

Research and Discovery Series

A Running Record of Research into the Mind
and Life

Volume 4

September - November 1950

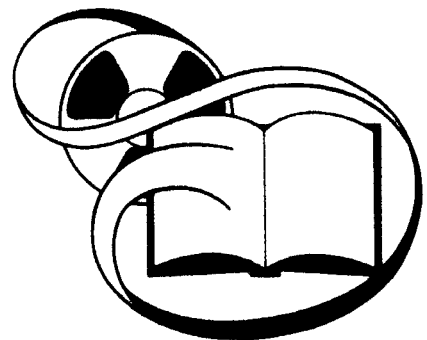


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INTRODUCTION

By September 1950, just four months after its release on 9 May, *Dianetics: The Modern Science of Mental Health* was in its sixth printing. In many areas the book was sold out with a waiting list, and used copies were being passed from hand to hand.

Foundations had been set up in Elizabeth, New Jersey, and Los Angeles, California, to meet the public demand for more information, training and processing. Less formal organisations and clubs were being set up across the United States by an enthusiastic public, and copies of the book and word-of-mouth were spreading internationally.

At the Foundations in Elizabeth and Los Angeles, Ron had a very busy schedule. In the morning he would lecture from 8:00 until 10:30, then take care of business affairs, planning and organisation, do some processing of people in the afternoon, give another lecture to the Professional Course, and usually give a further lecture to the Evening Course from 8:00 until 11:00 at night. This went on every day except Sunday, and on Sunday all that happened was that everybody interested went over to Ron's house where they kept him talking about Dianetics all day!

Having given a complete Professional Course at both Elizabeth and Los Angeles, as well as Evening and Saturday courses at Elizabeth (see Volume 1 and Volume 2 for the Elizabeth Lectures, 10 June to 4 August 1950; and Volume 3 for the Los Angeles Lectures, 10 August to 8 September 1950), Ron left Los Angeles on 20 September by train for San Francisco, where in response to public demand he gave, on 21 September, an introductory lecture on General Dianetics at the Oakland Municipal Auditorium. He followed this up with a course of four lectures, including demonstrations of Dianetic techniques on precleans

During the following month of October, Ron went on to speak in Kansas City, Missouri, where he gave an introductory lecture about Dianetics on Saturday, 21 October 1950, at the Music Hall, followed by four lecturedemonstrations at the Little Theatre beginning 25 October.

In between the Oakland and Kansas City lecture engagements, Ron continued to develop further aspects of Dianetics. Basic research on the anatomy and handling of group aberration was a major focus of his attention. The results of his researches can be seen in the chapter "Group Dianetics" in this volume.

After the Kansas City tour, Ron returned to Elizabeth, New Jersey, where he gave lectures to the Professional Course students at the Foundation until mid-November, stressing Standard Procedure and covering, as well, the subjects of Educational Dianetics, Child Dianetics and Group Dianetics.

The chapters on Child Dianetics are a complete description of handling children according to the basic principles of Dianetics, and cover all aspects of raising children to be sane adults by handling the aberrative factors in their lives.

This volume covers the Oakland Lectures, the Kansas City Lectures and further Elizabeth Lectures that you won't want to miss. They may change your life, and you are soon to find out how.

The Editors

OAKLAND LECTURES

Oakland, California

23 - 29 September 1950

After concluding the first Los Angeles Professional Course, Ron travelled to Oakland, California, to deliver another series of lectures.

This was a return to Oakland for Ron. As a boy he had attended grade school there, and it was while he was in Oak Knoll Naval Hospital that some of the research resulting in *Dianetics: The Original Thesis* was conducted.

Ron began the Oakland Lectures with a public lecture, delivered 23 September 1950 at the Oakland Municipal Auditorium, 10 Tenth Street.

A four-day course on the actual application of Dianetics began on 26 September in the Little Theatre of the Oakland Municipal Auditorium. This course included talks on the importance of the Auditor's Code and Standard Procedure, a lecture on handling different case types, engram and grief running, and new developments in Dianetics. Each evening lecture was followed by a demonstration session conducted by Ron in the orchestra pit where the students could easily see both Ron and the Preclear.

FURTHER INTRODUCTION TO DIANETICS

A lecture given on
23 September 1950

Doing Something for the Normal Man

I have a few things to tell you about Dianetics. It takes quite a while to tell everything there is to tell about it. After all, it was 15 years in development.

I had better start by telling you how it came about that it was developed. People ask me this question. "How did you ever think of Dianetics?"

It doesn't seem to me that it required much more than the cultural question itself, which has been with man now for perhaps fifty thousand years: "What makes man tick?" "Why does man act as he does?" These questions are found in the oldest literature we have.

One looks back into the days of, let us say, ancient Greece, and finds there the Aesculapian school attempting to answer the problems of the mind. Man had already become very conversant with the problems of man by the time Greece was Greece. The Aesculapians, for instance, were trying to cure insanity with convulsive shock. They used a drug called hellebore, which produced much the same results as the electric shock used today.

The various methods employed to cure insanity of course form only a small part of man's efforts. Man isn't wholly concentrated upon insanity, and in Dianetics we certainly aren't concentrated upon insanity or neurosis, or even psychosomatic illnesses. We are trying to do something about the activities of the normal man, and about conditions which in the world today are considered to be normal conditions.

For instance, it is quite a normal thought that the Russian people have a perfect right to atom-bomb the United States. And it doesn't give people in the United States any great shock to think of killing off a few million Russians with atom bombs. What is conceived to be the normal course of affairs is very far from optimum.

Dianetics is mainly leveled at the solution of the problems of man's activities, not just at the problems of his psychotic and psychosomatically ill brethren.

However, we have to start somewhere, and it is a very important thing that in the United States alone, according to the figures issued by President Truman, there are very close to two million human beings in institutions. There is another half a million human beings in criminal institutions. These people are held out from society because they might damage it. And so we have to start along this lowest echelon.

Then, people are not as healthy as they might be. We have such things as the common cold; we have arthritis and bursitis; everywhere we look we see glasses on people's noses. The current level of health in the society is far from optimum, and it is at this stage of attack against aberrations that we find our main objective to be mental and physical health, although that is not the end product of Dianetics.

Man has been thinking for a very long time about man. I was in the Orient when I was young. Of course, I was a harum-scarum kid; I wasn't thinking about deep philosophic problems; but I had a lot of friends. One such friend was Commander "Snake" Thompson. He was a very interesting man. He signed his name Thompson by drawing a snake over the top of the T. He was quite unique. He is still very well known by repute in the navy today, but he has been dead, I regret to say, these many years.

He had studied under Sigmund Freud, and he found me a very wideeyed and wide-eared boy. He had just come from Vienna, and his mouth and mind were full of associative words, libido theories, conversion, and all the rest of it. He had been out into the Polynesian group, and had dug up ancient skeletons of a race nobody had ever suspected existed before. He had served as an intelligence officer in Japan during the First World War. This man had a tremendous influence upon me.

I was brought back by my father very summarily from my wanderings; I had neglected to go to high school. The last formal school I had attended was Grant School in Oakland and my father said I had to go to university, so he sent me to a prep school in Virginia where I studied for about four months and took the New York Board of Regents and got into George Washington University. They regretted it from there on because I never seemed to stay with the curriculum. At last they said, "Well, after all, you're not going to practice engineering. We might as well pass you in a few of these courses." This was a great relief to me, since my father was bound and determined that the only measure of excellence was A. My only measure of excellence was whether or not I learned anything about what I wanted to know.

Fired initially by Commander Thompson, I took up a search for life force. This is a rather strange and esoteric thing for a young man to take up, but we had to hand Professor Brown, an excellent man. His pupil, Gomez, the man who later catalyzed the entire atom bomb project, was there too. Professor Brown was teaching, for the first time in the United States, atomic and molecular phenomena. That may sound very much of an ear-cracking subject, but we didn't even have a textbook. We had nothing but the old rules that Halley had laid down.

People were very impressed with atomic molecular phenomena, and I took the course because atomic and molecular phenomena might possibly give us some sort of a clue to life force. After all, we were studying rockbottom energy: What was energy? What could it do? For instance, occasionally in class somebody might hazard the fact that somebody, someday, might split an atom. This was unheard of, and they called these people wild radicals.

In just such a radical way I was trying to find out, what is the fluid flow along the nerve channels? What is the memory storage device of human cells or of any cells? Can they remember? Obviously they must, but how? I used an old Koenig photometers with a gas flame. Today they have oscilloscopes to do this work. Professor Brown thought I was utterly mad puttering around there, but another man didn't, and that was Dr. William Alanson White.

The old man was very skeptical that a man studying atomic and molecular phenomena would ever come up with any sort of an answer about human memory storage, until I showed him one day that it was impossible for existing knowledge of structure to be accurate because the mind obviously could not store memory. There was too much memory, it required too much storage space, and there were no known sizes of waves which could, in themselves, come into the brain and be stored in some fashion.

For instance, within the last year a navy scientist was trying to figure out this problem. He was building a big electronic brain for the navy which was to figure out strategy, and he had to do some figures on the human mind to find out how much memory it stored. He found out that even if it remembered only the most important things, it couldn't possibly store more memory than is contained in three months. In other words, every three months the whole standard bank would have to be dumped in order to make room for the new. So, we know practically nothing about structure.

In spite of the fact that in the beginning I started out trying to isolate life force, I still find myself balked. Perhaps we will be able to sense, measure or experience this thing called life force, to put it on a meter, or perhaps pump it into a corpse. Who knows? But it seems to me, the further I go into the problem however, that religion has a lot to say in its favor. I don't know where memory is stored in the mind, I don't know where the personality is stored, I don't know how these things come about; but I do know the various errors and their mechanics which cause the human mind to think incorrectly, aberratedly.

In Dianetics we know, in short, the bug that gets into the machine. We can trouble-shoot the machine. The state of Dianetics at the present time falls far short of knowing all there is to know about man, but it is far in advance of what we knew before.

The whole problem of therapy down through the ages has been that it kept falling over the fact that the human mind could record when it was unconscious, yet that fact was not known. In fact that is the first thing which people seem to contest in Dianetics. I thought I was the first one that had discovered this, until a very short time ago a psychiatrist from New York City was sitting in my office and he said, "You know, I've been searching the literature and I find out that a psychiatrist in 1914 did some experiments on an unconscious person and recovered the content of that period of unconsciousness through hypnosis."

So, here was a man who did an isolated piece of work 36 years ago, and it lay there forgotten. I am finding, as I go along in Dianetics, reaching here and there, that material which was predicted to exist has, in most instances, been discovered already and forgotten.

For instance, I recently found out that tremendous amounts of work have been done in the field of morphogenesis.' Hooker, who is well known in this field, has found out that a 5-week-old embryo, when touched on the back by a hair, will do a complete flexion straighten up, and then curl up in a ball again. In other words, there is nervous action. But that particular piece of work is, in itself, unknown except to a few biologists.

Now, Dianetics is an organized body of knowledge. According to scientific definition, a science is an organized body of knowledge which, proceeding from certain definite axioms, is able to predict knowledge, where, when you look, knowledge will be found. That is a science, an organized body of knowledge. It doesn't have variables in it. In Dianetics, what we know doesn't have variables, therefore we can call it quite legitimately a science.

But out in advance of it is a tremendous field of philosophy, as yet utterly unexplored. Philosophy, one might say, is the great unknown of knowledge. Science, as Will Durant said, is the advancing front which is catching up with philosophy. Philosophy always seems to lose ground, science always seems to gain ground. Dianetics came straight out of the realm of philosophy, actually, since none of these facts could possibly have been integrated if we had not had a central pivot on which to hang them, and that central pivot was the word survive.

It seems incredible to people that man could only be surviving, until one begins to realize the utter abundance necessary for survival. It isn't enough to raise one bushel of wheat per month if one is only going to consume one bushel of wheat. One has to raise enough bushels of wheat to take care of all emergencies. And if he raises enough, then he survives. But raising enough wheat and having a great enough abundance would in itself be a pleasure. We find out that survival, then, proceeds into pleasure. Infinite survival as an organism, a personality, a spirit, through his children—however it is that he survives—is a pleasure; and the act of trying to attain or the attaining of that goal is a pleasure.

On the other side, non-survival, we have pain. Pain is the warning light that says "Don't go in this direction any further because there lies death." In other words, the rightest one could be would be to have infinite survival for himself, for his children, for his group and for all mankind, and the wrongest one could be would be to be dead. It works out into a simplicity.

The basic mathematics of Dianetics are actually considerable and are causing headaches right now to a graduate mathematician from Columbia who is going over my notebooks trying to integrate it and has had to study topology in order to integrate it further because the work is done with symbolic logic, transfinite cardinals and topology. It leads an enormous distance, but actually, when you look at the whole problem, the distance is hardly any. We have advanced perhaps a few inches into the great unknown of philosophy. Out there, still waiting, is life force. What is it?

In the problems of Dianetics, then, we now have to hand the captured territory. We know that a man (because this can be subjected to very definite laboratory proofs), when rendered unconscious by anesthetics, injury, illness or delirium, records everything which goes on around him.

He has an analytical mind. We can call this, as well, the conscious mind, although the only trouble with calling it the conscious mind is that it is the only mind which is ever unconscious; so we had better call it the analytical mind. The analytical mind, then, shuts down and what we call the reactive mind begins recording. The reactive mind might as well be called the unconscious mind, although, again, calling it the unconscious mind is bad since it is the only mind which is always conscious. It is comparable to what Freud and others were trying to get past the censors toward. We don't find any censor there; all we find are these recordings.

Once we know of the existence of this mind and know its modus operandi, we can do various things with the human mind. We can make it run more efficiently, and we can enhance and preserve the native personality of the individual. More importantly, the reactive mind content has a perceptic⁶ which the analytical mind doesn't have—the perceptic of pain. That is the essential difference between these two minds. They are separate minds. They react biochemically, independently of each other.

It is interesting how fast we go in Dianetics, and how far these things extend beyond where I chopped off Dianetics in order to write the Handbook. ' That book, for instance, is Dianetics as of January 1, 1950, and in these intervening months so many things have been discovered and integrated that although all the facts as represented in the Handbook are quite true and applicable and the therapy works, we have gone way beyond it.

