception and keep them engramless from there on out. It's a very simple formula. Around a woman who is injured, who has been jolted, shocked, or who has just received news causing her great grief, say nothing. Around any person who has been injured, or who is anaten, say nothing, not even "Shhh." In short, around anyone who has a case of analytical attenuation, be quiet.

The second stage of it is to prevent the key-in of engrams by keeping things very calm around an unconscious person, and not quarreling, for instance, in the vicinity of a child. If there are no disasters or striking in the vicinity of a child, he may have a large bank full of engrams and never for a moment suffer the consequences of any one of them. This is an almost impossible goal, but it is one which should be sought.

In addition to that, in Preventive Dianetics one should give attention to the pulling of attention units up to present time on a necessity level. One could create, perhaps, an artificial necessity level by placing one athletically in danger of his life, or something of the sort.

One doesn't pull attention units up to present time by suddenly giving a person a piece of bad news. One pulls him up to present time by doing something like dropping him off a yardarm 75 feet down into the sea. That's one method. People whose whole lives flash by when they are drowning are actually coming up to present time. Anyone is better off for having been drowned, providing he lives through it, and providing it, itself, is not an engram! Of course, in laying down these specifications, it immediately becomes impossible.

These are the central pivots of Preventive Dianetics. The distance these things carry is very wide. The application of Preventive Dianetics reaches into every branch of society. I know of no part of man's activities that escapes this because we are working with the basic mechanism. We are keeping him from getting inside him the cause of insanity.

We could take a person who had no engrams and give him a youth wherein practically every day contained a parental quarrel and nothing is going to happen to this person. We could fix it up so that every teacher he had disliked him heartily. Nothing would happen to him. He would get some odd educational data about the world, but he would calculate how to get around it, and man being what man is, of course it would be impossible for everybody to dislike this person since he would probably be a rather likable person, but not for that reason. One could give him Freudian toilet training and nothing would happen in his youth. He could lose both parents under very bad circumstance at the age of 6 and there would be no reaction.

We know how it works the other way, but when we take a look at the same mechanism in action, we realize how things are in the absence of the engram—it makes an entirely different picture. We are so used to an aberrated society where everyone in it has engrams that we look at the reactivation/restimulation of engrams as the normal average procedure, and we look at the manifestations of engrams and consider those to be man's natural course. It has become part of our educational strata that naturally if you do so-and-so to a person you get such-and-such results. Actually, such a generality is impossible. You will find out, in dealing with aberrations, if you do such-and-so to A and do the same such-and-so to B, you are going to get two widely different reactions.

But having read the novelists on the subject, we have agreed that humanity reacts in a certain way. That is an educational pattern. It doesn't happen to be true. One is educated into the belief that the moment someone comes in and says "Your mother is dead," the person says "Boo-hoo-hoo. I loved my mother very much," and thereafter goes into a sharp decline. This is not necessarily so. One could feel very sad about Mother being dead and after the funeral be in excellent shape, because the painful emotion engram depends upon the physical pain engram for its action. A painful emotion engram can't be formed if there is no basic engram on which this should append.

The general breakages of affinity, for instance, would be almost impossible. If a child had no engrams and he was told consistently "Well, you're wrong, you know. You're not right. You just don't know about these things," instead of breaking affinity, communication, and reducing his reality, the child would merely conclude that his parents were not quite bright! In other words, it would be an analytical adjudication. Furthermore, the number of illnesses would decrease markedly.

The prevention of the engram would give us a brand-new society, all by itself without therapy or education, just the mechanical process of everybody agreeing to keep his mouth shut around a person who has been injured, who is ill, or who has any analytical attenuation. Just on that agreement in the society, within a matter of about 35 to 40 years you would have an entirely different society. It would have come up a steep curve.

In Dianetics we are dealing with an inevitability. If the society, not even knowing anything about Dianetics or techniques of application, would just agree that it was very bad mores (worse than killing a man) to say something around a person who was unconscious or to quarrel with or otherwise disturb a woman who might be pregnant, within the course of a generation you would see a marked change in the whole society.

So, it is interesting that the people who had great confidence in an automatic working-out of man and his mores never hit upon this as being immoral. They never suspected it, and it is an odd thing that by accident somebody didn't uncover this one.

Man's history demonstrates that he has stumbled onto all manner of mechanisms by accident. He knew nothing about the cause but he knew a little bit about the effect. In each one of these cases it was a matter of visible evidence, of visible injury, but the engram is an invisible thing which fortunately has all of a sudden been uncovered. It will probably enter into the moral structure of the society in the next few years that whatever else you do, keep your mouth shut around an unconscious person. Already there is antagonism toward this idea in some quarters. People who are badly aberrated are suddenly becoming aware of this fact and can't seem to

resist finding an unconscious person so that they can open their big mouths! The indoctrination of people into this principle is very difficult until, suddenly, they know about it. A letter from a medical doctor says he is having a very hard time educating other doctors with whom he is working into being quiet around patients.

In Preventive Dianetics we get several conditions. A person just recovering from an operation is in a very perilous and serious state. He is apparently conscious, apparently able to speak, but is at best, usually, in amnesia trance, after which he will come up out of amnesia trance into what is actually a light trance. Pain is also present.

For example, there was a lady who had delivered a child and was hemorrhaging rather badly, and she continued to hemorrhage for several days, lightly, and then heavily again. She was anemic to the point of being waxy. People were getting very interested in her life because one can't keep this up forever.

I gave her a few quick questions on this order: "Whom did you see immediately after delivery?"

"Nobody."

"When did this bleeding start?"

"About two hours after delivery."

"Whom did you see immediately after the bleeding started?"

"Nobody. Oh, yes, the nurse came in and said something, I'm not sure what." And then all of a sudden she remembered that the nurse had said, "I'll roll you down now. Now just lie there quietly." (She was in one of these propped-up beds with her feet higher than her head.) I clipped back on that line, ran the incident out, took her out of the tail end of the incident, brought her up to present time, and the hemorrhaging stopped.

Of course this looks like straight magic to an M.D. who doesn't know Dianetics. But you know how easy it is to do something like that. You have got the mechanism.

Here is an instance of a nurse placing a human being in danger of her life. It is very serious. Here is a little kid just born, getting along fine. Here is a husband who needs his wife, and here is a woman who is certainly entitled to her own life, then some fool rushes in and says "I'll roll you down now? now lie there quietly" right after an operation, all of which could have been prevented completely.

So, Preventive Dianetics is very interesting. It goes out in some other lines. Let's take the line of industry where a person has worked for several years in the same area. Naturally, every time he has been injured in that area, or every time he has been slightly anaten or restimulated in that area, he has received all the environmental perception. For example, take a steel plant with the roar of the furnaces, the odor, the feel of the floor and so on. He hits his head one day and somebody immediately says "Come over here." Maybe that was the first time it happened. The possibility of keying something in at that moment is great, but it would be keyed in with the additional bundle of the whole environment where this person works. Men get killed in steel plants. You don't have to make very many mistakes along this line to kill somebody. Here we have a person who hits his head or burns his hand and somebody says something to him. They could be holders, bouncers, denyers, anything like that in the reactive mind, until we finally get to a point where one day he comes in and he isn't feeling too well—he has got an engram in restimulation. The restimulation of the environment, of course, is what is very responsible here. He throws the wrong lever causing two men to die who have no connection with him whatsoever, they just happen to work in the same place. These are called industrial accidents, but Preventive Dianetics goes forward into the prevention of this type of accident.



Another example would be Joe Jones driving down the road. He has an engram which makes him get exorbitantly drunk. The unseen engram says, "I can't see straight." It also says, "You don't know what you're doing." He is drunk, this engram goes into restimulation by some perceptic, and all of a sudden he screeches across the road into another car. Three or four people die in the other car. What did they have to do with this engram? So, Preventive Dianetics is also the heart and soul of accident prevention on the highway.

It is an old saw with traffic departments that 10 percent of the drivers cause 90 percent of the accidents. I will go further and say that 100 percent of accidents are caused by engramic restimulation. If it is a mechanical failure, it means somebody failed in design for some reason or other. But his ability must have been inhibited for him to have failed so signally in design, a design into which he was thoroughly educated. A mechanic might have had a headache that morning when he was fixing the steering apparatus and didn't quite seize down the bolts. Or the Highway Department might have been just a little bit careless about all this, with a couple of engrams on the subject—"Well, it doesn't matter anyway," maybe, on the part of some workman—so that the sign that should have been there isn't there. And here are you and I driving down the highway; and the next thing we know, we are in a hospital—not through any fault of our own, but because somebody got an engram into restimulation.

When one looks this over, he finds that this is not a personal project. It isn't a whim on your part or my part that all of a sudden we deaberrate this society. It isn't just an idea that we have suddenly where we decide to go on a big crusade. We are dealing with the very stuff of which hospitals, morgues and cemeteries are made. It is a very great problem.

As one goes back down the line and looks over accident reports, he finds occasionally this gentleman, the "accident prone." Some of the data assigned to accident prones, not thoroughly checked, seems to demonstrate that there is a sort of telepathy about accidents, just as there is a sort of telepathy about mass hysteria. On further very cursory investigation it would seem that an engram is the best broadcaster in the field of telepathy of which I know. All the evidence I have of telepathy, which is really very good evidence in some places, announces that this is an engram which is broadcasting.

In other words, the reactive mind and the animal body long since developed an alarm system for the herd, and having developed it, it now functions best in that bracket.

You will find, for instance, two people in an argument who have never seen each other before, and one person will say yakety-yakety-yak, and the other person will come through with the other half of the engram, the other valence.

When affinity is a reverse charge it becomes grief; and as one approaches grief, fear, terror and so forth, this reverse charge sets in. In other words, we have a tone scale operating and we could draw affinity all the way up this tone scale and get a spectrum which starts with this cohesive force, which on being reversed doesn't become a destructive force so much as maintaining its own characteristic all the way through. It starts at the top as love, cohesiveness, and then down toward the bottom of the scale we would have a herd, for instance, being alerted toward some danger, giving a fear, shock reaction which would broadcast and cohere the herd into flight.

Don't think this isn't important in Preventive Dianetics. The amount of mass hysteria has been vastly underestimated. Did you ever walk into a room where people had been quarreling? There is an actual impact involved in it. I don't know what it is unless it is this form of alarm telepathy.

When one is living in a society which is full of these engrams, it can be expected that these principles would follow, and that this telepathic line would have a very definite reaction in the society itself.

The accident prone could be explained along these lines, but it also includes the person who, purely by mechanical means, kills or injures other people.

An engram in restimulation in one person caused him to practically cut his hand off. It went into restimulation, had been picked up but not reduced, and for about three days he went into this situation of having accidents with that hand. The engram said something to the effect that he had to cut his hand. It even said which hand. So, he managed to do things with that hand which injured it. That is what an engram will dictate, and a person will follow it. Furthermore, it is an actual fact that in the vicinity of an accident other accidents happen.

Some foolish traffic department someplace started the practice of putting up crosses wherever a highway death had occurred. And all of a sudden crosses started piling up right in that one spot, one after the other. They soon had to do away with the crosses.

The observance of a sudden accident will cause several mistakes to be made immediately afterwards by other people in the vicinity. This could be on an alarm reaction level as well as a mechanical level. I am not trying to include alarm reaction telepathy here. It is not a necessary postulate to any part of Preventive Dianetics. I'm just telling you about it in passing.

In mathematics they talk about a two-dimensional worm. We could look at the two-dimensional worm this way. He is busily crawling along on a two-dimensional plane. One day he bumps into a post. He walks on and says, "Nope! There's no post there, that's all. There couldn't be!" Then he comes by another day and he shoves up at it again. He is aware of the existence of something, but of course he would be unable to think in the third dimension.

We are in that position as far as alarm reaction telepathy is concerned, or even telepathy in general. We know there is something there. We keep nudging this post. We try to run up laws of averages to nail this thing down. So, although it is not essential to this postulate, it is something for you to keep your eyes open on.

In the whole field of Preventive Dianetics, nothing is more shocking than watching the curve of accident rates go up by two or three. Then there is the old railroad superstition "There's been a wreck! There'll be two more." And there will be. That is the superstition which runs through the field, and a couple of people will take upon themselves the responsibility of getting the two other wrecks.

This is the reactivation of engrams. Whether it is on an alarm reaction level or a mechanical restimulation level, it is still the same thing: it is the reactivation of engrams. So, if we want to cut out these group accidents, we have to get in there and pitch.

For instance, a small change in the licensing of automobile drivers would do away with about 99 percent of the highway deaths and accidents. It would merely be a selecting out of those people who had had accidents. It could be taken on an arbitrary level. This person has had an accident in which he was driving and somebody was injured to a point of having to be hospitalized. If you simply pulled out of the whole run of drivers maybe 8 to 10 percent of them, the highway death toll would plummet, because you would have selected out people who had accident-prone engrams. I have used traffic department statistics arbitrarily because they have added this up and found out that 10 percent of the drivers cause over 90 percent of the accidents. So if they would just pull the licenses, and make it a hundred years in jail on bread and water if anybody drives a car who has had his ticket pulled, highway accident tolls would go down.

We are becoming as thoroughly calloused on this subject of automotive accidents as were the Romans looking at the arena. We get in every year as many or more deaths than there were in our own army in World War I! People go around saying "Well, we have to make the highways better." If you had people driving on those highways who weren't emotionally

disturbed in the direction of becoming accident prone, you could probably hang the highways up on 45 degree banks and nobody would fall off them. That is not the factor.

Of course, the ambitious young engineer who wants to make a good name for himself by building big cloverleaves because they look so pretty hangs on to the taxpayer these billions and billions and billions of dollars of highway improvement, and one of his chief arguments is “We are going to prevent accidents.” But do they? No! Let’s check over and find out how many accidents occur on this superhighway, and we find out there are more.

When we have this picture clear in our minds, we can see what is making the accident prone and the accidents; and when, at one fell swoop, we could save the life of a person every 15 minutes of every 24 hours, that is certainly worth saving.

This is how far Preventive Dianetics goes and how deeply it reaches into vital problems in the society. And it is based mostly upon just that one thing, although there are intermediate steps which can be taken. We have an aberrated world at this time, but we have a means of determining what steps we should take in order to cause the minimal number of accidents in the society, the minimal number of deaths because of engrams, the minimal number of sicknesses because of engrams, and so on down the line.

I want to talk to you now about a very interesting phase of Preventive Dianetics, namely, the pregnant woman. The pregnant woman has always been an interesting problem in the society, but she becomes a fascinating problem to the professional auditor since he has to make a judgment of whether or not he practices Preventive Dianetics or processing on her.

There is a rule of thumb by which he goes. Because of her nervousness her morning sickness, her debility, he may find it necessary to audit her, particularly in view of the fact that she may give the child a very bad birth or the child might even die during birth. She gets morning sickness, she doesn’t want the child, she is liable to practice an AA on herself—he has got to think of these things. On the other hand, if her morning sickness is relatively minimal she isn’t likely to practice an AA or cause a great deal of injury to the child, and he must realize that any engram he runs out of her, particularly a grief engram, may transplant.

If you have ever seen a preclear roll up in a ball suddenly or leap convulsively on the couch, you will understand that the intra-abdominal pressure is increased, and when that pressure is increased even mildly, we get a transmission, especially in a grief engram. When Mama cries, particularly convulsively, that grief charge will transplant and it will have the very interesting data in it, “Let’s go over it again. Let’s go over it again. Let’s go back to the beginning. When I count from one to five, the phrase will flash into your mind.... Come up to present time.” In other words, within a generation we are going to have to have a new patter to take care of it. But, at the same time, these are very uncomfortable commands to have in an engram. It means that when a person gets to some part of the engram, he will have a tendency to go over it again as a sort of a bouncer. All sorts of oddities will show up because of Dianetic patter when it is enclosed in the engram.

For example, imagine some professional auditor 20 years from now running this preclear and he says, “All right, let’s return now to the moment when “

“Ow! “

“What’s wrong?”

The “Return now to the moment when . . .” will be part of the engram.

Or the auditor says, “Who died?”

The preclear says, “Nobody died.” The auditor checks through carefully and finds no relatives missing. They are all present. And yet there has been a death there. Somebody’s

dead. It was somebody in one of Mama's engrams! Maybe it was her great-grandfather which puts it back two or three generations and out of reach. The preclear couldn't possibly have known this great-grandfather and yet he has an engram about his death.

Therefore, if you run out many of these grief engrams in a woman who is pregnant, she will give birth to a child who will give every evidence of having had a great deal of sorrow in his life when he won't have had any. So it is a matter of adjudication.

If a woman's aberrations are causing her to do and be things which are injurious to the child to the point of costing it its life, yes, audit. But if she can get by until after the child is born, leave it alone. Giving her a little bit of Straightwire is about the best you can do. Sometimes you can whip these cases up a little bit on Straightwire without hitting grief discharges, without any disturbance. So, if you audit a woman who is pregnant, make very sure that she is not going to turn over and fall hard on her stomach or beat herself in the stomach or otherwise injure the child.

She probably ought to have a piece of armor plate strapped around her. One of these days in the society, why, women may be wearing a piece of expanding armor plate when they are pregnant so the child can't be hurt. But leave girdles alone. It may be a good piece of armor plate, but every time she puts it on she cramps the baby.

Did you ever see pictures of people back in the Victorian period? I once saw a skeleton of a Victorian lady that had been exhumed and it was fascinating that the rib cage on this skeleton was right down to where you could put your hands around the bottom part of it.

If we look back over history, we find that fashions of that type have preceded very aberrated actions on the part of the society in the next generation.

A horrible thing sometimes takes place, and if you ever run across a young girl who is pregnant and unmarried, such as a high school girl, be sure to check whether she is lacing herself in in such a way that it won't become obvious. If she is, that poor child has got a continuous engram for every moment that it is laced in too tightly. A lot of women do this but particularly young girls.

In Preventive Dianetics, cases of moral turpitude should never be handled in the fashion in which they are handled by this society. The system is completely and utterly wrong! No matter how wrong the act may seem, there is no reason to ruin the health of a girl and the sanity of a future child just to be moral.

As many doctors have gotten in trouble saying, a good contraceptive is more efficacious in these matters; and a knowledge of contraception is very efficacious, more than an ignorance of sex. You will find as some of your most serious cases people who have been born from a woman who conceived them out of wedlock.

Preventive Dianetics definitely goes into the field of morals. Morals came about to reform harmful practices. Everything that is now moral was at some time or other harmful to the race. That is the practical side of morals. But morals go forward in the society by contagion. That is to say, a moral code is set up.

For instance, a lot of our present-day morals came into existence because venereal disease moved in on the society. Nobody could do anything about it, so they shifted the moral code in order to take care of some portion of the venereal problem. Now we have penicillin and sulfathiazole, and all of a sudden the moral problem comes up against our wiping out venereal disease.

Morals, in the initial stages of their creation, were a practical consideration on the part of some race or group. They have practically nothing to do with spirit. I know a great deal about spirit, but I have never been able to find morals aiding and abetting it.

It is not that we want an immoral society: we want a rationally moral society. And rational morality at this time demands, for instance in the matter of venereal disease, that it be brought into the open quickly as a disease and that it be treated and cared for, because it can be stamped out of all the societies of the world. We have got the weapons to do it. That is where a moral, going forward by contagion, becomes in itself a social aberration. And, actually, the main part of the social aberrations that are carrying forward now are old fragments of morals which we have even forgotten as a race. It would be difficult to trace their inception. Those are social aberrations.

Firstly, they are practical considerations. They are used for very definite purposes. Then they come forward, break up, their use is outmoded, but they go forward as a set code and become, then, an aberration because now they are not rational any more. And what is an aberration but an irrationality! Don't misinterpret me, and quote me as being against morals. I am not. Morals are fine. However, morals are not understood by this society today, and we hope that we will make them a little better understood, because it is a vital problem.

Look up in the dictionary today and you find the word ethics defined as "moral sense." Look up under morals, and you find they are defined as "ethics." Morals are ethics and ethics are morals, but they aren't that at all!

Ethics has to do with a code of agreement amongst people that they will conduct themselves in a fashion which will attain to the optimum solution of their problems.

Morals are things which were introduced into the society to resolve harmful practices which could not be explained or treated in a rational manner, so an artificial law had to be created which went forward merely blocking this and that in an effort to keep something else from happening.

In other words, the morals were jackleg solutions all the way along the line. We didn't have the answer so we invented a preventive. We didn't know what caused it and couldn't stop it in any other way, so the solution was "Let's prevent it, let's invent a moral."

That is actually the history of moral codes. Anybody who wants to examine that field closely will find that although this is a very simplified statement, it is actually the fundamental with which we are dealing.

In this society today, if a moral code injures the life of an individual and does not enhance the life of any other individual, that morality is destructive and should be struck from the culture of the society. It is an unfortunate thing that several of those around today have this result. Without aiding the society, they hinder it.

It can get into a very involved problem; sometimes it gets into a financial problem. Some agency has been hired to enforce morals on the society by means of blue laws, or the vice squad of some town. We found out that one particular vice squad had a very definite vested interest in the morality of the community, and to a large extent had waged blackmail and were waxing rich with it!

So, morals are remunerative to some people. They have a vested interest in it, and that vested interest hurts the society. Fortunately, that vested interest will cave in if it is existing for the injury of men. Men take care of this themselves. All they have to do is look around and take a rational measure of a problem and say "This thing is harmful," and it changes rather rapidly. So in Preventive Dianetics we get, whether we want it or not, the problem of morality.

Morality is a very interesting thing, but when it takes a high school girl, sends her down to an abortionist, impedes her sexually, blocks the second dynamic, wrecks her glandular structure, gives her a sense of great guilt, and gives her an engram of a sort which—kicking around and festering in any reactive mind—will undoubtedly trigger the majority of the engrams in the bank, and if we as a people say that this is necessary, we are crazy.

You may run into the case of a high school girl who has been handled in this fashion. She has gotten “into trouble.” She then becomes a “juvenile delinquent.” We put a label on her. She becomes a moral liability in the society, and her parents are liable to ship her off to have an abortion performed on her, or sometimes a judge on a bench will declare that an abortion be performed on her.

But if somebody says “No, this child shall be born,” think of the scenes, the grief and the emotional upset that surround this young girl, and we have a very nasty engram bank. If you go back toward one of those engram banks in some preclear sometime where this situation has happened, you will have to wade through this material, the secrecy, guilt, shame, grief, all of these things in the prenatal area of a person who was himself completely guiltless except that he had a biological reaction occur at the beginning of his life span.

We also get into something else in Preventive Dianetics. We have the adoption problem (you run into this in auditing) of finding somebody who doesn’t know he was adopted. And if this happens, we don’t find the same dramatizations in his parents that we found in his prenatal bank.

If a child is without his parents, one of two things has happened. The parents have been killed sometime after birth, too early for the person to remember, or there is what they call moral turpitude or poverty. There is something wrong in that person’s life that he has to be adopted after birth.

There is a lucrative adoption market that goes on, but what they are buying is a rough prenatal bank. If you look over the history of adopted children you will find out that it is not as good as it should be. But, the child has been done an enormously good favor. The dramatizations which are in the prenatal bank aren’t duplicated in the postnatal bank. Furthermore, the words are not restimulated. The prenatal bank is not restimulated. The dramatizations don’t occur, but occasionally the person is old enough or has had enough keyed in at the time of his adoption to make his case pretty rough. This is where we call for Child Dianetics in a hurry. In other words, the sins of the little high school girl which were so horribly condemned fall upon the head of an innocent child and then become inflicted upon wellmeaning foster parents who had nothing to do with it at all. This is the way contagion runs through the society. It follows a very crooked path.

I am showing you that Preventive Dianetics goes into the moral structure of the society. It also goes into the ethical structure in all of man’s activities. One could not draw the line and say “Don’t adopt children.” That would be silly, because people want children and they will go on adopting them. But, when looking them over, be sure to look over the record of Mama. Under what circumstances was this child conceived? Were her parents very stern parents? Was she ever driven into the snow with a precious bundle in her arms or under her belt? These are very definite considerations. We go from there into the field of marriage. We want to prevent all these divorces that are happening in the society. Actually we can prevent them. People too often choose their reactive mind partners. That is to say, Gertrude actually marries Uncle Bill. Only Uncle Bill’s name happens to be George, and the only similarity with Uncle Bill is maybe the way he wears his hat or maybe his tone of voice. But Uncle Bill was the staunch champion of Gertrude all through her early youth. So she, of course, marries Uncle Bill, only his name is George now, which is very confusing. And then she finds out that this restimulation of Uncle Bill makes her take on the valence of whatever valence she was occupying as a little girl—and she does the things which pleased Uncle Bill. These don’t please George. Up to this moment she was a strong, reliant woman, and now she is a weak little thing that has to be defended.

This becomes very confusing. She expects certain things from Uncle Bill. Or Uncle Bill took care of her a lot, and took her swimming, was very nice to her and one time when she was sick, why, he brought her all her meals in bed. So, she will start to use this “in bed” trick on George, but George doesn’t understand anything about Uncle Bill. And the next thing you

know, he gets very resentful about a wife who insists on having breakfast served in bed by him every morning.

He had a different idea. His ally went by the name of Agnes, and he thinks that Gertrude is Agnes. So between Gertrude thinking George is Uncle Bill and George thinking Gertrude is Agnes, we get a confusion, so that we find these people aren't married to each other at all, but a couple of allies who are both probably dead! And this confusion will result in an occasional divorce, and divorces will continue to happen in any aberrated society.

The practice of suttee was somebody practicing prevention. They had decreed that there was to be no divorce in that land anymore. Wives could not divorce their husbands, so the wives murdered their husbands. As a consequence, somebody passed a law in order to make all this moral, and said that any wife who was really a wife at all would walk upon her husband's burning pyre and sizzle. That is suttee, and that is prevention acting against prevention!

Arbitrariness have been introduced into the society. Next there has to be the introduction of some more arbitrariness in order to make the forced first arbitrariness work, and it keeps getting more and more irrational, less and less sensible, until we have a complete cave-in of an institution such as marriage.

So, reactive mind partners as a problem is a very sad one. Go to Reno and pick up any ten divorces and you will find ten reactive mind partners married to ten people who had married reactive mind partners. Lives get wrecked in this way.

It is no joke that a broken home causes a child to have an upset life. However, it isn't the breaking of a home; it is the yak-yak followed by the loss of an ally. If a home is going to break up and people are going to be divorced, there have probably been quarrels and bitterness between them before that time. So you have got a bad prenatal bank, a bad postnatal bank and then we have a broken home. Of course, the broken home is obvious. We can look at the broken home and say, "Well, some children become aberrated when they have broken homes," but that isn't the reason. It is because of reactive mind partners.

If you want to know how to pick out your spouse—let's say it's a man picking a woman—find out if she adored Papa. In the case of a woman picking a man, find out whether or not he loved his mother early, and if so, leave him alone! If there is a terrifically strong attachment with Mama, if he does what Mama says and so forth, his valences are so slopped up and turned around that he is a liability. Or, if he hates his mother viciously, leave him alone. If he hates his father, that isn't so bad. But if he is passionately fond of Papa, that's not so good.

Look over the parents and try to find out how aberrated they are. Are they very stern, "good" people? Did they change this person's mind all the time about everything? Was there a great deal of trouble over allies? Did they fight with Grandma over this child? Look at these people as people, and realize that in the human being is potentially the valence of each one of these people and probably the majority of the engrams of these people. You can therefore look over a girl's parents or a man's parents—don't just take the social look, try to take a Dianetic look if you can—and you will know what the setup is, and you as an auditor should have no trouble whatsoever in checking this person over.

If you are passing out advice to the lovelorn anytime, that is the rule you go by. A woman might be in either parent's valence, but the chances of being in the valence of either one or the other, even if she detests them, is very good, and it is the same way with a man.

Out in the divorce marts, if you want to slow it down quickly, just put in a little propaganda to that effect and you will see the marriage rate falling off very definitely. But until something is done about it, the divorce rate will probably go up.

Actually it is a terrible thing for two reactive mind partners who restimulate each other enormously to have to stay together because the society commands that they do. If they keep

restimulating each other and their health and efficiency go down in a dwindling spiral, they are being ruined as people. At the same time they may have a terrific compulsion to stay together. The engrams say "I love you. I just don't dare leave you. I can't leave," but there is this man that she would just love to poison with arsenic, yet she has to sit opposite him at breakfast every morning because it says "I love him; I've got to love him. I've just got to love him."

A science of thought would not particularly guarantee to resolve the old mores of the society, but maybe the mores are not right. Marriage may not necessarily be a natural institution, and if one applies a natural law to it, about 50 percent of the marriages are likely to blow up in your face and about 50 percent of them will cement very strongly and go along beautifully; because in the process of treating one or the other, you are liable to have two people who are naturally antipathetic cleared up to a point where one of them will suddenly decide "Oh well, I don't have to stay with this person," and leave.

Dianetics does not break up marriages. I have seen it pull together marriages which were on the rocks, but the whole trick is to get it past the hump up to a point where both partners can be perfectly rational with each other. But sometimes you get it halfway up the hump and one of them is liable to get enough strength to separate right there.

A good divorce attorney who is also a good auditor could probably with Straightwire salvage about 50 percent of the marriages which come to him to be put on the rocks. He is sitting in the driver's seat on the subject. These people come to him for advice, wanting to hear all about the legal problems, the alimony laws, the community property laws and so on, and he could simply say "How old are you? (snap!)" and it would solve quite a bit!

This is merely window dressing on Preventive Dianetics in order to give an idea of the scope of preventing aberration.

Preventive Dianetics as a basic subject doesn't much deal with superficial things like salvaging marriages and so on. Preventive Dianetics has right there as its basis preventing the engram from occurring in the first place, and if that can't be done, preventing the restimulation of the engram and thereby flattening the aberration of the society quite markedly.

After birth, a child who maybe has a bad prenatal bank goes on with life, and if the parents mend their ways rapidly and are nice to the child, you get a pretty sane kid.

Actually the human organism is extremely hard to aberrate. It takes a lot of magnitude. It is on the order of being stamped on by an elephant, thrown down and run through a washing machine mangle with eight whirling dervishes screaming incantations in the ear. That would be the order of engram it would take to aberrate, something very high in its intensity and content.

Now I am going to give you a short demonstration.

LRH: How far has your case progressed?

PC: My own?

LRH: Yes, we are talking about you.

PC: In other words, you want me to evaluate my own case?

LRH: People often do. Have you got sonic?

PC: Yes.



LRH: Vissio?

PC: Yes.

LRH: Somatics?

PC: Yes.

LRH: Gee, you've got everything.

PC: I think so.

LRH: All right. Now, what we want here is for you to shut your eyes, and any time in the future that I say the word canceled, it will cancel out what I have said while you are lying here on the couch. Okay? Now, where did they leave your case the last time?

PC: I was 12 years old.

LRH: How old are you?

PC: 42.

LRH: Did you get a flash? You really move on the time track, don't you. Let's go back to the thirty-first of January, 1923. The somatic strip will go to the thirty-first of January, 1923. Let's take a look. Where are you?