For instance, it was not known at the time the Handbook was written that biochemically one mind reacts entirely differently from the other. We can affect the analytical mind with chemicals which leave the reactive mind in full power and working order, and we can affect the reactive mind independently of the analytical mind so that it leaves the analytical mind in full power and working order. They are two different minds working on a different bio-electrical-chemical system, although they are both performing more or less the same function.

Apparently man, as he came up the evolutionary scale, once depended exclusively upon this reactive mind. But the more sentient and rational he became, the more he had to have a mind which would differentiate. The reactive mind does not differentiate; it has an unconscious reaction. It says everything is equal to everything else. It sees no essential difference between the sentence "He rode a horse" and "He rowed a horse." It is perfectly willing to conceive any identity. Its thought processes can be written with the equation $A=A=A=A$, and of course that is insanity.

In the same engram we could have a skyscraper and an ice cream cone, and it would be nothing to the reactive mind—this moronic survival from somewhere in the deep, dark past—to say that the skyscraper is the same as the ice cream cone.

It takes the analytical mind to make these differentiations. Every animal has some tiny piece of an analytical mind. Man has a fairly big one. Next below him, the elephant has a fairly large one, and then they fall off rather rapidly and become less and less sentient.

The analytical mind is, in itself, a very highly complex organism. It is magnificent. If we tried to duplicate the analytical mind by building one out of electronic tubes and wires and dynamos, we would wind up with something which required as much power to run as the city of New York requires to be lighted. It would also require as much water to cool it as flows over Niagara Falls and, in addition to that, if it had a million dollars' worth of vacuum tubes, each tube costing one cent apiece, the total time it could run would be about eighteenth-twentieths of a second without a breakdown, simply to accomplish what you do every day: think, pose problems, resolve them, imagine, and solve the various problems related to your

own life and survival. Every day you are using a machine which, if built by electronics, would be that big and yet your machine is portable. So, we really can't call this thing a machine at all. It is something so vastly wonderful that when we try to reduce it to machine terms, it immediately goes astray.

Many of my engineering friends are fond of saying, "Ah, yes, but the human mind makes lots of mistakes." The analytical mind, itself, does not make any mistakes. It gets its solutions on the data it has—its solutions are no better than its data—but it makes a very good job out of that, and within that limitation makes no errors. We don't build any computing machines that good as far as accuracy is concerned.

But the reactive mind, unable to think, lying on a substrata of this, can act against the analytical mind like an adding machine would act if you always held down a 5. Let's take a computing calculator and put on it 1 times 5. The proper answer is 5. But supposing we had an electronic short in it and it always multiplied the answer by 5. So, 1 times 5 equals 25, 1 times 10 equals 50, 1 times 2 equals 10. That would occur if you had a held-down 5.

Incidentally, don't think this can't happen with these electronic computers. A friend of mine at Harvard was tremendously intrigued with my first use of this held-down 5 as an example because he had had a held-down 5 at Harvard, and it had taken them about four days to tear this machine to pieces, trying to find out what was wrong with it. It was giving wrong answers. Of course, it was giving answers in terms of high mathematical values; it was doing fantastically complex problems like figuring out the position of the moon in 1958, and it suddenly started to give wrong answers. They finally found out that a small drop of solder had fallen across the leads, and 5 was being multiplied into every answer!

The machine, of course, to all intents and purposes, was psychotic because it didn't give correct answers. The same thing happens in the human mind when the reactive mind is restimulated and puts some of its erroneous 5s into the computation.

For instance, take the question of black cats. Somebody is superstitious. He has an engram that says black cats are unlucky, and to him black cats are unlucky. His wife buys a cat-hair coat and he gets allergies. That is insanity. It has nothing to do with black cats being unlucky, if there is such a thing, but that mind now has the held-down 5 of "black cats are unlucky."

In such a way the engram bank can move in on this beautiful calculator, the analytical mind, and can thoroughly ruin it as far as its computations are concerned. But the analytical mind is so good that although enormous numbers of people have enormous numbers of engrams, it can still turn out solutions and this world somehow goes on, even though every once in a while somebody comes up with some gruesome solution such as "the thing to do about the political and ideological situation of the world, of course, is to wipe out everyone in Russia."

We are victimized in this society by many of these engrams. There are certain standard ones that run through the society. People confuse these things with morals. Morals are something else. There is no place in the world where something which is moral is not immoral somewhere else. Yet there is a high code of morality possible and many people try to adhere to it. They know what is best. The optimum solution would give maximal survival and minimal pain, not just for number one, but for posterity, for the group and for mankind. When we talk about war, we are immediately knocking out the fourth dynamic—mankind.

It should be apparent that the engram in Thomas Jones who is driving his car down the street can influence us, because he has an engram that says "Whenever I get drunk, I can't see." When he was unconscious at some time or other, somebody around him said that. Now when he takes liquor it restimulates that engram, so when he drives down the street he can't see and he turns sideways straight into your car. Then there is the repair bill and maybe hospitalization.

We are living in a very close-knit society, and the aberrations of one very strongly affect the aberrations of another. In fact, all of any one society can be considered an organism which can be said to have its own engrams. The Republicans say that the Democrats are an engram in the society, and the Democrats say the Republicans are. It is a matter of viewpoint.

That should give you a cursory glance at the background of Dianetics. In researching Dianetics, we have been harnessed with very many incredible things. When I first discovered engrams, I thought the first one would appear maybe at 2 years of age. Then I found somebody who had a real, valid engram at about 6 months of age, and this harassed me. Then I found a fellow running birth and I said, "This is incredible! This can't happen to me. Nobody can do this to me." I went out and found his mother and put her delivery of the child on a tape, and then I had recordings of the two of them side by side, word for word, instrument click for instrument click all the way down the line, and the story which she had told him about his birth was a complete lie. He thought that he had been born at home. He was not, he was born in a hospital. Father recalled this—"Yes, he was born in a hospital."

But I wasn't going to buy birth off just one person. Maybe I was dealing with telepathy or something. So I ran five of them and got comparisons, one to the other, and then I said, "Well, this is very wonderful. Now we can have people who have no aberrations, because everyone has a birth. All we have to do, of course, is just find and erase everyone's birth."

Then one day someone began running something down the tracks in his mother's womb, and it went on back earlier and earlier and earlier without reducing. I was working on a proposition that late engrams are the hardest to reduce and the earlier you find an engram, the easier it is to reduce, until you get down to conception where you find out they erase very easily. Once these are erased, the later engrams start to pick up.

It challenged my imagination as much as it does yours. If it hadn't been for the work of Hooker and several other biologists, together with some of those people quoted by Count Korzybski, I would not have been able to credit the sentience of a single cell. Evidently a cell is sentient to some degree; it has some method of recording. Or, if we want to become mystical (and I don't know any reason why we shouldn't become mystical—all other answers fail), maybe the cell has around it some sort of an electrical field. Somebody in Harvard, not too long ago, was measuring an electrical field at some distance around a cell. I don't know what he was measuring, but I would say that if he was measuring anything it must have been the human soul.

All cats, for instance, get born able to wash their faces. Those cells are being asked to keep the pattern of washing faces and growing whiskers and so forth. That is hard enough, but add to that the burden of carrying forward remembered pain: When the cell is hurt, it evidently records, or something around it records, and then it does something remarkable. When a cell divides, it hands to its progeny all its own personal identity and memory, so that we have cell A dividing and becoming cell A'. Now, cell A' knows everything that cell A knew. Cell A' divides and we find out that cell A"—the third generation—has the personal identity of cell A and cell A'. It records everything.

This is fairly easy to prove. You can go into a biology laboratory, take cells and condition them (that is to say, you can give them engrams), and they will pass along the information.

The first recordings occur in the basic area. Here is also a person's genetic personality. Here is the cat washing his face. Here is the fact that the son has the blond hair of the father or the grandfather. All these characteristics are carried along, and right along with these characteristics comes any moment of injury.

So, as these cells keep dividing and filling out more and more to become a whole body, they have as their content everything which they need not only to build but to alert the body in times of danger. They have certain signals. This is all right unless an analytical mind is going to be built there, too. As soon as the cells started to build an analytical mind they held back

some of the power so that when this organism started to go into danger the cells could clip in with pain and force the analytical mind to either run away, avoid the pain, become angry, attack, or do something like that.

The cell kept the whip hand. And if we are going to go into any newer, higher form of evolution, it will be with the cell dropping off its command power on the analytical mind. The analytical mind will become more and more in charge of the organism. Actually, in Dianetics, we have the artificial severance, an actual step of evolution.

Now, let's say a person gets operated on for tonsillitis. People stand around this young person and say, "Well, there he is, unconscious. He can't hear anything, he can't see anything. That's all right." "Don't worry," they say to his mother, "he's just writhing. They all have convulsions." Then they say, "Well now, wake up! wake up! We're all through. You're all through now," and they take him off, somebody feeds him some ice cream, and they say, "Well, you poor boy, you're going to be okay now."

This whole incident is unremembered by the analytical mind, but it is very definitely part of the reactive mind. This should tell you some of the content of an engram. In this tonsillectomy example, the analytical mind starts out doing fine, and then there's the pain. First we get a little unconsciousness from the ether. (Unconsciousness and pain come together at the same time, but this tonsillectomy is complicated by the addition of ether.) The person sinks down into deeper unconsciousness and then somebody cuts his throat up, so here is pain coming into this. Buried underneath the unconsciousness, obscured by the pain itself, we get a full recording of everything that is in this engram.

Let's take an engram which has to do with a blow where a child falls down. A bell rings. Perhaps the child is told that he is very naughty to be running around and falling down. Maybe he is still a little bit unconscious, and there is the touch of the rug under his hands and the smell of household dust. There is the temperature recording. There is the pain in it, the headache that he got when he hit his head—all recorded. It is like a movie and is about as sentient. It doesn't think; it simply lies there hidden below the analytical mind, inactive. Then one day perhaps he falls and hits his head again in the same place and maybe smells some of the dust. It doesn't hurt him much this time but it keys in the engram which now becomes alert.

When the headache starts in, these perceptions are all bad. He is driven away from them. The cells are trying to tell the organism in a very crude, irrational way that the organism is in danger and should move out.

So, here is this engram. It can be restimulated by the environment, time after time after time. This mechanism accounts for hives, headaches, and even the common cold (which usually comes from birth).

Suppose this engram contains the words "I can't think, I'm stupid." If the person then hits his head again, these words will reactivate as part of the engram and run through his head, because they are now inside him. There is now an interior world of these things and an exterior world which he confronts, but the analytical mind doesn't know the interior world is there. It wasn't there to edit this when it went in and file it properly. So, it sees one thing in the environment and catches something else back of the environment, and that is the way it functions.

The analytical mind sends orders down to the body. In the bottom strata of the analytical mind there is the somatic mind, which records training patterns and is what you use when you drive a car and are thinking about something else. You learn how to drive the car on an analytical level, and finally you know how to do it so well that the analytical mind can just file this thing as a training pattern in the somatic mind and it will activate any time the analytical mind says, "Well, let's go drive."

The analytical mind can change this. It knows it is there. It laid it down. It can shift a training pattern with great ease, and it can put in a new training pattern. It is no trick for a man to learn how to drive a Model T Ford and then shift over to a gearshift car and then go back and drive the pedal Model T Ford again, one to the other, and then, maybe, drive one of these old Buicks with a reverse shift. The analytical mind can do all these things very easily because it can select the training pattern, activate it, and let it run.

But that is not what happens with engrams. These came in when the analytical mind was not there. And if the words in the engram say "All cars are driven by pushing pedals," a person is going to have a very hard time learning how to drive.

Supposing someone is knocked out in an automobile accident, and the policeman on the scene says to the other driver, "You blunderer! What do you mean, causing all this trouble? You can't drive. You've never learned how to drive." Here is this innocent bystander lying unconscious with these words going into the engram bank. Maybe a year or so later he gets a key-in, and the next thing we know, he is having a very hard time driving. The reactive mind is pretty stupid. It didn't know who the original words were addressed to, and it didn't even know where the commands were coming from. With Dianetic processing we can pick those up, but that is how it operates.

If he thinks he can drive when the engram bank is saying "You can't drive," he will get a restimulation of the injuries he received in that automobile accident. Maybe it had to do with a crushed hip, which means that sooner or later he will start to pick up arthritis in the hip. The blood flow is cut down and there is pain present in that hip. His analytical mind tells him to drive but the reactive mind says he can't drive, so he is going directly counter to a command in the reactive mind because of the pressure of circumstances. Finally the reactive mind says, "No, you can't," and exerts more pain. If he still drives, it puts on some more pain in its effort to throw him away from driving.

Animals, perhaps, operate fairly well this way but man doesn't. The cells built the analytical mind too well.

So the engram bank does have a large influence upon the body. In an optimum state, the analytical mind pretty well handles the body. It can even handle the endocrine system and heartbeat. If you don't believe this, you can look up records on some of these Hindu fakirs that so bemused the Mayo Clinic and Johns Hopkins a number of years ago, until the Mayo Clinic and Johns Hopkins found out that they could put a person into a light hypnotic state and do the same thing.

However, the engram bank handles the endocrine system and the fluid flows of the body on a bypass circuit and can cause psychosomatic illnesses, suspension of flow, overgrowth, undergrowth and so on.

It is an odd thing how stupid this mind is. One recent case had very bad circulation in his legs, and it was found that his mother continually said, "I can't stand it." Of course, Mother meant that she was unable to bear it, but to the engram bank "I can't stand it" meant to shut down circulation in the legs. The proof of this pudding, of course, is in the processing; you pick up one of these incidents and suddenly the fellow can stand it. This isn't postulated philosophy; this is thoroughly testable.

This life regulator function handles the endocrine system, heartbeat, respiration and so forth in conjunction with the somatic mind, but the engram bank can really influence this and cause disruption of optimum function in the body. These points are quite demonstrable.

The more engrams a person gets, the less able he is to combat life and survive.

The person goes out and gets a job. There are certain things in life, like the weight of concrete, that make it hard for him to perform the job, if he is in the business of pushing

around concrete. Concrete, to that effect, is a suppressor. And then there is the irascible temper of the boss. That is a sort of suppressor to his doing his job. Then there is the hot day and other things that make it difficult to do a job, and these all make up the suppressor functions.

The engram bank lets these suppressor functions get inside, so the engrams are acting as suppressors to the survival of the individual. The thrust of the individual is upward. At the bottom would be death and at the top would be infinite survival. Normal would be in the tone 3 band, with savage anger and rage below it, dropping down to the catatonic schiz state of complete apathy.

Here, also, we have the opossum, who has turned apathy into a survival mechanism. It merely says, "I'm dead. Go away." So these things have rational uses too.

Sanity persists in the tone 3 band and above, and when suppressed below those bands by engrams, the person is, on a tone scale, insane.

A person has a very high tone when he is young, usually, and then he goes along into his teens and maybe his tone is still pretty high, and then perhaps he gets married and his tone drops. Marriage causes key-ins, by the way, because nearly everybody has a lot of engrams about being married. Papa and Mama have talked about being married and so forth, and if they have had a lot of trouble with their marriage, you can be absolutely sure that in the earliest part of this bank you are liable to find engrams about marriage being horrible. So the poor fellow goes along, completely unsuspecting, throughout his teens. He meets this girl who is absolutely gorgeous, his life is going to be a beautiful dream, and then he gets married. There is nothing wrong with the girl. There is nothing wrong with being married, but there is an enormous amount wrong with having an engram which says "I hate marriage." All of a sudden this thing clicks in, and after that he can think about nothing but the divorce court.

The time track consists of continuing moments of "now," but if we were to put a theoretical magnifying glass on it, we would find perceptics in terms of seeing, feeling, hearing, and so on. "Now" is communicated to us and we are communicating to "now" via these channels, and the time track is actually a bundle of perceptics from beginning to end.

People get some of these things shut off by engram commands, such as sonic recall.¹ They are put out of phase. So they might be able to see something but they wouldn't be able to hear it as they went back down the track. Sometimes there is such utter occlusions that the person doesn't even know where he was the day before yesterday. You will find such people in the insane asylum.

I have given you some idea of what Dianetics is, and the direction in which it is going. In the next lecture I am going to tell you what Dianetics can't do and what it can do.

WHAT DIANETICS CAN DO

A lecture given on
23 September 1950

Case Histories and Questions

There is a school of thought running in the country today that says that Dianetics is such a miracle it can do anything. I have heard two people arguing about Dianetics, neither one of whom knew anything about the subject. One was arguing for it, and the other one against it. And the one arguing for it said, "Dianetics being what Dianetics is, you could actually take a sharp ax and chop a man's spine in half, and if you picked up the engram immediately, it would grow together once more." This is not true.

Dianetic processing is a fairly precise art, but it is still an art. It is something that one does with a full knowledge of the principles and the practice of it.

A professional auditor can go into a case rather rapidly, open it up, roll it, and get places with it; whereas a person who has merely read the Handbook is sometimes so afraid of hurting somebody, or is practicing tacit consents to such a degree, or is so slightly conversant with the principles (they were there on the page, but they just weren't quite picked up), that I could imagine somebody running five or six hundred hours and accomplishing relatively little.

For instance, one gentleman has a wife who is rather afraid of him and he has some engrams that tell him if he just lost it he would die. As a consequence he is rather resistive. But he will lie down on the couch and she sits there and writes down everything he says. She will even tell him to go back down the time track. Of course what he is doing is staying in present time, running dub-in. When I found out how long they had been at this, I almost passed away. They had done it for five hundred hours! What a fantastic waste of time.

So a professional auditor went into the case. It was sitting on top of a big grief charger and a terror charge, together with three or four painful engrams that had to be resolved. This preclear went about four feet off the couch, practically knocked pieces of plaster off the ceiling, and used up a full box of Kleenex! Then all of a sudden his tone began to rise and people could start living with him.

Someone at the Foundation invented the term "patty-cake" to describe this type of ineffective auditing. I'm not responsible, really, for the terms in Dianetics. I have tried to keep it scholarly and pure. Once upon a time engrams were called comanomes. Then there was the word garbage, which isn't used much now, but it meant "dub-in." These are very colloquial terms. You introduce a very fine term, it has several syllables, it rolls nicely on the tongue, one can look rather pompous when he says it, and the professional auditors will look at you and say, "Hm-hm"; and then the day after tomorrow you find out that they are calling a chemical assists Guk.

Here is something new, and it definitely has its own language growing up around it which is spontaneous and native to it. This language isn't something somebody laboriously thinks up. It's simply "There it is. What do we call it?"

For instance, what term would someone use to designate a case that is wide open, has sonic recall, visio5 recall, no pain shut-offs,⁶ and to whom you just say "Go back to the earliest moment of pain or unconsciousness" and the fellow goes, you run it out, and it erases? They have begun to call this the "pianola case" because it plays itself!

The difference of auditing skill is enormous from person to person. I have seen people who have merely read the Handbook who are excellent auditors, yet the worst professional auditor compares to them like light and darkness. There is a great deal of technology, evidently,

which grows up and gets into the subject completely outside the Handbook. The Handbook works; you can read it and do the auditing in it, but there are degrees of how fast and how well. I don't mean to crush anybody who is working with the Handbook. Unless you are content just to sit there and write down what somebody says, you will get processing done. It is how fast you get it done that counts. Sometimes cases bog down and the Handbook isn't too adequate on starting them up again. The first bulletin of the Foundation, which released Standard Procedure, does more but there is even more that can be done on that. Dianetics is very hard to keep pace with. It can be reviewed every 30 days and it will be found to be very much in advance of what it was 30 days before. Each time one reviews it one says, "Well, it can't get any better than this," but 30 days later it has altered again.

In Elizabeth, we had to cut the Research Department off from the school because the curriculum couldn't be set up accurately. The Director of Training would put together a beautiful curriculum and give it to the Professional Auditor instructors, and they would go in and start teaching the students very nicely. Then somebody down in Research would say, "Have you heard about such-and-such?" or "You find out the meanest person in A's life, and you keep finding out the time when this meanest person was the meanest possible to A, and you start running this out and the first thing you know, you find an ally —somebody protecting A." Ah, this is very smart; and the next thing we know, it is in the school but it isn't in the curriculum! There sit the students waiting patiently for something to be said about how you reach an ally with this new method, and then they tell the instructor, but he has been so busy he hasn't had time to read about it yet.

So, the chaotic condition of instruction there was such that we had to put the school and the Research Department out of communication because they were continually upsetting each other.

One Sunday morning I was bored, and I had heard people talk about early lives several times. There was a young man who had been hanging around the Foundation for some time and, with his agreement, I decided to see if I could go back and find a time when he had lived before, using straight reverie. So I sent him back to a time when he died, by saying "The file clerks will give us the last time you died," wondering what I would get. And I got a death. There he was, lying on a field of battle with the horses stepping on him and the men-at-arms screaming around him; oh, he was having a horrible time. The preclear lay there writhing on the floor. I finally got wise to the fact that something was going on here that I wist not of before. This seemed like a real engram, so I said, "The file clerk will now give us the death necessary to resolve the case," and I got a death at 35,000 B when a saber-toothed tiger was chewing on him. There was something wrong with this because there weren't saber-toothed tigers and men alive simultaneously according to anthropologists; and furthermore the language in the engram reduced as English, and I don't think they were speaking English in 35,000 B

Then we contacted another engram and ran that one, which was supposed to have happened over in Ireland. It reduced in English too, so I said, "Now you will come forward to the time when this happened in your own life," and immediately he was square in a prenatal engram which he had always avoided before, but this time we had taken the edge off it. So we ran out these engrams. They were valid engrams but he had put new salad dressing on them, and his imagination had so completely avoided his present life that he had gone back into antiquity, on the theory that if you get far enough back it won't hurt.

Here was an early life technique. It is not a valid technique or part of Standard Procedure, but it got into the school. We found out that the dub-in cases were very eager to run early lives. (Dub-in, by the way, is caused by control circuitry.) They would sit around and do nothing but run early lives, and one of them spent about a week trying to run out the battle with the Persians at Thermopylae. It was so disruptive that the Director of Training came down on it very hard and we had to compartment the two areas.

But it means that the curriculum changes in some respect about every 30 days because new things keep being found. I get an idea and I try to work it out, and suddenly somebody whips it out of my hands and they are processing it down in Tampa, Florida. Then somebody at the university there writes in saying they have just found out that if you do so-and-so, it resolves as such-and-such. There are many minds working on this science now, in lots of universities, in lots of places, and the data comes back to us rather fast.

Usually in a university they start by saying, “Well, Dianetics can’t possibly work. After all, look at those who say clearly that man has a death wish. How does this agree with Dianetics?” Well, we are not interested in how it agrees. We simply want something that works.

As one doctor of physics from Columbia told me, “The trouble with Dianetics is that it is so diabolically accurate. You predict these things and then they happen.” Then he said, “What are you doing to the field of psychology?” I am not doing anything to the field of psychology. I can’t help it if the mind operates a certain way. So he comes over and tells me about this, and he goes back (maybe he learned some new technique), and the next thing you know, the Department of Physics goes into a huddle with the Department of Psychology, and I hear later that they have just worked out that so-and-so and so-and-so are happening, and they are now investigating this theory.

Trying to keep all these ideas together, trying to keep them coordinated, is one of the biggest jobs that the Foundation has at the present time. They come in, in an avalanche, and the more people that know how to do this, the more ideas you get, the more refinements you get. Some of the finest minds in the United States are working on this now. In the past week I have heard from a series of prominent people concerning Dianetics and what it could do in various fields. Dr. Frederick Schuman, the authority on political science, wants to orient Political Dianetics. He is being financed by an entirely different group than Dianetics. They are in on it too. And out of this will certainly come many refinements in Political Dianetics.

Dianetics can do quite a bit. It can alleviate psychosomatic illnesses if the body has not reached the point of no return. It can also pick up a person’s abilities quite markedly.

It is interesting to me that our first psychometrics data coming out of the validation project after a week to ten days of student auditing, from a series of 80 people, showed that their IQs had jumped in that time from 2 to 26 points. This was not my conclusion, nor my testing. These tests were made by Gordon Southon, a graduate psychometrist. They were supervised by Dr. Ibanez who studied with Freud and who is a graduate of the Sorbonne. We asked for validation and they decided they would give us a heavy battery validation—the kind which can’t be disputed.

In other words, somebody can come up to me and say, “How high will a person’s IQ go if you process him on Dianetics?” And I can tell him, “I’ve had it go up 50 to 60 points in people over a period of four or five months of processing.” And he can say, “Where are the records?”

These last few years have been pretty hectic, and there has been no time to keep stenographic notes. So my records are in little notebooks, mostly scribbled in pencil. Names, addresses, doctors’ certifications and so forth have been lost, and people have moved. It has been a chaotic picture. Dr. Benton, who came into the Foundation back East asking me for notes and clarifications, trying hard to integrate the picture of validation, finally threw up her hands in horror and started in on the project, clean, all over again early last summer, because it has to be done in such a way that nobody can dispute it.

If somebody won’t believe my word about Dianetics, they won’t believe my case histories. So let’s put it into the hands of people whose word can’t be disputed—people like Columbia University, or the National Rorschach Instituted or medical doctors who have no connection with Dianetics. If they say “I made a test on such-and-such a date, and made another test at a

later date at such-and-such a time on such-and-such a human being,” anybody saying “No, you didn’t make this test” would be challenging such an authority, or the reputation of the institution.

This is the type of validation, then, that we have been doing now for months. Our results on this have got to be thorough. There are many people who like to say, “Well, Dianetics won’t work; everybody knows you can’t do anything with the human mind.” So, the evidence has to be incontrovertible, and we have been picking up that evidence as fast as possible. The pressure that we have put on these research and validation projects is enormous. People are working on these things 15 to 16 hours a day of hard work.

Little things keep tripping us up, too. We had 20 people that had been selected by a psychiatrist down in Los Angeles, but he hadn’t bothered to inquire what their addresses were, and they had come from anywhere from Cheyenne, Wyoming, to Houston, Texas. We managed to trace 10 of these 20, but through this administrative blunder, we were deprived of half of the benefit of a research project which was costing us about \$10,000! And yet we are going forward with testing, and we have a planned validation project which will carry forward several years and which will include 3,000 cases.

The tests being done of course include Rorschachs, TAT, medical examinations and so forth. It takes about half a day to give a Rorschach and a day to evaluate it. Rorschach is a very high order of intelligence test. So is the UCLA California Test of Mental Maturity. It doesn’t compare in any degree with the Rorschach, but it is one which shows up what is happening very swiftly. It is very carefully delivered and consists of pages of testing. It was devised by Elizabeth T. Sullivan.

Each person being tested goes up before a notary public who certifies that this is the person that the test is being administered to.

Inspecting a random sample of these tests, I see that this person is an optometrist. There is a red graph of a test which was administered on the twenty-fourth of August, and a blue graph showing the second test which was administered a couple of weeks later on the eighth of September. During that time the person had received rather minimal Dianetic processing, and yet this graph goes up; and we find that non-language factors rose from 89 to 103, that language factors rose from 147 to 155, and that the total mental factors rose from 124 to 136!

Another test is the Johnson Temperament Analysis Profile. I am fascinated right now, as is the research and psychometric section of the Foundation, to discover better and newer tests that will show us where the engrams are and what we have to hit to resolve the case. For instance, Rorschach is a wonderful test. It will invariably show up a paranoid. The engram that causes paranoia is the “against me” engram—”They’re all against me.” And when we know from a Rorschach that a person is a paranoid, we can then go into the case immediately and look for the “they’re all against me” engram and we will find it.

Perhaps there is one for a certain type of schizophrenia, and there may be a certain type that causes manic-depressives. There may be a whole catalog of engram types, and that is the type of psychometry we are trying to do.

The psychometrist uses these tests to demonstrate what happens in the mind. They are used in universities, and they are very ably administered and very thoroughly authenticated.

Now, I want to tell you a little bit about a couple of cases. I received the following testimonial recently: “My dear Doc, I was looking for to see you for a long time, but you never came back. Now maybe you don’t even remember me. But when I saw that article in Time magazine, I figured maybe I’d better write you and thank you for my leg.

“You remember a day three years ago in Hell’s Kitchen when they were going to cut it off and you told them to go to hell? I still got my leg. I feel fine. Hoping you are the same. Joe.”

It was one night at eleven o'clock, in an ambulance clanging down in Hell's Kitchen in New York.

There has been a lot of adventure along the line of this research. There is also a lot of satisfaction in this work, but that is personal satisfaction to me; that isn't psychometry.