PC: You will have to wait a minute because I seem to feel so much.

LRH: Well, you are right there automatically at the thirty-first of January, 1923, at this moment. Let's take a look.

PC: Yes.

LRH: What are you doing?

PC: I am dressing for school.

LRH: What are you doing when dressing for school?

PC: Well, I am brushing my hair and it's quite a job because it's so long I can sit on it.

LRH: Can you feel yourself brushing that hair?

PC: Of course.

LRH: All right, continue.

PC: It's the brush I have had ever since I was 2 years old. Brown, worn on the edges. My hair's light golden brown.

LRH: How do you look there in the mirror, to yourself?

PC: All right.

LRH: Look good?

PC: Pretty good.

LRH: All right. Fine. Let's go back to the time they presented you with the hair brush. You are getting the hair brush now.

PC: It doesn't mean very much to me.

LRH: Okay. All right. The file clerk will now give us the earliest moment of pain or unconsciousness existing in this case. The somatic strip will go to the first part of the engram, and when I count from one to five the first words will flash into your mind. One-two-three-four-five. What words flashed?

PC: She ought to have her tonsils out i

LRH: How old are you?

PC: 12.

LRH: Now, when I count from one to five, you will give me a bouncer. One-two-three-four-five.

PC: No.

LRH: No bouncer?

PC: No.

LRH: The earliest moment of pain or unconsciousness. Have you had conception run out?

PC: Yes.

LRH: Have you got an erasure of conception?

PC: I have erased everything to now, when I am 12.

LRH: Well, God bless you. "She ought to have her tonsils out." Go over it again. "She ought to have her tonsils out."

PC: She ought to have her tonsils out. She ought to have her tonsils out."

LRH: Who's talking?

PC: Oh, a doctor at school. He's examining me.

LRH: Is your throat sore there?

PC: A little.

LRH: All right. Let's contact the somatic on it. What is he saying?

PC: She ought to have her tonsils out. She ought to have her tonsils out. She ought to have her tonsils out."

LRH: What is he doing with your throat?

PC: Oh, he has one of those wooden sticks.

LRH: How does it taste?

PC: Hmmmm.

LRH: Medicinal?

PC: Slightly, just antiseptic is all. And then he tells me to say "Aaaaaah."

LRH: Yes.

PC: Do you want me to say "Aaaaah"? I don't like to. I feel uncomfortable.

LRH: How does your throat feel there?

PC: It's gone now.

LRH: All right. Let's go over that again. What is the doctor doing to you?

PC: You see, I don't like to go over these things. I like pleasant things.

LRH: All right. Now what is the doctor saying to you there?

PC: Oh, "She ought to have her tonsils out. She ought to have her tonsils out. She ought to have her tonsils out." And my mother says, "Well, we will think about it. We will think about it. We will think about it." My mother teaches in the high school. Gee, she left her history class. I wonder who took her place?

LRH: How does your throat feel?

PC: All right.

LRH: All right. Let's go back and pick up the somatic again.

PC: I don't like to do this.

LRH: Pick up the somatic.

PC: Do I have to? The words are getting very dim there.

LRH: Yes. All right. Let's go over it again.

PC: She ought to have her tonsils out. She ought to have her tonsils out." "We will think about it. We will think about it. We will think about it."

LRH: Give me a yes or no on this. Is there an earlier engram existing in the case?

PC: No.

LRH: Who used to say "Control yourself"?

PC: Nobody.

LRH: Who used to be very self-controlled in your family?

PC: All of them.

LRH: Let's go over the words "Control yourself." Let's see if we can find one of these. There might be one scattered around someplace.

PC: Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. "I am sorry, Ron. There just isn't any. Do you want me to keep on going?"

LRH: No, that's okay. You are doing fine, now. You are doing fine. All right, did you have many childhood illnesses?

PC: No.

LRH: Did you ever have a sore throat when you were a little girl?

PC: No. But my mother did. She had tonsillitis.

LRH: When and where?

PC: Oh, several different times.

LRH: Have you picked up a prenatal of her having a sore throat?

PC: No.

LRH: All right. Give me a flash answer. Does one exist?

PC: No.

LRH: All right. Let's go to the next moment of pain or unconsciousness now existing in the case. You are doing fine.

PC: Give me a little more time, will you?

LRH: Sure. I said you were doing fine.

PC: Thank you.

LRH: All right. The file clerk will give us the next moment of pain or unconsciousness now existing, and the somatic strip will go to the beginning of the engram. When I count from one to five, the first words will flash into your mind, one-two-three-four-five.

PC: There aren't any words. It's just an age. I am 13. You see, my file clerk is peculiar, shall we say. He seems to have these things divided into what you call chronological years.

LRH: All right, what have you got there? Where is the pain there when you are 13?

PC: It seems to be something to do with my teeth.

LRH: Okay.

PC: I can't quite get it.

LRH: All right. Is there a denyer?

PC: No.

LRH: Is there a bouncer?

PC: No.

LRH: All right. You know what this is about teeth. Let's go to the beginning of the engram, give me the engram.

PC: Oh, there isn't any dentist in our town. I had to go to another town. He is putting in something to pry my teeth apart. There's a cavity. Jeepers, no wonder!

LRH: Let's contact it.

PC: Okay.

LRH: All right. What have you got there?

PC: Mmmmmm. He wants to give me something, and I say no. And, I want to know what's happening. (laughs)

LRH: Okay.

PC: Oh, this is ghastly.

LRH: Let's roll it, honey.

PC: Mmmmmmmm.

LRH: How does it taste?

PC: Terrible. Grinding on my tongue.

LRH: Is he saying anything as he does this?

PC: No.

LRH: Okay, continue. How does he look?

PC: He looks sort of concerned.

LRH: How is his breath?

PC: He thinks he is hurting me. Oh, he's gargled something.

LRH: Take a sniff.

PC: (inhales)

LRH: Continue this; sweep into it.

PC: It hurts. He doesn't have any nurse. He does everything himself. Oh, this is complicated.

LRH: Continue. Just carry it on through up to the point where he's finished.

PC: All right.

LRH: All right, honey. Let's go back to the beginning of it. Shall we go back to the beginning of it and roll it?

PC: Oh, of course. But I don't want to.

LRH: What is his first action as he starts in on this? Is there a sound there or something? Maybe water in the bowl?

PC: Yes. It's on my right side, and he puts this towel up here and clips this little metal clip in the back. And I am frightened.

LRH: Go ahead.

PC: Oh, he puts something around my mouth.

LRH: Continue.

PC: And then he wants me to take some codeine or something . . .

LRH: Continue.

PC: and he says, "It will hurt too much for her."

LRH: Continue.

PC: It will hurt too much with that. It will hurt too much with that."

LRH: What did he say?

PC: That's what he says, "It will hurt too much with that. It will hurt too much with that. It will hurt too much with that. " And I say no.

LRH: Let's go over that phrase again. "It will hurt too much with that."

PC: It will hurt too much with that. It will hurt too much with that. It will hurt too much with that. It will hurt too much with that."

LRH: Listen to his voice.

PC: I don't like his voice. I don't like to listen to it.

LRH: Listen to his voice then.

PC: It will hurt too much with that. It will hurt too much with that." And I say, "No, it won't; no, it won't. " And then he starts prying these things, and I guess he doesn't do anything. It starts to hurt and hurts worse. It's not too bad though.

LRH: Okay, continue with it.

PC: I stopped to spit it out.

LRH: What does he say about it?

PC: He just looks at me. Sort of half-mad and half-concerned.

LRH: How did it feel that time?

PC: Oh, it didn't hurt so much.

LRH: All right. Let's roll it from the beginning again.

PC: Oh, I don't want to. This is boring. Very dull.

LRH: All right. Let's roll it.

PC: Okay.

LRH: Okay, continue. Pick up there at the beginning. Now you are doing fine. Continue.

PC: That's funny. I can see him doing this but I can't feel it anymore.

LRH: Okay, let's roll it.

PC: Mmmmmmm.m. (laughs)

LRH: How does it feel?

PC: Just fine.

LRH: Do you ever have any yawns off these anymore?

PC: Oh...

LRH: Have you had yawns in the basic area?

PC: Oh, yes.

LRH: Have you had any yawns up this far on the track?

PC: No.

LRH: Okay. That's fine. How do you feel about this dentist now?

PC: Oh, he's all right. I guess I always gave people sort of a bad time. Put them in pigeonholes.

LRH: All right. Let's go back over it again.

PC: Okay. Well, there really isn't anything left anymore, excepting I can just see the room.

LRH: Yes. Let's take a look at it as you roll through there. Might be a little sound or something.

PC: Mmmmmmm. Well, this is a little difficult because, you see, it always gets like one of those old-fashioned things you used to look through.

LRH: Stereopticon?

PC: Yes. It gets sort of like a picture and then it's on a stage, and that's what I take with me. And then I have to get rid of that.

LRH: What?

PC: Get rid of that last thing.

LRH: Does that worry you?

PC: No, but I thought I was supposed to—everything was supposed to go.

LRH: Well, let's not worry about it. Now, how about coming up to a moment of great pleasure?

PC: Which one do you want?

LRH: Well, just pick a moment.

PC: Okay.

LRH: All right. What are you doing?

PC: Eating.

LRH: Let's taste this. Good?

PC: Of course it's good.

LRH: All right. How do you feel?

PC: Wonderful.

LRH: Come up to present time.

PC: Okay.

LRH: Canceled. Five-four-three-two-one.



## GENERAL DISCUSSION OF AUDITING

A lecture given on  
31 August 1950

*A transcript of this lecture, dating from 1950, has been found which shows that there are a few small gaps in the available recording. Where this occurs we have used the transcript to supplement the recording.*

Emphasis on Standard Procedure

I have seen errors being made such as this: The preclear was saying, "I can't see; I have bunions. Dogs are all green."

And the auditor said, "Now, go over it again."

"I can't see. Dogs are all green."

And the auditor (the word auditor is used in a very advised sense here) said, "Is this erased?"

"Yep." So he brought him up to present time and said, "Now, you see, that's an example of an erasure." Anything like that is, of course, very bad auditing. The auditor was running phrases and calling them engrams.

Once in a great while you can erase a whole chain of phrases by using Guk. But that doesn't keep one from running an engram with Standard Procedure. You audit a preclear just like it says in the Handbook, and like these examples. We depend more solidly on the file clerk than the somatic strip, but it is still Standard Procedure. All that Guk does is make a case more alive. It is nothing magical, except that the engrams come up more easily and swiftly, and sometimes they will come up in whole chains. This doesn't mean that anything strange or unusual has happened to these engrams. Guk does not particularly capitalize grief. It makes the incidents more accessible, but you still have to work for grief. It won't come off automatically.

There is no transition from Standard Procedure into Guk Procedure. You just finish Standard Procedure normally, bring the preclear up to present time and give him a canceler. (Your responsibility is every bit as great if you have the person on Guk as when you have the person off it.) Then you can start what we call "freewheeling." We use the word freewheeling to distinguish between freewheeling and autohypnosis in which people talk about running automatically. It certainly is not autohypnosis or auto.

So, what one does, then, when Standard Procedure is all over is to start the person freewheeling by saying "The file clerk will furnish somatics. The somatic strip will sweep the somatics and erase them, and the analytical mind will stay in present time." And then you just walk off. Every once in a while you check this person to find out whether or not somatics are turning on and off. If he is going for a couple of hours without a new somatic turning on, he is not moving on the track. What is supposed to be happening is that occasionally strange little aches and pains should be turning on and off throughout his body. Once in a while he will have a sunburn turn on so that his face will get very hot; some people say this is the effect of niacin. It is very interesting that niacin can be so effective as to stop tingling immediately at the waistline, just above the trunk line, and then start again on the thighs. It is not necessary to know when it took place. All that is necessary to know is, are the somatics turning on or off? And you get the report from the file clerk on a yes/no basis. You can say, "Are you moving?" or something like that.

He says, "No."

So you ask him for a holder. He gives you a yes or no. Bouncer? And so on through the procedure. Get a yes or no on any one of these things. If he gives you a no on everything, he has got an engram that says "No." So you run "No" out. You simply take the holder and repeat it two or three times, and then you ask him, "Are you moving now?" and you get a yes or no. If you get a yes, leave him alone. Now he can walk around, drive the car, go outside, do anything he wants to, except that I would advise against going swimming in areas where one is apt to be out of sight of immediate aid because of somatics which are restimulatable, and someone might have had a cramp in swimming and it might turn on.

If he gets a sudden somatic while driving a car, he should pull over to the side of the road until it runs itself out. This is not dangerous, it is just mentioned because one should have a good grip on himself when he is driving. A person taking Guk is still a human being, subject to circuitry, subject to valences and so forth.

On Guk, the case which is badly out of valence can be found moving on the track, but what he is running is a shadow of a somatic which was worn by the valence. Of course, that is borrowed from his own engram bank, but he will run these little somatics that don't amount to anything. He has to stop and feel really hard whether or not he is running a somatic.

The ordinary course is that he may do this for two or three days if he is just freewheeling, or after he has had some Standard Procedure run, or anytime, with the same somatics turning on and off, and he doesn't really know what is happening. Once in a while his face will be hot, and then, maybe about three days later, he will get several somatics that are slightly tougher. He is getting into his own valence a little bit more. The somatics will be quite variable, but he doesn't have to stand still and feel for them anymore. He knows they are there. Then they get tougher to a point where he is liable to be sitting in a chair and talking to you saying, "Well, last night—ouch!" He won't get very many of those, but they are his own somatics. He may find something sharp and clear occasionally like a knitting needle going through his stomach.

Now, it happens that in freewheeling, unconsciousness quite often comes off the case with the engram. So, a person will find himself going along and all of a sudden feel dopey and start yawning. When the yawns are over, the dopiness disappears. That was just the unconsciousness coming off an engram. That doesn't mean you have to force it or pay any special attention to it. So, if you feel tired or your tone level goes down, don't say, "It's all over now, I can't go on." Be cheered up.

Another thing that happens occasionally is that the person will have a whole series of somatics in one area. For instance, there may be a whole series of injuries in the mouth including an exodontistry; so he will run some in the leg, some in the arm, and then, all of a sudden, another one of these mouth somatics. It will last two or three minutes and then he will run one in his foot. Or maybe he will find himself going around all day long running stubbed toes. These are just shadows of the real injury, but they are quite unmistakable.

When one is badly out of valence, it is not possible to get freewheeling to occur with Guk unless the person is moving on the time track. So, the important thing is to get him moving. To achieve that, one can use Straightwire as the Standard Procedure. You reduce what you can lay your hands on, bring the preclear back up to present time again, cancel it out and reinstall him on freewheeling. It is a completely different operation and must be treated as such. Don't for a minute consider your responsibility any less with or without Guk. The auditor is responsible for reducing all these engrams and for making a good case out of it.

You should put in a canceler for the freewheeling. You will occasionally find some auditor who doesn't put in a canceler in general auditing. He is either (1) very careless or (2) he is so accustomed to observing people that he can take a look at them and see they are not in any kind of a trance and decide to chance it.

But, failure to install the canceler is a breach of the Auditor's Code because it falls under the heading of not sufficiently safeguarding the preclear. The canceler does work; a person does

not have to be hypnotized to have it work. It works anyway and is particularly efficacious when somebody has been way down the bank someplace in a deep dope-off. Then when he comes back up to present time, if there is still material on the case and you give him a canceler, it will remove that material.

Another problem is the case of a loud noise occurring in the vicinity of your preclear. He may be right in the middle of running an engram, but because the noise has now been planted at that point on the track where the engram was to a certain degree, you should make him run that noise.

For instance, a telephone rings. You say, "Go over that telephone ring," and he will go over it, because he might have gotten quite a shock out of it. Then run him back through it again.

Or somebody rushes in and slams the door, and you say "Shhhhh."

"What's the matter? You auditing somebody?" Such people have to be taught that loud noises are undesirable in the vicinity of an individual who has analytical attenuation.

Light will give a little bit of a shock, but nothing like noise, and the light has to be very bright to really kick. For instance, every time one of these flash bulbs hits me in the face, I have to click back over the thing and knock the attention out of the eyes again because they hurt.

Any intense perceptic can cause analytical attenuation—a tiny bit of unconsciousness—and if you go back over it again you will find that there is quite a bit of pain in it. It is the same way with sound.

Sometimes you run somebody whose sonic has lately turned on and who isn't aware of the fact yet that having sonic has some liability. This material has been there but has been masked, and now you turn loose his sonic and you find that many of the noises which he has heard in the past which are painful will turn on, and he will have to flick through them. You can actually go up and down the bank and knock out the noise chain. You go to the earliest time he ever rode on a subway and you get the first couple of instants of it.

Any of these noise somatics is just like any other engram. You just have to get the first few times it happened. Let's say we have got someone with a firecracker going off, and the first time he ever heard a firecracker it almost blew in his eardrums. Well, knock out that first firecracker, then knock out the next firecracker even though they all happened the same day, and the next firecracker and the next, because you will find that all the noise somatics are latched up on the first firecracker. But by the time you have gone through ten, the rest don't bother him.

I had an interesting experience happen to me. I was sitting down quietly minding my own business, going over a couple of minor things by myself, and somebody started talking about kamikazes and the war, and so on. Then he asked me some sort of a question and I flashed up to this moment where there were 5-inch guns, 40-millimeters, 20-millimeters, and so forth, all going off at once. And it was quite a shock! I realized that there was an experience there whereby that impact of sound had made me deaf for about four days. You might say that unconsciousness had taken place in the eardrums to a point where they wouldn't register. Their resistance to sound went way up and then held there. I had run unsuspectingly into the middle of this, and I had never recognized before how vividly sound can hurt!

A little child's ears are peculiarly sensitive. The worst sound engram I ever picked up was Papa trying to shoot Mama with a .45 pistol. He missed, but the .45 was close to her abdomen. She caught the muzzle blast of it and she got some burn on it. Of course, the blast of the .45 was accompanied by emotional shock and the suddenness of it. That incident was recorded as a pool of sound there on which practically all sounds of the child's whole life had latched up. And it, in effect, was the primary reason for the sonic shut-off in this case, because one didn't turn it on as it was so thoroughly painful. It didn't even say it was painful.

It was just painful. So that sound had come forward and it had somehow or other registered in the ears, although the child at the time of course had no ears.

Then there is this common engram. Some poor baby is put into a nursery with all the other babies wailing. The first time you take somebody back to the area and he hears all this sound, he usually makes a complete mistake as to what the sound is. He doesn't realize it is right after birth. He gets put in the nursery and hears all these strange animal cries, and some nurse may pick up one of the little newborn babies and show it to one of the incoming babies and say, "Well, here's your new roommate," but the child records this as a ferocious beast making horrible sounds, which has just appeared before the eyes.

Now, I am going to tell you once more about Standard Procedure. Standard Procedure is a method of taking a case step by step and bringing it through to a logical conclusion. The existence of Standard Procedure is owed to the fact that many cases are left hanging because the auditor doesn't know what to do next. So, there is a chart of Standard Procedure which tells him.

Standard Procedure starts with an inventory, goes through the running of engrams, goes into Straightwire to locate analytical demons and valences, back into the running of engrams and so on, back to the inventory to find out who is dead and to run some more grief. In other words, you resolve this case.

You should never make the mistake that Standard Procedure is not Standard Procedure. It is what it says; it is exactly what is in the bulletin. It's no more than this. There are no techniques by which one suddenly erases a whole chain. If a whole chain starts erasing the instant that you pick up the bottom phrase—as will happen sometimes if you have got it—that's fine. But that is just an added bonus. You run the engram until it erases, and it erases when you have the first moment of pain in it, all the first moment of pain. You run the engram all the way through, then you go back to the beginning and run it all the way through again. Yawns will come off, the somatic will disappear and nothing else can be found in this engram.

A person can bounce out of an engram with no yawns, and the engram won't be there anymore, but this does not mean that he has erased it.

Some cases will believe perhaps that everything they are saying is imaginary, but that is the rarity, not the ordinary. There are two things wrong with cases that do this: The central engram or the grief charge has not been contacted. There is a tough engram in that case somewhere along the line that is holding it up, and for some reason or other the file clerk can't give it to you. Try to open up a case as much as possible with Straightwire, if you are working Straightwire.

We all want a "royal road" to clear, but anybody who believes that full progress to clear is a short and easy one is making a mistake which will cause him disappointment. What you should realize is that about half the way up from release to clear the case is deintensified to such an enormous extent that the person has to think a couple of times to remember that he is still a therapy patient. He gets up so high that sometimes it requires somebody else's attention on the subject in order to take him all the way through. The material no longer even interests him. The whole engram bank is deintensified, and you have to keep alert to the subject if you want to get the case all the way through. The person feels good. He doesn't get tired. He feels able to cope with things.

We never used to think anything of a 500-hour or a 1,000-hour case. Someone with dub-in may have taken 1,200 hours. Now, with Guk, we have speeded this up tremendously. I don't know how fast we can make a clear with Guk. We haven't any representative cases that have come through. We simply know that we can speed up cases, but that doesn't excuse us from using Standard Procedure.

## MEDICAL DIANETICS

A lecture given on  
31 August 1950

### Review of Embryology

The field of Medical Dianetics covers Preventive Dianetics to a large extent. All a doctor has to do to work Medical Dianetics is to keep silence around unconscious people, and emergency cases when they come in should have immediate attention with Dianetics. First Aid Dianetics should be applied so that shock won't register. This field is tremendously large and well integrated, but Medical Dianetics also includes, of course, the field of embryology.

What you most need to know at this moment is something about embryology. First there is a germ cell in the male. This cell divides several times, and each division is a separate entity. There are eight of these generations, but only the last one becomes a sperm. These are the generations which create a sperm from the central plasm that goes through a central germ cell. The sperm differs from other cells in this respect: It has no cytoplasm and cannot simply by dividing create itself again. The cell just before the sperm could. It created a sperm.

Now, in order for that sperm to go on with the life cycle, it has to contact an ovum. The ovum is ejected from an ovary and the ovum itself rolls down the Fallopian tube, right or left side. There are little hairs, you might say, that pick it up and boost it along. The sperm can contact this ovum, and usually does, fairly high up, and then the little feelers roll it down. It has normally been fertilized in the process of rolling down, and it finally plants itself somewhere in the womb. Usually the child will sooner or later occupy a position in the center. However this may be, it is only important to you that the child, as he hangs in there in the first stages, has his back toward the mouth of the womb. So, the preponderance of sharp instruments and so forth thrown into the cervix generally enter the child's back.

This is a very rapid review of this information. If you want to know more, you can look it up in a medical text on embryology and you will find many fascinating and wonderful things, such as the fact that in the sixth week the embryo is one-sixth of an inch long. That might be of interest that something one-sixth of an inch can record an engram. But these things are microscopic.

So, there is this sequence. A cell has this strange characteristic: Cell A, for instance, is hurt. It divides and becomes cell A'. Cell A' has the same personal identity as cell A. It knows about that hurt and can register on that basis. Cell A' divides and cell A'' now has the same personal identity as cell A' and cell A, and it knows all about this injury and will react to it and contains it. And so it goes, all the way along the line. Every cell, in subdividing, translates what this previous cell has known. A cell then, by division, can retain its personal identity down an unlimited number of generations. The memory in that cell is interrupted, evidently, by death alone.

Therefore, we have the phenomena, and biological experiments can be made confirming these things. Korzybski has quite a bit of data on this. It is very interesting material. Also, there is the sentience of a cell and its apparent rationality. Actually, all a cell knows is that it must avoid pain and gain pleasure. Out of that, with the cell as a basic building block, human beings, wildcats and Sequoia trees get made.

There are eight generations of cells in the male prior to the sperm. Then there is the ovum which may be there some days before it is fertilized.

Any injury belonging to any one of these eight generations in the male cells will be recorded finally in the sperm. What is recorded in the sperm will be recorded in the sperm/ovum, which becomes the zygote. What is recorded in the zygote is recorded in the embryo. What is

recorded in the embryo is recorded in the fetus. What is recorded in the fetus is recorded in the infant is recorded in the man.

Here you have a chain of information which is coming straight forward and it goes forward on an A=A=A=A basis. What cell A knows becomes the knowledge of its immediate descendent and so on along the scale until it pervades the whole organism. This is not standard bank material. This is not gained through the perceptics. This is recorded right by the cells. They have their own central nervous system, as do the zygote and embryo.

In the work of Hooker, he states that an embryo 5 weeks of age, when stroked on the back by a hair, straightened and genuflected into the original position in one-half of one second. In other words, there is stimulus-response reaction not only in the cells, which can be tested, but also in the embryo. In order to have such a stimulus-response coordinating all the muscles, there certainly must be a muscular and nervous latch-up. Back in 1935-36 I did not know that a cell recorded. I had to synthesize the information. That has been true of a lot of things in Dianetics. Then I would look around for evidence. If I had examined the field of evidence, it was so enormously broad that I would have had to have lived eight or nine hundred years to have covered it. So the best way to cover the whole thing was just to synthesize what was right, and then test it out to find if it was right and then look around to see if anybody had checked it.

This is a rapid method of study in which you depend on the body of knowledge to check you, rather than depending on the body of knowledge to tell you what to think—a very vast difference. It is an inductive approach rather than deductive. Probably the sloppiest method of thinking in the world is deduction. Scientific deduction has been responsible for a great deal of halt in the field of science.

The proposition of finding cause, examining effect, and then looking around rapidly into the world to find out if that effect is confirmed, will get you more information, tested and accurate, in less time than all the deductions down through the years. You could take 50 million monkeys and put them over 50 million test tubes, and have them get 50 million data, and by the time you finished up you would have 50 million data. But a datum is only as valid as it has been evaluated, and is only as valuable as it is related to other data. There is the inductive versus deductive approach.

In the field of biology, some splendid work has gone on over the last 25 years, and as soon as the Handbook was published, this alerted practically every biologist in the country who had contacted the subject, and I received an avalanche of data confirming it!

So, the ovum pops out of the ovary and goes into the Fallopian tube, and the sperm comes up. It takes a pretty good navigator to be able to navigate this far. The alkalinity concentrations in the area of the cervix, of course, are very important in guiding the sperm, but it is like a salmon going upstream. He can measure the currents and temperatures, and that is evidently how he knows it is his own stream. In such a way, a sperm seems to pilot itself along this course. It is an extremely long distance for a sperm. After all, it is microscopic. He goes a very long way—from the testes, down the urethra, into the vagina, up through the cervix, clear up into one of these tubes. Of course it is all on a gunshot principle. It has been said that to guarantee fertility in a man there would have to be 381 million sperms per cc. That is a lot of sperm, but, of all these sperm, some of them get through by a natural selection process.

The ovum's first moment of pain is sometimes when it moves out of the ovary; also, the tentacles grabbing it down the line are sometimes painful to it. Occasionally you can run that out as an engram. It has been found in a few people.

It is quite interesting that the sperm sequence can actually go back for about 15 days before conception. I picked up some data on that. It seemed like Papa wasn't faithful. We got a recording where somebody got very angry with him and he became injured. There was a lot of conversation, but it was not Mama.

Probably 20 percent of the cases you run will have something occurring before the sperm.

This is the generative sequence. Let's divide this down to the nomenclature of the sperm sequence, the ovum sequence and conception. The sperm and ovum finally merge, and occasionally another engram occurs at that moment. So, for an erasure, you normally take the sperm sequence from the moment of ejaculation forward, and if it starts to hang up you will find material earlier. Then you take the ovum sequence and see if you can find the moment the ovum broke forth from the ovary. (You don't have to suggest it. Say, "Is there an earlier moment of pain?" and work the person back to it.) And then you get fertilization, which is occasionally an engram. Over 50 percent of the time these things don't have any pain in them at all. Maybe they have a yawn. Sometimes the sperm gets tired and you have tiredness as one of the characteristics of the engram. Chronic weariness can be caused by either this sequence or birth. Of course, later on, Mama can say a lot about being tired, but there is actually weariness present in this and birth.

There is mitosis as the zygote separates. Sixty hours after fertilization, it was found by a recent series of experiments, the zygote consisted of just two cells. The splitting which occurs in mitosis is sometimes painful and sometimes you even get a case that has pain every time it splits. It is only necessary to pick up the first few divisions in order for all the rest of them to come off as a chain.

The zygote is round, and pressure on it is perforce an overall somatic. It specializes in overall somatics. There are no selective somatics at this point. Don't ever be fooled by somebody telling you that he is running a basic area engram which makes his arm hurt. He hasn't got an arm in the basic area. He won't have an arm until after the first missed period. There are overall somatics until after the first missed period. However, I have found a sperm running his nose into something and getting a pain which registers with the human being as something on the top of the head. That is interesting data. Also, a sperm, when it bangs into the wall of the ovum sometimes hits head-on, and you get a localized somatic. But that is the only one.

Hallucination sometimes takes place during the sperm and ovum sequences. This is unmistakable. It is something on the order of "Here I am and ten thousand angels are coming down, and there's someone sitting over here playing a harp." That is a sperm dream, and you shouldn't run that sperm dream as a hallucination. There is an actual engram there. So, try to reduce it down to the actual engram of conception.

The sperm could be cat-eyed. You are liable to find a little bit of visio in this which is not to be classified as a level of hallucination, because it may be that following the course of alkalinity gives the illusion to the sperm that it sees. Of course, there is no light and it can't really see, but when your preclear says this, don't accuse him of dub-in. Never invalidate a preclear's data. That he occasionally thinks he is looking at something is standard for the sperm and ovum sequence.

Sometime after the first missed period we go into the embryo stage. Look up pictures of embryos and you will find some very interesting things. For instance, the mouth formation is such that if it were struck in some fashion, it would get a peculiar type of injury. The roof of the mouth is on the outside of the face; a blow in that area would actually be against the outside of the face of the early fetus. But afterwards, by evolution, these cells go inside the mouth, so it is as though the person had been hit on the roof of his mouth. That is the somatic he will get. Or, he may be hit on the side of his head and get two eye somatics, because the eyes, at one stage, are over on the sides of the head. I have even found a hat pin going through both eyes. But how could one hat pin on one thrust go through two eyes simultaneously? This caused me a little bit of worry until I saw a picture of an embryo, and found there is nothing easier.

We are interested in the fact that, upside down and with his back out, the child is very much exposed to anything that comes into the cervix during this short period. That's why we get

these peculiar back somatics—they are very early AAs. This goes on into the time when Mama has discovered that she is pregnant, and we get the engram that says “I can’t tell, it’s too early to tell,” “You’ll have to come back and see me again,” “I don’t know whether it is or not,” “I really don’t believe that I am.” We are of course after the first missed period when Mama has suddenly found out that she has missed a beat. At this moment she generally says, “I am caught.” And she sometimes says, “I have got to be sick; if I could only be sick I would be all right,” which is a lovely engram, because it’s behind basic on a hypochondriac.

Very often there is a vaginal discharge when a woman is pregnant and Mama, through a guilty conscience or reading something, may mistake this for venereal disease. Then she goes around saying “Oh, I will never be able to face anybody again. I have just sunken lower and lower and lower. I’m old and I will never be any good again.” Then, perhaps, she has a big fight with Papa about it and she accuses him of going around with loose women, and we get this whole mass of engrams just out of this single misunderstanding. It is a pathetic thing, because we get syphilophobia, and that type of psychosis, from this incident which women don’t understand. Very often Papa doesn’t understand it either and he makes accusations, because the discharge is often quite heavy.

Don’t think that that period of non-discovery around conception is not sometimes very tough on the child, because the child is very fragile and intrauterine pressure causes considerable pain to it at that stage. You get engrams very easily in this basic area, and they are very tough engrams because they are overall somatics. These cells, each one of them, multiplied out, become all the cells of the body. So, these early engrams are laid down in every cell of the human being, and they are very aberrative. They may only say, “I have caught a cold again,” but thereafter the person can have chronic colds.

Then, we get up to the first missed period, to the point of Mama’s discovery or the doctor’s examination of her, and you can count on finding a discovery there. The next stage which you will occasionally find is the first AA. It may be a douche, it may be quinine, a sharp instrument, or anything like that, if there is going to be an AA chain in this case. So the first AA demarks a point sometime after the first missed period. If a person is an AA, this is added in, but there is always conception and discovery. And if there are AAs in the case, there is always the first AA and it follows shortly after the first missed period. Here one may also find somebody worried about economics. A conclusion could almost be drawn there that it is probably an AA with parents who can’t afford to have the child, with a lot of talk about “We can’t afford to bring it up, we couldn’t feed it. You know how money is these days. I will probably never get ahead. Here you are pregnant; I don’t want a house full of squealing kids.” That is probably the basic of the “poor man orientation,” a terrible piece of contagion.

These are standard things I am giving you about this track. If you have Mama’s lover appearing at all, he probably appears early in the case. That is to say, you shouldn’t assume that this whole drama happened after conception, because it probably didn’t.

There is a whole list of chains in the Handbook, representative of the serious case. One type of chain which was not noted is the non-coitus chain; that is the bouncer chain which normally keeps people out of the prenatal area. If either Papa or Mama were frigid sexually, you get this. Ordinarily, coitus practically stops, and we get “I don’t want it now. I don’t feel like it. I hate sex anyway.” She may be a perfectly normal person about sex, but at this time perhaps she chooses, because she is pregnant, to abhor sex and we get our major blockages on the second dynamic in that area. It is well up into the third month usually, when she becomes acutely and uncomfortably aware of her pregnancy.

Overall somatics stop and you start to get selective somatics not long after the first missed period. But if you get highly selective ones, such as somebody feeling like a pin has gone through him or something of that sort, you can count on that probably having occurred around the second or third month. There has to be that much of the child to have anything like that. Early AAs are sometimes just a smash. A needle, to a child, would be enormous. A knitting needle is gigantic. That is a real smasher, and it is a smashing somatic more than



anything else. Of course, you will occasionally find AAs being performed right up into the sixth month. The amount of repair of which the embryo and fetus are capable is excellent unless something like a limb bud is snipped off.

The blueprint is right there, the organism is swimming in proteins in the amniotic fluid. There is all the repair material in the world, so the organism can put itself together without much injury. This has evidently been a footer to people. They thought that because the organism could put itself together it was obvious the organism wasn't injured, so therefore the organism hadn't been touched—as sloppy a piece of logic as one could want.

Coming forward up the line, sometimes Mama will wait until the third or fourth month before she tells Papa.

Then we get up to birth as an inevitable engram. Everybody gets born! If someone tries to tell you that he had a Caesarean so therefore he doesn't have a birth engram, you just go right on and run birth, because a Caesarean is quite often much more severe than a normal birth. A Caesarean is always under a general anesthetic where Mama is unconscious. It affects the child and it is generally performed only after natural delivery has been attempted and failed. In one case the child had had his head stuck in too narrow a pelvis opening for 36 hours before they decided to perform the Caesarean. The child was pulled out after almost four days, about the color of litmus paper. He was in bad shape; he was knocked completely out.

So we have birth, and up above birth, for three or four days subsequent to it, we have an injured person. There is pain present; there are headaches and so forth. Usually it is noisy and nurses come around and say "Coochycoochy-coo," or "Dirty little brats!" What the engrams in that period are depends on the general temperament and the aberration of the nurses. You can find almost anything there. But the three or four days after birth should be inspected very closely.

## DEMONSTRATION OF RUNNING DOWN A CHAIN

A lecture given on  
31 August 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript. All of LRH's comments projected to the audience are set in parenthesis.*

### Handling Control Circuits

Here is an interesting gadget. It projects what a person writes up on the screen after he writes on the little table. I know that when one audits a person as a demonstration, if he has a method of conveying information to the audience without the person who is being audited seeing that information, the student can learn a lot more a lot faster, and will be able to integrate more of the information received in Dianetics.

LRH: All right. I am going to try and give you a straight test. I am sure an inventory has been run on your case?

PC: No.

LRH: No inventory?

PC: No inventory.

LRH: Have you ever lain down on a couch before?

PC: Yes, almost 90 hours.

LRH: Okay, that's fine. Are you almost clear?

PC: No.

LRH: What is the matter?

PC: Nothing, except that I hare got a lot of aberrations.

LRH: Have you ever run an engram?

PC: Oh, yes.

LRH: Lots of them?

PC: Yes.

LRH: In basic area?

PC: Yes.

LRH: Ever get one off with yawns?

PC: Yes.

LRH: How's your sonic?

PC: I don't have any. I have word . . . Impressions.

LRH: Who said you were like your mother?

PC: Oh, I have been told I was like my mother and my father.

LRH: Anyone ever tell you you were yourself?

PC: Yes, they said I ought to be like myself—ought to be myself, rather....

LRH: “You ought to be yourself,” implying that you weren’t being yourself? Did your father and mother ever quarrel and say one was like the other’s parents?

PC: No, my father and mother were separated.

LRH: Is that grief charge off?

PC: Some of it.

LRH: Who’s dead?

PC: Well, I have had grief charges on death.

LRH: How about any pets?

PC: Please don’t put me in my dog’s valence.

LRH: Okay. The charge is off it, isn’t it?

PC: No.

LRH: Not off the dog?

PC: No, because I am still very fond of my dog. I mean by that, I could still do a bit of weeping over my dog.

LRH: Was he a nice dog?

PC: Why, sure. Wonderful little dog.

LRH: How old were you when he died?

PC: 40years old.

LRH: Okay. Where were you when the dog died?

PC: I was in Mexico.

LRH: Dog killed in Mexico?

PC: No. The dog was put to sleep while I was gone.

LRH: Okay. Who told you about the dog?

PC: Don’t talk about the dog now.

LRH: Why not?

PC: It wouldn’t be a very good demonstration if I start bawling. You have never seen me bawl.

LRH: Who told you to be ashamed if you cried?

PC: Oh, my father and other people.

LRH: Did you like your father better than your mother?

PC: No, I liked them both equally. My father's not living. I have got my father's death, too.

LRH: Shut your eyes.

PC: Okay.

LRH: Who told you your father was dead?

PC: Oh, my sister, after I came out of the hospital.

LRH: After you came out of the hospital?

PC: Yes.

LRH: Were you feeling well when this happened?

PC: Oh, pretty well. I had had an operation and pneumonia, but I was feeling pretty well.

LRH: Where are you when she tells you?

PC: I am in the apartment, and my sister is standing here by me. Do you want me to describe it? She's wearing a red and white checked sort of house dress with a ruffle around—no sleeves, just a sort of ruffle thing. I can see her very clearly. She looks quite a bit like me, so I suppose I'm in her valence part of the time. But at any rate, I am very thin and pretty weak after the operation and pneumonia, so my sister apparently has receded a telegram which I don't see for some reason or other. I don't believe that she has it now. It's been received while I was in the hospital and kept from me. My sister is telling me, she says, "I have some bad news for you," and she doesn't seem to think that I am going to feel too much about it. As a matter of fact, they all feel at this particular period in my life that I don't feel anything about people, which isn't very true. But I try to cover it up. So, she says, "Dad has died." I feel pretty shocked about it. I say, "Yes? What did he die of?" And she says, "Cancer of the stomach." "I feel pretty shocked, so I go to my bedroom and cry. When anything happens I cry. Crying is my safety valve. Always keeps me safe when these things happen. But, at any rate, it helped and so I go to my bedroom and cry some. I think of my father, and I think of the difficulty he has had with life and the problems he has had, and I feel very sorry for him. And although there have been many numbers of times when I have felt let down a great deal, nevertheless I don't hold any rancor because I realize that life's been a little bit rugged for him, so I think of these things and I sit on the bed....

LRH: (Charge is right on top. Somebody has scolded her about crying. Notice how defensive she is about it.)

PC: I am exteriorizing a little bit about this.

LRH: Well, how do you feel about this now, as you are sitting there? Who's with you? Anybody with you? You have just walked out of the room.

PC: No, I don't like to especially cry in front of other people, because that's dragging my trouble on their heads. It makes them feel bad, too. There's no reason why we should

all feel bad about it. So I try to be by myself, if I can, because I think that the other guy should be considered as well as myself, as much as possible. So, I am sitting on the edge of the bed. I don't feel the least bit like crying, really, and at this moment I have cried a fair amount. But Father and I had had a breakdown in our relationship several years before.

LRH: (All this justification about tears, a prenatal, probably.)

PC: so I feel toward my father like I would toward a great big child. I feel sorry for him, and I am fond of him, but our relationship is very different than when I was a girl. I don't know what else to say about it. What do you want me to say? I will say whatever you want me to.

LRH: (Note wiggling toes.) Is that statement there, "Whatever you want me to"?

PC: Well, I mean I will give you any information I have.

LRH: Let's return to the moment when they are telling you that your father's dead. How did they look?

PC: Oh, my sister is the only one in the room. Let's see. I'm coming out of the bedroom. I have been lying down because I still feel pretty weak, and she says, "Rosemary, I have some bad news for you. Dad's died."

LRH: What did she say to you? .

PC: She said, "Rosemary, Daddy's died."

LRH: Where are you standing when she says this?

PC: I'm standing in the middle of the room.

LRH: How did she look?

PC: She looks a little indifferent.

LRH: How do you look?

PC: I feel like hell, probably.

LRH: What did she say to you, again?

PC: She says, "Rosemary, Daddy has died." "Oh! What did he die of?" I don't say that immediately, because I'm stunned.

LRH: (Note the chest.)

PC: And she says, "Cancer of the stomach."

LRH: (It's on a prenatal.)

PC: But she says, "Well, don't take it so hard. I didn't think you'd feel anything about this." And I get quite annoyed and I say, "Why shouldn't I feel anything about this? He is my father."

LRH: (The back flinched. AA?)

PC: And she looks rather pleased that I feel about this thing. I think she feels that way because she may have thought I was cold, but I wasn't, I had just learned to control myself.

LRH: (Control is a family aberration.)

PC: Because if you don't, you get hurt.

LRH: All right. Go over those phrases again.

PC: If you don't, you get hurt. "I see I have laid myself wide open. "I have learned to control myself, because if I don't, I will get hurt."

LRH: Go over it again.

PC: I have to learn to control myself, because if I don't, I will get hurt. I have to learn to control myself, because if I don't, I will get hurt."

LRH: (The grief is held down by engrams.)

PC: And these are thoughts. No one has ever said it just that way.

LRH: All right. Let's go over what they have said.

PC: Rosemary, you have got to control yourself, you have got to learn to control yourself. You mustn't do things like this in front of people. You mustn't do things like this in front of people. You have got to learn to control yourself. You mustn't do this in front of people. You mustn't do this in front of people. You disgrace me. You mustn't do this in front of people. You will disgrace me. You mustn't cry in front of people. You will disgrace me. You should be quiet in front of people. Little girls should be seen and not heard."

LRH: (Held down by a central engram. This demonstration restimulated her, source of exterior view.)

PC: Little girls are to be seen and not heard. Little girls are to be seen and not heard. Little girls are to be seen and not heard, and not heard, and not heard, and not heard. "I don't agree with her. I don't agree with them at all. I think little girls are to be heard, too.

LRH: So, who's standing there?

PC: It's a woman I lived with . . .

LRH: (Ally.)

PC: when I was 12. Then somebody else says something.

LRH: Who's defending you when your mother's telling you this?

PC: Oh, nobody's defending me.

LRH: The file clerk will give us the first moment when the words "Learn to control yourself" appear in the case. The first moment that "Learn to control yourself" appears in the case. The somatic strip will sweep the engram. Contact it. What do you get there?

PC: Joan, you have got to control yourself."

LRH: Go over it again.

PC: “Joan, you hare got to control yourself. “That’s my mother. “Joan, you hare got to control yourself. You hare got to control yourself. You hare got to control yourself. You mustn’t be so upset. You mustn’t be so upset. You mustn’t be so upset. You mustn’t be so upset. You will be all right. You hare got to learn to control yourself. You mustn’t get so upset about things. You must learn to control yourself.”That’s my grandmother speaking. I don’t hear her, but I know it’s my grandmother. “Joan, you hare got to learn to control yourself. You hare got to learn to control yourself. You hare got to learn to control yourself. You hare got to learn to control yourself. You mustn’t get so upset about things. You will be all right if you learn to control yourself and not be so upset. You are going to be all right. “Oh, my stomach. I don’t feel Very good. “Joan, you hare got to learn to control yourself. “Apparently, I am in my mother’s Valence. Let’s see if I can get in my own.

LRH: Now, let’s just go over “learn to control yourself.”

PC: Joan, you hare got to learn to control yourself. You hare got to learn to control yourself. You mustn’t get so upset about things. You will be all right if you learn to control yourself. Now, calm down. That’s a good girl. Calm down, calm down. That’s a good girl. That’s a good girl. Calm down, you hare got to learn to control yourself. You mustn’t let it bother you You mustn’t let it bother you. You mustn’t let it bother you, dear. You must learn to control yourself and not let it upset you. That’s a good girl. Now, calm down.”

LRH: (Notice her take over? Suppressor “calm down,” a grouper of several phrases.)

PC: My mother’s pretty upset.

LRH: All right. Let’s contact the beginning of the engram. Contact the beginning of the engram, the very beginning of the engram. Now when I count from one to five, the first words of the engram will flash into your mind. One-two-three-four-five.

PC: Oh, God, I don’t know how I’m going to stand it.”

LRH: Go over it again.

PC: Oh, God, I don’t know how I’m going to stand it.”

LRH: Go over it again.

PC: Oh, God, I don’t know how I’m going to stand it.”

LRH: Go over it again.

PC: Oh, God, I don’t know how I’m going to stand it.”

LRH: Go over it again.

PC: Oh, God, I don’t know how I’m going to stand it.”Ouch! Ouch!

LRH: Go over it again.

PC: Oh, God, I don’t know how I’m going to stand it.”

LRH: How old are you?

PC: 3.

LRH: 3 months?

PC: 3 months.

LRH: Okay. Give me a yes or no. Does this type of engram appear earlier? Yes or no.

PC: I don't get a true flash there. Try again.

LRH: All right, let's go to the first time the phrase "Oh, God, I don't know how I'm going to stand it" occurs. "Oh, God, I don't know how I'm going to stand it."

PC: Oh, God, I don't know how I'm going to stand it. Oh, God, I don't know"— ouch! I have got a pain in my foot. "Oh, God, I don't know how I'm going to stand it."

LRH: (We contacted it late on the chain; "stand" equals foot.)

PC: Oh, God, I don't know how I'm going to stand it."

LRH: How old are you?

PC: I am so sick

LRH: All right, let's go over it again.

PC: I am so sick I am so sick I am so sick. "And, "Oh, God, I don't know how I'm going to stand it. I am so sick. I am so sick."

LRH: (Here comes unconsciousness off. Tone of voice lowered. Power down.)

PC: Oh, God, I don't know how I'm going to stand it. I feel so sick. I just feel shaky. I don't know how I am going to stand it. I feel so sick."

LRH: Next line.

PC: I can't go on. I can't go on. I can't go on. "Shall I say what comes next? "I can't go on having children year after year, year after year."

LRH: Go over it again.

PC: I can't go on having children year after year, year after year. I am so sick. I can't go on having children year after year. I feel so sick. I am so sick. "I guess my mother's talking to herself. She's had nine children, you know, already.

LRH: All right. Let's contact the beginning of this. The first moment of pain in this engram. The first moment of pain in this engram. (She flinches.) The first moment of pain, contact it. What words go with it? I will count from one to five, the words will flash into your mind.

PC: I just can't stand it."

LRH: Go over it again.

PC: I just can't stand it."

LRH: Go over it again.

PC: I just can't stand it."



LRH: (She's held later than 2 months prenatal.)

PC: This is all a jumble of conversation. My mother's just talking to herself and she . seems very unhappy. I think she's retching a little, too. I seem to feel that. I can't quite hear her but I seem to sense that she's retching.

LRH: (Partially held down.)

PC: My stomach feels funny, and I feel buzzy all ouer.

LRH: All right, let's contact the beginning of this engram again. Contact the very beginning of it. The holder will flash into your mind when I count from one to five. One-two-three-four-five.

PC: I have got to hold on to myself."

LRH: Go over it again.

PC: I have got to hold on to myself."

LRH: Go over it again.

PC: I have got to hold on to myself."

LRH: Go over it again.

PC: I have got to hold on to myself. I have got to hold on to myself."

LRH: Go over it again.

PC: I have got to hold on to myself for the children's sake. I have got to hold on to myself for the children's sake."

LRH: Go on.

PC: I have got to hold on to myself. I don't like to hold on."

LRH: Go on.

PC: (starts crying) I have a Very good mother....

LRH: (Primary holder and suppressor in the whole case.) Go over that again, "I have got to hold on to myself,"please. It's okay. Go over it again, "I have got to hold on to myself."

PC: And I don't like talking about AAs, because my mother had 12 children. My mother never tried to abort me or anybody else. I hate this damn AA talk, and all these smirking kids who run around and talk about AAs give me a pain in the neck.

LRH: Who broke the Auditor's Code on you in AA?

PC: Nobody, I just heard them talk about it. Not all mothers try to abort their children. Some mothers really lose to have their children. I would lose to have had a dozen of them. I never had any, but there are a lot of women who like to have children, that wouldn't dream of trying to abort them.

LRH: We are not arguing about AAs.

PC: I know.

LRH: Let's just go down to the bottom of the track and pick up the first "I have got to get hold of myself." Just go down and pick up the first "I have got to get hold of myself."

PC: The smirking kids have never had problems or had mothers that have had to feed kids that are hungry.

LRH: Go over "I have got to get ahold of myself." Repeat it, repeat it.

PC: I have got to get ahold of myself. I have got to get ahold of myself. I have got to get ahold of myself."

LRH: (Where there's emotion, there's fire.)

PC: I have got to get ahold of myself. I have got to get ahold of myself. I have got to get ahold of myself. "(sobs) My mother isn't crying. I don't think that she is. I can't see.

LRH: Go over it again.

PC: I have got to get ahold of myself. I have got to get ahold of myself. I have got to get ahold of myself."

LRH: (Bouncer.)

PC: I have got to get ahold, I have got to get ahold of myself."

LRH: The bouncer will flash into your mind when I count from one to five. One-two-three-four-five (snap!).

PC: I wish I could get away from all this."

LRH: Go over it again.

PC: I wish I could get away from all this. I wish I could get away from all this and have a little peace."

LRH: Go over it again.

PC: I wish I could get away from all this and have a little peace. I wish I could get away from this and have a little peace. "Why shouldn't she want to get away? I don't blame her. "I wish I could get away from here, from out of this and have a little peace. I wish I could get away from here and have a little peace."

LRH: (Mama told baby to feel sorry for her.)

PC: I wish I could get away from this and have a little peace. "I'm buzzing all over."

LRH: Go over it again.

PC: I wish I could get away from all this and have a little peace."

LRH: Go over it again.

PC: I wish I could get away from all this and have a little peace."

LRH: (I have hit so many bits now that I will have to get earlier on control circuits.)

PC: I wish I could get away from this and have a little peace. I wish I could get away from this and have a little peace."My mother's just ill. She wouldn't try to abort me. She's ill. She's sick to the stomach and she's ill.

LRH: All right. Let's go over "I can't get up."Did she say "I wish I could get it over with"? Did she say that?

PC: I wish I could get it over with I wish I could get it over with."

LRH: Go over it again.

PC: I wish I could get it over with I would feel better. "Now I have got a buzzing. "I would feel better."

LRH: How old?

PC: Oh, I'm not very old.

LRH: What was the flash?

PC: It's two weeks.

LRH: All right. What is she saying?

PC: I wish I could get it over with I'd feel better. I wish I could get it over with. I'd feel better. "I don't want to keep repeating here.

LRH: Let's go to the first moment, now, the earliest moment necessary to reduce this chain of control engrams. The file clerk will give us the first moment to reduce this chain of control engrams. When I count from one to five, a phrase will flash into your mind. One-two-threefour-five.

PC: There's circuitry working here.

LRH: (I will have to get early on control circuits and reduce one. Mama had a bad second dynamic.)

PC: I have just got something general. My hands are cold and my feet are cold.

LRH: (Means a non-coitus chain, here.)

PC: I hope I'm not caught again."

LRH: Go over that again.

PC: I hope I'm not caught again."

LRH: Go over it again.

PC: I hope I'm not caught again. I hope I'm not caught again, but I suppose I am. I hope I am not caught again, but I suppose I am."

LRH: Let's go over it again.

PC: I hope I'm not caught again, but I suppose I am. I always do get caught every . . . "(whispers) I can't go over that in front of these people.

LRH: Go over it in your mind.

(A non-coitus chain.)

PC: (laughing)

LRH: Go over the remark your mother made.

PC: (laughing) That's very funny. (laughs)

LRH: Go over the remark your mother made.

PC: If you could see what I see. (laughs)

LRH: (Prenatal visio equals control circuits.)

PC: Oh, that's a very interesting oldfashioned expression.

LRH: All right. Let's go over it again. What is the next phrase after it? (She is skinning out.)

PC: I seem to be skinning out.

LRH: All right. Give me the bouncer.

PC: Okay. "I wish I could get out of this."

LRH: Go over it again.

PC: All right, kids, don't smirk. "I wish I could get out of this. I wish I could get out of this. I wish I could get out of this"—and I don't blame her. "I wish I could get out of this. I wish I could get out of this, I wish I could get out of this. I wish I could get out of this. "Boy, my hands are wet.

LRH: How old are you?

PC: I get 2.

LRH: All right, go over it again.

PC: I am not sure which 2 it is.

LRH: All right. Let's try to run it as an engram, would you, as a favor to me?

PC: Absolutely.

LRH: All right. Let's contact the first moment in the engram. The first moment in the engram with the somatic strip there. The first moment in the engram, contact whatever pain there might be there.

PC: Yes.

LRH: Whatever pain there might be there.

PC: My stomach.

LRH: Let's contact it. Now, let's see what we can get.

PC: Pressure, mostly, and a buzzing.

LRH: All right, let's see if we can get the sensation there of moisture, darkness.



LRH: (She ran over into the next phrase without being told. Equals control phrase in this engram.)

PC: I hare got to get ahold of things. If I don't, nobody else will. I hare got to get ahold of things. If I don't, nobody else will. "I may be dubbing all this in, for all I know. "I hare got to get ahold of things. If I don't, nobody else will."

LRH: (That's something of a grouper, a control.)

PC: Now, isn't that silly. Well, "I hare got to get ahold of things. If I don't, nobody else will"—as if the whole burden of the world were on my shoulders. "I hare got to get ahold of myself. If I don't, nobody else will. I hare got to get ahold of things." "Myself" comes in there, too, but it isn't in this one.

LRH: (It's deintensified now. Voice becoming inaudible, dipping down into anaten. Anaten glued earlier on the track.)

PC: I hare got to get ahold of things. If I don't, nobody else will. I hare got to get ahold of things—if I don't, nobody else will. "I don't know if this thing's supposed to be in here or not. It seems so to me, but I'm not yawning.

LRH: Go over "I don't know."

PC: I don't know. I don't know."

LRH: "I may be just imagining things." Go over that.

PC: I hare been told that many times, "You're imagining that, Rosemary."

LRH: When did your mother say "I might be imagining things"? Is that phrase about imagination in this engram, "I am probably imagining all this"?

PC: I am probably imagining all this I'm probably imagining all this."

LRH: Give me a yes or no on the following, another bouncer?

PC: I don't get yes. I don't get any flash. I seem to feel that I am still here.

LRH: All right. Let's contact the beginning, the very beginning of the engram. The earliest moment of disturbance, the earliest moment of disturbance to you. Contact the earliest moment of disturbance and give me the first phrase. I will count from one to five and the phrase will flash into your mind. What have you got?

PC: Oh, God, I suppose I'm caught again."

LRH: Go over it again.

PC: Oh, God, I suppose I'm caught again."

LRH: All right. Let's contact the beginning of this again. Give me a yes or no. Is this the earliest phrase in the engram?

PC: Not in this one.

LRH: All right. Let's get the phrase just before that "Oh, God," whatever it is, the phrase just before it.

PC: Well, this is the earliest phrase in this one.

LRH: All right. Let's roll it.

PC: Oh, God, I suppose I'm caught again. Oh, God, I suppose I'm caught again. Oh, God, I suppose I'm caught again."

LRH: Let's get the perceptic now; get a perceptic of moisture. Let's feel some moisture here, as one runs this.

PC: I don't get moisture, especially around my arms.

LRH: All right. Let's contact this voice now.

PC: I am just a little exteriorized. That's the only time I am, when I try to hear something. And when it seems I don't try to hear, I do. "Oh, God, I suppose I'm caught again."

LRH: (That one can be traced, but an auditor must not leave an engram unreduced and go off chasing rainbows which he thinks in a moment will resolve the case.)

PC: Oh, God, I suppose I'm caught again."

LRH: Stay on the engram.

PC: Oh, God, I suppose I'm caught again. "(voice becomes inaudible)

LRH: (Dipping down into anaten. Voice faint, anaten glued earlier on the track. Don't need one for a reduction. There, she came through.)

PC: Oh, God, I suppose I'm caught again."How long will I have to go over this?

LRH: Go over it again.

PC: Oh, God, I suppose I'm caught again. "What has God got to do with it? "I suppose I'm caught again, I suppose I'm caught again."

LRH: (She's bored. She will laugh now.)

Go over it again.

PC: I suppose I'm caught again. Oh, God, I suppose I'm caught again. I suppose I'm caught again."

LRH: (Close to a yawn, her flippant remark indicated tension still on it.)

PC: I suppose I'm caught again. I suppose I'm caught again."

LRH: What is the matter?

PC: I don't seem to be contacting it.

LRH: All right. Give me a bouncer. A bouncer will flash into your mind.

PC: I wish I could get out of this I wish I could get out of this. I wish I could get out of this."

LRH: All right. Go over "I have got to get ahold of myself."

PC: I have got to get ahold of myself. I have got to get ahold of myself. I have got to get ahold of myself. “Say, do you suppose there’s something here? “I have got to get ahold of myself. I have got to get ahold of myself.”

LRH: (She put her hand on her stomach.) Go over it again. Feel the moisture while you are on the phrase:

PC: I have got to get ahold of myself. I have got to get ahold of myself.”

LRH: (Out of valence in yawn.)

PC: My mother isn’t coughing; I think I have been smoking so many cigarettes, no wonder I cough. “I have got to get ahold of myself. I have got to get ahold of myself.”

LRH: (This case is under compulsion to defend Mama.) Go over it again.

PC: (yawns and coughs) Maybe that is my mother. That’s the way she yawns and coughs.

LRH: Go over that. Pick up the moisture.

PC: I am literally dripping with it.

LRH: All right. Contact her voice saying it.

PC: The way she says it: “I have just got to get ahold of myself for the children’s sake.” That comes in there, I think. “Poor little kids.”

LRH: (This is too late, two months, that it’s tough to lift it. Sympathy engram.) All right, let’s contact the beginning of this engram, now. See if we can roll the whole thing. See if we can roll the whole thing from the first moment of it.

PC: Oh, God, I suppose I’m caught again.”

LRH: Give me a yes or no on this. Are you in your own valence?

PC: Yes, I am right now.

LRH: All right. Let’s roll it, now. The moment you slide out of your own valence, you will tell me. Let’s get in your own valence through this.

PC: Oh, God, I suppose I’m caught again. Oh, God, I suppose I’m caught again.”

LRH: Go over it again.

PC: There’s a lot of circuitry in here, an awful lot.

LRH: All right, let’s see if we can contact this from the beginning. “Oh, God, I suppose I’m caught again.”

PC: Oh, God, I suppose I’m caught again. Oh, God, I suppose I’m caught again. Oh, God, I suppose I’m caught again.”

LRH: Give me a yes or no on this. Does the word “caught” appear earlier in this case?

PC: Yes.

LRH: All right, let’s go to the earlier mention of the word “caught.”



PC: Jack, I hare to get up or I will be caught.”

LRH: Go over that again.

PC: Jack, I hare to get up or I will be caught.”Gee, that’s awful. I suppose everyone in this room has said the same thing.

LRH: You bet you.

PC: Jack, I hare to get up or I will be caught. Jack, I have to get up or I will be caught.”

LRH: (There’s the first bouncer in the non-coitus chain. She’s been bouncing off this for 80 hours.)

PC: Hey, I have been in here before, but I hare always been taken out.

LRH: (This is the sperm sequence.)

PC: Jack, Jack, Jack!”That’s my mothers voice!”Jack, Jack, Jack!”

LRH: (Sonic.)

PC: (slapping couch) “Jack, Jack, Jack!”

LRH: (Case opened.)

PC: That’s my mother’s voice. “Jack, Jack, Jack!”

LRH: Next line.

PC: Jack, I have got to get up I hare got to get up. “I just hear “Jack. “If I could just hear the rest of it. “Jack, Jack, Jack t I have got to get up or I will be caught.”That’s the way my mother’s voice sounded when I was a little girl. It’s very different now. “Jack, Jack.”

LRH: (She is amused by sonic; new.)

PC: Jack, Jack!” I hear my mother’s voice.

LRH: All right. Let’s go over that again.

PC: I mean, I have to say it in order to hear it.

LRH: All right. Let’s go over it again.

PC: Does that make sense? It doesn’t to me.

LRH: (Circuit just before this.) All right. Give me a yes or no on this: Is there a “Control yourself” just before this?

PC: Yes.

LRH: All right. What did she say?

PC: “You will have to exercise a little control, Jack.”

LRH: All right. Let’s go over it again.

PC: “You will have to exercise a little control, Jack. You have got to exercise a little control, Jack. I have got to get up or I will be caught.”

LRH: Go over it again.

PC: You have got to exercise a little control, Jack. I have got to get up or I will be caught.”

LRH: Go over it again, honey.

PC: “You will have to exercise a little control, Jack, or I will be caught.”

LRH: (There’s a tone 4.)

PC: Oh, that’s so funny. (laughing)

LRH: Go over it again.