Another one is a letter I received today. A young girl, whom we will call Dot, was going to a university. She had a love affair, and her lover beat her, hypnotized her, then beat her again and then drugged her. This we found out after a lot of research. A fantastic thing to happen to a human being! So, we had an extremely hard time taking it apart.

This girl was thoroughly psychotic. All she would say was "I'm a top dog. I'm the top dog around here. I'm in the saddle. Calm down." And she would walk around in a circle in the room and then she would say this again. Then she would scream, go around in a circle in the room and say it again. She had done that week in and week out for a long time. Her husband was a certified public accountant, a very brilliant man. He had no idea what could have happened to her. He knew that she had had several psychotic breaks in the past and that she disassociated very easily. But suddenly, one night, she had come home in this state and he brought her up to the Foundation. I had very little time and I was only able to work the case for a few hours. Yet I was able to pick out enough of it to take the tension off the case so that she wasn't walking around in circles and would at least sit down when she said "I'm the top dog." It was very hard because she was inaccessible. I finally got her to a point where she would say, "Well, I'll do it if you want me to."

And I would say, "Well, all right. I want you to."

"But you didn't tell me where you wanted me to."

"Well, I want you to there."

"That isn't the right place."

She finally got to a point where she would say these things in addition to her dramatizations which was an improvement.

Her husband was an auditor and he continued to work her. She was at the George Washington University Hospital and she was quite noisy. They put her under very heavy sedation and she became a bit worse. I thought this case was hopeless; I couldn't understand what had happened to it. It was the one big imponderable on the whole record, the one case nobody could do anything for. Her husband took her down to the Virginia Medical Center across the river from Washington. He asked them down there to give her some treatment, and to run Dianetics on her if possible. And one of the young internes said, "What else do you think she will have here?" (This was a surprise, since we hadn't heard that Virginia Medical was on the bandwagon.) They took her in there and today I got a letter from her. It says: "Dear Ron, I remember so well your standing there trying to help me, and I tried to tell you how much it would mean to me to be able to break through. But I couldn't. I haven't been able to for a long time. But I'm all right now, and I've been all right for a month. They are going to discharge me next week."

They broke the case with Dianetics down at Virginia Medical Institute. So that was a big load off my mind. She will go home to two children and a husband who love her.

I got a report on another case a few days ago. This was the longest, most solid case history that has been witnessed by doctors and psychiatrists to date. She had the nickname "Lady Lazarus."1

A medical doctor at the Foundation picked up this case at the Presbyterian Hospital in New York City. Prognosis: death in one month. Weight: 80 pounds, down from 115 pounds. Tone:

apathy. He worked her for two hours in Dianetics. He went back a week later and he worked her another two hours and sprung the central engram. She walked out of the hospital weighing 85 pounds and ambulatory. Her weight came up to 90 pounds, then she went into a slight slump. Her psychiatrist in New York City was quite astounded by all this and started to follow the case rather carefully because he knew nothing of Dianetics. He called in consultation on her and they went over her again. They restimulated her pretty badly and she went into another little slump, out of which she came. She undulated along that line for about two months. She was well all this time, though, and her outlook was good. Her case finally stabilized, and it is still very stable. She is coming up toward clear now, being worked by her husband, and that case is getting along just fine. But the Presbyterian Hospital and the doctor have evidently been very close on the heels of this case, because I keep getting letters from them every once in a while.

We have, throughout the country, many people on the-bandwagon now that we did not have before, such as a doctor down in Beaumont, Texas, who is running a hospital there. And when any doctor comes in to operate, he says, "Do you know your Dianetics?" If not, he gives them a fast course of indoctrination in Dianetic surgery, and he won't let anybody operate unless he has these basics. All of his doctors are having processing, as well as he himself, and he says his mortality rate has dropped markedly since he instituted this.

What we are doing right now is carrying Dianetics well forward of where it has been. A study of many activities requires more than one mind and one set of hands. Sometimes I feel rather despairing about trying to find people who can run things so that I can turn my back for a moment. I had a trip scheduled to go to Asia Minor this fall for a vacation; I was supposed to leave on the first of October, but I am a long way from it. Our whole battle is to find good men, put them in good places, get processing done, make them better, and carry forward something which will make this international picture a bit smoother. You may think this is a little conceited on our part. Well, maybe we can't, and maybe we will fail, but we can at least try.

I will now answer some questions which have been asked:

"In your book you say that psychotic cases can be treated by any auditor, but recently you have said that such cases should await physicians trained in Dianetics. Has new information made this warning necessary?"

No, it is not that a terrific warning is necessary. But perhaps at first I may have underestimated some of the slightness that would be given to the data in the Handbook. More importantly, it might be possible to make a psychotic worse. I don't know of any psychotics who have been made worse by this type of auditing, and I certainly would have been the first to hear about them, but such a possibility exists.

Another thing is a burying of the hatchet with psychiatry. At first I kept quite an aplomb about psychiatry and psychoanalysis. I said, "I don't think these people are against me" (I didn't have an engram to that effect); "I think that they will welcome this as soon as they know about it."

People said, "Get yourself set for a terrible battle. This is going to be awful. They're going to run you off the face of the earth. You're flying in the teeth of authority."

I didn't believe it, and I think I was justified, since those psychiatrists who have studied the techniques, and particularly those who have cared to apply them, have become very enthusiastic about Dianetics.

There was one at Missouri State Institution who was very open-minded about Dianetics. A Dianeticist talked to him and the two of them got together on a schizophrenic, a young lady who had been insane for quite a while. They worked her for several sessions, and then one day when she got up off the couch she was sane! This psychiatrist was no longer open-

mind about Dianetics. He knew that he had something new with which to treat his mental patients, and so he started to work with it.

Naturally, when some engineer and mathematician suddenly walks up to men who have studied the human mind for 12 years and says, "I have the answer," they say, "This is impossible!" because he is not a specialist, and arguments ensue. But if these gentlemen test it, they go ahead. Therefore, I don't try to sell Dianetics to any of them. I don't have to sell Dianetics to anyone. I wish sometimes that I didn't have quite as many people interested in it! But the information should be available.

It is very good medical practice and very good psychiatric practice when a person is severely ill that a psychiatrist or doctor who is interested in this case be consulted about it. An auditor should not go in just because he knows Dianetics and suddenly steal the case away and make a big show out of it. What we are doing here is trying to instill some good manners into the professions.

"How does one resolve oneself to enter therapy, even when the prospect of being clear is appealing, when one is greatly afraid of all aspects of contacting even the simplest engram?"

This problem isn't just with Dianetics. There is a certain apparent survival value in the hypochondriac, for instance. And there is the mental hypochondriac, the man who feels that by being ill he has an excuse for his social errors. This is the manifestation of it, but actually down at the bottom of the engram bank somewhere there is an engram that says "If I lose this I will die," or "I can't go into it, it's too painful," or "I don't dare change myself; he likes me as I am."

There are all kinds of engramic computational that forbid an engram being touched or even forbid a case being opened. A skilled auditor can sometimes look at one of these cases, listen to the preclear for a few minutes, hit the engram, and after that the case will roll.

"If the reactive mind can be influenced so strongly while unconscious, why couldn't a person be put under an anesthetic and told a lot of good things which would drive out all the bad engrams?"

The reactive mind doesn't think. That is the trouble with it. You are trying to make one engram reason with another engram, and neither one is reasonable. Experiments have actually been done along this line. In hypnosis one is trying to put in a good engram to counteract bad engrams and it doesn't work. Anesthetic hypnosis is wonderful, but not other types. Anesthetic hypnosis can be picked up after the fact.

"Are alcoholics especially difficult cases?"

No, they are not. But they are certainly messy sometimes.

"Modern psychiatry has evidence that children exhibit neuroses before they reach an age where they know the meaning of language. How can you explain this when the child could not know the meaning of the words contained in its engrams?"

I remind you that the only reason words become active in engrams is because the analytical mind knows what the words are. Engrams are bodies of perceptics. Words have no meaning in the reactive bank. I tested a baby 3 weeks of age that I knew had an engram containing a swearword. I remembered this mother having received that engram, and when the baby was 3 weeks old I went over to the crib and said this swearword to her. The baby flinched. Then I said several nonsense syllables in the same voice tone and the baby did not flinch. I said the swearword again and the baby flinched. Obviously the baby was reacting on this word; but she was just reacting on syllables. It doesn't matter what the word is. An engram is like a phonograph record. It doesn't think. The dropping of a spoon, if contained in an engram, will reactivate the engram.

“What is the difference between reverie and light hypnotic trance?”

There is a world of difference between the two, and I wish to caution you that we don't any longer use counting in Elizabeth because we occasionally induced one of these light hypnotic trances inadvertently.

To induce reverie, all you do is tell a person to close his eyes. And that is not a light hypnotic trance. If you count to a person who has been hypnotized before by counting, he is liable to go into a hypnotic trance, so avoid it.

If a person were completely analytically awake, he would be in an optimum state of mind. If he had his full analyzer, he would be fully rational. In Dianetics we are trying hard to wake people up, not put them to sleep, and that is the 180-degree difference between hypnosis and Dianetics. One tries to put people to sleep and the other tries to wake people up.

“Please describe an experiment which could be performed by any medical man to demonstrate the existence of reactive memory during anesthesia, without room for scientific doubt.”

This is a very easy experiment. One puts a person under sodium pentothal or some sedation, inflicts some pain just to make sure that he has an anchor point there to go back to (like pressing hard on the person's chest), reads some nonsense syllables to him, lets him wake up in the normal course of events, and then puts him in reverie some days later and goes back and picks up the nonsense syllables. He will get them. The best way to do it so as to prohibit such things as telepathy between the person who is doing it and somebody else is to let a couple of doctors install this engram, and then let an auditor who wasn't even there, and who has no knowledge of it, pick it up later.

Although this experiment is very easily done, I warn you that it is very dangerous. Make sure it is done on a person who has full sonic recall, otherwise you may have to process him for 20 or 30 hours before you can get that late on his time track in order to pick up the data.

The last time I tried this experiment was in Elizabeth, and it was the last time I will do it. Two psychiatrists sent a young man over to me who had been so treated, and I was supposed to pick up the nonsense syllables. (This was a long time ago, when Dianetics was very much in question and validations were few.) It would have been all right if they had simply read him the nonsense syllables; but they also mentioned the reading of his blood pressure, respiration and so forth. They talked around him, then one of them sat on his chest, and they read the nonsense syllables, cuffed him in the face and then said, “Well, he's certainly unconscious, isn't he?”

“Yes. He is unconscious. He won't be able to remember any of this, anyway. I don't know why we're being so careful. He'll forget it a long time before he is in Elizabeth, even if he could remember it. And this fellow Hubbard won't be able to do a thing with him! “ Now, because this incident had a forgetters in it, the young man came over and sat in the Elizabeth railroad station for nine hours. I couldn't find him. I knew he had been sent to me, but it was eight o'clock at night before I discovered him sitting huddled in a corner. He had come over in the morning! I picked him up and took him back to the house and worked on him for 18 hours. He was a non-sonic case I had to take grief off the case and bring the fellow up, actually, to some sort of a fair releases before I could touch this thing. And I didn't dare let him out of the house before I had picked it up for the good reason that he was in amnesia. So I recovered the incident, put it on a record and sent it back over to New York with considerable disgust. And I won't do it again. But with those provisos, that test can be made. Make sure it is a sonic case, don't say anything else but those nonsense syllables, and be sure to inflict a little pain so it is easy to find. Anybody can do that experiment if he is very careful.

“What are the requirements for being a Dianetic professional?”

The requirements are to be bright and alert and to have a fair educational background. We would dearly love to have had the educational backgrounds of psychologists, but we find out that they do not necessarily make the best Dianetic auditors. Many times their basic purpose is good; but the best Dianetic auditors, to date, have been writers, although there are not very many writers!

We have a psychiatrist from Huntington, Long Island, who is a very good auditor. He has got a certain cool, calm detachment. He was working a paranoid schiz once who, that particular day, had brought a gun with him. The paranoid schiz rolled over suddenly and cocked the gun, and the auditor calmly took it out of his hand, put it over on the dresser and told him to go back to the engram. This man is the coolest hand with a psychotic I have ever seen. That is his natural business, and with all of his vast knowledge and experience in psychiatry, that man is invaluable.

What makes a good Dianetic auditor is, of course, a person's own alertness, his ability to think and so on, rather than his educational background. There is a sort of natural aptitude for it.

“Is it advisable to practice therapy on your own children? If so, what age are they most receptive?”

I would hate to have to cover Child Dianetics here. But a child generally can't be processed very much before he is 8 to 9 years of age. However, there was one exceptional case who at 6 years of age could go all the way back down the time track and run out incidents. He was picking up in alertness and 90 forth. They got birth off the case and a chronic set of sniffles stopped, and he worked pretty well. But that is very unusual. Many children wouldn't be workable perhaps until they were 12, 13, 14 or 15. However, you can do Straightwire—a new technique of direct memory which occasionally keys out engrams—on any child at any age from 3 on. You can nearly always pick up some grief off a child. They are seldom very badly shut down. You can certainly better a child. But stop and think of some of the things that are in the reactive mind and the engram bank, and of taking some little girl of 8 or 9 years of age and sending her back down a time track to an engram bank which, if left alone, would make a psychotic out of her when she was 20. If she gets into it, she can't handle it. It is just too much. She doesn't understand it. Therefore children should not be handled too young, but if a child can handle himself ably in life he can handle his engrams.

“Once cleared, can a person record engrams and be influenced by them following future physical unconsciousness?”

Undoubtedly. We ran a couple of experiments on this and we found out that a person could still receive engrams, but they were on the order of blowing one's nose—snuff, and they were gone. The really aberrative engrams are those which are very early in the bank. Later engrams, if they have nothing on which to hang, have nothing to hold them down.

There are too many questions here to try to answer them all, but I will try to answer them in my next book.

AUDITOR'S CODE

A lecture given on
26 September 1950

This chapter is reproduced from notes taken by a student on the course in 1950. No recording of this lecture has been found, and without the actual tape recording we have been unable to verify the accuracy of the notes. The same material appears in a more condensed form in the book "Notes on the Lectures".

Rules for the Advancement of Cases

Cases that are stalled or bogged down have been bogged down solely because of breaks in the Auditor's Code. So this is where we begin.