PC: “You will have to exercise a little control, Jack, you have got to—you will have to exercise a little control, Jack.”Gosh, I thought I was a sperm and I’m not.

LRH: What’s happening?

PC: Yes. It’s curious. I guess I’m disappointed. “You will have to exercise a little control, Jack. I will have to get up or get caught. You will have to exercise a little control, Jack. I will have to get up or I will be caught.”

LRH: (She doesn’t connect coitus with a sperm. Conception is usually coitus.)

PC: “You will have to exercise a little control, Jack. You will have to exercise a little control, Jack. “First, I control myself in Papa’s valence. Then, I get into Mama’s valence and have a heck of a good time there and then I just bounce from one to the other. No wonder I felt so badly when I lost both. That’s amusing. That doesn’t make sense. “You will have to exercise a little control, Jack, or I will be caught. I have to get up or I will be caught. You will have to exercise a little control, Jack. You will have to get up or I will be caught.”Gee, I can feel that motion just like rocking. That’s what it’s like. I used to like to rock when I was a little girl.

LRH: (Kinesthesia? Sperm wiggles.)

PC: “You will have to get up. “That’s what’s bouncing. “I have to get up.”

LRH: All right, roll it.

PC: “You will have to exercise a little control. You will have to exercise a little control. I will have to get up or I will be caught. “No wonder I am being bounced.

LRH: All right.

PC: “I will have to get up or I will be caught. I will have to get up or I will be caught.”

LRH: (There are several phrases between “control”and “caught.”)

PC: Boy, I just hang on to myself and say, “Control. “I really get rigid.

LRH: (That’s Papa.)

PC: “You will have to exercise a little control, Jack. I have to get up or I will be caught.”(yawns)

- LRH: When you start to yawn, run the phrases through your mind without saying them.
- PC: “You will have to exercise a little control, Jack. “Gosh. I wish I could stop trying to compute. That’s control, again. “You will have to exercise a little control, Jack.”
- LRH: Go over the phrase “I wish you’d stop thinking.”
- PC: I wish you’d stop thinking it. I wish you’d stop thinking it. I wish you’d stop thinking about it.”
- LRH: Go over it again.
- PC: I wish you’d stop thinking about it. I wish you’d stop thinking about it. I wish you’d stop thinking about it.”
- LRH: All right. Let’s return to the earliest moment that we can contact on the sperm sequence. The earliest moment. The earliest moment you can contact there. The first phrase that you get there will flash into your mind when I count from one to five. One-two-three-four-five. You are doing just fine, by the way. What was the phrase you got?
- PC: I didn’t.
- LRH: No phrase? All right. Is there somebody there who says “Shut up” or “hush” or something?
- PC: Be quiet, or the children will hear you. Be quiet; the children will hear us.”
- LRH: All right, go over that again.
- PC: Be quiet; the children will hear us. Be quiet; the children will hear us. Be quiet; the children will hear us.”
- LRH: Go over it again.
- PC: Be quiet; the children will hear us As a matter of fact, that is the first phrase.
- LRH: All right. Let’s go over it.
- PC: Be quiet; the children will hear us Be quiet; the children will hear us. Be quiet; the children will hear us.”[At this point, a photographer takes a flash picture of the demonstration.]
- LRH: [to photographer] You should have told me earlier that you were going to do that. [to pc] Go over that flash.
- PC: Flash, flash, flash, flash. And I can see it. Flash, flash, flash, flash. “And the next time you flash, say you are going to flash, please.”
- LRH: Okay. I have just given you a signal. Now, go over the time it flashed.
- PC: Be quiet; the children will hear you Be quiet; the children will hear you. Be quiet; the children will hear you. Be quiet; the children will hear you. Be quiet; the children will hear you.”
- LRH: (There are earlier engrams. This isn’t going to erase.)

PC: This is just like a rocking chair. I like rocking chairs. That's the phrase and then there's a skip, and there are no words in there. And then, "You have got to exercise some control, Jack. I have got to get up or I will be caught. You have got to exercise a little control, Jack. I have to get up or I will be caught."

LRH: All right. Let's go back to the beginning of this and get that first phrase, "Be quiet."

PC: Be quiet, Jack; the children will hear us."

LRH: Is there an earlier phrase in this engram? Give me a yes or no. PC: No. That's the first line. My parents don't do an awful lot of talking.

LRH: Good. Let's roll it. "Be quiet, Jack; the children will hear us."

PC: Be quiet; the children will hear us Be quiet, Jack; one of the children will hear us.

LRH: (She may be suppressing data because of the audience.)

PC: Be quiet; the children will hear us.

LRH: Are you in your own valence?

PC: Yes.

LRH: All right.

PC: Be quiet, Jack; the children will hear us.

LRH: Can we shift over on the ovum sequence?

PC: Yes.

LRH: All right. Let's shift over on the ovum sequence. Let's contact the first phrase we get in the ovum sequence, the first phrase. When I count from one to five, it will flash into your mind. One-two-three-four-five.

PC: Oh, God. What do I do now? Katie has burned herself. Gosh, how could that have happened ?"

LRH: Okay. Go over that.

PC: Oh, God. What do I do now? Katie's burned herself."

LRH: What kind of a somatic do you get for yourself?

PC: Just kind of pushed down, a gentle buzzing.

LRH: All right. Let's go over it again.

PC: I just feel kind of pushed up.

LRH: (Something's wrong.) All right. What do you get with this pushed feeling? What words do you get with it?

PC: Oh, God. Katie's burned herself. Oh, God, what's happened ? Katie's burned herself."

LRH: All right. Go over it again.

PC: Oh, God. Now what's happened ? Katie's burned herself."

LRH: Give me a yes or no. Is it the ovum sequence?

PC: I'm not sure.

LRH: Give me another flash. Is this the ovum sequence?

PC: I think so.

LRH: All right. Can we get earlier phrases on this, yes or no?

PC: Yes.

LRH: All right. Let's get the earliest phrase we can get on this. The earliest phrase we can get.

PC: God bless my children."

LRH: Go over that again.

PC: God bless my babies."That's it.

LRH: All right.

PC: God bless my babies. God bless my babies. God bless my babies."

LRH: Okay. Go over it again.

PC: Everything's all right.

LRH: Sure.

PC: God bless my babies. God bless my babies. God bless my babies. God bless my babies. God bless my babies."LRH: What is the next phrase?

PC: I don't get any.

LRH: All right. Let's go over "God bless my babies."

PC: God bless my babies."

LRH: Give me an age flash.

PC: It seems like it's two seconds or—before.

LRH: (Stuck on "two" something.)

PC: I seem to get "two" an awful lot.

LRH: Go over that again.

PC: Two, two, two, two, two, two, two, two." Jeff said that.

LRH: What about Jeff?

PC: Oh, that's a friend of mine who said my number was on the wall. A friend that lives down the canyon.

LRH: All right. Let's contact now the earliest moment of pain or unconsciousness that you can reach, either sperm, ovum, pre-conception, wherever it is, the earliest phrase that we can reach. When I count from one to five, it will flash into your mind. One-two-three-four-five.

PC: I didn't get a flash.

LRH: All right. The file clerk will give us the earliest phrase—when I count from one to five, it will flash into your mind. One -two-three-four-five .

PC: Oh, Jack. Oh, Jack.”

LRH: (Nothing has really reduced. Got to get an early one to take tension off.)

PC: Oh, Jack, will you please help me? Will you please help me with the children?”Oh, God, I don't see where this fits in. “Will you please help me with the children?”

LRH: (Got to get an early one to take tension off once I restimulate it.) All right. If your father were dressing children, what would he say?

PC: “I will do the best I can, Joan.”

LRH: Would he have any trouble fitting something in?

PC: What?

LRH: Would he have any trouble fitting some child into something?

PC: He probably would.

LRH: Give me a yes or no on the following. In the conception sequence, do we have the phrase “Don't come in me”? Give me a yes or no on that.

PC: Give it to me again, because I have a hunch it was a yes.

LRH: All right. Let's run it. (Non-coitus chain.) Go over it again.

PC: Don't come in me, don't come in me. Don't come in me.”

LRH: Go over it again.

PC: Don't come in me, don't come in me. Don't come in me.”

LRH: What somatic have you got?

PC: Just wet.

LRH: All right. (She won't give up the phrases to an audience.)

PC: They all know what's going on. “Don't come in me. Don't come in me. Don't come in me.”

LRH: The earliest time you get that.

PC: “Don't come in me. Don't come in me. Don't come in me. Don't come in me.”

LRH: (I will have to have this run out in a private session.)

PC: This is the first time it's euer been said in my young life. Do you want me to repeat it again?

LRH: Go over it again.

PC: Don't come in me. Don't come in me. Don't come in me. "Why aren't I yawning? I usually yawn my head off.

LRH: All right. Let's go over it again, just as a test.

PC: Well, it isn't here.

LRH: All right. Let's go over "The children will hear."

PC: The children will hear. The children will hear. The children will hear. "But she says, "Be quiet, Jack; the children will hear. Be quiet, Jack; the children will hear."

LRH: (That's a sonic shut-off, a mild one.)

PC: Be quiet, Jack; the children will hear."It's awfully hot. I think it's because I am out in front of all these people that just keeps me constantly alerted to this control circuit.

LRH: All right. I have just alerted your auditor to run this out. If we bring you up to present time, will you come back to it?

PC: I sure will.

LRH: All right. Come up to a moment of pleasure. A moment of pleasure.

PC: Get inside myself.

LRH: Okay.

PC: I am standing on Monte Alban down in Mexico. It's a beautiful day, and it's a beautiful, beautiful place.

LRH: Okay. Let's take a look at it. Is there wind on your face?

PC: Yes. There have been hundreds and hundreds of people who have died on this spot. It's an old historic ruin. I am thrilled. And down below are ruins where the village people lived. Up where I am standing, on the top of the hill, are the main parts of the ruins.

LRH: Feel the wind.

PC: Yes.

LRH: (Very dangerous to leave a conception in restimulation. Have to work it right away now.)

PC: There are all the colors—reds, greens, browns—down in the valley.

LRH: Do you feel good?

PC: Well, I am aware of the brotherhood of all humanity.

LRH: Does that make you feel good?

PC: Yes.

LRH: Canceler. Only no canceler was installed but that's okay.

PC: Oh, that's all right.

LRH: All right. Supposing you and your auditor go and run out that conception. Thank you very much.

PC: Thank you very much, Mr. Hubbard. I hope I didn't give you a bad time.

LRH: You didn't give me a bad time. Nobody gives me a bad time. I sometimes give them a bad time. Okay.

I don't think I have to make any comment on this case, except that we were running down the chain and she was very alert, very aware and in present time. You will find people will sort of hang up a bit in present time. Their attention units will be up there. Sometimes they are too alerted by their environment, as is occasionally the case when a man is being audited by a woman. If a man has lots of engrams which make him feel badly about women, he will be so alert that he doesn't send many attention units back down the track; and it works in reverse, too. Some women can only be worked by men, and some women can only be worked by women.

The danger of leaving her at conception is that she is in a restimulated state and therefore there are not many attention units up at present time; we ran into a lot of holders and bouncers. She came back to present time all right; there was a time lag before she opened her eyes showing that she had actually moved up the track. You will notice this invariably, and it is one of the tests of being stuck on the track.



## CHILD DIANETICS

A lecture given on  
1 September 1950

*The tape recording of this lecture has not been found. A transcript has been located and is reproduced here. Without the recording we have not been able to verify the accuracy of the transcript.*

### Success in Working Children

Children are very difficult to work with the full parade of Dianetic Standard Procedure before the age of 8 or 9. I have seen children worked at 6 with success. I have worked a little boy of 4 with success. But when you think of the rigors of your own cases, you will appreciate that the partly formed mind of a child is no weapon with which to confront an engram bank as tough as some of those you have seen.

So a child is not quite in the same situation as an adult. In the first place, the analytical mind of the child from the standpoint of growth is smaller. It is not as fully developed. None of the working parts are missing; but the nerve tissue, and so on, is not as fully grown. It is less mind. Additionally, the child has less data; but much more importantly, the "I" of the child has not yet been disciplined by life into its own control of the organism.

Self-control—real self-control—is "I" itself being able to control the body. Control circuitry is an artificial "I" which itself is seeking to control. Any "I" controlling the body has the ability to put the preclear into a state of complete cooperation with the auditor, whereas the outlaw "I" as laid in by control circuitry does nothing naturally but fight the auditor, just as it has fought "I."

The child has no real self-control. What would a little girl of 5 do in the real world if she ran into a situation like Mama falling down on the floor and fainting? The little girl of 5 goes back down the track, that's about it. If you send her back down the track to the interior world, which is just as thoroughly real to "I," and she runs into a situation of Mama trying to kill her, she doesn't know how to take it. As a result, she can become very upset. When you touch children like this you never know what their actual parental background is, even though Mama says, "Oh, no, I never did a thing to the child." Innumerable mothers never did, but at the same time you can't take their word for it. If you ask the parents "Is your domestic life calm? Do you quarrel a great deal?" Mama and Papa are both likely to say "Oh, it's calm as a millpond." Yet Mama sort of hitches up her dress and there are five bruises on her shoulder. I have seen that several times.

The social repression against this violence, which is actually a cause of it, is so thorough that you as auditors will not get the information you need to heed this child's background.

The parental data is thoroughly sour, ordinarily. The child, because he usually has less engrams in restimulation than the parents, has a far greater accuracy for dates and incidents. Parents, you see, think an adult is superior, therefore an adult's memory should be better than a child's. Little Rollo says that he can remember when he was 6 months of age and "we had a maid named Bertha," and Mama goes, "That's silly. He must have overheard us talking about Bertha. No, Rollo, you can't remember." Because she can't remember clearly back to then, naturally a child couldn't; she obviously has a better mind than the child. What sloppy logic our civilization has made!

If the child is being blocked on memory of that character, usually Mama has a guilty conscience. There is something she evidently does not want this child to remember. Anybody who will try to suppress the memory of a child has a good reason. The whole society has so many reasons that by contagion we finally decided that nobody can remember back to birth. We have all practiced tacit consent and so we close it out.

Actually, you can start picking up aberrations and start stripping them back by straight memory. You can get clear back to infancy by just insisting that the memory reach into it. This aberration fighting you, as an auditor, is one of the tests of whether or not there is something back there the child is not supposed to remember. Don't ever let Mama or Papa invalidate the child's data, because they have a great deal of altitude and can do so with great ease. They will send this child into as thorough or more thorough a spin than an adult will go into.

The child is usually in the environment which is most restimulative to him. He is in a tough spot. There is Mama and there is Papa. He can dramatize Papa, but this will make Mama furious. He can dramatize Mama, but this will make Papa strange about the whole thing. I am talking now about anger dramatizations. If he gets as angry as Papa gets or is even apathetic, he is going to have these same reactions on Mama that Papa has had.

In other words, the child in a household that is not peaceful is in the horrible situation of not being able to dramatize his abreactions, and his aberrations are broken continuously. If they are broken enough, he is driven crazy. Most people are crazy. I use that as a strong word because it seems that something should be said strongly at that point to make you realize that the child of today is filled with much erroneous data. Regulated, overlooked, they feel importance is denied to them. Children are not important even in the best of families now, so they have done to them all the things that derange the first period of their lives. It is a happy, happy day when a child gets up to 15 and 16 and can say to the whole menage, "Go to the devil." The child who lives through it and gets up to that period and can still say "Go to the devil" generally amounts to something.

Talking now about children you will treat, you won't see the children who live in the quiet, well-ordered household where they are given a balance of discipline, no nagging, cared for, loved, and so forth. You will see children from broken homes, from various quarters neither peaceful nor calm.

Treating a psychotic whose mind is not completely developed, you try to attract his attention. It is a matter of accessibility. You have the same problem with children. For instance, the child says, "I don't want to go out today." That is a dramatization of an engram that was laid into him way back. It happens to be Papa's dramatization when he didn't want to go to the movies one night and they had a dreadful row in the engram. He said, "I don't want to go out," and this catalyzed Mama who had an engramic response to it. She said to Papa, "Well, you will go out or I will know the reason why." Papa and Mama know all the other halves of the child's engram, and they use them. So the child says, "I don't want to go out," and Mama says, "You will go out, or I will know the reason why," which puts the engram into 100 percent restimulation.

So we have "childhood illnesses," those vicious things that are written down so innocuously in the records and which kill so many children. It is all very well to say "Well, there are a certain series of diseases which attack children," but one should also say that there must be a certain series of conditions which predispose children to having diseases, since not all children get these diseases. Not everyone in a society is equally liable, so a top-heavy system of immunities and so forth has been built up which has some validity but certainly does not cover the picture.

A disease is predisposed, precipitated, and/or perpetuated. If a child is ill, there must have been a predisposition, except when you get enormously powerful bacteria developed in some other area which have all the equipment necessary to overcome the natural body mechanisms. There are parts of the world where syphilis is just a matter of course; but that same disease transported to a part of the world which had never contacted it before resulted in terrible impact. That type of disease, of course, is beside the point, except to show this interlap of predisposition and perpetuation. The bacteria merely is a precipitating item, not the predisposing item.

The predisposition is the engram, where the largest percentage of psychological illnesses are grouped. A child, then, whose dramatizations are continually broken gets exactly what happens to anyone whose dramatizations are broken. He gets the somatics. If he can't put it out, he gets it back. Papa saying "He can't," and Mama saying "He can't," bring it all back on him until he gets all the somatics. This might leave him with a chest injury and the bad eyes that he got at birth. Prenatal injuries will one by one be picked up and thrown at him. Welcomed enough, many a child has become a very sound and able mechanism. He is growing, he has enormous powers of recovery. These are balanced by an enormous predisposition, because he is a child and because of the other factors, to keep on having his somatics restimulated in him.

Children can live through it, but some of them don't live through it very well. They are having things thrown continually in on them, restimulated, locked. They have no independence of action. They are living in a world of giants, which at the least provocation and sometimes for no provocation crushes events.

The world of the child is actually described as a world of delusion. It is a wonder that it isn't hallucination and everything else. Actually, their imaginations are very, very active. You would be rich if you had your imagination as active today as it was when you were a child. Now, their lack of data will sometimes tell them that the boogeyman exists. They have no data about it. Neither have we, but we pretend we have.

So, one who tackles the case of a child tackles a rather sticky case. One is going to have a tough time of it unless he is able to gain the accessibility of the child and able somehow to checkmate the invalidation and so on which the child will receive at home as a result of what he tells them about his treatment.

Of course, he will get very accusative toward his parents. The auditor breaks up the apathy and gets him up into a fine tone 1,1 and he goes home and looks at the old man, and looks at his mother. Papa and Mama say, "Well, what did you do today, Willie?"

"Ha!"

"Well, look, you'd better be polite to me."

"To hell with you."

"What's gotten into this child? Dianetics is ruining him."

They are probably not going to let him get mad. They are going to break him down into a nice tone 0l again. So there is this obstacle to overcome continually—invalidated data and that sort of thing. A person has to get mad before he can get well. He has to get into a tone 1 before he can get into a tone 2.1 It goes up the scale, the whole tone of the being goes up that way.

A preclear who is not able to get angry and who does not feel a little bit mean about the things that happened to him is still down there in tone 0. As long as he stays down in tone 0 he is not going to get well. He has to be brought to tone 2 through tone 1. He has to get angry with people because he has to get to a point where he would have popped them had he been able. Take a case whose husband, for instance, has been invalidating the data, saying, "Oh, well, that must be a lot of fun. That isn't doing you any good. What do you act that way for? There's nothing wrong with you. It's all in your head." An adult who has a lot of data theoretically could handle the situation. But when you are working with a child you really have to overcome that. The best thing to do is to call the parents in when you are going to work a child, and tell them, "Now, do you want to kill your child?"

"No."

This is not after something has happened. This is before you let them see anything happen, because invalidation by the parents can be almost fatal to this case. So say to them, "You let this child tell you whatever he pleases has happened to him. You let him tell you anything he wants. Then don't tell him that it's a lie. Don't tell him that it didn't happen. Maybe it didn't happen, but maybe it would be better if we let him believe it happened."

Of course, you are going to get all the hot dope. As the child goes a little distance into Dianetics the parents are suddenly going to realize that you are reaching into their most intimate domestic affairs and they won't like it. I have seen Mama attempt to keep a sick child just as sick as possible because there was a lover in the case. Here was the bank which contained the data in this little child, and Mama doing all sorts of extraordinary things to pull that child out of therapy, when it came to her great reputation. They didn't care whether the child had chronic sinusitis and weighed only 62 pounds when he should have weighed 90. They had to worry about their reputations, although they didn't realize this or think it out that way.

So, one of your big problems in treating children is the parents. The best way to go about it is to give the parents a release, and then work on the children. But if you are unable to do this, you will run into the other situation. Now dissemble, misdirect or do something about the parents in this case. Tell them, "Well, I never believe anything the child says anyway. He says a lot of things that aren't true." Once we dispose of this problem of parents, and find out whether or not we can put the child into reverie and get anyplace, we can start.

The first problem always with the child is that of accessibility. The child has to want to tell you. Patting him on the head and talking baby talk is not going to get you any hot dope. The thing to do with a boy is to shake him by the hand and say, "Well, man to man . . ." With a girl the way is to chat with her. The instant you start playing down to children they don't play up to you. If you can possibly get the child to play down to you, that is fine. You don't want to try to establish altitude with this child. Just get the child to like you enough to want to confide in you a little bit. A way to do it is to appeal to the child's stomach. The way to a child's engram bank is very often through his stomach. The rate with a certain little child was about five ice cream cones per engram. But if this problem of accessibility is too great or if the child is unable to perform the rudiments of reverie, there is only one thing you can really do with the child: straight memory. You can accomplish great things with straight memory if you can just keep blowing out locks. After all, you are dealing with a very small span of his life. You can generally find his key-ins and knock them out. Eventually you may get a child into reverie.

Working straight memory is no different on a child than on an adult. It goes best when only done for 15 or 20 minutes a session. Do it very briefly, and ask for the material that is to come up tomorrow. Very often the material you ask for will be there tomorrow. Keep this up. Working on a child for longer than 15 or 20 minutes is almost impossible anyhow.

Theoretically, if you do a very good job on the child, you should be able to knock out almost any chronic somatic by knocking out the key-ins, not by addressing engrams. The child has insufficient self-control to go back to the engram and fight it through. Remember the equation on charging the engram: The analytical mind of the auditor plus the analytical mind of the preclear must be greater than the force of the engram.

However, with a child, the analytical mind of the auditor plus the analytical mind of the child is often equal to or less than the force of the engram. The poor little kid may get back there locked up in an engram, and then it takes him three or four days to get out of it. This does not mean that you should not try, but it does mean that you should not force him. You should never force a child or hammer him. There is what they call the slugging technique, the technique where apparently the auditor is going to break out a baseball bat if the preclear doesn't get the engram. This can work with adults but you shouldn't break rapport with the child.

The world looks bright to the child until all of a sudden somebody starts to break up affinity with him. So you find a few of those breaks. You find out who interrupted communication. You can find out who told him he was lying when he was telling the truth, therefore who broke off reality. And every time you repair a corner of the ARC triangle the other two are going to get better. So, it's a problem of affinity, communication and reality. They are close on the surface with the little child.

Children are quite cooperative. I have put on a few little demonstrations with them so that they came right through. One little girl who would not work in reverie or straight memory would just twist and twist and twist. "I want to go out and play. I want to go out and play." She wanted to get out of there was what the engram was saying, so the problem of accessibility was as great as it might have been with a psychotic, only you couldn't find the engram in this child. No accessibility there. Finally I said, "I bet you can't say 'It's a girl.'"

She started to repeat "It's a girl" and turned on a headache, a tough one.

I said, "Well, you don't like that headache, do you?"

"No." "Well, how did I turn it on?"

She got interested. I said, "Well, I turned it on; I can turn it off again."

"I don't believe it."

"Why, sure, I can turn it off again."

I ran her through a pleasure moment and keyed the darned thing out again, straightening out the track.

A lot of children are in light trance. Those who are very dopey, very slow and sluggish, generally have birth in restimulation, or a prenatal in restimulation which contains a general anesthetic. An anesthetic at birth is almost guaranteed to take a half or a quarter of the awareness of the child because Mama, the prime restimulator, is present. They have one engram in common—the birth of the child. It is the same engram, and Mama is liable to dramatize it when she associates the child with any pain or discomfort. So, the child has birth in continual restimulation around home. The metering system of the body says the child has so many units of chloroform in him, and this can be keyed out and keyed in.

One little boy came to me in a very dopey state. He had been in light trance most of his life. He had a "You have got to believe what you're told. You have got to believe your teachers. You have got to believe anything you are told." And he had an "I can't believe you." With this combination, of course, one goes in a very highly suggestible state.

So I told the little boy, "Now your feet will rise off the floor."

"My feet are not going to rise off the floor. Of course they're not going to rise." And they started to rise. He looked at his feet and he said, "How did you do that?"

And I said, "They can drop now." Thunk!

Children are quite suggestible. The curve of hypnosis rises steadily until its highest level about 10 years of age, and then falls clear off at about 15 or 16. Then they don't believe in anything.

This little boy was fascinated with the idea that any time I told his right foot to rise in the air it would. Then I could tell his left foot to rise and to stay there. They would both stick out in front of him and he could not get them down again. Then I could tell his hands to rise out in front of him and they would. His family really had him in a fine state of anaten.

He figured that I could probably do anything then so he just kind of said, "Well, what do you want to do with me?"

So I said, "All right. The file clerk . . ."

You can actually describe Dianetics and the equipment you are using to a child. One professional auditor's little boy is a fascinating character. He walked in one day and his aunt was there. She was saying, "I have such a somatic. I have got a terrible somatic."

So he said, "All right; close your eyes." She looked at him and blinked. And he repeated, "Close your eyes." So she closed her eyes, wondering what was going to happen. And he said, "Anything I have said to you will be without force when I utter the word canceled." He continued, "The somatic strip will go to the beginning of the engram. When I count from one to five and snap my fingers the first phrase of the engram will flash into your mind." The boy knocked out the engram, brought her up to present time, and canceled. He is 6 years old and as a matter of fact probably a better auditor than lots of adults. Of course, he has seen processing going forward for a long time and has had processing on himself. He runs pretty well.

You will find in running children that the most handy part is grief. They will cry over almost anything. You go back and pull up grief, grief, grief, grief, and you get them squared around. Run that grief as engrams; it's the easiest thing to reach in a child.

A little girl, being sent back down the track, would pick up the somatics and would run the engram but the word content of it would be "Boo." Well, it was known very well that engrams don't run "Boo," but little girls would think engrams went "Boo"; so everybody just invalidated her data and said, "Well, she doesn't run so well."

One day they took her right back down the track saying, "We will try again." And she went over "Boo" again, got a little somatic, and right afterwards said, "Stop, you're tickling me." The word wasn't "Boo," it was "Pooh." Her mother uses "Pooh" continually. Her father would tickle her mother playfully every time he went by, and she would say "Pooh." It was an actual engram and that was its content. So it isn't fitting that you should immediately declare "Childhood delusion is chronic with childhood, and children don't tell the truth, they don't know what's going on; therefore, the engram this child's running is jumbled up."

The engram may contain a fairy tale and may sound just like the most fantastic thing you ever heard. It may be out of the prepartum bank rather than the postpartum bank, particularly when there is an older child. There is the child bouncing on Mama's lap while Mama is reading a fairy tale: "And then the fairy godmother came, and the three white mice . . ." and you run this as an engram. Mama will sit there and read and read; and she will tell them stories, talking on and on. A little child is likely to have one of those things in restimulation, because he will read fairy tales and fairy tales have been read to him. The engram which is handiest, which is the most restimulated engram, is roughly the one that is most likely to come up first. So the fairy tale engram will pose a problem to you occasionally.

You will think a child is telling a fairy tale as an engram. When a child is sick the parents are prone to read him things by Eugene Field, or stories like "Little Orphan Annie" and others hardly calculated to soothe his mind and heighten his sense of reality. So do not judge the child harshly on his data as it is most likely to be that data which has been restimulated.

Now, on Straightwire you want to know just the things you want to know from an adult. Do not treat the case differently in any way. Actually, once you have achieved the accessibility of the child, you do not break the Auditor's Code. It is Standard Procedure. Through Straightwire you can have a great deal of success with children.

The illnesses of a child are generally immediately preceded by a standard dramatization of somebody else in his vicinity. In other words, quarrels and upsets will precede childhood

illnesses. There will be exact circumstances which cause an engram to go into restimulation. We can bank on engrams as the predisposing thing. The pathology of the child is not bacteria but is a lock of some sort. You will do well to go back and find the locks. Suppose a child has chronic colds, lots of colds. Go back and find out what preceded these types of colds. There will be an emotional, mental disturbance preceding the pathology in the usual course of childhood illness. It will be hard to find sometimes, but you can discover it.

Remember that a child is very often under security. He is not supposed to tell what has happened in the household. If he comes from a household which is upset and filled with quarrels or brawls, it is likely that he has had a suppressor put on him. Get his confidence, and try to find a suppressor. If you are not getting good information from this child just count on there being a suppressor there.

People are always planting forgetter mechanisms in children: "I hurt my knee."

"You will forget it in a little while." Anytime you get into that kind of reaction, you know very well that you are running up against a forgetter mechanism.

Nine-tenths of the engramic life of an individual comes before birth; remember that a child still has all that behind him. You should not stir up the case enormously if the child does not work well. Straightwire is always best with any child where you have any question whatsoever.

Run Straightwire as a therapy, not as a diagnostic. You are trying to find the first key-ins of each engram in his life and trying to get him to remember them straight. Sort them out and pick them up and get the earliest times, and the earliest times, and the earliest times he can remember that this happened. "What did your mother say about that?" and so on.

Engrams are always out of sight. Only the key-in and the locks will be in sight. If the key-in is knocked out, it is just as though the engram did not exist. Of course, that engram could key in again, but if you knock out the key-in by straight memory that engram is now completely doggo. It does not arise immediately. It is not troubling the child. Knocking out a whole set of these things will have this child in beautiful condition rather rapidly.

You will have some strange circumstances. Each case is an individual case; Standard Procedure is very standard, invariably, but every case is different.

On twins, occasionally one is on the outside and the other is on the inside, and they never receive the same force of impact or pain against them. So the intensity of one twin's engrams is completely different than the intensity of the other's. The contents are the same, but the ones that trouble them are not the same. The emphasis in the reactive bank, one from the other, is entirely different.

With an emotionally disturbed child who says "I hate so-and-so," or "I hate you," find out what his father hated, find out what his mother hated. That's a problem of accessibility. Working the standard bank or the reactive mind of the child is no different than working the standard bank or the reactive mind of a low-IQ, inaccessible case.

We are going to have much more information in Dianetics on the subject of children.

## GUK VS. DRUGS: EFFECTS IN AUDITING

A lecture given on  
1 September 1950

*The following lecture, "Guk us. Drugs: Effects in Auditing," has been reproduced from a transcript done in the 1950s. A corresponding tape recording has not been found, except for the segment beginning halfway through and extending to the end of the chapter. Only the section of this lecture for which we have a tape has been verified for accuracy.*

*This data is released as a record of researches and results noted. It cannot be construed as a recommendation of medical treatment or medication.*

### Chemical Processing

You should be advised of the consequences of letting a person come off Guk suddenly. If you do this without warning him, without bringing him to present time and stabilizing him, without doing anything but stopping Guk, you are likely to leave an engram in restimulation. You have a picture of a large wheel which runs down and sticks with a certain spoke up. In other words, the automatic running may go on and on, but the Guk's toxicity on the somatic strip fades out so the somatic strip gets slower and slower and finally stops. There is an engram in restimulation. It is courting a very, very uncomfortable situation to let somebody go off Guk when he is still running automatic. An auditor should at least bring the preclear up to present time and stabilize him and stop the operation.

Anybody who starts on Guk ought to carry through with it. He shouldn't knock it off. It is not harmful, it is about as harmful as eating beefsteak. You can take too much vitamin A or vitamin E, there is some peril in taking too much of these. But there is nothing whatsoever wrong with taking glutamic acid. B1 and B12 have some toxicity, I am told, but I haven't noticed it. B6 has a catalytic effect upon B1; I have seen nothing about toxicity on it but, as far as I can discover, these things are assimilable by the shovel load. I imagine a person could take a thousand pills of glutamic acid at a slug without killing himself.

So, it is very easy to carry on with Guk and it is very tough off Guk. I mention this particularly because it is a technical error to suddenly take a person off Guk, especially in the midst of his 10-day process when he is just getting started. You get a slowing down and finally a hanging up in a somatic. Sometimes people take their last Guk chemical of the day and then don't take any more until 6 or 7 o'clock in the morning. If during the night Guk runs down they will occasionally get up with some kind of a somatic in full play. They should take some Guk and get somebody to start the strip moving again.

One could take a psychotic off Guk suddenly and have him go into a very strange state, because he would slip into the state of the engram where the somatic strip was when it ran down, so that is not a smart thing to do. I call this to your attention as you will be handling a lot of people on chemical processing.

You are probably not fully aware of how many people there are in this society whose panacea for all ills is phenobarbital, Luminal, or Nembutal. It is almost a byword amongst doctors that if you can't do anything else for them, give them some phenobarbital. Be very, very leery of auditing anybody who has any hypnotic drug in him. Some people that you contact will have a large quantity of such drugs in them. You should ask people if they are on drugs. It is possible to take a preclear put him down on the couch and start running him actually in narcosynthesis, or an approach to narcosynthesis, without your knowing anything about it unless you ask him.

So in all inventories, and every time you start in on somebody that you haven't started in on before, ask them, "Do you take any drugs of any kind?" You may not even get a straight



answer if you are dealing with psychotics. But you can tell—for instance, the eye sometimes dilates.

If you work on a person who is full of drugs and you get into a late engram and restimulate it, and a few days later he comes off this hypnotic, you have a case that will demonstrate a very strange aspect. You have got a restimulated engram. In other words, it is like working somebody in amnesia trance or narcosynthesis.

You court this condition if you do not ask people if they are on drugs of any kind. Put it down as one of the things you check. For instance, people habitually take Nembutal as sleeping tablets.

There is nothing more vicious in the whole practice of mental healing than the feeding of hypnotics to psychotics. If you ever come into an institution or to a medical office and start to work a psychotic, you can count on his being under sedation. The term “under sedation” means he is quiet. He doesn’t yell as loud. “Under sedation” and “under narcosynthesis” mean the same thing, but because they have given them two names they have completely forgotten that the two are the same thing. If you are working somebody under sedation and you have given him just a little bit more sedation, you will be working somebody under narcosynthesis.

Inquire if one of these patients that you run into is under sedation habitually. Before you touch a single engram, before you send him three feet down the track, give him three days to wear that sedation off. Don’t touch him because you will trigger him. You will effectively drive him crazy. The administration of sedation to the psychotic puts him in a trance state toward his environment. He does become quiet and he does seem to be more amenable, more tractable; but that is a silly goal when you are trying to get somebody well. Here is this patient in a hypnotic trance in a place where everybody is screaming at him, where nurses are telling him “Lie down; stay there; calm down; don’t get excited”—engram phrases by the ton—and where he is surrounded by people who are running engrams continuously. And they wonder why some of these patients don’t get well!

Realize the prevalence of sedation, not only in the institution, but also amongst the general public. People go around with their bottles full of phenobarbital to pop into their mouths; it is a little panacea they have. It cures anything from bunions to doctors’ bills. It cures anything, but it doesn’t do a thing.

Narcosynthesis, soporifics, sedation—these are all the same. They seem to aid the insulation of the memory units in the mind (whatever they are), making it possible for these things to be insulated from each other so that a person can differentiate. Having memories unconnected one from the next makes it possible for a person to think.

In a reactive mind, of course, the memory is all soldered together. If Mr. A thinks of a horse, on this same chain may be the word church, so horses and churches become the same to him. That is not differentiation, that is identification. The mind doing this enormous amount of identifying is supercharged in such a way that the person is unable to differentiate grief or pain. As an analogy, the charge seems to have shorted out the insulation between memories. What is an engram but a series of memories shorted out and interconnected, soldered out? Administration of an herb, as most of these hypnotics are, restores the effectiveness of insulation. All of a sudden the memories will stand apart a trifle and you have a person who is able to differentiate between a horse and a church. It’s very simple.

A psychotic has a large part of his analyzer shorted out or all interconnected, all intersoldered, all integrated one thing to the next, so that if he thinks of one thing on the end of the chain it means the same thing everywhere else on the chain. Supercharged, his whole mind and whole standard bank actually appear to respond like an engram—identification, identification. A psychotic is no longer able to differentiate.

Hypnotics just stiffen up the insulatory material (if you call it that, thinking of each memory as a separate charge, a little string of electrical charges). The memories were flowing all together, which meant that everything equaled everything. By stiffening up the insulation they drop into compartments again, so he can think of them as separate units. If, while he is thinking of something under the influence of a hypnotic, we tell Mr. A “Roses are red,” that’s fine, he responds to it and can think about it. He is in good condition and seems to be very rational. But let this wear off and we find “A horse is a church is roses are red.” In other words, what we put into his mind at this time also blows through so we have got that interconnected now.

Everything that happens to a person while he is under sedation goes into these brackets as memories. When the sedation wears off, the whole thing interconnects and becomes undifferentiated. That is an analogy of the mechanism of hypnosis. We take a person, reduce him into a state where everything we put in locks up and links on to everything else associated with it there, and then he can’t differentiate any more on this. So he has to obey the commands associated with it.

When you give a psychotic sedation and then work until you have run out an engram that has never been restimulated before you may even do a reduction on the thing. You say, “Well, isn’t this fine? Now look how much better it is”—he is still under sedation—“See how much better he is.” But the next day he comes off sedation and this whole engram has been added to his repertoire. And it stays added, it does not key out again. Something restimulated in normal reverie should kick out in three to eight days. Even late life engrams that absolutely refuse to lift will stay in very stiff restimulation for some time, from three to eight days; however, at the end of this time they should kick out of restimulation. If you put a person into sedation, what has been restimulated does not kick out because you have now added a drug factor to the whole thing. It just goes on and on and on. You have made a permanent computation in his mind. This thing was not badly restimulated before, but now it is horribly restimulated. That is a crime of sedation.

Certain preparations in the society today are supposed to shut down somatics. (An allergy or something of the sort turned off in this way is, of course, a somatic closed down.) They have a dampening effect and inhibit a person in therapy. They fix up the engrams so you cannot get through them as easily. Anything which has atropine and its derivatives in it will glue engrams down; you can run them and run them right in the basic area, yet they will be thoroughly glued, stuck. The whole content of the engram is rather sticky so the unconsciousness doesn’t come off.

I would not work anybody who was using antihistamines consistently. I would say “Quit it,” and tackle him the next day.

It may seem that a person who is freewheeling can be put into Standard Procedure and keep on freewheeling at the same time, running two different sets of engrams. It is evidently possible to have three compartments at work simultaneously. At first glance this might appear to be very fine, and would settle a lot of things and speed up clearing. But the person on whom the experimentation was done went into a terrific spin, although he was a normal person. He really did a skid, because they were doing each of these three levels very carelessly so they were restimulating three or four engrams simultaneously. The strain was just too much for him. He wasn’t taken off one level before being put back on the other one. One level was running automatic, one was running Standard Procedure and one was getting flash answers on other subjects.

The wear-off of Guk and the wear-off of sedation, by the way, are entirely different things. Working a person under Guk does not restimulate an engram. When the Guk is gone the engram will not sag. Anything which is reduced or erased under Guk goes because Guk seems to wake a person up. Guk has no hypnotics in it.

When a person is freewheeling and you start your Standard Procedure with him, at least tell his file clerk and somatic strip that they will come to the engram which you are now contacting. When you want to stop him freewheeling, tell him, "The somatic strip will come to present time and the file clerk will give us present time." Take the preclear off Standard Procedure and close it out just as though you are not going to have anything more to do with him. Then put him on freewheeling: "When anyone says the word canceled to you, the following command will become null and void. The file clerk will give us somatics as necessary to resolve the case. The somatic strip will continue to sweep the somatics until they are erased and the case is cleared." Then, anybody walking up to this person can say "Canceled."

If the preclear has been on freewheeling, break off the freewheeling process before going on to Standard Procedure, because he is on another process there with the freewheeling. We want to stop that process and start another one. Do not run two processes at once.

People who are running on Guk often will be found standing around and saying "Let's see; I wonder what's wrong with me. 'I'm not moving.' No, that wouldn't be it. 'I can't stop. I can't stop.' No, that wouldn't be it. That would keep me going. 'I'm aberrated.' That would keep me going. 'I'm aberrated.'" If they go around doing this continually they are doing to themselves exactly what they do when they go on auto. They will start balling up. It is all right for them to get a flash on themselves, to ask if they are moving or not and if they aren't, even to ask for a phrase, "What's stopping me?" or something of the sort. They can sometimes get a phrase and repeat it a couple of times. Then they generally start moving.

Preclears who say "Let's see. I wonder what is being run now. I think it must be something like 'My back is killing me. My back is killing me. My back is killing me. My back is killing me,'" are taking "I" down the time track into the engram.

Now, freewheeling is an operation between the somatic strip and the file clerk without the attention of "I." Standard Procedure is the file clerk, the somatic strip and "I" being used to erase or reduce engrams. In freewheeling, "I" is in present time. If you start repeating these phrases on freewheeling, "I" starts going down into the engram and will hang up someplace on the track. It is uncomfortable enough sometimes to go freewheeling. One could go into a boil-off, start yawning, or feel all of a sudden the world is all against him or something, but it will pass. It doesn't need attention as long as holders and deniers are not keeping that strip from moving. It will keep on going. Don't pull "I" back down the time track like people I have seen on freewheeling who just stand around saying " 'I can't see. I can't see. I can't see. I can't see.' Oh, no. That's not right. 'I'm so nervous. I'm so nervous. I'm so nervous. I'm so nervous. I'm so nervous. I'm so nervous.' I wonder why this doesn't go away. You know, I don't feel good."

There are emergency measures to be taken by a student unfamiliar with a case. If you walk into the room and there is the preclear lying in a round ball on the floor, or there is a fellow who is halfway over the railing and about to dash his brains out on concrete, you as an auditor have a responsibility to stop this. One should not, merely because he has not been assigned the case, permit the person to remain for two or three days in a small ball in the middle of the floor. And it is frowned upon to have preclears diving over balconies and dashing out their brains!

So your responsibility is the responsibility of observation. If you observe something like this it is instantly your responsibility to do something about it, because some cases may go into freewheeling and perhaps auto or start repeating phrases on themselves, and the next thing you know, they will go into an engram whole hog. Sometimes they don't even have to auto; they'll just hit a really rough somatic. Don't be dismayed if you see somebody suddenly do this.

One auditor who guinea-pigged on freewheeling initially found it to be rather a slow process, picking up a little of an engram that was left someplace, and picking up a bit more from

another place, and then picking up another one that hadn't even been hit, with often not very much happening. Some time later he was sitting talking to some people when one hit him hard in the side of the jaw. He was astonished, but there must have been a control circuit in the thing because instead of saying "Ouch" or something, he merely quivered and went on talking. But he felt like somebody had stabbed his jaws with a hatpin. Another morning he woke up with a knitting needle two and a half feet in diameter going straight through from the back. It was a very interesting sensation.

In view of the terrific number of somatics that there are in a case one could expect to freewheel for quite a while and still pick up little odds and ends full of this and that. The somatics will keep knocking off so don't be dismayed if you see somebody suddenly leap from his chair.

Another auditor was auditing somebody else and had an engram hit him and curl him up in a ball forcing him sideways on the seat, but he still went on auditing the preclear This is what is known as aplomb!

If something happens to a case and there is no auditor around, you want to know whether it is a holder, bouncer, denyer, call-back, or what. You simply ask him. You get his attention, you get what it is, give him a repeater on it, get him rolling again, and it will work out all right. An emergency measure on the case of "Come up to present time," or other excitement of that character is very bad and should not be done. Just work him. Ask, "Are you moving?" And if he says "No," say, "All right, give me a yes or no on the following: a holder? (snap!) a bouncer? (snap./) call-back? (snap!) misdirector? (snap!)" He will give you a yes on one of these—for instance, a bouncer.

Then you say, "All right, when I count from one to five, a bouncer will flash into your mind. One-two-three-four-five."

"Get away!"

"All right, roll it!"

"Get away, get away, get away, get away, get away, get away." And the somatics will turn on.

Now, if you find somebody doing auto, you know that you are running up against enormously powerful control circuitry and it is something that should be whipped, right there.

I wanted to give you this data on the subject because you are working in this field. If you run into these situations you will get away just as fine as silk if you do these things here.

## AUDITING A BLIND PRECLEAR

A lecture given on  
1 September 1950

*During the demonstration itself all comments by LRH are written by him on a surface on the table beside him and thrown onto a screen so that the audience can read his remarks. He does not speak to the audience, only to the preclear. These written comments about the case are set in parenthesis.*

Dealing with Control Circuitry

First I am going to show you some Straightwire at work.

LRH: Now, if you'll sit down on the couch there. What is your name?

PC: Peter Anderson.

LRH: All right, Peter. What's been worrying you lately?

PC: That I haven't been able to get any auditing. I am terrifically restimulated. Several factors seem to be primary restimulators to me.

LRH: What is the primary factor that is restimulative to you?

PC: I think people are trying to knock out my sense of reality.

LRH: Oh, who knocked out a chunk of your reality?

PC: The auditor I had.

LRH: All right. What kind of a chunk of reality got knocked out?

PC: Well, when he attempts a demonstration, it's one thing or another. He challenges a preclear who says his first worry is something by saying "That's nothing to worry about." It seems to me it's not only invalidating the preclear's data, but invalidating the preclear himself.

LRH: Well, anything like that is not Standard Procedure. Now, answering that way is not invalidating data, I think, as much as it is invalidating the individual.

PC: That's what I said.

LRH: Okay. Now, when was the first time this was said to you?

PC: It isn't said in so many words. It's a specific characteristic that many people have, and is comparable to a forgetter mechanism, I think.

LRH: I see. When did your mother say this to you?

PC: Say what ?

LRH: Did your mother say this to you, "That's nothing to worry about"?

PC: Oh, those words?

LRH: Yes. Those words.

PC: Well, I imagine she has said them to me. My father has said them to me and five older sisters and an older brother. Very often said them to me.

LRH: They all have. Well, let's remember a time when these words were said to you.

PC: Well, let's see. "Nothing to worry about. Nothing to worry about. Nothing to worry about." Well, there have been some terrific instances rather recently. 1947, I had a nervous breakdown. My wife divorced me, and there were some terrific complications to the whole thing which knocked terrific chunks out of my sense of reality. And my sisters and brothers and everybody else said, "Well, that's nothing to worry about."

LRH: Remember one moment when they were saying "That's nothing to worry about." One specific moment.

PC: I am afraid—a specific moment was when after I had been smashed up in an automobile accident. The doctor told me I would be a cripple for the rest of my life, and my wife had divorced me, and I had to resign my job. My sister said to me, "Well, anything that's happened to you, you brought it on yourself." And I said, "From a metaphysical standpoint I can see what you are talking about, but it's damned hard to take." And she said, "Well, it's nothing to worry about." Intellectually I can see her point, but my reactive mind couldn't quite see it that way.

LRH: Do you remember that?

PC: Yes, I remember. She had just made this statement. She was standing there.

LRH: Let's just play a little game out of this. Let's see how early we can remember this taking place.

PC: Another incident, earlier?

LRH: Yes, another incident, a very early moment when this happened to you.

PC: Two or three incidents seem to come to mind, but I don't recall "nothing to worry about."

LRH: Go ahead. You remember the incidents. How old are you?

PC: 4.

LRH: Four. And who said this to you?

PC: I don't know.

LRH: Sure, you know who said this to you.

PC: Maybe I do, but . . .

LRH: What happened to you?

PC: I had this finger mashed up by a rock.

LRH: And who was patching it up?

PC: The doctor.

LRH: And what did he say to you?

- PC: I suppose he must have said "It's nothing to worry about." That's why the file clerk hands it out.
- LRH: All right. Let's remember this Straightwire now. Where was he standing when he was patching up your finger?
- PC: I think in his office. He wasn't patching it up. He was cutting it off. Given up hope of trying to save it.
- LRH: And?
- PC: And took the scissors and cut the end of it off and tossed it into the wastebasket and said, "Nothing to worry about. "
- LRH: You remember this, do you?
- PC: Well, I'm not sure that I do, but . . .
- LRH: Now the only reason I asked this question is I was wondering whether you were returning to it or remembering it.
- PC: Well, I'm not quite sure which I am doing.
- LRH: Have you got a somatic in that finger?
- PC: No.
- LRH: Then you are remembering it. Simple as that. Okay. Now, you remember that all right. Now, have we got an earlier one?
- PC: Well, I don't remember it, but some people tell me it occurred. And it popped into my mind when you said there was an earlier incident. My older brothers and sisters seemed to get a kick out of saying I was, as a very small child, a very good child. I was rather slow and quiet, minded my own business. But there was this incident when some friends of the family were visiting and they had a boy that was about two years older than I, and he walked up and slapped me. I don't know whether it's true or not but they say I just stood there and he slapped me on the other side and I still stood there. Then he bopped me in the nose and I still didn't do anything. Finally somebody said, "You ought to hit him back." So I gave him a good trouncing. They say I was 3 years old or something like that.
- LRH: Did anybody say "Nothing to worry about"?
- PC: I suppose so.
- LRH: All right. Who said it, where?
- PC: I am trying to get these from the file clerk.
- LRH: Well, this is just Straightwire now.
- PC: I don't remember.
- LRH: All right. Let's remember. Who in your family used to say "Forget it"?
- PC: Oh, all of them.
- LRH: Letb remember a time when they said "Forget it."

PC: Pretty well forgotten.

LRH: Come on, let's remember when somebody said "Forget it." Somebody said "Forget it."

PC: In early childhood?

LRH: Yes.

PC: I remember an expression that they used to use. I remember my mother, I can't remember the incident, "That will go away before you get married."

LRH: All right. Let's remember that. Let's remember her saying that one time.

PC: I really can't think of a specific time.

LRH: All right. Let's remember it. Repeat it a couple of times.

PC: "Now, that will go away before you get married. Now, that will go away before you get married. Now, that will go away before you get married." Must have been sometime when I thought I was supposed to feel bad and they didn't think so.

LRH: "Now, that will go away before you get married."

PC: A number, 3, flashed in my mind.

LRH: All right. Give me a yes or no on this: Father?

PC: No.

LRH: Mother?

PC: No.

LRH: Hospital?

PC: Might be no on hospital.

LRH: Yes or no on doctor?

PC: No.

LRH: Now we know what we are looking for. "That will go away before you get married." Injury?

PC: No.

LRH: Sickness?

PC: Do you know what my demon's doing? He is writing out whatever you say, instead of letting yes or no come up.

LRH: Who used to feel like he was all alone in your family?

PC: I did.

LRH: Oh, you did. Who else used to feel like he was all alone?



PC: I remember a specific incident of my sister, just older than I, who, at her birthday or Christmas or something, was crying because someone had neglected to give her a present. The others in the family seemed to feel sorry for her. And I thought that was a pretty good idea. I would have to remember to use that sometime when I wanted a little sympathy.

LRH: Who used to say “I am all alone”?

PC: Straight line memory? I have some dope which makes me think my mother did while she was pregnant with me.

LRH: What did she say postpartum?

PC: What does that mean?

LRH: After birth, in your childhood.

PC: About being all alone?

LRH: Yes.

PC: Oh, lots of times. We lived a bit out of town, there weren't bus lines or things up there. Once in a while I think my dad would go out to church activities, practically every night, and she would complain about it and say, “I am all alone up here on this mountain. I can't go anyplace or do anything.”

LRH: What was that again?

PC: I am all alone up here on this mountain. I can't go anyplace or do anything.”

LRH: Yes. And where was she standing when she would say this?

PC: It happened on so many occasions. She might have been standing anywhere. There were a thousand places in the house.

LRH: (I am testing “I am all alone.”) Well, what would she look like while she was standing there?

PC: I can't remember, not very well. I'm surprised very much how poorly I remember my mother, and how indifferent I was when she died. I had to force myself to cry so that I wouldn't make my brothers and sisters mad.

LRH: (Because he has “tape” response for the file clerk.)

PC: She just said it on many, many occasions, about Dad going out and working in church work practically every evening of the week and she was needing many things done around the house. He never seemed to be around.

LRH: She never seemed to get around to it?

PC: Not she, but my dad.

LRH: Oh, she said your dad never got around to it.

PC: That's right.

LRH: Okay.

- PC: I am not trying to be stubborn. I really wish I could remember these things.
- LRH: All right. Here's a pillow. Let's assume the angle on this.
- PC: Stretch out, you mean?
- LRH: Now there's a small matter here of the canceler. Come up to present time.
- PC: I wish I could.
- LRH: Are you on Guk?
- PC: No.
- LRH: On drugs of any kind?
- PC: No, not even an aspirin tablet.
- LRH: All right. Have you got a bad heart or anything like that?
- PC: No. I am disgustingly healthy.
- LRH: All right. Let's close your eyes, which you have done. Anything which I say to you while you are lying here on the couch, on the stage today, September the first, will be canceled when I say the word canceled. Okay?
- PC: That's fine.
- LRH: All right. Now, the file clerk will give us the incident necessary to resolve this case. The somatic strip will give us the first phrase in the incident. When I count from one to five and snap my fingers, that phrase will flash into your mind. One-two-three-four-five (snap!).
- PC: You want the phrase that flashed into my mind?
- LRH: Right.
- PC: What occurs?"
- LRH: All right; go over it a couple of times.
- PC: What occurs? What occurs? What occurs? What occurs? What occurs? What occurs?"
- LRH: (This type of file clerk is schiz.)
- PC: I guess you know why that flashed— that's the phrase I use when I go through the same routine you just did.
- LRH: All right.
- PC: What occurs? What occurs? What occurs?"
- LRH: Do you have any somatic?
- PC: I haven't any.
- LRH: Have you any perceptics, feel anything?

PC: No. "What occurs? What occurs? What occurs? What occurs? What occurs? What occurs?"

LRH: (Great control and probably stuck on the track. Coffin case. He is running auto.) All right. Is there another phrase subsequent to this?

PC: Well, I could go on talking. A lot of phrases pop into my mind.

LRH: What occurs here? What occurs at this time? How old are you?

PC: Seuen flashed into my mind.

LRH: Come up to present time.

PC: Okay.

LRH: How old are you?

PC: 7.

LRH: What is your age?

PC: Twenty-three flashed into my mind.

LRH: Give me a number.

PC: 92.

LRH: All right. (Circuits, but good.) Now, let's see. Who was the best friend you ever had?

PC: Oh, when you first asked me that question the name of my cousin Steue popped into my mind. I used to like him very much when I was a kid, but I got many a beating for playing with him when my mother and his mother had had a quarrel, and my mother said I couldn't play with him. I liked him very much, and in some ways envied him.

LRH: Have you ever been psychoanalyzed?

PC: Not psychoanalysis. I have had considerable psychological counseling, primarily the nondirective technique of Rush's. I have had analysis by Jung, depth analysis, the dream analysis, about a year.

LRH: (Talking a lot in concepts. Typical of just what he is saying. Wastes a lot of time.) Okay. Let's go over the phrase "I love you."

PC: I love you I love you I love you I love you. I love you. I love you." (laughs) I just thought of something. Don't let this deceiueyou. (indicating his eye) This is a crockery eye and sometimes fluid behind it starts to leak out. That doesn't mean that I am going to start to cry. "I love you. I love you. I love you. I love you. I love you. I love you."

LRH: (This is his first audit except for Straightwire. Suppressor on tears, "Don't cry.") What are you looking at?

PC: Nobody.

LRH: Who's talking?

PC: Me.

LRH: All right. Go over the words “I’m all alone.”

PC: I’m all alone.”

LRH: Let’s return to the earliest time this phrase is uttered, “I’m all alone.”

PC: I’m all alone. I’m all alone. I’m all alone. I’m all alone.”

LRH: Return to the earliest time this phrase is uttered.

PC: I’m all alone. I’m all alone. I’m all alone. I’m all alone.”

LRH: (I can’t use his file clerk very well, so have to start in straightening out the file clerk and somatic strip—he is held.)

PC: Should I try to put in words any thoughts that come into my head, every time I think of something?

LRH: Yes. Who used to tell you exactly what to do?

PC: Both my parents.

LRH: What was the phrase they used?

PC: Oh, many ways. “Don’t do it until I tell you.” And when I would make a mistake and say “Well, I thought . . .?” Dad would yell back at me, “Don’t think. “

LRH: Is your father a naval man?

PC: No, but he has a set of beautiful aberrations.

LRH: All right. Let’s contact a time when your father’s really bawling you out.

PC: The first thing that pops in my mind is he usually started his bawlings-out by beating me. One day he called the house and said for me to come out to the job. He was a building contractor. He wanted me to be on the job and to show a man who was bringing some gravel where the gravel should be dumped. The job was on East Avenue. While he was talking he said, “You might just as well come down and pick me up.” Well, he never had resealed where “here” was. And he had only been talking about the job on East Avenue. So I said, “Okay, I will go down and take a look.” I went down over to the job on East Avenue but I couldn’t find Dad. I couldn’t see any place where any construction was going on or anything. After I had looked around about an hour (he hadn’t given me a definite address) I came on home, and as I started to back the car into the yard I saw him running out of the house with his face all flushed and contorted with rage and the 15 hairs he had left waving over his bald head, and he looked like a wild man. Well, he ran out to the car and jumped on the side of it and started beating on my head with his knuckles; and I said, “What is the matter? “ And I jumped out of the other side of the car, and as I did he came running around the back of it. He had a stick in his hand and started beating me. He broke that stick and then got a stronger one, and I said, “What is the matter, Dad?” And he wasn’t saying any words—just yelling unintelligibly and not saying anything. And I kept saying “What is the matter, Dad?” Then I started to back off and run away from my father, and yet I felt guilty—that I shouldn’t run away from him. And so he chased me up through the back yard and around the side and through the front, and I ran down across the front lawn and jumped over about a four-foot retaining wall, and as I did I sprained my ankle. And as I did, he hit me in my testicles, and I passed out for a little while. He kept on beating me across the back. Pretty soon I got up, and he was standing on the lawn, and he said, “Come on in the house.” And when I got in the

house he was going to start beating me some more, but Mama stopped him. And I kept asking “What is the matter? Why are you beating me?”

LRH: (He is in Mama’s valence, among others. I noted earlier he considers injuries a sort of badge of award. Heavy sympathy engrams. Several allies— women.)

PC: He hadn’t made it clear that he was several blocks from the East Avenue job. He was mad because I hadn’t come to the grocery store to get him, which I didn’t know anything about.

LRH: Ever use free association?

PC: Yes.

LRH: Let’s go to the time when Papa is saying exactly what he said when he beat you over the head and said “Don’t think.” Let’s get his words. No amount of explanation is as good as just a few brief words. Okay? Where did he hit you in the head? Let’s pick up the somatic.

PC: Oh, I don’t think I can feel it. I think I have a pain shut-off.

LRH: Where did he hit you on the head?

PC: Right up here. (indicating)

LRH: All right. What is he saying to you when he hits you on the head?

PC: Dod-rotted kid.”

LRH: Let’s go over that again.

PC: Dod-rotted kid.”

LRH: What else did he say?

PC: Ooh! “Dod-rotted kid!” And he was just all bottled up with rage.

LRH: All right. Let’s go over it again.

PC: Dod-rotted kid.”

LRH: Let’s feel those blows.

PC: Dod-rotted kid.”

LRH: What did he say about “Don’t think”?

PC: Oh, to feel the blows, I was going into the specific incident. That would be the one I just related.

LRH: All right. Did he say “Don’t think” in that incident?

PC: No.

LRH: All right. Let’s go over “Dod-rotted kid” again.

PC: Dod-rotted kid.”

LRH: Let's feel those blows.

PC: Dod-rotted kid. Dod-rotted kid." These blows aren't in that specific incident. He was too mad to even say that.

LRH: Do you like this guy?

PC: Hell, no.

LRH: All right. Let's get back to the first time he ever beat you up.

PC: Straight line, or any way I can?

LRH: No. Return to it.

PC: I can't, but I remember a time when I came home and he beat me and beat me. Then, I went over the top of one of the dining room chairs. I can see that chair.

LRH: (He is "educated" into free association.) Can you see the chair?

PC: Yes.

LRH: All right. What did he say when he beat you and kicked you?

PC: You should come home when you are told."

LRH: What is he saying again?

PC: You should come home when you are told."

LRH: Go over it again.

PC: You should come home when you are told. You should do what you are told."

LRH: All right. Let's go over those again.

PC: You should come home when you are told, and you should do what you are told. Don't talk back. You should do what you are told. Come home when you are told."

LRH: All right. Let's contact what he is doing. Contact the blows. (Papa is primary source of "control.")

PC: From many experiences I know pretty well what he did. He clubbed me on the side of the face with his open hand, but I can't feel it.

LRH: (The same circuits in this preclear.)

PC: You should come home. You're very disobedient." No, he wouldn't say it that dignified.. "You should come home when you are told. Why don't you do what you are told ? You should come home when you are told."

LRH: Where is he hitting you?

PC: I don't know; I got it from both Mama and Papa. I would be glad to let him beat me again if I could feel the somatic.

LRH: Yes. When are you supposed to be very brave about pain?

PC: When was I?

LRH: Yes.

PC: When I was told to be or inspired to be?

LRH: Inspired to be what?

PC: Brave about pain—I probably am misusing the word “inspired.”

LRH: All right. When did your father beat you last? When was the last time he beat you?

PC: That was what I just told you about.

LRH: Who’s dead?