The code is not there just because it is nice or because it is the thing to do or because I had an idea and wrote it down. When it is not observed, cases do not advance and sometimes they get into a remarkable state of affairs.

The auditor should be courteous in his treatment of all preclears.

The auditor should be kind, not giving way to any indulgence of cruelty toward preclears, nor surrendering to any desire to punish.

The auditor should be quiet during therapy, not given to talk beyond the absolute essentials of Dianetics during an actual session.

The auditor should be trustworthy, keeping his word when given, keeping his appointments in schedules and his commitments to work and never giving forth any commitment of any kind which he has any slightest reason to believe he cannot keep.

The auditor should be courageous, never giving ground or violating the fundamentals of therapy because a preclear thinks he should.

The auditor should be patient in his working, never becoming restless or annoyed by the preclear no matter what the preclear is doing or saying.

The auditor should be thorough, never permitting his plan of work to be swayed or a charge to be avoided.

The auditor should be persistent, never giving up until he has achieved results.

The auditor should be uncommunicative, never giving the patient any information whatsoever about his case, including evaluations of data or further estimates of time in therapy. BE COURAGEOUS. That is very important. You are going to have cases that explode in your face. In fact, back in Elizabeth I had a little of that on the first Saturday night class that took the Basic Course there. Everyone was cool and collected, then I put a preclear on the couch and started out, "The file clerk will select the engram necessary to resolve this case. The somatic strip will go to the beginning of the 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!)."

He ran through it twice calmly, then he leapt several inches off the couch, let out a piercing yell, and I could see the whole class's hair rise on end as I took him through the engram, complete with sobs and screams.

But an auditor can back out of an engram and then wonder why the next morning the preclear is found in a corner of the room in a fetal position.

So, no matter what you hit, ride it through, no matter how hard you may think it is. Never get sympathetic.

There are three levels of healing:

1. Be efficient and do something.
2. Make the patient comfortable if you can't do something about it.
3. If you can't make him comfortable, sit there and hold his hand.

There are a lot of cases that are not advancing because people are holding hands. I wish to stress this point. Any auditor who says "This poor fellow!" had better get his own engrams picked up. There is some engram which inhibits his going into the engrams of the "poor" preclear

This can be a very rough thing, perhaps, but the end is calmness. If you can get line charge off the case, if you can get tears by actually running an engram, you are going to get results from that preclear but if you find yourself holding off from a case because this case may explode in your face, you are not going to get results. It takes nerve.

For instance, a young man brought a psychotic girl into the Foundation for auditing. On the couch she started to run birth with all its screams, begging all the while "Please let me come up," and suggesting I ask the file clerk to do such-and-such. But I wouldn't let her out and I ran birth all the way through, got all the charge and somatics off it, and the young lady got up off that couch with a very sane light in her eyes. It was extremely tough and I had to go upstairs later and run the sound volume out of my ears. At times like that it can seem as if somebody has been working on you with pneumatic hammers.

So, be courageous when you go into one of these cases. Don't quit, and don't let anybody fool you. The preclear may say, "I think I had better run that incident when I was burned." Maybe his wife is auditing him, and session in and session out they avoid anything which will do him any good. The auditor should make up his mind what he is going to do and then carry it through.

Unless you have run a screamer you haven't any idea what a screamer can do to you. You can feel your own engrams rising up, but sit there and ride it through. A person can rise above his own engrams if he is auditing. I see people doing it. They are running engrams similar to their own and are ready to pass out, and yet they go on.

One young man was not quite this determined, however. He and another student had been working each other, and the group had left them alone late that night. Somebody came back at about two o'clock in the morning and found the preclear lying on the couch moaning and the other fellow sitting in the corner holding his stomach. They had been like that for three hours! It was mutual restimulation and the auditor did not have nerve enough to carry it through birth and the prenatal area. This is not good Dianetics. The moral of the story is, Watch that one in the Auditor's Code about being courageous.

Another point is so vital I do not think it necessary to tell you what it is: Don't evaluate the preclearb case for him. And out of that evaluation the most important thing is DON'T INVALIDATE HIS DATA. You will have him in a very sad state if you do. His mother may be fighting off three Zulus and maybe to you it is impossible, but never as his auditor say, "You know that didn't happen!"

I saw this softly said one time, and immediately afterwards saw that preclear knock his auditor practically cold. That cured the auditor, but I don't want you to have to have this kind of experience.

It doesn't matter what the preclear is running. Don't suggest by word or gesture that you believe it is dub-in. Handle him very calmly, let him run through it, and then see if you can't find a valid engram, but let him come to his own decisions. Invalidating a preclear's data will stop his case. It is the most deadly sin in Dianetics. Right beside it is leaving an engram unreduced.

Dianetic research keeps going on. More and more gets known. If 30 days pass without Dianetic processing making definite advances, the people at the Foundation think something is wrong. So, keep in close touch with the Foundation when auditing, because things happen which are enormously valuable.

Just to illustrate, about two months ago I had been puzzling about the question of what communication had to do with reality. It happened as I was giving a lecture. Something flashed into my mind and I would have liked to stop right there and study it, but of course the show must go on, so I just stood still and thought for a few moments and suddenly something congealed. That is the way these things come up.

Communication, reality and affinity are a vital trio. I could give you a three-hour lecture on this. Affinity is that part of the living force which coheses man. You can call it love. Affinity is the term used by engineers. It is more expressive than love, perhaps, which has been slapped around a good deal by Tin Pan Alley. This force is a kind of Q-factor—the cohesiveness, the love of man for man, the affinity of members within the social group. And this social feeling must be very strong, otherwise you wouldn't be here today; destruction would have overridden this force and that would have been the end.

Let us see how man senses reality. If we look over the function of reality, some things seem very real and others not so real. But to say there is an absolute reality is something no physicist would do. He talks in terms of time, space, energy. There has been much written and talked about these things, but what do we know about them? We know only what we see, feel, hear, taste, touch, and so on—our communication. That is our touch with reality, and we call a person crazy only because he doesn't agree with us.

So, here is our affinity about a reality with which we are in communication by our perception. If you break any one of those three—affinity, communication or reality—you break the other two.

There is a lowest common denominator behind those things and I hope one day we may find out what it is. But you can use these facts in your auditing. Break down the affinity with a preclear and his sense of reality diminishes. Break down his reality and his ability to contact his engrams disappears. You can very subtly break down these things until a person won't believe the outside world or anything else.

Take a person who is wide open, with full sonic recall, and simply by breaking down his sense of reality you can cut his sonic off and in that way block his sense of reality and affinity.

Now, straight line memory is very important. It depends on picking up certain points and freeing attention units, as well as locating valuable data. Therefore, if you take a preclear and have him recall when his mother said "I don't love you," you have connected up just that much of his sense of reality. Those whose recalls are bad have a very bad sense of reality. The person may be contacting engrams but he will say, "I don't believe it is happening to me," and so on. Such a person is badly aberrated, and it is the auditor's task to find the time when somebody broke affinity.

The loss of an ally causes grief. It is the breaking of an affinity. The dirtiest trick an ally can play on a preclear is to die. If you pick up some of these deaths and discharge them as grief engrams, this person's sonic recall may go up, and his tone and sense of reality certainly will go up.

What are the various emotions? You can consider pleasure an emotion. A child has joy just from being alive. As a person's joy rises, his ability to feel, see and hear rises as well. You have pleasant emotions in singing, in eating well, in living well and feeling that you have very much in common with all of life.

But sometimes when you take a so-called pleasure and relive it, the charge on it becomes pain. There is loss right there; pleasure is turned backwards. When somebody breaks affinity, somehow or other you get pain. Every terror is actually a fear of loss. Abject fear is fear of the loss of one's own life. We drop down the tone scale from infinite survival to death. Infinite survival would be infinite pleasure. Getting down toward death, we get into the area which blinds a person's ability to perceive. Communication cuts off. There is a break of affinity. "As far as I am concerned, this situation doesn't exist," he seems to say. It is this you try to straighten out when you clear a person.

You try to pick up pain because the real breaks are reached by physical pain. Maybe a boy is running and he falls over a rock. Immediately his reaction is to kick the rock; this is broken affinity. As he goes on through life, his dynamic pushes him toward survival. He grows older. Rocks are against him, and perhaps his mother isn't so nice. Somebody else doesn't like him. The more the boy is hurt, the more he is blinded. Perhaps he can survive all his experiences on the analytical level easily, but how about the bruises he got from the rock? That is pain. Something became painful to him, then on top of that he met the other breaks. But the basic break is physical pain with communication closure. He becomes cautious about rocks; he inspects them carefully. Rocks are quite real to him, but in terms of pain.

You can attack these incidents of broken affinity, reality or communication anywhere and you can come up with results. You might have a preclear who told the truth when he was a little boy and somebody came along and said, "You know you are lying!" That doesn't hurt him much; he knows he is telling the truth. But then he is punished and forced to admit that he has lied. That puts in physical pain.

If you find any such incidents back along the track, you are going to have some severe affinity breaks and a person who doesn't have a very great sense of reality. His perceptics will be shut off.

This whole proposition—communication, affinity, reality—works in using Straightwire. If a person doesn't have sonic, his sense of reality has been broken and one has to reach these incidents in his life and free attention units. This gets the pressure off his life and then he can be processed.

STANDARD PROCEDURE CHART

A lecture given on
26 September 1950

Step-by-Step Case Handling

In this lecture I will cover the Standard Procedure Chart.

Firstly, we have Step One: Take an inventory. A case was once run for 18 hours and was contacting somatics, but the auditor couldn't understand why nothing would lift. He finally said, "Did you ever take any drugs?" (Auditing anybody who is under sedation is bad. With phenobarbital or the drugs used in narcohypnosis, the engrams will stay restimulated.) The preclear had not taken drugs, but this case was dragging along.

Then he asked her, "Have you ever spoken any other language but English?" and she finally admitted that she had spoken nothing but Slovakian until the age of 13. Of course no engram would lift. You have to run the engram in Slovakian or whatever language it was put in with. She did a very nice job of getting released in an additional 15 hours once that one point was discovered, because when she got the phrase in Slovakian, the engram could reduce.

So, ask your preclear if anybody in his life ever spoke a foreign language around him. One preclear had Russian, French, Polish, Spanish, Italian—13 languages in his prenatal bank. He spoke none of them himself and in addition he didn't have sonic.

Taking the inventory is the beginning. You want to establish affinity with the preclear. It is very bad to get transferences going, but after about 75 hours a preclear comes up to the point where this is no longer the case, so transference is not too much of a problem in Dianetics.

In taking the inventory you seem to him to be interested in him. He starts telling you about himself. You are already starting Straightwire. Ask basic questions. You want to know whether he has ever been treated by any other therapy. You want to know what you are going to come up against, because you may have to cope with a little indoctrination.

For instance, you can upset a psychoanalytical release rather rapidly. If you have somebody who managed to have his ulcers "cured" by psychoanalysis, you can expect a recurrence of ulcers in the case at first. In running the psychoanalysis, back will come the ulcer pains. In the case I have in mind, this took quite a bit out of him because it took five years to "cure" those ulcers! In spite of this, he was able to suffer through it and eventually they left for good.

An old therapy can break up rather quickly because you are going for the cause behind the manifestation. People in Dianetics should understand some of these steps.

Now, concerning dramatizations, you want to know how this man dramatizes. Take him back to a time he was bawling somebody out. This is the way you pick up control circuits in a case. The favorite dramatizations are those of people around him. You can pick up repeater phrases from these dramatizations. Find out the dramatizations, run them and use the content of them. Knowing he is dramatizing an engram, you know he will be using the exact words of the engram, whether Mother's, Father's or Grandfather's, and the chances of finding the exact wording in a basic engram this way are very good.

Going on to the next point, you are interested in nitrous oxide because what this does to a man shouldn't happen to a man! It locks the reactive engram bank. If you touch this nitrous oxide incident and he is not stuck in it, you are liable to freeze him. You want to know where these incidents are so that you can avoid them.

Another thing which does this is an electric shock. This bunches things up. All sorts of things can be in an electric shock. One auditor had a sister in an insane asylum, and when this auditor went into his sister's case he found that everything in the lower engrams had been pulled into the shock. Childhood shock has the same effect. Run such incidents and you will find data there.

Next, make a list of the people in this person's life who have died or gone away. Then ask him, "What do you worry about?"

"Oh, I don't worry."

"Do you like your father?"

"No."

"Do you like your mother?"

"I like her very much."

Look for some allies. A child is going to get love someplace. And allies get old and die, and all kinds of things happen to them. The most vital allies will be so thoroughly occluded that sometimes you might find them unexpectedly. For instance, you can ask the preclear "Who was your favorite aunt?" "I guess Aunt Grace."

"What about Aunt Grace?"

"Well, I haven't seen her in the last few years."

"No?"

"Well, it was around the time she died, three years ago last June, I think, let's see. No, that isn't right." Know you are working with a childhood ally and that there will be charge on this ally.

Sometimes you run a person back to a funeral and it is all blank. That is certainly an ally.

It is very vital that you get a long list of such people. Have a casebook for every preclear. If you change cases, another auditor can find what you did if you have the data in a book. Write down allies particularly, and when you get a grief charge off one, keep tally on the inventory and mark it off; for example, "Grandmother discharged." Allies can get lost, and they can erase. Suppose a case doesn't seem to be operating right and branches off. You are sitting right on top of a death. This undischarged grief can lie all the way down the bank and cloud up everything.

Step Two: Opening the case and running engrams. If nothing is happening in the case, go to Step Three. You also do that if the case doesn't open.

The reason the chart is organized this way is so as never to leave you with nothing to do. With anything you run into along the line, you have something you can do about it.

Now, we come to a very serious question: "How do you put the preclear in reverie?" I have even received telephone calls from faraway Florida—"I am not having any success in putting my wife into reverie."

When we used numbers and counted, somebody could say, "Reverie is like hypnosis." But you don't want your subject in a trance. An investigation was done to find out if running under hypnosis was easier and better than running by reverie. Running on the time track in deep or light or medium trance was far more difficult in each case and far less effective than

when the person was wide awake. Hypnosis is less efficacious than reverie. If the preclear won't run on the time track when wide awake, the reason is right there ready to be picked up.

You need the attention units to get down the time track. Benzedrine, caffeine, anything to wake him up, will help him go down the time track. You are trying to wake a person up every place he has ever been asleep in his whole life.