PC: Damned if I know. I wish I were.

LRH: You wish you were dead? Why?

PC: Why, if this Dianetics doesn’t work, I don’t see what the hell’s the use of living.

LRH: All right. What do you feel about this in general?

PC: Well, I think most people are pretty silly about it. It makes for a lot of sins. The organism or life put on a planet and told to survive; that makes about the most damn good sense. Survive calls for goals and purpose and I am not achieving any purpose. You are not accomplishing a hell of a lot of sin in not surviving. The life energy will flow on in other channels and probably do a better job.

LRH: How old are you?

PC: 16.

LRH: All right. Who’s talking? You are, of course, but are you hearing anybody saying this at a funeral?

PC: Yes.

LRH: All right. What did it look like?

PC: Well, I never was to a funeral before I lost my sight. And incidentally, here’s an interesting thing for research. Although I have been blind for 24 years, I have better uisio recall than I have anything else. And although I have a sort of analytical dub-in on uisio and make allowance for it, I act and do everything I do by a sort of uisio dub-in. But I have tried to go back to the funeral of my mother’s and can’t get a damn thing out of it.

LRH: (Here comes forth a dramatization of somebody around some funeral. He has been to a funeral while very young. He is badly occluded.)

PC: But I couldn’t get a hell of a lot of grief, not as much as it should be worth.

LRH: All right. Who used to say “God will strike you blind”?

PC: Nobody said that, but it was a common expression around my home when I bumped or knocked a lamp off a table or did something, somebody would say, “What is the matter? Are you blind? Can’t you see what you are doing?” Incidentally, my mother

was very nearsighted. Without her glasses she probably often made the statement “I’m practically blind.” It’s been restimulated for 23 years. I was quite indifferent toward being blind. It never bothered me quite a bit, but something during the dream analysis triggered something.

LRH: Dream analysis? Was this deep analysis?

PC: Yes.

LRH: With what drugs?

PC: No, not any drugs at all.

LRH: Oh.

PC: No drugs. Deep dream analysis.

LRH: How did they get what the deep dreams

PC: Started interpreting dreams and started to come by the boat-load.

LRH: All right. Speaking of Jungian analysis, let’s go back to your last death.

PC: Last death?

LRH: Yes. Let’s go back to your last death.

PC: The last person that died?

LRH: No, your last death.

PC: My last death?

LRH: Yes. Your last death.

PC: I haven’t died yet.

LRH: Yes. Let’s go back to your last death.

PC: Okay.

LRH: Your last death.

PC: You want me to return to it? I will wait until the file clerk hands something out.

LRH: (I am testing for early lives.)

PC: Something interesting here. A brother in-law for whom I never had much affection—after all the eye doctors had given me up, and they finally started taking me to a school for the blind—a brother-in-law, who, incidentally, is an old nary man, showed the first sign of affection towards me that I had ever seen from him. He shook my hand and said, “Well, you are starting a new life.”

LRH: (Maybe we can blow a charge. Early lives are, officially, dub-in.)

PC: When you ask such an obtuse action as my last death, maybe the reactive mind has done something here....



LRH: Let's go back to the earliest death we can reach, then, your own. Are you familiar with Jungian analysis?

PC: Yes.

LRH: All right. Let's go back and find the death.

PC: I never had any deaths in Jungian analysis.

LRH: No? Well, let's see if we can find one.

PC: I don't recall dreaming about any deaths that we discussed. I have had about ten months of it.

LRH: Let's return to your last death.

PC: I'm not sure I know what you mean, because I don't go for any of this previous life stuff.

LRH: Well, let's see if you can find one anyway. Let's see. Here's a chance to prove if there is one there.

PC: Such a thing as a previous existence?

LRH: Yes.

PC: Oh, I have got an aversion to the stuff.

LRH: Got an aversion to it.

PC: It may be all right....

LRH: Let's go back to a time when you are going fishing.

PC: Well, wouldn't it be more practical at a time when I was a sperm or an embryo, get into the prenatal? I would like to do that.

LRH: How old are you?

PC: Nothing came. There was a F-L-A-S-H answer as you did that there. Oh, incidentally, I saw a sensation of light as you snapped your fingers. My posture, incidentally, if I didn't have this coat on, would probably be up this way, or most likely up this way.

LRH: (Get that fast cover-up.) Let's go back to the time just before you went blind.

PC: The nearest day that I can recall?

LRH: Yes. Let's go back to it.

PC: Return to it?

LRH: Yes.

PC: Okay. There are two things. The day before, I remember what I was doing . . .

LRH: Yes.

PC: and I could pick that up. I could return.

- LRH: Let's go back to a pleasant moment just before this.
- PC: Oh, a pleasant moment?
- LRH: Yes. Let's see....
- PC: Oh, here's a good one. I know it happened to me the same summer. In 1926, it was evidently that summer, a bunch of us young kids, 15 years old, several boys and several girls, going for a little picnic hike.
- LRH: All right. Where did you stand there when you first started out on the picnic?
- PC: Well, the incident is a brief moment of triumph when I climbed the hill.
- LRH: All right. Let's climb this hill. (Time I got down to work on him. I am testing perceptics.)
- PC: A couple of gals up on top of the hill, we fellows start climbing the hill, a very steep climb.
- LRH: All right. Let's start climbing the hill. What kind of a day?
- PC: It's a hot summer day.
- LRH: All right. Hot summer day. How do things smell?
- PC: Well, I can dream up a smell. I can't smell anything, but I know the hill well enough to know that there's just primarily weeds and grass.
- LRH: All right. Let's see if we can walk up that hill. Let's take a look at those weeds and grass. Take a look at them. All right. Now, where are the girls with relationship to you?
- PC: They're up the hill. Sitting on some rocks up there.
- LRH: How do they look up there?
- PC: Oh, they're kind of cute and sassy.
- LRH: What are they saying to you?
- PC: Come on up Let's see who can make it first," or something like that.
- LRH: Let's go over that again. Let's repeat it a couple of times.
- PC: Come on up Let's see who can make it first."
- LRH: Go over it again.
- PC: Come on up Let's see who can make it first. Come on up. Let's see who can make it first. Come on up. Let's see who can make it first. Come on up. Let's see who can make it first. Come on up. Let's see who can make it first."
- LRH: (Everything here is stet. This means terrific controls.)
- PC: Can a demon go through all of an incident ?
- LRH: "Come on up," again, again. Let's go over it again.

PC: come on up let's see who can make it first. Come on up, let's see who can make it first. Come on up, let's see who can make it first. Come on up, let's see who can make it first." I am out of it. I can reconstruct this whole scene from straight line memory, but I don't feel like I'm in contact with the things.

LRH: (This means terrific controls controlling "I")

PC: I don't have a hard time visualizing it. Do you want me to go over the words some more? I don't mind at all. "Come on up. Let's see who can make it first."

LRH: How does she look when she says this?

PC: Well, which one? The little one, Linda or Margie?

LRH: Well, which one says it?

PC: Damned if I know. I can't hear, and I don't get an impression.

LRH: All right. What have they got on?

PC: Well, I think Linda has got on some kind of a sloppy joe sweater, sort of a little scarf around her neck. She has dark curly hair. . .

LRH: (Notice I started using present tense; now he is using it.)

PC: blue eyes . . .

LRH: Go on.

PC: oh, I think she's got on some kind of what they call riding breeches. Now she's sitting up there on a rock that sits right on the crest of this mountain. We call this mountain Hogback.

LRH: (He is settling down into the vicinity of the incident.)

PC: I might as well do what I did the other day: make this up.

LRH: Oh, no. You don't need to make this up. Don't you want to see these girls?

PC: I wish to hell I could.

LRH: They're there. Let's take a look. What goes on?

PC: Well, Linda has got

LRH: Ah, you've already described her. Does she have boots or puttees on?

PC: She's got some sort of low-heeled shoes on. The way I'm viewing it right now, I'm a hell of a long ways outside of myself.

LRH: That's all right.

PC: I am looking at her from a different angle, not the angle from which I should have seen her. I am out in space looking at her now, and she wasn't sitting on the rock the way that I see her now.

LRH: (He is very uneasy about staying in one place. Exteriorization' is characteristic of a schiz. He is in synthetic valences, out of actual ones.)

PC: And Margie is sitting just a little bit further back along the rock, and her sister Linda is standing down beside this large rock. I can see the hill quite distinctly. Shall I go through the impressions, too?

LRH: Yes. Let's take a look at them.

PC: Well, let's look closer at Linda. She was my girlfriend at the time. She has on some kind of a blouse. It was a high neck.

LRH: What would happen to you if you didn't move around?

PC: What?

LRH: What would happen to you if you didn't move around?

PC: If I didn't move around?

LRH: Yes.

PC: Damned if I know.

LRH: Well, do you have any trouble, have you moved often lately?

PC: No.

LRH: You haven't?

PC: I have a terrific trouble with squirming and wiggling. Poor people that have to sit by me, I feel sorry for them. Because I'm always wiggling my seat or scratching my legs or twiddling my fingers or spelling out the deaf-mute alphabet on my fingers. .

LRH: When you did this when you were a little kid, who got mad at you for doing this?

PC: Oh, hell. They scolded me all my life for doing that.

LRH: All right. Let's find a point where you were a little kid. What's said to you?

PC: sit still

LRH: (Drama in childhood. Perceptive tune-up is not possible here at this point.)

PC: Well, the wrong things come to mind. I look for an incident when I am wiggling and I get an incident when I was rowdy and boisterous and get reprimanded for it. Probably one of those characters that never had a hand laid on me in my life, and I think I have a terrible beating.

LRH: (I am now trying to find control circuits.) All right. You are sitting there and someone says, "Stop wiggling around. You are always doing something." Who would say that?

PC: Oh God, they'd all say that. My father, mother, older sisters, everybody would say that to me. They always have. I wish I could help you, Ron. I wish to God I could make something click here.

LRH: All right. (I'm going to valence shift him.)

PC: There would be too damned many of them that—I am trying to think of one now.

LRH: Now, I want to find something which has suppressed your emotions. Who has argued with you and told you and told you and told you that.

PC: Oh, all my older brothers. Oh, God.

LRH: All right. Let's see your older brother sort of bawl out this little kid for being so rambunctious. Let's be your older brother for a moment here and just bawl the hell out of this little kid. What are you going to say now?

PC: Oh, you are not hurt. Look at it. It isn't even red." Clout! Hit him on the other side. "See, it can't hurt you. I can't see any bruises, any marks. What the hell are you crying about? You're just a big bawl baby, that's all. Shut up. Keep your mouth shut."

LRH: That's pretty good. Now, let's look at this little kid as we are slapping him.

PC: Well now, you have got me looking at my little brother. I have got a younger brother three years younger than I. But once or twice I felt like slapping him, and I did lots of times.

LRH: (I am going to find a chronic valence and move that on the track.) Let's be your older brother. Let's slap this kid. What is this kid's first name? Now, what do you call this kid?

PC: Well, he used to call me a lot of things, "Bonehead, pothead, lunkhead, damned chump. Go on, don't be yellow." One time he bought me a pair of boxing gloves. He was going to give me a great present. And I was about 9 or 10.

LRH: How old are you?

PC: 9 or 10.

LRH: All right. How old are you?

PC: Nothing comes.

LRH: What is your age?

PC: A-G-E. I tell you I have got a tough deal. He bought me these boxing gloves . . .

LRH: Let's beat up this kid. Let's just beat the hell out of this little kid. We will call this little kid a bonehead. What is your brother's name?

PC: Harold.

LRH: All right. You be Harold and beat this kid up.

PC: I couldn't be like him. I don't see how I could be so damned dirty to a kid six years younger than him.

LRH: All right. Let's be Papa and beat up Harold.

PC: I couldn't do that, either. It doesn't make sense. I could make a try, and I don't mind making a try.

LRH: All right. Let's make a try.

PC: Okay. I will put the gloves on like he would do with me, and shoot that straight left out to the kid's face. About six inches longer than his is. "You damned baby. I didn't

hit you. You just ran into that one.” Well, bang! I hit him on the nose again. “Come on, I’m not tough. You just run into them. You bat-head. Don’t run into them like that. Now, come on and fight.” Whap! I hit him right on the side of the face. “Come on, don’t be a quitter. Don’t be yellow. Just your nose is bleeding. That’s nothing; what the hell? A good fighter can fight with his nose bleeding. Come on. Well, you walked into that one, see? Now, keep your guard up and come on.”

LRH: (This whole family talked “That’s nothing.”)

PC: Well, if you won’t fight, I will make you fight.” Well, clout him on the side of the head and “Get up. Don’t lay down that way. Get up and fight.”

LRH: (We started by looking for why his auditor upset him.)

PC: Get him down, stand him up and slug him. He is crying and says he is going to tell Mama. “I don’t give a damn if you do tell Mama.” Well, no use hitting him anymore. He is down, nose is bleeding. He is bawling.

LRH: (He is sure slightly out of valence.)

PC: Poor little bugger. I feel sorry for him. Say, I got a pretty good grief charge once. I went over the death of my sister, and my brother who committed suicide in 1919. The phrase “poor little kid” kept coming out, and I got terrific grief out of that. I was able to cry.

LRH: All right. Let’s just return now to basic-basic and run it.

PC: Good. That’s.

LRH: All right. Let’s just return to basic-basic and run it. All right, basic-basic. When I count from one to five, the first words of basic-basic will flash into your mind. One-two-three-four-five (snap!).

PC: (no response)

LRH: What do you see?

PC: Well, just before you started I saw. . .

LRH: What does that mean?

PC: That’s my demon giving me a bad time.

LRH: Shall we stop worrying about this demon for a short time and run basic-basic? (He won’t stop using it.)

PC: I know that’s true, because you have run it on a couple of people who have demons.

LRH: All right. Let’s run it. The first words of basic-basic will now occur to you. Let’s roll it. What is the phrase that occurs to you? Any phrase?

PC: What s wrong?”

LRH: Go over it again.

PC: Whats wrong? What’s wrong here?”

LRH: That’s a fine answer. “What’s wrong here?” Next line?

PC: Whats wrong here with you?"

LRH: Next line.

PC: I don't think there's anything the matter. Why do you complain?"

LRH: Next line.

PC: This is no time to make a fuss about it."

LRH: Next line.

PC: There isn't really anything the matter with you. You're just putting on."

LRH: Next line.

PC: Why do you pretend so? It's all in your head."

LRH: Next line.

PC: If I were in your position I wouldn't make such a fuss about it."

LRH: (The validity of this is poor, of course, but he is at least getting practice.)

PC: You are always dramatizing. You always exaggerate every little thing. Why can't you be simple and quit pretending?" This can go on for days, you know.

LRH: Yes? (He needs hours and hours.) Let's go back over this again from the beginning.

PC: Well, that shows you what kind of a damned liar I am. I can't remember the first "What's wrong here? What is the matter with you? Why do you complain? There really isn't anything the matter with you. You are just pretending. Why do you dramatize every little thing that happens to you? "

LRH: (We will try to get something dramatic.) Who could be talking in this incident?

PC: Well, it could be—let's see, my mother might say things like that to my dad.

LRH: What would she say to your father?

PC: She wouldn't say those kind of things either. She would say, oh, "You are not. . .?" Oh, she would never say that.

LRH: How old are you?

PC: One. Both 1 and 2 came at once.

LRH: Days, weeks, months, years?

PC: I wish I could feel that any of them fit. They all seem to fit just as well as any others.

LRH: All right. Now, Let's go to the place where you have a chronic holder. Let's see if we get a little bit of sonic on that holder. Let's get sonic on something like "Stay there" or "Stay here" or something of the sort, and see if we can get a tiny bit of sonic. If you were about to hear a word, what kind of a holder would it be?

PC: Stop that damned noise."

LRH: All right. Would that hold you?

PC: I think "Stop that" would.

LRH: All right. Let's go over that.

PC: Stop that. Stop that. Stop that. Stop that. Stop that. Stop that right now. Stop that. Stop that. Stop that. Stop that." I am trying to think of any incident where it could be. "Stop that. Stop that. Stop that this minute."

LRH: (We've probably got it. His demons may be moving on his track, but he hasn't yet.)

PC: Stop that. Stop that this very minute."

LRH: Let's go over that and see if we can get a somatic.

PC: Stop that. Stop that right now. Stop that." (laughing) You are going to have a lot of people down there hung up on the track, you know, listening to this.

LRH: All right. Let's go over that.

PC: Stop that. Stop that. Stop that. Stop that. Stop that. Stop that. (getting louder and louder) Stop that. Stop that. Stop that this very minute. Stop it. Stop it. Stop it. Stop that."

LRH: What would be the phrase just adjacent to that, right next to it?

PC: Just before it ? I get "Damn you, stop that."

LRH: All right, let's go over that.

PC: Damn you stop that. Damn you, stop that. Damn you, stop that. Damn you, stop that. Damn you, stop that."

LRH: What comes right after?

PC: Stop that noise."

LRH: All right, go over that.

PC: Damn you stop that noise. Damn you, stop that noise. Damn it, stop that noise. Damn it, stop that noise."

LRH: What would come right after that? Would it be anything like "Get out of here"? "Get out of the house" or anything like that?

PC: Get outside."

LRH: All right, go over that.

PC: Go outside. Go outside. Go on outside and play. Go on outside and play. Damn it, stop that noise. Go on outside and play. Damn it, stop that noise. Go on outside and play. Go on outside and play. Go on outside and play. Go on outside and play."

LRH: (There's exteriorization.)

PC: Would it do any good if I encouraged anything that seems to be the inkling of a somatic ?



LRH: Go ahead. Can you turn them on and off?

PC: Well, I wish I would get a genuine somatic so that I could cry.

LRH: Would there be a slap that would go with “Stop that” or something of the sort?

PC: Oh, there might, and there might not. If that was my mother or anyone angry enough to say “Oh, damn it,” anyone but my brother, why, there probably would be a slap with it.

LRH: All right. Let’s go over it again.

PC: Damn it stop that noise. Go on outside and play. Go outside and play. Go on outside and play. Damn it, stop that noise. Go on outside and play. Damn it, stop that noise. Go on outside and play. Damn it, stop that noise. Go on outside and play. Get out of here. Get out of the house. Get out of here. Get out. Get outside and play. Go on out and play. Get out. Get out. Get out. Get out now. Go on out and play.”

LRH: (Here’s the engram.)

PC: You re always underfoot. Damn it, get out of here. Get outside and play. You’re always underfoot. Can’t hare you around. I’ue got things to do.”

LRH: All right. Let’s go over that. “Get out.”

PC: Get out. Go on outside. Get out of here. I’ve got things to do. Get out. Get off that floor. I am mopping it. Get outside and play.”

LRH: (Older child in family. Could be prenatal.)

PC: Get on outside the house. Get on outside and play.”

LRH: Go over it again. What have you got?

PC: Oh, Ijust had to think of my dad, when he’s working on some cement or something, and these bouncers, “Get away.” He usually said, “Get out; get away.” Struck me kind of funny. Funny, those I can remember straight line but—okay. “Damn it, stop that noise. Go on outside and play. Get out of here. I am busy now. Get out. You are always underfoot. Get out in the yard.” There’s a lovely holder: “Stay in your own back yard and play. Go on out. Get out of the house. Go on outside and play. Get out from underfoot. Get away from here. Get away from here.” Oh, I am just loaded with these.

LRH: (We have a break of reality.)

PC: Damn it, get out of here. Get out from underfoot. Get out of the way. Get away from here.”

LRH: All right. What would she say about coming back?

PC: I hare a somatic, a chronic headache that I hare battled with ever since this course started. It doesn’t bother me at the moment.

LRH: What have you got?

PC: That’s the somatic, the absence of this headache that’s been bothering me.

LRH: All right. Go over it again.

PC: Which one? “Damn it, stop that noise”?

LRH: Yes.

PC: Damn it, stop that noise. And get out of the house. Run out of the house. Go on outside and play. Get out of here. Get out from underfoot. Go away. Get away from here. Get out of that garden. Don’t step on the cement. Get off the floor. Get out of the house. Keep out of the car. You can’t come near here. Stay down out of the trees.”

LRH: Go on.

PC: You want some more?

LRH: Let’s go back over “Stop that noise.”

PC: Damn it, stop that noise.” Well, if we want to get early, we’d better lease the “Damn it” out, because my mother wouldn’t have said it, not in the house with the small children.

LRH: “Stop that noise.”

PC: Stop that noise. Don’t bounce so hard when you walk down the stairs. Stop that noise. Go out and play. Get out of the house, we are busy. Get outside. Stop that noise. Get away from here. Don’t come by the window with all that noise. Go out in the yard and play.”

LRH: They moved you around a little, didn’t they?

PC: Well, they’re all around. One phrase is just as good as the other.

LRH: No, I wasn’t talking about your data. I was saying your family.

PC: Well, I lived in the same house from the time . . .

LRH: Did anybody ever let anybody stand still?

PC: Well, I don’t know. When you have got nine kids around in a big family like that, there’s a big amount of activity

LRH: Well, how would you have been called for in this family?

PC: Come on home.” I could almost get a sonic on that. My mother out on the front porch calling, “Peter, come on home.” Or my father coming up and yelling, “Peter, come on home, “ with a growl in his voice. If that worked, I will go home and practice on those. Maybe I will have sonic tomorrow.

LRH: Well, go over a couple of them anyway.

PC: Peter, come on home. Come on home. Come on home right now. I want you to go to the store and get me some chicken feed.” Those damned chickens.

LRH: Okay, you can practice that. All right. Come on up to present time.

PC: I think I have been here all the time. But not in present time.

LRH: All right. Let's think of something very pleasant that happened to you in the last few days.

PC: Oh, I feel very good about the day before yesterday. I was auditing a guy, and he was so loused up that he was panicky, and I tried to run him down on that. Well, I didn't try to but he damned near got himself into an AA, and he got into an "against me.?" "They're all doing something to spite me." And I started running him down on that but he got panicky when he got into prenatal, so I dropped him down on an "I can't tell." And he was so surprised when the words came out of the file clerk, and then added up and made sense. By keeping track of where I was, I got two of them—one at two weeks, one at five weeks after conception; and he was so astonished when he could see that I could keep track of where it was, whether it was five weeks or two weeks, get the number of phrases left in the engram, and back him up, back up to the front, and I had to chuckle when he got a phrase on "What shall I do now?" And it would reduce quite a bit, but it hung there and I backed him up to ten seconds before the incident started and counted him into it and got a flash and got?" "what"—got?" "what" and had him run that, and then got the phrase "But I don't know how." And that hooked on "What shall I do now?" His mother was saying it, and he was into his mother's valence. I got him back in his own, and the damned thing reduced enough so that I could go on to something earlier. And you see, this poor guy had read the book and thought he knew something about it. But you see, he had such terrific doubters, "I can't tell; I don't know." And this whole phrase, this whole engram, apparently Mama had done—"I don't know how. What can I do now?"

LRH: (He projects his case into others. He likes to audit!)

PC: And the phrase he dropped into was "I can't tell now," and "It's too early. I can't be sure at all at this time." When he hit some of those phrases he quickly decided to back out of them. It would have been awfully easy to have an argument with him as to whether or not he actually said that. But, it was so much easier to just run him and then let them drop out of sight, and he couldn't find them again. I don't think there was an erasure, but I got the whole darned thing, counting the number of phrases left, came down from seven to five to two and then one. And then couldn't get any more, but I asked him for a denier and there wasn't a denier. And I took the bouncers out, kept him from bouncing over to that one at seven weeks, and held him over at this one at five weeks, and took him earlier to get something to reduce. And he got something terrific. I got something like a grief charge, but it was close to terror and the tears flowed, and he cried something about it. It was more of a terror.

LRH: How did you feel afterwards?

PC: I feel very good, felt encouraged. I wish Dianetics really could do something. Now, I just wish we had got something to do to me.

LRH: Well, at least we have got you going home, anyway. What did they say, again?

PC: Which ones?

LRH: Your parents. When they called you home.

PC: Oh, "Come on home."

LRH: Okay. Come up to present time. All right canceled. Five-four-three-two-one.

This is the type of case which is peculiarly bumped along, usually by Guk, if you can get this one started rolling. He is locked up on several places on the track. It is a rough deal. What he is saying about these beatings and so forth hints of being to some slight degree exaggerated, but believe me, there have been plenty of them.

That is generally the background characteristic of these cases. The control circuitry, notice, was not in evidence. We got it there at first a little bit, and he started off from it. There is a kind of control circuit that is a bouncer circuit, like?" Snap out of it," "Control yourself," something like that. The case is just lots of bouncers and so on.

I was not working very hard. I don't like to work anybody too hard on a demonstration like that or to slug them around too much. It is not the situation as far as audiences are concerned, but his case is really terrifically suppressed. There are probably five, six, eight valences in there, a lot of controls from various identities and individuals. In all, a very interesting case. However, not a very difficult one.

His Straightwire was improving toward the last. He was picking up material. He was getting a little tone 4, trying to rise on some of this stuff. He is actually held all the time somewhere on the track. But he is held so obscurely and perhaps so severely that it's pretty hard to strip out.

This is the kind of a case where you just go in and slug. Use Standard Procedure, take him back on Straightwire. If he goes right there, I would try to get him down the track. I was going no place, so I used Straightwire to try to take him to something. I was not telling him I was using Straightwire. I was just getting him to talk about something. Of course, I had to be alert for he was going to wander up to present time a bit and tell me about it. And then, by repeater, I would take him down the track a little.

We were playing exclusively with locks. A terrific pain shut-off in this case is occasioned by his being so thoroughly out of valence. He is not only out of valence, but he goes very easily into another valence not his own. When he would approach areas where he shouldn't be, he would go into a synthetic valence. He does not occupy anybody. There are commands there for him in this that are valence shifter commands, lots of them. "I can't be myself around you. You are beside yourself all the time."

"I am just past myself" is an interesting one—combination valence shifter and dislocater. "I can't be myself around you," that sort of stuff, will cause a person to oscillate through these other valences. "If that had been you, you'd have been dead" is another one, and that just labels "you" as something not to be occupied.

That is the general shape-up of the case, it is not very dramatic in its first workings. It is going to take a lot of skillful auditing, but it will break down quite rapidly using Straightwire.

It was suggested that he was in the valence of fear all the time. One wouldn't go into a valence of fear. A valence means specifically the shadow of another person.

The engram in which he is held, that boxing match with a brother, contains nothing but bouncers and holders, bouncers and holders, holders and bouncers, and he's just retreating back, and retreating back, until when anybody says anything to him you get the defense totally aside from what would be the natural defensiveness of somebody from whom a vital perceptic was missing.

## ADVERTISING DIANETICS - PROPAGANDA - PUSH BUTTONS

A lecture given on  
4 September 1950

*A lecture entitled "Advertising Dianetics—Propaganda—Push Buttons" was given by L. Ron Hubbard as part of the Professional Course in Los Angeles on 4 September 1950. Although a full recording or transcript of this lecture has not been found, a short tape recording was located covering the subject of push buttons. It is possibly a segment of the 4 September lecture and is reproduced here.*

### The Stimulus - Response Mechanism

I have mentioned push buttons before. I am not going to give you a very extended lecture on it, but I will cover the basic fundamentals of various essential and nonessential actions in which the human race engages.

This lecture might also be entitled "The Value of the Reactive Mind to the Comptrollers of the Society."

The reactive mind is a very, very valuable thing. Without the reactive mind, advertising agencies would probably be out of business, psychological warfare could not be contemplated, we would be at peace with Russia, a lot of Koreans would be alive, and other "undesirable" things would happen.

The reactive mind has a very great value to the politico, the advertising executive, or anyone who wishes to convince any body of people of an irrationality, of the truth of a lie.

It is very easy to get on the radio and keep talking about Ex-Lax, and have people, finally, stampeding the stores to buy this product which, as a matter of fact, contains phenolphthalein solution and is very injurious to the human system.

Now, it so happens that the human body doesn't have any trouble with constipation. There is nothing easier to control than the bowel action of the organism. You could take any hypnotic subject and with a short command constipate him for a couple of weeks, if you wanted to, or you could give him diarrhea for a couple of weeks. In other words, this is the easiest fluid flow or physical action in the body to control, because it works regularly. It is interesting that radio advertising concentrated on constipation, and great fortunes were made out of stuff like Ex-Lax. Practically all the farmer's almanacs pay for themselves on ads about constipation.

When radio advertising or printed advertising is placed before human beings they can be worried about this function and the function can be cut off, certainly on all those people who have "you've got to believe everything you read" engrams. And if you put it on such an authoritarian line, the condition is created and the remedy is sold for it simultaneously.

So, making something wrong with people in order to get money for making it right is a typical push-button operation! The situation is created in order to sell the remedy. It isn't necessary to create the situation, however. It is only necessary to accelerate it.

Somebody being told that "we have to make the world safe for democracy" is just getting another sample of Ex-Lax advertising. It is not a rational statement. Certainly, thee and me have a very nice country and we have every right to protect that country, to grow in it, to square around, to govern the country sentiently, to make better Fords and Buicks, and even to make radios on which to advertise for Ex-Lax. We have all those rights, but I'm afraid it hasn't got much to do with a slogan. That is just another pushbutton proposition.

If we are able to do all this, we can do it through the application of great reason, finding out what the problems are and how to solve them. Whether we are a democratic form of

government or a government of communistic cells is not the point, these are labels. The whole point is, are these forms of government reasonable? Well, it so happens that they are not.

Thomas Jefferson, on the subject of democracy, has been terrifically violated time after time. As a matter of fact, Jefferson, who had the biggest hand in the writing of the state papers on which all of our liberty depends—on which this very nation was founded—is now considered so radical that when an article was in process for *Colliers* magazine on him, the content of that article was looked over in the high editorial echelons and they said, “Oh, no, we can’t publish this fellow!” In other words, Thomas Jefferson is now too strong for the stomachs of America!

Unfortunately Thomas Jefferson didn’t talk in terms of push buttons. He tried to talk in terms of reason.

Today, we are getting a lot of push-button government. I am not against the United States Government and they are not against me. But I am certainly not in total agreement with the U.S. Government as it is run today. That is one of the primary principles of democracy: You stay out of agreement with the government, and then the government gets some pressure on it and sooner or later will square around and resolve some problems. That is the protesting minority principle. But one doesn’t have to set it up on this crude line. The point here is the fact that the government today is doing more and more and more push-button governing. Children in school are taught some motto. Then afterwards you can ask someone carefully, “Why is that right?”

And he will say, “Well, my teacher in the first grade said so!”

“Is she an authority on government?” You can go right down the bank and cut a person to pieces on the subject of surrendering to governmental mottos.

We take the word freedom. There is an interesting word. Once upon a time, freedom meant something very broad. It meant, on one side, a man’s right to decide for himself and to continue to decide, at his own crossroads, what he was to do with his life and the society in which he lived. That was freedom! But it also included the Achilles heel of being permitted to go out of work and starve. It was also given to a group of people who, reactively enchained, were basically slaves. And so, freedom, as a sort of a shotgun thing, had to be modified and modified and modified until we get this great statement “Freedom from want!”—the one thing which you can’t have with freedom. With individual freedom there can be no freedom from want. So the instant we say “Freedom from want” we have done a reactive jab on the whole subject of freedom, and after that, one party, one action, are the future consequences of such a statement. That is push-buttoning.

One is taught that the word freedom is good. Then, as the years progress, the word freedom is less and less assigned, its definitions aren’t included with it; but we know that “the boys at Bunker Hill died for freedom!” We know that so-and-so “gave his all for freedom!” We know that “we are a great nation because we are a free nation!” which has nothing to do with the problem. We might be a great nation because we are rational, because we are strongly energetic, because we have enormous resources, good blood, good people, and because we know something about political philosophy—but not because we are “free.”

## POLITICAL DIANETICS

A lecture given on  
5 September 1950

*During January 1951, when this lecture was transcribed by a Foundation staff member, there was a project under way to compile a Dianetics text on specialised applications in industry, management and government. Possibly this lecture was originally intended to be included in that book.*

*Unfortunately the transcription of this lecture was never completed; neither was the book.*

*This transcript is presented here as a part of the record of research on Group Dianetics. No actual recording of the lecture has been located with which to verify the transcription.*

### Difficulties of Government

There is a lot to the subject of Political Dianetics. It is difficult to talk about a government as of today and a government as one should be, because to talk about a government as it should be, one would necessarily have to include something that is right.

Politics is not the art of collecting an office away from the people. It is a science of organising the society of a nation on a governing level.

The first thing we have to know about this is the analogy which can be drawn between an organism and the social organism. There is a definite parallel between the two.

I have been struck many times by the arguments which come into being the moment one begins to speak of Political Dianetics. People immediately name some superaberrated action that is going forward at the moment, and then they say, "Well, how do you solve that?" This is wonderful, because here is a problem that has been in existence for thousands of years as a social error, and now it is demanded that one produce a solution to this error which of course has no solution.

The problem is actually that there is merely a chaotic situation stemming from a complete lack of organisation or understanding, and one is supposed to reach into this horrible mass of tangled political red tape and somehow or other just pick up the right end and everything will be all right.

This is talking in terms of adjusting current government. We can do some of that but it is not a good solution, though it will have to be done that way. Let me put it this way: Revolutions produce, unfortunately, the same article in an altered form. For instance, the French revolted against aristocracy and then they got Napoleon. As we look over the evolution of social bodies, we find a sort of defeatist philosophy running through the whole line of politics to the effect that "no matter how much things seem to change they always remain the same." That is not true. However, when the revolutionaries stand the governing people up against the wall and shoot them all dead, they may change some of the mores or some of the customs, and they certainly change the names on the doors of the political offices, but they change practically nothing inside those offices.

Russia today is a czarist bureaucracy. If you look over the form of the czarist bureaucracy the way it had evolved just prior to the revolution, you will find that that czarist bureaucracy had very definite working lines. It was a bureaucracy with a capital B! It was fantastic the number of people they could get to handle one piece of paper, and it was fabulous how they could run one whole operation without fixing the responsibility on any one individual. They had devised a system which was irresponsible, a system which did not bleed, which you could not take out and shoot, which you could not do anything about. This system was the government

of Russia. The czar and the archdukes and duchesses and so on were all sort of caught up in this system.

Then a bunch of revolutionaries came along and said, "Tomorrow we eat strawberries." Their whole situation revolved around putting the czar, archdukes and duchesses up against the wall and shooting them dead. That was fine, but they forgot to shoot the system. It was not shootable. As a result, when they had finished up their great revolution, people were not eating strawberries, they were eating the bureaucracy which strangled Russia under the czar.

They have Stalin now, not Nicholas Alexander. They have about as many people now in slave camps as the czar had in Siberia. They have a subway where no trains run, but beyond that very little progress is seen.

The funny part of it is they have an ideology. This ideology runs outside the borders and goes racing across the face of the earth. There are communist nations right now outside the boundaries of Russia. But Russia is not a communist nation; it is an absolute monarchy and it has all these ills within it.

Of course, they say these ills come along by contagion, from mother to child, and they feel that if they could stop that contagion they could evolve, which they have been trying to do since the revolution in 1917.

The peaceful evolution of political form gains certain, definite ends. With Dianetics, Russia could cut off this contagion between Papa, Mama and child, and as soon as that contagion down through the generations was cut, then perhaps they could evolve. But until they cut that they will not be able to.

Russia, at first glance, might be thought to be using Dianetics along certain lines with certain goals, you might say, which were proposed here in this country—that is, using Dianetics to make people more amenable. However, if one uses it for control it backfires, just as a revolution always backfires; but it would probably break the chain of contagion down through the generations. It will do much more than that, of course. But that is one thing for which Russia has been hunting a solution ever since her people found out they were still a czarist state after the revolution. Somewhere they have got to say "That was, and now this is." Until they do they are still in that "no matter how much things change they always remain the same."

To change the thinking, customs, personal habits and politics of a large body of people is a very difficult thing. It is difficult because politics and mores and so on get into the engram bank. Then, as part of the reactive mind, they are unchangeable. You can't argue with this person, all you can do is push his buttons. So, unable to argue with him by reason, one has to handle him by force.

We picked up in Educational Dianetics that the amount of force necessary increases in direct ratio to the lack of reason. That is to say, the more irrational a thing is, the more force one has to use against it. So we have irrational populaces throughout the country, and they are today mainly governed by force and custom and so on, and seldom by reason.

The political body of the nation, any nation, can be likened to an organism. It has a certain life span; it has an infancy, a youth, an old age and a death. It increases in its general knowledge educationally throughout this course, and it collects, within itself, engrams.

Now, there are many engrams in the social body. It is a little difficult to locate them unless one has a good eye for engrams. There are certain things which form contagion points in a society—command points—which impinge on the consciousness of the society and demand action. And the society responds to those points irrationally.



I am very loath, by the way, to start naming these points of contagion within American society. I could even take the Roman society, but right away I would be stepping on the toes of Christianity. You can see the position one gets into immediately, because in order to talk about this thing, he suddenly comes up against this same set of reactions.

Something has been announced as good and worthwhile and necessary. We look it over carefully in the light of Dianetics and find out it is promulgating data which is highly destructive to the society at large, but we can't touch it because, like an engram, it is very definitely part of the organism. It's like somebody who has one of these "can't get rid of it" engrams—"I just don't dare get rid of it, I'd die, I'd lose my mind"—where Mama is talking about her unborn child. We don't know quite what the contagion points of society are talking about. They are locked in antipathy, and at the present moment no excellent way of erasing the social organism's engrams is at hand because the social body at large favors them a great deal. Society is not accessible. I point out that this is particularly true of psychotics.

This whole problem, then, revolves around this single analogy of the society as an organism, and when we have an understanding of this analogy, we can go forward and do something about the society at large. But we do not have at this moment, as I say, a good way of erasing the society's engrams. When I say a good way, I mean we don't have a good way of achieving accessibility; we do have a method of doing it once we have accessibility.

To go out and shoot people is not a good way. In the Spanish Civil War, for instance, the citizens of Spain had looked around and seen that most of the arable land of Spain was under church ownership, they saw that taxes were very high, that the king and government had stolen things and so on, until the populace at large did not have anything. Nobody was in there with a good corn-and-games philosophy, so the society erupted. People were hungry. They were sure the monarchy line and the republican regime were destructive to society, and they decided that the Catholic church was an infection in the society because it owned so much land, so they decided to wipe those things out.

The populace had decided that they didn't have any way of reforming them; they had somehow or other lost communication with the church and the church in that particular area seemed to have lost communication with them. So we had the spectacle of people pouring gasoline over the heads of men and igniting their hair, and having them flee down the steps of churches, and of bodies of priests stacked like firewood, with the match touched to them—the most horrible atrocities imaginable.

That was a revolution Spain happens to have lost, but she would have lost the war in any event. She would have had to put back in place something approximating what she had destroyed. She had purged everything, and in the parlance of the old fellows, nature abhors a vacuum.

However, "Nature abhors a vacuum" is wrong; what actually happens is that pressure from the outside fills up the hole. Something is missing in this social organism, so something will go in and fill it up. It might be that the "Commission for Holding Church Lands for the State Prior to Their Redistribution to the Peasantry" (this might be the title of the office) without giving the people any spiritual protection, without giving them any benefits of the church whatsoever, would proceed to realize at that moment that they were able to extract from this particular post exactly what had been extracted before, which is to say, the total revenue. And a few years would go by and the people would still be walking around in the streets hungry.

There are a lot less people now—a lot of them are dead—but they have solved the starvation problem to some degree. I have been told that this is not an effective solution.

That solution is wrong. An engram is violence of some sort or other, and here is an actual violent wiping-out of something. It is not an erasure. It is just the formation of a new engram, an engramic lock on a chain of errors. A new error is put into the chain of errors, so now we have an engramic lock in the society.

What happens more precisely in the society is this: Let's take Spain and the Catholic church. They had people within their own ranks who were brought up to be good Catholics. There is nothing wrong with being brought up to be a good Catholic. What was wrong in their cases was where they crossed the fence and tried to be good revolutionaries and good Catholics simultaneously.

The people would follow just so far along this course and then naturally they would revolt against the people who were revolting, and we would have a situation like the French Revolution with Robespierre, Danton and so on—a concatenation of death. People are not satisfied, so we get violence upon violence. It's not correct technically to say that one who lives by the sword dies by the sword, but it is correct to say that one who creates engrams gets them. It's a backfire.

The Catholic church, revolted against, would try again to pick itself up; because even if its properties were destroyed, even if its personnel were destroyed in that area, it would still have people devoted enough to it to go in and carry on. These people would then be outraged by what had happened and they would decide to defend instead of attack.

There is always the situation of a certain segment of the population being out for the underdog philosophy—actually this is projection into the losing valence—so they decide to make a losing valence a winning valence in other people. And it goes just so far before you get this type of revolt.

They thought, "Let's kill the priests. This is the way to cleanse the whole society." But they overlooked one fact: those priests have friends; they have personal friends. Furthermore, an act of violence is thrown in there which makes people understand that people are not very valuable. The status of human beings has been stepped down. The second that is stepped down, then the revolution will sweep forward; the status of other human beings is stepped down lower and lower, and life gets very cheap.

When people realize this they try to stop the tide, and the only way they can stop the tide is to throw back into existence the machinery which existed before the slaughter.

So we start out with a society at this level, revolution, and it goes on a dwindling spiral. You cannot win on something like that; it always deteriorates.

For example, in Russia today, a man called Ivan, who has not done any harm in his life to anybody in the neighborhood, disappears one night. No one ever hears of him again. The only trouble is, Ivan had friends. They might be festering and depressed and feel it is as much as their life is worth to protest against it. They might be told and might even be led to believe that Ivan was a peril to the state. But there will be too many Ivans, and gradually people one after the other become alienated from the central government. Then they will revolt. And today Russia spends a lot of time and blood on counterrevolution. That is their big bugaboo—counterrevolution.

If you hurt too many people in the society and you hurt their friends, the first thing you know, the ones who have done the hurting are in the minority. By contagion these pains go out and revolt the society against the individual, group or party which created the pain.

This cycle will go back and forth and all of a sudden people realize they have gotten into a descending spiral, a series of key-ins and new engramic locks. They have got to stop this spiral someplace. If they don't, of course, the whole society just perishes, and has many times in the past perished from this cycle.

Spain, for instance, was a great and gaudy nation once. She controlled the Indies and her fleets controlled the world. And then in 1898 a couple of the lousiest ships I ever looked at in my life just shot her to pieces as far as a navy was concerned. She had been going downhill through these contagions for a long time, and she has wiped herself out in this last civil war.

She will never again be a world power or anything. That is a bunch of people who are pretty badly licked.

They still have the political philosophy, by the way. They are all pepped up now to be an anarchy. You can't have an anarchistic society, by the way, until you have people in it who are sane. She is really biting off a tough bullet there, trying to reach the impossible. We might be able to give her weapons so she could pull out of it. But here is this great nation which by spreading force got force—new engrams; it is on a dwindling spiral.

Here is the problem of the consecutive leaders of the French Revolution. Each one was killed in turn by the people he had antagonised by his sword. That is the dictation of force.

One starts to use force against reason and one produces unreason, and then unreason produces more unreason, which calls for more force, which, leveled against unreason, makes even greater unreason. And so we go down the dwindling spiral to where we get just one hundred percent force. Such a cycle winds up in whatever the reverse of optimum is. It winds up in the idea of the government being one hundred percent composed of bayonet units and the populace being one hundred percent enclosed in barbed wire. So that is the bottom of the cycle, unless the society just falls apart on the way down and is taken over by some other society—which is usually what happens.

But that would be the bottom of the rung, like in the income tax bureau today. The “optimum” they are working toward is one collector for one taxpayer. But the other “optimum” would be one soldier per citizen.

This is the organism, the working organism of society, as it exists today. There is a process at work here which is called the introduction of the arbitrary. It is most pertinent in Political Dianetics. One finds this sort of a process going on in the government: Something is wrong in the government. Someone looks it over and does not appreciate its fundamental error but only sees the erroneous effect. He does not see any cause there, he sees just effect; for instance, “The country is going broke; let's print more money”—that sort of a solution. That would be an arbitrary solution, the solution which is based not upon reason but upon one's desire to force the course of circumstances into a more proper path.

Now, it is all very well to use force occasionally, if you want to change the course of rivers and when you want to move mountains; these objects respond to force. But force applied against them without reason is very bad. We have to be very smart when we want to move a mountain. If we try, we can even make the stream and the mountain move themselves, if the engineer is bright enough. The less reason is used, the harder the job is going to be, and the more the project is going to be messed up.

So here we have a problem. The country is going broke. Somebody says, “The country is going broke. That means we haven't got enough money; let's print more money.” They go down and knock out some plates—twenty billion, eighty billion, a hundred billion—it's fantastic. It is also rather heartbreaking to me.

I received some stamps the other day from a little guy I knew in China; he has been a friend of mine for a long time. He ran a series of shops, and once in a while I used to get some colored amber from him and write him a letter and ask him how things were and so on, and he could always be counted on to send me what I wanted or handle any little legal affairs that came up in that part of the world.

Then the Japanese swallowed him up, and now the Reds have swallowed him up, and I had not heard from him since the Reds got there. But I received an airmail letter from him recently, and it had on it as postage from printed stamps 425,000 Chinese dollars. I wrote him and put in an American dollar bill to make sure he had something with which to buy postage. And I got another airmail letter from him after only two months had elapsed, and there was \$8,625,000 in stamps on that letter. A little more time went by and I got another letter from

him; on that one was \$16,000,000—just round figures. They didn't worry about the odd pennies. That was the equivalent of twenty-five cents postage! But something interesting had happened. The second set of stamps had actually been published, but the third set of stamps were any old stamps you could lay your hands on in the stamp office, with a rubber stamp put over the top of these, saying their value had been changed to this new figure. They changed so fast that the government did not have time to print; they only had time to alter the rubber stamp. And I don't know what a letter would cost over there now.

I imagine that under Red economics something is going to happen in that area. I think the communists may have ruined the economics throughout China in order to make this push. That would be about the smartest trick a person could do—to go over and bomb people with money!

We are very dull on this Korean War situation. It's a concatenation of stupidity. If we went up into North Korea or North China and bombed them every time they sent a group in there, we would toughen up the resistance: "Look, Americans are dangerous. You're going to get killed if you keep playing ball with America. You'd better fight, you'd better arm, you'd better do exactly what the commissar says." But if you went in there and bombed them with money, big bales of their own currency beautifully printed, very valid, and kept right up to the minute on any changes made in the printing by intelligence services (because we can print faster than they can—we have better equipment), eventually nobody would work for anybody. If one has to indulge in war, that is the way to fight war.

I think all these generals were indoctrinated in their early youth by Tom Mix,<sup>1</sup> because they're only thinking of war in terms of bullets, and there is nothing in the world more liable to backfire than a bullet. Furthermore, the tonnage of the number of bullets required in a war to kill a man has run way up. In the Civil War it took ten pounds of lead to kill somebody, and then in World War I it got up to five hundred fifty pounds. By World War II it took about sixty tons to kill somebody. It is very ineffective. They haven't got it down to a good solid working basis when it comes to bullets. They are doing better with the atom bomb; it's more "efficient." There is just that one thing, however: we are killing men, and that is not what we should be trying to do. It is all synthesized down to where nobody quite has a definition of what a war is supposed to be, so nobody does anything about it and the war is chaos. Chaos spreads fast and new engrams come out of it; it's a mess.

Right now our economics are being ruined by Soviet Russia in a very ingenious way. Soviet Russia got the idea of ruining economics. They have got us up to the point where we are going to stay armed.

Now, that means that they start a little war in Korea, which we will probably win. (I hope so. I would not know what to do to go down and see a North Korean in the White House.) The Truman administration has decided they are going to prosecute something like a war. They sent in some marines and the army sent a lot of soft, untrained occupation troops, and the navy is still in mothballs.

Anyway, Russia gets us all stirred up, and down in the White House they say we have got to have more men in the army—that solves everything. "Got to have more men, got to have more taxes, got to do this, got to do everything but think—and the whole situation will resolve"; but it never does. If Soviet Russia can just make us keep three million men under arms and our mothball fleet at sea and manned, they will shoot up our economics and we will no longer be a capitalist nation. In fact, I don't think we are at this minute. This last war almost destroyed our economic system; people don't realize how close it came to destruction. If Russia can keep us under solid arms for about three years, this government is going to go bankrupt. It is in a bad way.

It won't really go bankrupt; we will walk into a central banking system, and after a while if the situation doesn't get better and somebody doesn't get very inventive, somebody will be taking a rubber stamp and stamping our letters in the post office. They will say, "That's

\$4,000,000 for this three-cent stamp,” and then they will give you a two-cent stamp that only says \$250,000 on it, and they will say, “Well, the value of that has been upped.” That is what would happen with central banking, and the next step after that is the totalitarian economic system where the state owns everything. So Russia is going to make Us into a communist nation, or bust us trying, or both.

Whether we follow communism or not, communism really intends to take complete control. And after an economic system goes completely to pot, what is left but the state to take control? So you have a state-controlled economy, and that is the same as communism. Socialism comes in there somewhere.

We will still call ourselves a democracy, probably, and go out and fight to save the world for democracy again, but it won't be quite the same thing. That is just a matter of changing the label.

This is not invective I am giving you; I am giving you the introduction of the arbitrary. There is the problem: the money is not very valuable. What is the solution? They put in an arbitrary solution and pass a law that money is valuable. The only trouble is that there is a natural law in economics right under that, and it says that when there is nothing for money to buy, the money isn't valuable. But they just ignore this and pass a law saying money is valuable and that you will have to accept it as legal tender for your debts.

A little bit further on, they find out this is not working, so the next law they pass is to regulate the people who are regulating the law with regard to the money. That is the introduction of the new arbitrary. It is a nonessential arbitrary; it is a new law that goes in to counter the bad effects of the old law.

Governments have a tendency toward never analyzing a situation, but finding something is going wrong and then passing a law or creating a new law to block this. Then they find out that the new law has created two new errors, so they have to block those; and then they have got eight new errors, so they block those rapidly, but each of those when blocked does a split. It is like electrons hitting a plate, giving a dispersal effect, and each time there is a dispersal they put a new plate in front of it, and from this a new stream of electrons comes out and they of course get a new dispersal, so they have to put in new plates.

The first thing you know, you have an optimum government ratio of one government employee per citizen, and this breaks down to where you have one government employee everywhere you have a citizen and government employee and citizen are synonyms. The arbitraries are up to a point where nobody can possibly take care of the situation. Occasionally a government will make a sensible move, and they will get someone in and have him reorganize the whole government. This was done in the United States by Herbert Hoover in 1947. The government called in some people, and they looked over the situation for a while, had a lot of conferences, and then sat down and reorganised the executive branch of the government, only they didn't have much latitude to work with. That is the Hoover report.

It is an organisational plan, and it is based on the real situation to a point where it will have fewer arbitraries than it had before. All it is trying to do is cut out some of the introduced arbitraries. If you cut out some of the arbitraries, the whole organisation will limp along for a while, up to the point where somebody introduces some new arbitraries, and then it starts all over.

But it takes essential organisational planning and a full knowledge of the various laws of politics which exist to do a reorganization. We can't blame the people too much because they did not know the laws. There are a lot of organizations in the country, though, who have made a very careful study of economics, made a very careful study of the natural laws in general, and have stayed pretty close to center.

The economic policies and so on which we are using today are mostly from a fellow by the name of Hitler. He reformed the devil out of our governmental economy; they had a new type of arbitrary law to introduce. You will find more signs of Hitlerian influence in the American government today than you will find anything else, if you look. We borrowed a very great deal from Germany. We were borrowing from Germany a little bit before the war, and during the war we even had to put in some of their measures. For instance, our economic blockade system which was used during the war was one hundred percent lifted from Hitler's ideas. We are still using that kind of blockade. We are trying to jockey now on the world market using this same law.

I am not too cognizant of the economic activities of the government at the present time. They don't suit me very well at times. It is information which you can almost do without.

At one time we had a government based on the theory of rugged individualism. Then somebody came along and said, "This is a capitalism." Then somebody else said, "Well, this is capitalism all right: It's a republic, and a republic should run along these lines. And since capitalism always leans toward slight socialism because we've got to take care of . . ." and it has gone off along that line. We now have a sort of social democracy which is running as a republic—a more or less democratic system of government which is inclining to an absolute monarchy.

England, for instance, is a monarchy reigning as a socialism.

These are beautiful ideologies; however, I doubt today if there is a pure ideology anywhere in the world. They have put big labels on these things, and when you pick up the corner of the sign and look you might find almost anything. It's like the soup they make in New Orleans—it might have almost anything in it.

There is no definite ideology which is working out along the lines on which it was intended to work in the world today, because governments have another theory—the theory of compromise. "Let's figure out what he wants and what we want, and we'll give him half of what he wants and he'll give us half of what we want." This is an operating system which will operate for days without busting down!

By the way, I know whereof I speak in regard to bills and legislation and the mechanisms and central working mechanics of our government. I went to school in Washington, D.C., and I had a lot of friends up on the Hills during the next few years, and during 1941 I decided to push a button. A friend of mine (a public-relations man from the Pacific Northwest) and I were sitting over coffee and we decided the government was too calm. We decided we would push a button and see what happened.

There was an outfit known as the Army Air Corps, and there was a lot of pressure to make it into a separate department of air forces like England had. We decided the air force needed an autonomous status. The representative from Massachusetts had been talking about this as part of his press campaign for some time.

So here we were, a writer and a public-relations man. We walked into the third floor of the government office building, and we had connections but didn't want anything.

That's how government becomes complicated—by wanting something out of it. You can do almost anything you want with government if you don't want anything, because you just have no classification. Nobody can classify you, and as a result everybody just walks around and is glad to meet you because you are not asking any favors. And this is so strange that it gives you quite a bit of "pep" (that means publicity, within the cliques that work with the cliques).

We pushed the button on Monday and the autonomous status of the United States Air Force happened on Tuesday. We did it as a little experiment. We didn't care whether the United States Air Force was flying helicopters or digging holes. It was just a point that there was

sentiment existing on in some lines. All we had to do was go down and write a bill requesting what we wanted. We merely said, "Senator Philipsenbalm just sent us down to write up these bills; he's quite interested in it." As a matter of fact the senator had muttered something like that the night before; it was rather indistinct because of Scotch, but he had. We went over to the House of Representatives and wrote a bill. Then we sent an alarm report that this bill was going through to tear the air force away from the army and the navy and to set up a new department.

So of course this just went along by word of mouth. It was wonderful! Senator's office after senator's office was alerted by the army and the navy, because the army and navy have patrons up on the Hill; they are not orphans. Finally we had collected a long series of names of people who were alarmed that this was going to happen. Then we told them something worse was going to happen—the air force would be set up as an independent department of defence. Then all we had to do was to tell the fellow who was a press relations man for the secretary of war, "Look, boy! You'd better get on the ball because this and this and this."

"Huh! I'll see the secretary immediately!"

Autonomous status for the United States Air Force was created. That is how it happened. You think this sounds too incredible, that a government could be so loose, so poorly controlled, so utterly unplanned, that anyone could just walk into the center of this government and do something like that. This government today is not very stable. I wish it were more stable.

Mind you, I happen to be a loyal American, I happen to be for the American people and I definitely enjoy our old friend Jefferson and the rest of them. It is just that occasionally I don't enjoy seeing these things departed from too far. Even Jefferson's statement that a government ought to be reorganized completely every twenty-five years doesn't throw aside the fact that he was a pretty loyal American. I think there are people who will agree with the statement that he was a loyal American.

Suppose I had been an agent provocateur from Moscow or Italy or Germany; it wouldn't have made any difference. I would have had the same connections and could have done the same thing. And suppose the point wasn't quite as innocent, and a similar job had been done just before the war by this infiltration process, which prevented all the navy yards from getting machine tools to build battleships in case we went to war with Germany.

In other words, we don't seem to have a good organisational plan going. We look for the people who are in charge and for the people who are doing the planning and so on, and we find some guy who is sitting out doing nothing much but pushing a few buttons and getting compromises, and occasionally jockeying something around or getting his boss a contract (because his boss is also the vice president of some manufacturing company). It's pretty loose.

But we have, over all this, this huge illusion of terrific planning. We have the illusion of an organisation, we have an illusion that this country is held together today by a great democracy. It is being held together less and less by that. Actually this country is held together by the loyalty and ability of its individual citizens who form the social organism, not by a bloodless outfit such as those I described to you.

It is held together because in our minds we have this idea; we have an idea of what we want out of our government, that this is the kind of government we want and we hope that we have got. But now all the government has to do is keep convincing us that we have got it and things are running that way and they will go on running that way.

If we, for instance, as a body, overthrew the United States Government by force, we would catalyze the defeat of the American people. Any government overthrown by force decays and deteriorates the social organism. But we as a people are on the wrong side of the evolution slope. We are not evolving very fast toward a higher plane of government. We have new

factors of communication and transportation; these things are very swift. But they are not being integrated into our central government. It is up to Us, not to an organisation.

What happened when the Russians shot the czar? They shot a lot of people but they didn't shoot the organization; they couldn't.

Today we are not in any kind of position to shoot an organisation. Nobody is at fault at this because nobody has done any planning. Anybody, by the way, who wants to cast this as a real organisational problem is certainly welcome to it. My whole point here has not been one that preaches the fact that the United States Government is lacking utterly in force, but only that we are in a situation where the individual is being convinced he should adjust to the society.

No more dangerous principle than "You must adjust to the society" could ever be flung forth, that a person as an individual unit has no force to alter or change or make progressive any form of government which we have today: city, county, state—it doesn't matter. We are told that our votes really don't count.

The franchise, for instance, is not too good; we all have franchises to vote. They are sort of handed out like confetti. The qualifications for the voters are very minor. All of these things need some reformation, because the power of any organism is merely the power of these individual units. It is not the power of the state.

All this is directed toward discouraging a blind belief in a great entity which exists, because the entity doesn't exist. For instance, you and I could get together and we could figure out a government. After we had figured out this government, we could say, "Well, this is the way it should run." Finally, tomorrow, we could figure out another organisational plan. We could keep altering this thing, setting up its ideals and procedures, because people cannot be frozen in their line of thought. We could get one of these things going and then everybody would start to believe in it.

It only depends on how well you can think, how much we know of natural laws behind politics. Those things are important. The forms that governments take are not. The form that a government takes ultimately should only be limited by whether it is efficient, and whether it serves the nation, conserves its natural resources, and gives to the citizens the utmost in wealth of living. We need an outfit that will do that. We don't have to call it a government.

The United States Government has picked up for itself certain symbols. These symbols are supposed to represent something. They still represent those things, but what is done under those symbols by groups of men who are not planning for the future? We are intimately concerned with what happens under the symbol, not with the symbol itself.

A government which fails, fails because of that: too much attention is paid to the symbol and too little attention is paid to the efficiency of the whole problem. The United States Government could probably be run today with all its functions by one-twentieth of the people it has, and it is not performing enough functions for the citizenry right this minute.

It is an absolute disgrace that there aren't four transcontinental highways. All during the 1930s we had men out of work. We had everything else but no highways. For instance, if any of you have driven over Highway 66, you will have seen that it's a cowpath. Somebody was certainly asleep at the switch there.

The function of the government is not to serve, but to operate as a crew of servants, you might say. We keep setting governments up as unities and make them separate from flesh and blood. And every time we set up one of these things, people set up channels inside the thing so that no human being is responsible—it's just papers. Papers chase themselves more and more, and then there is an outfit that sets up and tries to introduce new arbitraries, all trying to solve the old problems.



But the planning is yours to do, not really the legislature's. You are supposed to get an idea once in a while. They don't have any ideas, the poor guys; I feel sorry for them.

They sit around and they say, "Well, how do we solve this proposition?" There is a need here, and somebody gets a happy thought and says, "Well, let's appoint Senator Bumbuoub who lost his teeth last session; he's still a friend of ours. Let's appoint him to a commission and let him study this thing." The commission sits around for a while and they come up with an idea that maybe so-and-so. But then this commission has to compromise with another commission, and then there are certain interests over here that have to be protected, like someone sitting here in the middle who had an office all this time that employed 128 people—"Well, he has got to maintain that office. After all, that's his job, because if we lower the number of employees in that office we would have to lower his salary. We wouldn't want to do that to Joe!"

So they look around them and all of a sudden they get messed up in the fact that no one has done any central planning, and they are not permitted to do any executive planning, really, and the next thing you know these fellows are sent off chasing this and that, and they start organizing.

But any two of them will get together and agree that everybody on the Hill is a boob. Yet if they know what they are doing and they are trying to do it, these men are not selfish and they are able. I have been up there many times.

I am really cognizant of the fact that the liberty of the mass and its continued independence from a totalitarian rule depends very, very much on the continued independence of the Senate and the House of Representatives—in other words, the representation. The aim of every president who goes in is to get these boys aligned in the sort of ways he wants them to vote. They say this is an efficient administration. I noticed, for instance, when Truman wanted to take control of everything in 1946 that the House and Senate said no. And he had at that time about all the political control you could level at a set of people, and they still said no.

If anybody is getting his political engram stepped on, I'm sorry.

## LANGUAGE ADJUSTMENT

A lecture given on  
7 September 1950

### Deaberrating the Language

The subject of language adjustment is difficult at this stage of the development of the human race since one is talking, of course, in a language which is about as aberrative as one could possibly invent. There is a general law which could be advanced on the subject of language adjustment, and that is that language is aberrative in direct proportion to poor definition and homonymy.

Let's say that we call something a "wook," and something else a Cook," and something else a Cook." That would be homonymy. So that when we say "wook," we could mean any one of those three things and this could become very confusing. Somebody could run in and say, "I left it right on the Cook," and it could be here or it could be over there, or it could be on a "wook" outside.