If you closely approximate sleep in a preclear, you may apparently release an engram, but when he wakes up, the engram will be in full restimulation.

The words "Close your eyes. Open your eyes" constitute reverie. That is all. Sometimes you will notice a tremble on the eyelids. This means the preclear has deepened his sense of sleep and has left some of his attention units somewhere. That is a very early stage of hypnosis. Be careful of such a patient.

Next, you are going to install a canceler. Don't read it out of the book. Give a canceler with the sense of it, but not with the exact words in the book. The exact words are not important. People sometimes have very unique cancelers, but the word canceled is enough: "Anything I say to you while you are lying on the couch will be canceled when I say canceled."

Toward the end of the session, bring the person up to present time and then give him the canceler.

I once heard of this canceler being put in: "Any time that you hear the word abracadabra, everything that I have said to you will disappear." Of course, it all disappeared!

Next, find out if he is moving on the track. Repeater technique has a use, but that is not it. See if he can eat that very good dinner he had last week. Send him back to when he was singing or riding a bicycle. Sometimes he won't be able to pick the incident up, but if you run it four or five times it will become more available. The somatic strip goes there; the file clerk has accurately selected the incident. People fail to get good results sometimes because they don't believe this phenomenon. The preclear may be hung on the time track for a moment. If an auditor doesn't count on the file clerk and doubts it, the first thing he knows, his preclear will have engrams restimulated.

If an auditor doesn't make it easy for the person to go to the instant, it is because he himself doesn't have faith in this thing. And that is where faith enters into Dianetics. You can disbelieve almost anything else, but don't distrust the file clerk. This is a form of Auditor Code break.

One day a medical doctor said to me, "I never had a somatic." So with the file clerk in present time I sent the somatic strip to the beginning of his tonsillectomy and had him run it at standard time speed. The somatic turned on, and the doctor held his stopwatch and checked each somatic. The tonsillectomy went on for 18, 19, 20, 25, 30, 40 minutes, and he said, "Nineteen minutes before he got the adenoids! He was slow!"

You command the somatic strip; you ask for the cooperation of the file clerk. Give only one order. When it is carried out, go to something else. Ask the file clerk to give the incident. For instance, "Give us a pleasure incident at 5 years of age. The somatic strip will go to the beginning and run it."

Running these pleasure moments is a necessary step and you can actually tone up the perceptics this way. You want the case to play itself and you want to get control circuits out.

You can say to a person, "The file clerk will give the engram necessary to resolve the case. The somatic strip will go to the beginning of the engram. When I count from one to five the first phrase in the engram will flash into your mind. One-two-three-four-five (snap!)." You go

over the first phrase three or four times. This helps it settle there. Now he is at the beginning of the engram and you send him on through, reducing all bouncers and so forth.

The only time the file clerk doesn't work is when you start dictating to it; but run as above, it works very smoothly and very easily. The file clerk is a very savvy fellow.

Sometimes, very early in the case, he may hand up birth. If he does, it can be erased. You work with the file clerk; you command the somatic strip, and you know the somatic strip goes where you tell it when you tell it to go.

Straightwire, actual memory, is the process used when the preclear is wide awake. Inventory is taken in the same way. Straightwire is used at the beginning of a case, but after you have entered it there is no reason to use it if the preclear is in good running order.

Straightwire is actually a technique which lay unused until we had to have some method of reaching control circuits.

So, our target is (1) to discharge painful emotion, and (2) to reach the basic area engrams.

We want to get unconsciousness off the beginning of a case in order to begin erasure, but it is very important that the case be moving with as many attention units in full play as possible.

So, get painful emotion off first. Sometimes by tacit consent one can avoid painful emotion, but it is very important that painful emotion be picked up. Just start talking and ordinarily, before the preclear realizes it, he is moving down the track.

DEMONSTRATION OF PROCEDURE

A lecture given on
26 September 1950

During the actual auditing demonstration, 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. He also asked the audience for silence.

Taking Inventory and Testing Perceptics

We'll take a quick inventory here and then test perceptics.

LRH: Could you tell me now if you have ever been hypnotized?

PC: Only partially. I was conscious of everything that was going on.

LRH: [to class] I am not invalidating data now, but it so happens that this is classic with people who have been hypnotized. They are always willing to tell you "only partially," but you will find that blank spots, usually of an aberrative nature, are there. One of our targets will be those moments. Hypnotic series can be picked apart rather easily. The hypnotist uses certain words. Here is a legitimate use of repeater technique.

[to pc] How did he do it?

PC: He couldn't. He said, "You are not asleep; you can always hear me. You will be in the subconscious. Then you will be in the superconscious and back down to the subconscious."

LRH: Did you like your father and mother?

PC: (pause)

LRH: Who really took care of you in your life?

PC: Myself a great deal.

LRH: Did you have any aunts?

PC: Yes.

LRH: Uncles?

PC: (pause) I don't recall.

LRH: How about the aunts? Somebody that meant a great deal to you.

PC: I can't recall any special relatives.

LRH: (This is not procedure but we need data.) Who is dead?

PC: Father.

LRH: How long ago?

PC: When I was 7.

LRH: Okay. Have you ever had psychotherapy of any kind?

PC: No.

LRH: Any very severe illnesses?

PC: Not to my knowledge.

LRH: How about childhood illnesses? Lots or few?

PC: Very few, most of which I've forgotten. I had a tonsillectomy at the age of 5. Bad time.

LRH: Did you have a severe birth?

PC: I don't really know.

LRH: Nobody tell you?

PC: No.

LRH: Father and mother happy?

PC: I believe so.

LRH: Which was the most controlled person?

PC: I would say my father.

LRH: All right. Now, I would like to know if you have had any operations where they used nitrous oxide?

PC: I am sure I don't know.

LRH: Gas?

PC: I believe so, but I am not sure. One dentist did that and I could wring his neck!

LRH: All right. Any foreign language?

PC: Studied Spanish. Not natively.

LRH: Let's find out. After whom were you named?

PC: My mother said my name was given to me because it was not in the family. My first name is from the Bible.

LRH: [to class] Just because we pick out a Junior case as being tough, there are girls who are very often named after Grandmother or Mother or some other relative, and here, too, you find a person's own name in the prenatal bank. It is very important to inquire along this line.

[to pc] All right. Why don't you lie down on the couch.

PC: Okay.

Now, I am just going to follow the Standard Procedure here. I call your attention to the fact that this lady is not lying in a "coffin case" position. A severe shock over a death,

identification with the person dead, will cause a person to lie with his arms crossed over his chest. Such a case is normally stuck on the time track by a grief charge, and one has to find out where it was. In one case I had the preclear repeat the word coffin. (We were right in the area of it.) Pretty soon he saw a giant, 16 feet long, lying in a coffin. It was a grandparent and he was a little boy being held up to look in the coffin and he was able to run off the grief charge and shock.

LRH: Shut your eyes. Anything I say to you when you are lying here will be canceled when I say the word canceled. Okay?

PC: Yes.

LRH: Now let's go back to when you were eating dinner last night.

PC: Okay.

LRH: What color was the plate?

PC: Tan.

LRH: Feel that fork, and take a bite.

PC: Pork chops.

LRH: Feel the fork in your hand and take a bite of it. Take a bite and taste it. Can you?

PC: (mutters inaudibly)

LRH: Who is there? Who is talking?

PC: My husband.

LRH: What is he saying?

PC: What shall we order?"

LRH: Now, is this before you start to eat?

PC: Yes, that was before.

LRH: What next do you hear, just as you are taking a bite?

PC: Somebody banged a dish.

LRH: Let's see if we can contact this moment.

PC: It's very noisy.

LRH: All right. What are you talking about?

PC: The dinner.

LRH: Taste that pork again. (I keep her in the incident.) Let's pick up a moment when something is said.

PC: Don't you want to sit by the window? Won't you change places, please? "We didn't change places.

LRH: (We have tested her visio; tactile?) How does the chair feel under you?

PC: The back is wooden and it is too straight. It makes me sit up too straight.

LRH: (Kinesthetic.) Can you feel yourself sitting there?

PC: Yes.

LRH: Okay. Let's go back to the time you saw your first movie. (Sonic?) First movie. Are you there? Let's take a look at it. Give me a flash reply: Name of the movie actor? (snap!) What name flashed?

PC: Reginald Owen.

LRH: All right. What's the movie? Let's take a look at the movie. (File clerk seems slow.) What's the name of the movie?

PC: Seems to be Time After Time.

LRH: Let's take a look. How does the seat feel?

PC: It's wood and it's not very comfortable.

LRH: Let's take a look at the screen. Let's take a look at the subtitle.

PC: Seems like it's not very clear.

LRH: Is there any music being played there?

PC: Organ.

LRH: How does it sound?

PC: Lovely.

LRH: Who are you with there?

PC: A lady.

LRH: Doyou know who the lady is?

PC: (long pause)

LRH: (Too slow.)

PC: She is about 45. She is wearing a rather old-fashioned hat with a hat pin. Somewhat sharp features.

LRH: What is her name?

PC: (pause)

LRH: You know her name. Take a look at her.

PC: Jan Scott.

LRH: Friend of yours?

- PC: Not a very good friend. I was being taken there to get me out of somebody's way.
- LRH: (Too slow. Ally?) Did she take you there? What is this person's name? All right. Let's return to the moment somebody is taking you away. What are they saying to you?
- PC: Several voices.
- LRH: (She is moving on the track.) Do you hear these voices?
- PC: They are mingled in with one another. Hard to distinguish.
- LRH: (Voices easy to her.) All right. You know the people from whom these voices are proceeding? (Seems like a lot of "control yourself" here. Very cagey.)
- PC: Two women and a man. They are talking at once.
- LRH: Two women and a man? Who are these people? Let's take a look at them.
- PC: One is a rather small lady. Kind of a mousy-type lady.
- LRH: (A "control yourself" engram.) And what did she say?
- PC: "I, don't know what I'll do with her while he is here."
- LRH: All right. Let's go over that again.
- PC: "I don't know what I'll do with her while he is here. I'll have to get her out of the way. What can we do with her?"
- LRH: (Engram gets between the file clerk and "it") Continue. What else was said?
- PC: The man says, "I know a lady we can get to take her to a show. I can get her to take her to a show."
- LRH: Who are these people? Are they your mother and father?
- PC: No.
- LRH: Uncle and aunts?
- PC: More like servants in charge someplace. Not servants exactly. Perhaps managers. A child's home in . . .
- LRH: (A "control yourself" engram is a sort of auditor installed between the engram bank and the "I") Are you struck or in any way injured here?
- PC: They took hold of my arm a little roughly.
- LRH: Let's see if you can feel that grasp on the arm.
- PC: Don't push me around like that!"
- LRH: You yourself say that?
- PC: Yes.
- LRH: All right. Whatb being said to you while you are being pushed?

PC: The tall lady says, “We don’t mean to hurt you, but you are in the way. “

LRH: (This case is evidently full on. No perceptics shut off.) Let’s go over that again.

PC: I don’t like it. “

LRH: Who is talking to you?

PC: Tall lady.

LRH: What is she saying to you?

PC: “We don’t want to hurt you, but you are in our way. We have to find something to do with you.” The tall lady grasps my arm. She is strong.

LRH: (This is a swell engram lock but I have to reduce it or she might bounce.) Just feel her grasp. Just feel her grasping it. What is she saying?

PC: We don’t want to hurt you, but you are in our way and we have got to find something to do with you. “

LRH: Does anybody say “Get away” or “Go away”?

PC: Don’t hurt me! I don’t like it!”

LRH: Let’s go over it again.

PC: Don’t hurt me! I don’t like it!”

LRH: Go over it again.

PC: “Don’t hurt me! I don’t like it!”

LRH: Go over it again.

PC: “Don’t hurt me! I don’t like it!”

LRH: What is said to you just after that? (Her own words here are aberrative.) Just contact that moment when there’s that grasp on your arm.

PC: This tall lady says, “You are a little nuisance.”

LRH: All right. What happens when that arm is grasped? The instant the arm is grasped, what is said?

PC: “You are a little nuisance,” the tall lady says. “You are in the way.”

LRH: (I am beginning to suspect some dub-in. Heavy control circuits.) Let’s contact the moment the arm is grasped. Let’s feel the arm being grasped.

PC: “Don’t hurt me. I don’t like it. You are making me cry.”

LRH: (Something holds her off this.) Let’s go over it.

PC: “Don’t hurt me; you are making me cry.”

LRH: Go over it again.

PC: "Don't hurt me; you are making me cry."

LRH: Go over it again.

PC: (sobs)

LRH: Go over it again.

PC: "Don't hurt me; you are making me cry."

LRH: Go over it again.

PC: "Don't hurt me; you are making me cry."

LRH: (This is a very minor charge.) Let's go over it again.

PC: (wailing loudly) "Don't hurt me; you are making me cry."

LRH: (She says "Cry.")

PC: (crying)

LRH: Let's go over it again.

PC: "Don't hurt me; I don't like it."

LRH: Go over it again.

PC: "Don't hurt me; I don't like it."

LRH: (She is revivifying.) Let's now go to the engram where somebody else is crying like this.

PC: I don't like you! (crying out loud) I don't like you."

LRH: (This is a dramatization in a grief discharge.) Who else is crying?

PC: (pause)

LRH: Who else cried like that?

PC: I seem to hear my mother crying like that.

LRH: And what is she saying when she is crying?

PC: (pause) "I don't know what I can do about it."

LRH: Let's go over that again.

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

LRH: Do you have any somatic?

PC: I feel very upset.

LRH: All right. What does she say?

PC: (pause)

LRH: Give me a yes or no: Can you contact the engram in which your mother is saying “Don’t hurt me”?

PC: No.

LRH: Let’s return to the moment when somebody had you by the arm. Let’s feel that arm being grabbed. You know what is being said.

PC: “You are a little nuisance. I wish you weren’t here.”

LRH: Can you feel the pain in the arm?

PC: (pause) I think that was just before the pressure.

LRH: What happened?

PC: The man says, “She is a lot of trouble, isn’t she?”

LRH: Let’s go over that again.

PC: “She is a lot of trouble, isn’t she?”

LRH: Go over it again.

PC: “She is a lot of trouble, isn’t she?”

LRH: Again.

PC: “She is a lot of trouble, isn’t she?”

LRH: Give me a yes or no: Does somebody say “Get out”?

PC: (pause) I seem to feel myself between yes and no.

LRH: Bouncer phrase? One-two-three-four-five (snap!).

PC: “Hold me.” I want somebody to hold me on his lap.

LRH: (Sure test of circuits—I ask for a bouncer and get a holder.) Can you get back to the incident? Do you see yourself being grasped by the arm?

PC: Yes.

LRH: Are you inside yourself?

PC: No. I’m about 5.

LRH: Just about 5? (She is in somebody’s valences) Let’s see if you can get into yourself there.

PC: (pause)

LRH: (In her own valence she feels pain and cries. As Mother she dubs in the voices.) Get into yourself there and hear what the people are saying. Can you get inside yourself and get grabbed again?

PC: I was listening to somebody before they grabbed me.

LRH: (In her own valence.) All right. What were you listening to?

PC: “It is unfortunate she has to be here every day,” the lady says. Then, “You are a little nuisance.”

LRH: (The preclear has to be in her own valence before the pain is felt.) Can you see yourself being grabbed?

PC: Combination. First I seem to be looking down.

LRH: Let’s go through it again.

PC: “It is unfortunate she has to be here every day,” the small lady says. Then the tall lady says, “You are a little nuisance. I wish you weren’t here.”

LRH: (Note she is starting to get somatics and perceptics, like sound.) Who says “Control yourself” there?

PC: The man. “Calm yourself, youngster.”

LRH: What does he say?

PC: “Calm yourself, youngster.”

LRH: Let’s go over it again.

PC: “Calm yourself, youngster.”

LRH: Go over it again.

PC: “Calm yourself, youngster.”

LRH: What else does he say? Just be inside yourself while he says this.

PC: “It is not so bad as you think.”

LRH: Let’s go over it again.

PC: “It is not so bad as you think.”

LRH: Go over it again.

PC: “It is not so bad as you think.”

LRH: Go over that again.

PC: “It is not so bad as you think.”

LRH: Go over it again.

PC: “It is not so bad as you think.”

LRH: Let’s go over it again.

PC: “It is not so bad as you think.”

LRH: Contact the next phrase.

PC: He is standing with a cigarette in his hand like it doesn't mean much to him.

LRH: (She is repeating what she said before.) Let's listen to him say it now.

PC: I don't like him.

LRH: Let's go over it again.

PC: I don't like him. He doesn't care a thing about me.

LRH: Let's go over that phrase again.

PC: "Control yourself. It is not as bad as you think."

LRH: (Watch the emotion build up.)

PC: "Calm yourself, youngster. It is not as bad as you think. It will all come out in the wash."

LRH: (Last one is a valence shifter.) Are you inside yourself yet?

PC: (mutters inaudibly)

LRH: All right. Let's go over it again.

PC: He has kind of shifty eyes.

LRH: And what is he saying?

PC: "Control yourself, youngster. It is not as bad as you think."

LRH: What are you doing while he is talking to you?

PC: I'm looking down at my feet.

LRH: Let's go over it again.

PC: "Control yourself, youngster." I just don't like him; he is making fun of me.

LRH: (Agitation of the feet shows the preclear is in the engram and in own valence.) Are you crying?

PC: Very close to tears.

LRH: Can you feel like that now? Take a look at him.

PC: (crying) I don't like people who make fun of me.

LRH: Let's look at him and go over it again.

PC: "Control yourself, youngster."

LRH: Go over it again.

PC: "Control yourself, youngster."

LRH: Go over it again.

PC: "Control yourself, youngster."

LRH: How do you feel?

PC: He is not important. I don't pay any attention to him. That's what I am thinking; what I feel.

LRH: Did somebody mention this to you? Somebody say "Don't pay any attention to him"?

PC: (pause)

LRH: How long after is this from the time you are grabbed by the arm?

PC: (mutters)

LRH: All right. Let's go over that "Control yourself." (This is only light stuff. We should reduce it, though.) Let's go over it again.

PC: Control yourself, youngster. It is not as bad as you think. Control yourself, youngster. It is not as bad as you think. Control yourself, youngster. It is not as bad as you think.

LRH: Let's go back to the moment you are being grabbed by the arm. Are you inside yourself, or outside yourself?

PC: I am mostly inside.

LRH: How much is outside?

PC: Seems like very little. I keep thinking of my head.

LRH: What about your head? Who grabbed you there?

PC: The tall lady.

LRH: What did she say to you when she grabbed you? (It might catch her up on the track.)

PC: It seems to be gone.

LRH: What did she say to you? "Little nuisance"? Let's take a look at this lady just at the moment you are grabbed. Pick it up just at the moment you are grabbed. Where you are.

PC: It doesn't feel very strong.

LRH: What's said here just as you are being grabbed? Pick it up the moment you are grabbed. What's being said there?

PC: The lady says, "You are a little nuisance. I wish you weren't here."

LRH: Let's go over it again.

PC: You are a little nuisance. I wish you weren't here. You are a little nuisance. I wish you weren't here. You are a little nuisance. I wish you weren't here. " "

LRH: Let's look at it a moment. What's happening to you at the moment it is being said?

PC: The tall lady looks at me very crossly.

LRH: (She keeps drifting out. Must be another bouncer here. "Get out.")

PC: Somebody puts a hand on my arm.

LRH: What's being said? The first word in the incident will flash.

PC: "Hold me."

LRH: Again.

PC: "Hold me."

LRH: Go over it again.

PC: "Hold me."

LRH: Again.

PC: "Hold me."

LRH: Who is saying it?

PC: I am.

LRH: To whom are you saying it?

PC: I want the man to hold me on his lap.

LRH: Who is the man?

PC: (pause)

LRH: His name will flash in your mind. (snap!)

PC: George Fisher.

LRH: Is he your uncle?

PC: No. He is no relation, no particular friend; but I am lonesome.

LRH: Does he say "Get away"?

PC: (pause)

LRH: What does he say?

PC: "Get away; I can't be bothered with you."

LRH: Go over it again.

PC: "Get away; I can't be bothered with you."

LRH: Go over it again.

PC: "Get away; I can't be bothered with you."

LRH: Go over it again.

PC: "Get away; I can't be bothered with you."

LRH: Go over it again.

PC: "Get away; I can't be bothered with you."

LRH: Where are you standing?

PC: Did you say where?

LRH: Yes. Where are you standing when he says this?

PC: A couple of feet from him.

LRH: (She keeps coming out of valence. It may be this phrase.) Go over it again.

PC: "Go away; I can't be bothered with you."

LRH: Go over it again.

PC: "Go away; I can't be bothered with you."

LRH: Go over it again.

PC: "Go away; I can't be bothered with you."

LRH: Go over it again.

PC: "Go away; I can't be bothered with you."

LRH: Pick up his voice. How do you feel standing there?

PC: I feel very anxious to have him hold me. I am lonesome.

LRH: ("Go away" will solve it.) Did somebody just shake you? (This whole area is very confused to her.)

PC: I have trouble deciding whether it happened before or after the shake.

LRH: Contact the moment she grabs you by the arm.

PC: The lady says, "You are a little nuisance. I wish you weren't here." It hurts my shins.

LRH: Let's contact the first part of this. Go to the beginning of this.

PC: I am sitting on the floor playing with something.

LRH: Can you see what you are playing with? Are you outside yourself?

PC: I am sitting in a stooped position. Some kind of car. I run to him. I say, "I am lonesome." He says, "I can't be bothered with you."

LRH: (We at least have her less exteriorized.) What does he say?

PC: "I have more important things to do."

LRH: Let's go over it again.

PC: "I can't be bothered with you I have more important things to do."

LRH: Let's go over it again.

PC: "I can't be bothered with you I have more important things to do."

LRH: Go over it again.

PC: "I can't be bothered with you I have more important things to do."

LRH: How does he sound when he says it? (This is a strange case.) Who is this man?

PC: Somebody who comes in once in a while. They seem to be workers in the place.

LRH: (She has not identified these people.) Where are your parents?

PC: My mother is a nurse.

LRH: Does she work here?

PC: No.

LRH: Is this a place you are cared for in the daytime?

PC: Yes.

LRH: How long did they take care of you? When I snap my fingers a number will flash into your mind. (snap!)

PC: Four months.

LRH: Yes or no: Have you ever recalled this place before?

PC: No.

LRH: Do you recognize it now?

PC: I can see the room but I can't consciously recall it.

LRH: Did anyone tell you to forget this place? Yes or no. (snap!)

PC: Yes. But they didn't mean the place as much as something I might see.

LRH: Did your father die here?

PC: No.

LRH: Did anybody die here?

PC: Yes.

LRH: All right. Who died here?

PC: A little boy.

LRH: The boy's name will flash into your mind.

PC: Peter.

LRH: Let's take a look at Peter. Go to a moment and take a look at Peter.

PC: He is awfully sick.

LRH: Where is he lying?

PC: In a hospital bed.

LRH: Let's go to the moment of death. Does he die?

PC: (pause)

LRH: Does he die? (Grief and "control yourself.") Does anybody say he is dead?

PC: I thought he died; but they took him away, a little girl told me.

LRH: What did she say?

PC: "They took Peter away last night. I think he is dead."

LRH: Let's go over that.

PC: "They took Peter away last night. I think he is dead."

LRH: Again.

PC: "They took Peter away last night. I think he is dead."

LRH: How did the little girl look? (Wriggling toes; in the engram.) What kind of dress?

PC: Blue checks.

LRH: What did she say?

PC: "They took Peter away last night. I think he is dead. They took Peter. . ."

LRH: (Heavy breathing; grief.) Go over that again.

PC: "They took Peter away last night. I think he is dead."

LRH: (Grief charge here.) How do you feel?

PC: I don't feel good right here.

LRH: Go over what she said to you.

PC: "They took Peter away last night. I think he is dead."

LRH: Go over it again.

PC: "They took Peter away last night. I think he is dead."

LRH: Go over it again.

PC: "They took Peter away last night. I think he is dead."

LRH: Look at her. How does her mouth move as she says it?

PC: She has a little bit of a lisp.

LRH: What did she say?

PC: “They took Peter away last night. I think he is dead. They took Peter away last night. I think he is dead. They took Peter away last night. I think he is dead.”

LRH: Who else tells you he is dead?

PC: No one.

LRH: Who is Peter?

PC: He is my little friend. I played with him.

LRH: Who told you not to cry?

PC: One of the nurses.

LRH: What did she say to you?

PC: She says, “Don’t cry.”

LRH: Go over that again.

PC: “Don’t cry; he’s better off that way.”

LRH: Go over it again.

PC: “Don’t cry; he’s better off that way.”

LRH: How does she look when she says it?

PC: She seemed kind.

LRH: (Minor charge.) Go over it again. Are you inside yourself?

PC: “Don’t cry; he’s better off that way.”

LRH: Who tells you he is dead just before that? Are you crying?

PC: Not extra hard. Very confused.

LRH: What does she say?

PC: “Don’t cry. He is better off that way.”

LRH: Let’s imitate her voice. Go over it again.

PC: “Don’t cry; he’s better off that way.”

LRH: (Grief often gets locked up.) When did you go to his funeral? Did you go to his funeral?

PC: I can see a casket right away—but it’s not his funeral.

LRH: (Grief often gets locked up in a heavy “control yourself” case.) Whose funeral is it?

PC: My fathers.

LRH: All right. When did you first hear that your father died?

PC: My mother told me. She was in a tent.

LRH: What did she say to you? Where is this located?

PC: It is in a nurse's tent, where the nurses stay.

LRH: How does she say your father's dead? How does she look?

PC: She looks very sad.

LRH: Let's take a look. What does she say?

PC: "Your father passed away last night."

LRH: Go over that again.

PC: "Your father passed away last night."

LRH: Go over that again.

PC: "Your father passed away last night."

LRH: Go over it again.

PC: "Your father passed away last night."

LRH: Go over it again.

PC: "Your father passed away last night." (crying)

LRH: How does she look when she is saying it?

PC: She is crying.

LRH: What else does she say?

PC: "We will have to be brave, won't we?"

LRH: Go over that several times.

PC: (crying) "We will have to be brave, won't we? We will have to be brave, won't we? We will have to be brave, won't we? We will have to be brave, won't we?"

LRH: Go over that again.

PC: "We will have to be brave, won't we?"

LRH: (The response here is very slow.) Look at her when she says that.

PC: "We will have to be brave, won't we?"

LRH: Take a look at her again. How do you feel about it?

PC: I feel terrible. (wailing)

LRH: All right. Contact the beginning of this. What do you see?

PC: "I have something I wish I didn't have to tell you."

LRH: (That is why she is slow to reply.) Go over it again.

PC: (crying) "Your father passed away last night. Your father passed away last night. Your father passed away last night. Your father passed away last night. Your father passed away last night."

LRH: How does she look as she says it?

PC: She looked sad and forlorn.

LRH: What did she say again?

PC: "I have something I wish I didn't have to tell you. Your father passed away last night."
"

LRH: (She has been in this area for years.)

PC: (continues) "And I am afraid. I wish I didn't have to tell you. Your father passed away last evening." (crying) No, no, no, no, no! I'm lonesome! I'm scared! (yelling) I am afraid!

LRH: What is she saying?

PC: "Sometimes God has to take people because he needs them up there."

LRH: (Grief has to come—bouncer.) Go over it again.

PC: "Sometimes God has to take people because he needs them up there. Sometimes God has to take people because he needs them up there. Sometimes God has to take people because he needs them up there."

LRH: (Grief has to come off in actual tears.) Go over it again.

PC: "Sometimes God has to take people because he needs them up there."

LRH: (It is missing.) Let's contact the beginning of this.

PC: I have a feeling in the pit of my stomach.

LRH: (Possibly this is fairly well off.) Just continue right on with this.

PC: She says, "I have something I wish I didn't have to tell you. Your father passed away last night."

LRH: Take a look at it.

PC: I said, "Why, Mama? Why, Mama? Why, Mama?" (crying)

LRH: (She is revivifying.) And what does she say to you?

PC: "Why does it have to be Daddy? Why, Mama! Why?" (crying)

LRH: Go over it again.

PC: “Sometimes God has to take people because he needs them up there.”

LRH: Go over it again.

PC: (repeats, screaming) “It is not fair! It is not fair!”