The subject of definition should be very simple but in this society it is not. For instance, the political field is probably the most mixed up. Even a government bureau head could not dream up as bad a mess-up as this situation with regard to ideologies. We are dealing with definitions. Voltaire once said, "If you would argue with me, define your terms." One can go further than that and say, "If you would keep me sane, for heaven's sake define your terms!" because definition is extremely important.

People rant about communism; they go around talking about socialism, democracy, this and that, and every time we try to find out what one of these things is, we find out that it could probably be stated in a book of five million, eight hundred and sixty-five thousand words, the first eight or nine thousand words of which would have to do with explaining why there was no definition possible, with the remaining wordage explaining how that definition was modified. This would be a succinct statement of almost any ideology in the world today. Yet men are going out and getting shot over these things. Incredible, but true.

Definitions are extremely important in a language. The whole field of perceptics is included here. Take, for instance, the definition of color. A color definition of danger is red, this signifies blood. A person ought to worry when he sees himself bleeding. But it is not a very broad definition because, after all, you shoot game and game is very good to eat, and game bleeds red, yet that is pleasure!

Within any field of ideology, there are a number of good things. This is inevitable. Even a totalitarian state, even a welfare state, even a corn and games state, even a Truman administration has something good in it. And mainly what is bad about these things is that nobody has stated a definition of what is happening.

So there is definition on a broad scale, and one can see the resultant aberration. Bad definition practically all by itself is responsible for the possible precipitation of an international conflagration.

Men gyrate around engineering, many times out of a complete impatience for the lack of definition which used to exist in the fields of the humanities. They want definitions. When somebody says "work," they want foot-pounds sensed, measured or experienced, which would make up a definition. They shudder away from a lack of exactness.

The military man who has spent the better part of his life in a military service comes out into civil life and is appalled at the apparent looseness of organization, since he has lived along the lines of very precise definition of function.

We find in civil life that a lawyer is very often doing a lot of accounting when he isn't buying something for somebody, and these functions become mixed up. So we could never say the word lawyer and then be sure that we know exactly what this person is going to do, because there is the corporation lawyer and the criminal lawyer and so forth.

The way one would straighten out language would be to redefine all the terms in it. But it isn't good enough just to redefine all the terms; one would have to make each term possess a precise meaning. One would probably swell up the English vocabulary to a couple of hundred thousand words in doing so, and the individual wouldn't be able to converse at all unless he had a vocabulary of fifty or sixty thousand words. For a human mind to hold fifty or sixty thousand precisely defined words is no great problem; it is merely a problem of education.

The adjustment of language, then, would be the adjustment of terms. But before we could do this we would have to have a precision knowledge of the humanities. Sloppy definition today exists because a sloppy knowledge of the humanities is in existence. A person cannot define things precisely if he has no precise definitions. We are in a better position, we can define most of the humanities with some precision and accuracy. This makes language adjustment possible from that quarter. It has not been possible in the past.

Furthermore, they didn't know what the aberrative phrases and actions of language were with any great precision, so they couldn't, of course, remove those aberrative things. The adjustment of language would mean the deaberrating of it.

Where we have definition of terms, we must also have definition of things, including human beings which happen to be one of the things that have to be redefined under language adjustment.

The big aberrator in the English language right now is the failure to define the individual precisely. If one adjusted language just to this degree, he would have a successful action. You would probably snuff 80 to 90 percent of the aberration out of the language just by doing the one action of knocking out all pronouns, so that every human being had a precision definition which made them an easily identifiable entity.

The most flagrant violation of this is, of course, naming people Junior. That is a little off to the side, but it is an example of how criminal can you get. It would seem to me that any race that knew anything at all would know better than to name somebody somebody else. That is a surrender to the thirst for immortality by progeny carried to an incredible extent and is very harmful. People could have observed this without even knowing about engrams. It is easy to observe, but it was just one of those data that was floating around and nobody paid much attention to it. There must have been a very lackadaisical atmosphere around this whole problem otherwise somebody would have gotten up and done something about it.

Take these beautiful pronouns like I, you, we, they, him, her. Where could you find a higher generality than in a word like I or you? They are a class of words which permit the widest possible misdefinition. They're homonyms. For instance, one can say "I," "I," "I," "I," "I"; only each "I" is a different entity. So, we have the problem of using the word I all by itself referring to oneself.

It is possible to lay down a blanket aberration in a society which says "Don't use this word I so much. It's bad." However, this negates people.

We have then the situation in an engram bank whereby the person can take up practically all of the valences present and apply them to himself, and where comments of engrams ad infinitum can be applied to anyone with whom a person is associated.

This is a gunshot type of language organization second only to the aberrative characteristics in the Japanese language. Japanese knocks the pronouns out, it defines so poorly and it has so many homonyms that when two Japanese meet and start discussing some subject, they very

often have to take a pencil out of the pocket and make a notation on a little slip of paper and show it to the other one to get across the meaning! It has to do with the inflection in the speech. It has to do with the raise of the eyebrows or whether or not one is frowning at the moment. It has to do with all of these things, and that's part of the communication.

An engram doesn't define in tones. Somebody can say in a ridiculous tone of voice, "Oh, that feels so bad," meaning it feels wonderful, but in the engram it says flatly, "That feels so bad." Engrams are tone-deaf. As a result, the inflections never carry the meanings. Furthermore, the expressions on the faces of the people uttering the speech are not recorded in prenatal engrams. The words and phrases which lie in these engrams are very unselective.

Now, if we have in existence in our language and in our culture mechanisms which are superunselective, such as I, you, him, her, we are just asking for it. We can get a country so crazy that it will commit suicide. Japan tried. Japan didn't really have any idea she was going to be able to whip the United States. All of her attacks were on a we-know-we're-going-to-fail basis. There was no follow-up on Pearl Harbor, simply a "We're just going to fight to the death. We know we're going to lose anyhow." There was terrific verve in the process of committing hara-kiri, characteristic of that war. It was gruesome, with valiant charges and attacks and plans and so forth, but the overall strategy of the whole thing spelt failure; yet in failing, they were willing to die to a man.

The Japanese are very nice people. I have a lot of respect for them. I spoke Japanese when I was a kid so I know what I'm talking about. But when it comes down to aberrative language, I look at that language and I look at other languages, and I find that English is not the most aberrative by a long way, but it is a long way from the bottom of the list as far as being the least aberrative is concerned.

It is tough because one would have to take pronouns in this fashion. This is a suggested line-up which is very crude, but it will have to be done sooner or later, and it will be done more or less like this. Let's just say one's name is George. George could say, "George, Georgee," which would mean "I am George and I am speaking"; and then he could say the other person's name when he said "You." And you could alter these names just a shade, somewhere in the midst of them, which would indicate whether or not it was subject or object, or whether or not it was possessive.

The biggest job, from the standpoint of a compiler, would be to originate an entirely new language. It would probably be much easier to reform and modify the language in front of you than it would be to invent a new language. However, the target would be the redefinition of individuals by name in such a way as to make the language smooth to speak without stopping it too much, and make it very precisely definitive of everything of which one spoke. That was the mission of General Semantics.

Children start to lose their own identity, little by little, as more and more engrams get restimulated by life, until finally by the time a person has gotten up into adulthood he has lost about 90 percent of his own identity. Then he runs into a sheep psychology from the hands of a welfare state and there goes the remaining part of it. Then when he has lost all of his own identity, believe me, he's dead.

The reason children are more acute and alive to life is a very simple problem in valences.

When we have looked over the field of language adjustment, we find out that it would not be a very tough job because you could throw in behind it the fact that a person is not quite nice who uses this aberrative language, on the order of "Do you want to drive me crazy?" A person would have the feeling toward somebody using it of "He's not well educated, you know," only it would not be "He's not well educated, you know," it would be "Bill not educated, Joe knows." It would cause people to be far more alert as to who was talking about what. You would really have to track a conversation. And that beautiful, horrible, sweeping

“they” that people use, the mysterious “they” that gets blamed for everything, would no longer exist.

The written part of language adjustment is a much simpler affair. A Stenotype tape, for instance, is a lot better than anything we have in our printed books, as far as a written language is concerned, because it is very condensed material. We have got all the symbols, there is no doubt as to the definitions, there is nothing left to be understood and the whole thing can be hung together very swiftly.

Or, there could be something like Speedwriting where you just condense two or three letters and they represent a big polysyllabic word. Words are symbols anyway, and English as it exists today is the most incredibly spelled language a foreigner ever met. So there is where we could just take the whole applecart and dump it. Going down to Speedwriting, however, doesn't completely dump it because it uses the same letters and sounds. Written language would gradually contract. A person would still be able to trace, fairly well, what he was reading, but people would have to be taught.

If you started teaching children in school, you would have a new written language in another 10 to 12 years in very broad use and it would be very economically sound in the society to do this.

Written words are normally not as aberrative as spoken words because there are perceptics missing. When a person is listening to words, he sees a picture and he hears simultaneously; but when he is reading a word, he is merely seeing it, so it isn't recorded over in the sonic bank.

A language adjustment program has already been initiated, and when we get some slack time we can pay a little more attention to that program. It is actually a section of Preventive Dianetics. No amount of care around operations or around pregnant mothers would assist to the degree that deaberrating English would. Both would have to be used of course, because words are still going to get into engrams, no matter how careful people are.

The matter of putting cancelers into babies has been brought up several times, but I have never found an engramic phrase that was a real assisted Once in a while you will find a phrase which says “Let's go back over that again” in some prenatal engram, and the person will get up to that phrase and run it again and again and again. That is an auditor assist but not a very good one. All the rest of them are auditor liabilities. So, the installation of these cancelers prenatally would not be very good.

All we can do is to avoid forming engrams and deaberrate the language that goes into them, and then, for the benefit of a sane social order, define everything in it well enough so that nothing is left hanging.

I can guarantee that where you have a violent argument, if that argument were dissected, you would find out that it was being waged on a subject where one person understood that the subject was one thing and the other person understood something else, but neither one of them had precisely defined his terms. And so, Voltaire was quite right.

## VALENCES AND VALENCE SHIFTERS

A lecture given on  
7 September 1950

### Anatomy of Identities

If in an engram Mama says "You're different from what I am, you could never be like me," and Mama is a good cook, you will find this person not doing well with cookery. Such an engram could wipe all the household arts out of a woman.

The most sorrowful engram I ever ran into was an AA on Christmas Eve. This was a brutal one. This person couldn't even start to come near a Christmas tree without going to pieces. He didn't want anything to do with Christmas or any part of it. He was very peculiar about presents. If anybody tried to give him a present, he would say the social amenities of "Thank you very much. Oh, yes, I enjoy it a great deal," and then hastily throw it into a trunk to get it out of sight so that he wouldn't run into it again. This peculiar behavior was occasioned by the very sad engram of a mutual AA where Papa was being very brutal. He got drunk and decided that he didn't want any children around. He did this AA against protest, at the same time talking about Christmas. And then he said, "I've got a present for him," and thrust a needle right straight through the embryo. One thrust, one phrase. It really messed up that person's life. Mama went to the doctor shortly afterwards and got herself patched up and the baby came through.

There can be a call-in on valences that says something on the order of "Why don't you be like me?" or "Why don't you be like your Uncle Oscar?" or "Why don't you be like other children?" which puts this person into about 40 assorted children's valences. On the other side, "You're just like other children" commands him into other valences.

Bouncers, holders and deniers can also be connected with valences. "I can't be myself" is a bouncer out of one's own valence, "You're always like your father" is a holder in a valence, and "No such person exists" would be a denier.

I ran into this weird combination one time whereby someone had appeared with a certain name early in the prenatal period, and Papa and Mama were arguing about this person very violently. She was accusing him of being unfaithful and he was trying to throw a friend into the breach. And she said this person's name (we'll just make it Bill), "No such person exists as Bill." Of course this was all forgotten, but it was a favorite name of Papa's so that when the child was born he named the child William. However, according to the engram there was no such person as Bill. That denier kicked him out of his own valence all the time, and he used to sit around and say to himself, "Who am I?"

In fact, a person can always say "Who am I?" repeating his name several times, and get a wide separation from reality, but when he has got an engram along those lines and that name is included in an engram, he is going to restimulate the engram. So, the adventure of repeating one's name many times gives some very odd experiences. That is why girls, for instance, start using their second name instead of their first name, and I think why a lot of them want to be married.

These valence commands are quite important. Usually you ask the person for a valence shifter and he will give you one. You could explain to a preclear what a valence shifter is, or simply recognize one as it goes by. The person is either getting the somatic or not, and actually getting down into the basic part of the track he will get into his own valence. These patients are always complicated by valence shifts.

Homosexuality is a valence shifter of enormous magnitude. The way to resolve such a case is to find the dramatization on the part of either parent which would, in your opinion,

thoroughly shift valence to the opposite sex. Keep straightwiring this case and working it way down the track until you eventually find that dramatization, and it will be a powerful one. Right there is the exact pinpoint cause.

That is how important valence shifts are. You will find in most of these that are thoroughly shifted, the valence shifters compound so that you will have 15 varieties all adding up to the same thing. There are too many vectors pointing to the same conclusion. A person can have valence shifters to the right and to the left but they just throw him into an idling valence, unless you have one which concentrates 100 percent on “You are Father, you are Father, you are Father.” It adds up in dozens of different ways, “You are a boy,” “I am sorry you are a girl,” and so on, which eventually winds up with a thorough shift over into a valence.

A transvestite who insists on wearing the clothes of the opposite sex has gotten a very large valence shifter thrown into the case. It hasn't just been repeated once, it has been repeated over and over in many forms which eventually lead the person to the inevitable conclusion that the thing to do is to wear the clothes of the opposite sex. It does say that in essence. I found one case where the husband—whom one would never imagine thinking along that line because he was a strong, virile man—used to put on make-up and a woman's lace nightgown during coitus, and his child was a transvestite.

One can get interesting or useful answers, but don't use the file clerk to give you opinions. He is the worlds worst judge. The function of the “I” is the function of a judge. The function of a file clerk is the lowest order of court reporter. If you ask the file clerk for opinions, he goes chasing around trying to turn up all sorts of data, and a demon circuit can interpose where the file clerk should be. It only takes milliseconds for the file clerk to look something up, but those milliseconds of a distracted or confused file clerk give the demon circuit a chance to cut in.

The file clerk is a data-forwarding mechanism. He can select available engrams out of the big pile of engrams, and the somatic strip can then go through them. Additionally, he will give you yeses or noes on the content of any data which he has instantly in his possession at that moment. It is immediate because he has the engram on scan, right there.

If you ask him “Give me a number on this next question. How many earlier in the bank? (snap!)” he can say “Three.” But this isn't the whole preclear it is just a little mechanism by which the engrams come out of the files. He can read the track paths and give flashes of words out of the incident. For instance, you say, “Is the word fool in here? (snap!)”

And he will say, “Yes.”

“All right, go to the word fool.”

The file clerk is right there. He has got the whole file board up in front of him with full perceptics—sonic, visio, somatics and everything else—before “I,” in the midst of the aberrative impact, gets it. It is a very simple mechanism, easily explained in this analogy: The attention units which are nearest to the standard bank are the least aberrated. This follows, then, that they would get better information quicker than “I.” After a while, the whole mind can as one of its very minute functions give forth data like the file clerk does. A clear functions almost on a flash answer basis when he wants a specific piece of information because all of the attention units can drag this material up when wanted. But that is a minor function.

The file clerk is not very important. He is back of the data. All the data he can get his hands on is available to him. Sometimes he can't get his hands on a lot of this engram data. But these are the attention units back of the mind, up against the standard bank, and they see all, know all, and think nothing.

“I” and the analyzer—the computing machinery and other things which in their high order of complexity make up the analytical mind—are affected by engrams, and the file clerk can fetch up one of these engrams and set it up there. He isn’t affected by this engram, but the instant it is there it throws its impact against “I,” “I” cuts down and the analyzer starts to go anaten. Other things happen as well, but you have still got a file clerk awake and functioning back of this mechanism, although the computing machinery is no longer available to him. So, all you tell it to run is yes, no, number, word, name, holders, bouncers, denyers. He is the same order of being as “I.” It’s as though a little fragment of “I” is in the back of the mind left free from aberration.

In front of the file clerk are the circuits, and they interpose between the file clerk and “I.” As long as those circuits exist, answers from the file clerk can wander around and you can get demon answers and other things. But some part of the mind will always answer every question you give it with some reaction, even if the reaction is just no answer. There is some part of the mind responding.

Now, the circuitry portion of the mind, if it is up front and you have demons, is set up in such a way that when you ask for a flash, in comes the data. But what kind of data? Therefore you want to give your file clerk very rapid, brief questions with monosyllabic answers. I am not even sure that the file clerk has the power of observing whether or not a person is in his own valence, because it requires a much broader vista of observation.

The auditor, however, can tell whether or not a person is in his own valence with the greatest of ease. He just looks. He can tell whether or not the person is in an engram with the greatest of ease—his toes twitch! He can tell whether or not the person is in a grief discharge area—he heaves a sigh with his chest. These are fairly uniform manifestations.

Something I have seen as an error is that some auditors don’t allow the preclear enough time to move on the track. It only requires seconds, but remember that those seconds still have to intervene. If a person isn’t taking time to go up and down the track, he is not moving on the track. After reducing an engram, if a person throws his eyes open instantly on the command “Come up to present time,” he is still stuck at that point, and the auditor had better say, “Just close your eyes. Now let’s go over the last phrase again. Give me a yes or a no, (snap!) holder?”

This is not running down the usefulness of the file clerk in any way. But he is sometimes misused, something like a child using a watch to drive in nails. In his sphere of activity he is enormously useful, but just as a carpenter must understand what to do with a plane, so must you understand what to do with a file clerk and a somatic strip. These tools are precision tools. They don’t vary from day to day or patient to patient.

The bulk of the trouble which any class has in studying Dianetics comes from their initial lack of satisfaction, according to their own eyes, with the precision character of the tools which they are using. But use these tools by rote for a short time and you will see how precise they are, and after you have discovered this, and established it to your own complete satisfaction, then you can go over the hills and far away. I am safe in saying that because you won’t.

Grief is a terrific suppressor. If you get too much grief on a case, early engrams are not going to come off.

When a preclear can run a death in his own valence, you can get the grief of that death off. Sometimes grief doesn’t come off merely because the auditor doesn’t get the preclear into his own valence. The ordinary course of human affairs is to have the preclear outside himself at that moment of grief. It is a great mechanical displacer of the individual. It automatically shifts valence without a command. Run over it once and the person may still be out of valence; twice, the preclear may still be out of valence; three times, four, and all of a sudden he goes into valence and turns on the grief.



A terrific somatic all by itself can kick a person out of valence even if there is no valence shifter present. He will maybe run the first part of the somatic, then it kicks in and out of valence he goes. You have to run it several times, then run him in the other valences. Don't worry too much about getting the person into his own valence before you let him talk. Let him scream as Papa or yell as Mama or do anything he wants to do. Let him weep somebody else's tears (as they do prenatally), and eventually take enough attention off the two sides of the incident so that you can get him into his own valence in order to run it.

A tough somatic or a tough grief charge will be an automatic mechanical skid out. The valence mechanism existed before language existed.

You will find dogs out of their own valence. There is many a dog in his master's valence and the dog looks exactly like his master.

These mechanisms didn't suddenly get invented by the person who invented English. They existed as native mechanisms of the mind, and then English, verbs, language—French, German or Dutch, it didn't matter—really complicated them.

The primary mission is, How do you avoid pain? A person will try to get out of a painful engram, regardless of what happens. That is an ordinary mechanism. He sort of bounces off the pain itself, but it doesn't have to be a bouncer. Sometimes he will bounce out of valence because of the pain. He will do the same thing with grief. He will bounce off the grief charge alone and skid out of valence.

So you start running this material while he is out of valence, and you can run it and run it and run it, and all of a sudden he will move into his own valence. When that occurs he will have tears. Of course, he may be in the valence of somebody else who was crying. If so, you run him through that until he cries off this other person's tears and then you recheck to find out if he is in his own valence. Of course, if he can see himself, he is not in his own valence.

If, when the auditor asks "Where's Papa?" the preclear replies, "I don't know, there's me and there's Mama, I don't know where Papa is," of course he is in Papa's valence. Now he can get around to where he is sitting up on top of the clock, too, out of all valences. The type of phrase that has a tendency to slide a person out of valence is "If that had been you, you would have been killed," or "You would have been killed if you had been there," or "If that boy had been you, you would have been killed."

It is extremely important to get off grief. Don't bypass that point of Standard Procedure.

The number of clears is going to be established by the number of people who have enough push to go on toward the target, because people are going to get about halfway between normal and clear, and they will feel so good that they will tend to slow down and stop, or get latched up in a manic someplace and decide they feel wonderful.

A case is open when the major grief discharges are off the case and a basic area engram has been run and reduced. A case is way open when you have got conception out of it.

Getting a person's case open has nothing to do with getting him in his own valence all the way up and down the track. You can sweat over this for a long time, but getting a case open can be succinctly stated just in these phrases: With standard auditing the case can go on and be run, and finally become a very good release and then a clear. If you have established that the person is not permanently latched up on the track or messed up in some direction or another, you have established that this case will run with minimal trouble.

I have seen somebody run for 150 hours out of his own valence. I have seen another case run for 480 hours out of his own valence, and he was still reducing somatics. He was getting to a point where the anaten was so heavy on the case and so poorly shed that if he went back 24

hours he would get yawns on somebody saying hello. But he was eventually swapped over into his own valence, and the case came out all right. It sometimes takes a lot of auditing.

You can only be sure all the chronic somatics are gone when an erasure of the bank has taken place. But if a case hands out a basic area engram that reduces, and you get off yawns, that case will run. You will know this case is moving freely on the track and that a reasonable amount of sentient, rational auditing will take care of it and keep it going. That is where you know a case is definitely open.

There is usually an attendant resurgence on the opening of a case. If the case can be run with a standard line of auditing, that case is definitely open and will attain a release.

If a person is worried about his case, nobody has hit the right computation on it yet, and as a result basic personality is shoving material around and protesting. Somebody may have even gotten engrams off basic area and then some new computations came up.

But you can expect a cyclic increase in general tone. It is a curve which starts at normal for a little while, then the person gets badly restimulated, and maybe his tone will drop somewhat. This is usually the course. It will go badly down and then up and down, and then all of a sudden you will get up above normal and you will get a good resurgence, and then it may bog, and for two days the case stays very badly bogged before rising way up again. It is an undulant curve trending upwards. Somatics kick in, somatics kick out. Sometimes somebody is working one part of the chain that knocks another one into restimulation, and so forth. But it is a consistent increase, and if you take the overall period of week by week and measure it, you will find out that the tone of any one week is better than the tone of any past week.

Your preclear continually discourages you about this because he has always got to get that next engram. What you have already knocked out of him isn't important. It is a very race-horsey sort of impatience. He has got to get going. It is the new engram that is important. Sometimes you have to slow a person down and say something like "Hey, how did you feel on August the tenth?" and he may have a hard time remembering it because a lot of this data has been clipped, and the sorrows of August the tenth were simply locks on earlier material. Don't ask him what happened, he can tell you that clearly enough, but how did he feel?

And he will say, "Oh, yes, I was depressed and I remember beating my wife up in the morning and I was treated for sinusitis and operated on for appendicitis that night. Yes, I felt horrible. Life was not worth living. Now I feel fine. How about going after that newest AA we just found?"

So, it can be very discouraging to the auditor. It is second only to the type of discouragement you get when you have turned off somebody's migraine headache on Straightwire and then he says, "You know, I knew that Bromo-Seltzer would help me." I give you a word of caution, don't get angry at that point.

Even though a person is returned on the track, over 50 percent of his analytical mind is working. He has to use language to express himself, but it is only at the time when he is returned directly to and is sitting right on an engram that he will use its phrases. Don't ever bait anyone with this. That sort of thing can set up a dwindling spiral on a person and depress his morale, because what is being postulated at him is that he talks and thinks out of nothing but engrams, which is not true. This is the dirtiest trick that can be pulled.

The reason husband-wife teams fail is because they get into arguments on this sort of thing. He runs off an engram, and then she, maybe, is anxious to prove to him that he has dramatized it many times, and that that was the source of all their fights. One of the answers that can be given to them is to give them a surprised look and say, "Bad Dianetic manners."

There is another thing that sets in. It is a matter of self-determinism. When a group is operating as a group, particularly when it has been introduced to confusion, it has a tendency

to some degree to act as a group rather than as individuals, which is very bad. It shouldn't work this way. People ought to act as individuals in a self-determined way.

So, it is a very shabby trick. It is aimed toward cutting down a person's self-determinism. It will cut down his power. It is one of the most powerful mechanisms you could possibly line up against a person in order to render him unimportant.

We have been engaged here in training. Most of the talk which I have heard has unfortunately been on the subject of treating. I have heard many more worries about one's own case than I have heard people worrying about others' cases, which is a very bad symptom. Cases are not important enough to hold up training. But it is also true that one can't really make a good auditor until he has gotten up to a point where he has had some tension taken off his own case. If he can advance his own case far enough, he gets into pretty good shape and his auditing curve rises well up. If you get a good, solid release on the person and he is going on ahead to clear, the quality of the auditing starts into a stellar role compared to the rest of it.

In a Dianetics organization we have got what cures inefficiency if we can only keep on employing it. Instead of looking to anyone or anything on the subject of your own case, how about taking an opposite viewpoint, and starting to worry about other people's cases to the point of getting in there with your two bare hands and tearing the case apart and resolving it. That would be a very sentient maneuver. Furthermore, you should make plans to speed up your own case state.

In practice, somebody comes in from Fresno, but when he returns and is now confronted with a lot of auditing, he looks at it with horror because he realizes he isn't going to be audited. However, it has a solution. What you do is just sit down and train somebody. And when you have trained five, six, eight people, you let them work on the old master, and you will finally get one who can really hold a case down. But you will have to be aware of the bear trap of picking a weak one who won't push. That is a danger. That is a pattycake mechanism with which a case will remain static. Pick the toughie.

I have seen a case hang fire for eight consecutive months of being audited a minimum of four hours a week, which, when walked into by a person of comparable force to the person who was being audited, started resolving like wildfire. If you want to be clear then steer wide of tacit consent and that tendency to pick a weak auditor.

That method of having to train up somebody is the way that I got as far as I got, that is the way most of the people initially associated with Dianetics had to do it, and until such time as there are lots of auditors, we will have to go on doing it that way.

# APPENDIX

- A. Standard Procedure Chart
- B. Standardized Notes
- C. Case Inventory Form
- D. Engram Record
- E. Time Track

## **STANDARD PROCEDURE CHART**

### **(For Accessible Cases)**

#### **STEP ONE: Starting the case**

(after this, go to STEP TWO) In starting the case, the following information should be obtained:

1. Name, age, height, weight, foreign language, etc.
2. If hypnotised, psycho-analyzed, shock therapy, etc.
3. Psychosis, neurosis, dramatisations, psycho-somatic illnesses, etc.
4. Operations, illnesses, accidents, electric shocks, nitrous oxide.
5. Loss of allies: parents, grandparents, spouse, children, relatives, etc.
6. Early environment: perceptics, occluded people, etc.

#### **STEP TWO: Opening the case and running engrams**

(if case won't open, or bogs down, go on to STEP THREE)

##### **(a) Opening the case**

1. Put pre-clear in reverie, check perceptics and see if moving on track.
2. Run pleasure incidents to tune up perceptics, strengthen sense of reality, and get pre-clear in own valence.
3. Try for painful emotion discharges.
4. If file clerk and somatic strip indicate a stuck case, try all prescribed methods to free on track; failing, go to step three.
5. Try for basic area engrams; failing, go to step three.

##### **(b) Running Engrams**

1. Direct the somatic strip, work with the file clerk, reduce all engrams (or their basics) contacted; compute at all times, detect and de-intensify all deniers, bouncers, call-backs, holders, groupers, etc.
2. Start in basic area and proceed to present time, erasing all engrams on the way; keep at it until you have a release or a clear.
3. If case bogs down, check for poor auditing and detrimental environment and remedy their effects. If case is still bogged down, go to step three.

#### **STEP THREE: Removing demon circuit and valence commands**

(after this, go back to STEP TWO)

1. Put pre-clear on straight-line memory and look for demon circuit and valence commands in memories of parents, possible allies, etc.
2. Put pre-clear in reverie and run the dramatisations and other locks necessary to establish the exact demon circuit or valence command.
3. After careful computation use repeater technique to reach and reduce the earliest engrams containing this command.
4. Try for painful emotion discharges on moments of grief, loss, etc.
5. Return to step two.

### *Standardized Notes*

**CAUTION: THE BEST OF ALL NOTE-TAKING MECHANISMS IS THE HUMAN MIND. NO PREPARED FORM CAN SUBSTITUTE FOR INTELLIGENCE.**



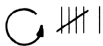
The use of prepared forms is entirely optional. They have been developed primarily as an aid to communication from auditor to auditor and from an auditor to the Foundation.

Engram Records may be used either as a running record or as a summary. It is by no means necessary to record the full content of an engram, but only the words and phrases which seem to be significant. If the engram is of particular importance, it might be noted in more detail. If it is to be used in a case history, it should be recorded in full. An observer should be present to do any extensive note taking.

For a full record of a particular engram it is suggested that the action taken by the auditor should be recorded in chronological time sequence in the column marked Auditor Action, together with the response of the pre-clear in the area marked Engram Content.

### *Suggested Abbreviations*

M Mother	AF Age Flash	FC File Clerk
F Father	H Holder	SS Somatic Strip
b Brother	B Bouncer	PC Pre-clear
s Sister	D Denyer	BM Bowel Movement
MM Mother's mother	G Grouper	NC Non-coitus
FM Father's mother etc.	FA Flash Answer	C Coitus
(2) 2 Yawns	TS Time Shift	AA Attempted Abortion

R Repeat the Phrase		Moved phrase to bottom of track and erased area around it
R       Repeated phrase seven times		Back to beginning of engram and repeated to this point
↓ Moved phrase down track		Back to beginning of engram and repeated six times to this point
← Asked for phrase before		
→ Asked for phrase after		



Age at time of occurrence	List accidents, serious illnesses, operations; all general anesthetics (type of anesthetic); loss of consciousness for any other reason, including hypnosis, electric shock, shock therapy, narcosynthesis, drugs.
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DO NOT WRITE IN THIS SPACE

Sonic	Visio	Pain	Emotion
Touch	Smell	Taste	Demon circuits? Describe
Kinesthesia		Time track mobility	Valences? Whose?

Key Phrases  
Chronic Personality

Possible Circuitry

General Summary  
and Auditor's Comments:

Auditor's name

Date



## ENGRAM RECORD

Pre-clear  
Auditor

Date

Sheet No.

## AUDITOR'S REQUEST

## SOMATIC:

Describe:

Generalized

Localized

Actual

Command

AGE FLASH: Prenatal (measure from cell union)

Postnatal (age)

## AUDITOR ACTION

## ENGRAM CONTENT

(Continue on other side)

## OUTCOME:

Go earlier

Yawns

Dope-off

Reduction

Erasure

Emotion

Remarks