LRH: (She was bouncing off that one, so I have to take down its tension.) You can remember this. Let’s contact the beginning. (Maybe we can run this now all in one run. There is a holder here, and a call-back.)

PC: She seems very quiet.

LRH: Does she say “Come with me”?

PC: (pause)

LRH: All right. What is she saying?

PC: “I have something I wish I didn’t have to tell you. Your daddy passed away last evening.”

LRH: (We have hit a “don’t cry” and “control yourself” now. Emotion is flickering on and off.)

PC: It is not fair! I want my daddy!”

LRH: Let’s contact the beginning and roll from the beginning. Give me a yes or no: Does she say “Don’t cry”?

PC: Afterwards.

LRH: What does she say?

PC: “Don’t cry, honey. Mommy loves you.”

LRH: Go over it again.

PC: “Don’t cry, honey. Mommy loves you.”

LRH: Go over it again.

PC: “Don’t cry, honey. Mommy loves you.”

LRH: Go over it again.

PC: “Don’t cry, honey. Mommy loves you.”

LRH: (That is a holder—a grief engram with [1] denyer; [2] a holder . . .)

PC: (continues) “It is not fair! I want my daddy!”

LRH: Let’s go over that again. What does she say?

PC: “Don’t cry, honey. Mommy loves you. You still have me.”

LRH: Let’s go over that again.

PC: “Don’t cry, honey. Mommy loves you.” (cries)

LRH: (. . . [3] a call-back . . .)

PC: “You still have me.”

LRH: (A holder.) Let’s go over it again.

PC: (pause)

LRH: (. . . [4] a bouncer. We have these so far.) Does she say “Control yourself” anyplace? What did your mother say?

PC: (pause)

LRH: What might she say?

PC: “When you get older you will understand these things better.”

LRH: Does she say anything about “Restrain yourself” or “Calm down”?

PC: “Now we will try to be brave together, won’t we? Now we will try to be brave together, won’t we?”

LRH: Go over it again.

PC: “Now we will try to be brave together, won’t we?”

LRH: Let’s go over it from the beginning. (This engram has about everything an engram could have.)

PC: “Why, Mama, why? Why does it have to be our daddy?”

LRH: Continue.

PC: Why, Mama, why? Why does it have to be our daddy?”

LRH: (It is not necessarily reduced yet.)

PC: “Sometimes God has to take good people away because he needs them up there.”

LRH: Can you see her standing there? Do you get an exteriorized view of yourself?

PC: (pause) Don’t seem to see me very well. I see her.

LRH: Could you possibly be in yourself? Can you see your hands?

PC: Yes, they are there.

LRH: Are they where your hands ought to be? Are you inside yourself?

PC: Surely.

LRH: (There might be another “control yourself”) All right. Let’s contact the beginning of it. (It is fairly well gone.) Are you still inside yourself?

PC: (pause) I seem to be outside of everything. It’s like looking at a picture.

LRH: (Outside herself. I am wrong.) What could be the bouncer? What else is said here? Repeat the word “forlorn.” (She used this word early.) Did your mother say it there?

PC: That is the way she looked.

LRH: Now, how do you feel about this engram?

PC: A somatic stopped.

LRH: Go back to the moment you got outside yourself, when I count from one to five. One-two-three-four-five (snap!)—flash— what?

PC: “I wish I could get away from it all.”

LRH: Go over it again.

PC: “I wish I could get away from it all.”

LRH: Go over it again.

PC: “I wish I could get away from it all.”

LRH: Yourself saying it? Let’s go over it again.

PC: “I wish I could get away from it all. I wish I could get away from it all. I wish I could get away from it all. I wish I could get away from it all. I wish I could get away from it all.”

LRH: Yourself say it?

PC: (sighs)

LRH: Yes or no?

PC: No.

LRH: Who is saying it?

PC: (pause)

LRH: Is somebody else present? Yes or no. Flash answer: Is somebody else present?

PC: Not right then. I think somebody comes in and says, “Oh, I see you told her.”

LRH: (Some hate to have you snap your fingers. On these, don’t.) What did she say? Who says “I wish I could get away from it all”? Who says this?

PC: The nurse. “This is an awful way to earn a living. I wish I could get away from it all.”

LRH: (That is what’s the matter here: suddenly gets out of the picture.) How does she look?

PC: Disgusted. “The poor kid. She is taking it bad, isn’t she?”

LRH: (Sympathy.)

PC: It is not quite clear.

LRH: It will flash into your mind. One-two-three-four-five (snap!).

PC: When you get older, you will know what this is about, honey. “

LRH: (Possibly the missing control circuit. This engram may not be reduced.) Who tells you to stop crying? Does anybody tell you to stop crying?

PC: The nurse says, "But you might just as well not cry about it; it won't do you any good."

LRH: How do you feel about your father's death?

PC: Not much feeling.

LRH: Does anybody say anything like "feeling cold and numb," "shocked," anything like that?

PC: "I don't see how I can stand it, but I will get by somehow."

LRH: Go over it again.

PC: "I don't see how I can stand it, but I will get by somehow. I don't see how I can stand it, but I will get by somehow."

LRH: How does she look when she says this? (There is a lot of grief still here on this engram.)

PC: Poor Mama! I al take care of you!" (crying)

LRH: How do you feel about this?

PC: Ooooooh! (crying)

LRH: (It is possible to touch a grief engram or a lock and leave them without much harm. But never touch a physical pain engram unless you reduce it.)

PC: (continues) "When I get lots of money I'll take care of you."

LRH: All right. Lets go to a time you are enjoying yourself.

PC: I am roller-skating with my husband. A graceful waltz.

LRH: All right. How does it feel?

PC: It is hard to describe. Wooden rollers on a hardwood floor.

LRH: (We have gotten a major charge off this death .) You see your husband?

PC: It is warm weather. My husband is smiling at me. "We made it, didn't we? We finally did a waltz halfway decently."

LRH: What is your emotion?

PC: I feel light as a feather. Very happy.

LRH: (Pleasure to drop off somatics, tears, etc. Further, it assembles attention units so they can come easily to present time.) All right. Let's come to present time. Are you in present time?

PC: Yes.

LRH: How old are you?

PC: Thirty-eight.

LRH: What is your age?

PC: Thirty-eight.

LRH: How do you feel in present time?

PC: A bit woozy.

LRH: Do you remember this happening back there?

PC: You mean moving through it, or actually remembering it?

LRH: (This helps boot her all the way to present time.) Do you remember your father's death?

PC: Yes, we were struggling through it.

LRH: Naturally you remember it, don't you? Canceled. Five-four-three-two-one (snap!).

PC: That did it!

LRH: Okay.

It is a pleasure to work a case that moves and contacts things. When she was out of the engram and out of valence, her feet stopped wiggling. Every preclear's feet wiggle in engrams. When you get them near a grief charge and start running it, if they have control circuits they may say they don't feel bad, but watch for a shift. Lots of hard breathing means heavy charge; the heavier the breathing, the heavier the grief charge.

If the preclear is bouncing, get the preclear to repeat the phrases. Her pain shut off and on. She was bouncing out of the engram. She couldn't leave it very far. Something said, "Come back," and "Get away," and she was running just parallel to it. It was a bouncer-call-back combination and when you get one of those, run it.

With a large amount of grief the person is automatically exteriorized; however, what they can't talk about earlier, you can pick up when some of the charge is taken off. When you get up to a good release, all you have ever heard is yours again. This is the one thing that gives the auditor hope. So don't despair!

DIFFERENT TYPES OF CASES

A lecture given on
27 September 1950

This chapter is reproduced from notes taken by a student on the course in 1950. No recording of this lecture has been found, and without the actual tape recording we have been unable to verify the accuracy of the notes. The same material appears in a more condensed form in the book "Notes on the Lectures".

A Factor of Quantity

In this lecture we are going to cover types of cases and we are also going to cover some more Standard Procedure. Standard Procedure is a pretty important subject.

As to types of cases, we might as well start with the punch-drunk fighter and the electric shock case in which the effect is more or less the same. In both types there are a tremendous number of late life engrams.

The nervous system will sustain a huge amount of punishment. The normal person ordinarily has several thousand engrams. It is often amusing when you start a case. He will say, "But I have never been unconscious in my life." Then you find he has had 15 childhood illnesses, 12 anesthetics, and in the prenatal area received his daily dozen. And yet the person at the present date can state, "I have never been unconscious in my whole life"

The main difference in cases is one of quantity. The case which has a great many late life engrams, such as a punch-drunk fighter, has a somewhat larger number of engrams than normal.

The first time I cleared up a fighter's reactive mind, we had to pick up early fights, childhood griefs and basic-basic, and only then did late life engrams start to lift. (After getting basic-basic, you can start running almost anyplace; having the basic area cleared, the rest of the track is ready.) Fight after fight came, blow after blow. He had been hammered and punched in practically every place on his body. We even ran the crowd yelling, "Give us blood! Give us blood!" Then his manager used to escort him from the ring raving about everything he had done wrong. Pretty soon he didn't know his right hand from his left. He was very confused. After one fight he had lain unconscious for two hours with a terrific argument going on around him between the manager and his trainer, and both manager and trainer agreed he was a bum, and how much of a bum he was.

The net result of all this was the finish of this fighter. He had come to us with the initial trouble that he was living in 1935 and it was then 1947. This slight discrepancy of dates caused worry to his family. He would make an announcement about the fight he was going to fight "tomorrow night," and he had been doing it ever since 1935. He was locked up at that point on the track.

It was easy to go back and knock the holders out. Then I had to go into the basic area and knock out very early engrams. He could move earlier than 1935, but if he tried to go later, it was February 12 of the year 1935. He was held there in such a way that he could not come to present time. Nothing existed beyond that point, but things existed below it.

The English language has a fantastic number of phrases which will accomplish such a thing.

It took about 28 hours before we could knock this material out. Engram after engram after engram—every blow had been recorded. Fighters often spend two-thirds of the time out on their feet, and that is all solid engram. The professional fighter's career is fantastic for the number of hours of unconsciousness it contains, in addition to a good deal of physiological damage to the brain and such things.

Electric shock cases are very similar. Both have to be worked in the same way. There is a tremendous quantity of content. You will undoubtedly have a lot to do with these if you follow Dianetics. Or you may run across cases such as one man who tested sockets with his finger. "It didn't do me any harm; it didn't do anything to me." We found, though, that every time he had made a test he had gotten an engram. He had one phrase in an engram about its not bothering him: "Electric shocks never bother me."

All of these cases are basically the same; that is, they have engrams in the basic area: basic-basic or birth—or perhaps, as has recently been found, an aberrative sperm and ovum series. Normally, however, the earliest engram is one day after conception.

The zygote is very easily injured. Every abdominal pressure affects it. However, an auditor should run the ovum-sperm series three or four days before conception. Although this hasn't been checked objectively, cases respond much better if you get that series.

The time up to before the first missed menstrual period has been checked objectively, because somebody else has this material too, but it is not easy to check conception objectively. Conception is a specific moment and you are not quite sure when it arrives. However, until the time this data is checked objectively, the reality of it is strong.

Restimulation of the sperm or ovum series makes the person very uncomfortable. In fact, restimulation of the sperm or ovum series once or twice can trigger a psychotic.

Another point is to never ask the file clerk "Is this engram erased?" Never ask the file clerk about any condition of affairs. The file clerk never thinks; it just hands out data. In two cases auditors did that then just walked off and left it. Ordinarily this would have settled out in a few days, but the cases were interrupted.

Out of the sperm and ovum the whole organism is made. The whole body develops from those two cells, and every cell contains any injury that occurred in that basic time, so a basic engram is contained in every cell in the body.

The earlier on the track you find the engram, the more aberrative it is. The two reasons for this are that they have priority in terms of time, and the earlier one is more valid to the psyche than later ones. If an engram said "I hate men," and a later engram said something different, the first phrase would be the one followed. What is contained in that one is known by the whole organism. If there is validity to the biological explanation, the whole organism would be permeated by the data in the basic engrams.

So, be very careful to run out everything you come in contact with. You can actually have a preclear in much better shape if you restimulate a late life pain engram. But don't do that either!

These rules are important:

1. Don't invalidate the preclear's data.
2. Reduce everything you get your hands on.

You are going to find people who say they have no prenats. This is one of the experiences of the game and is a very ordinary one. Such people will simply be lying there, out of contact with any pain. All very early engrams are more or less off the track. Ask the file clerk for one and you can get it. But often, even in a sonic case, the first words in the engram don't come through. The person doesn't get an immediate sonic reaction. He can be returned right in the middle and you can say, "Do you hear anything? Do you feel anything?" He answers, "No." Actually, the engram might be off to the side, not in the analytical line.

The way you get data is as follows: “The file clerk will give us the engram necessary to resolve this case. The somatic strip will go to the beginning of the engram.”

There might be a veil between the content of the engram and the analytical mind. The way you pull the veil away is to say, “When I count from one to five, the first phrase will flash into your mind.” The first words of it as given may be “Don’t let it go,” and the somatic turns on. If he is getting the impressions of words he will get the content, and then you can run whatever the engram is. But you do have to connect him up with it before you run it, and if you follow that procedure you can get prenatal

Every case is basically the same, but the manifestations are widely different. At one time man classified psychotic states in a very ponderous way, and there were so many left over that the largest bin was the unclassified one. In Dianetics, by type of case we don’t mean such psychotic classifications. In Dianetics all classifications stem directly from manifestations of the engram. Out of this vast area we are interested in these four factors: whether the case moves, and whether he has sonic, pain shut-off, or dub-in.

If a person is stuck, he isn’t going to move on the time track. In the Handbook the editor deleted the quotes in one place from the word stuck, and there has been a misconception about being stuck in present time. A person cannot be stuck in present time. The engram might give him that illusion, but actually he is stuck in an engram, and it is necessary to touch that. To test if a person is moving on the track, you get an age flash by saying “How old are you?”

He says, “Forty-two.”

You say, “What is the first number that flashed in your mind?”

“Forty-two.”

You say, “Well, was there any change there at all?” You might still have some sort of built-in circuit that gives the proper age. This has to be broken down. Very often a person will give the year before, like a person giving a change into a new year. He may say 22 and it’s really 23. This is a built-in mechanism.

You say, “How old are you?”

“Twenty-three.”

“What is your age?”

His circuit is tuned up to “How old are you?” and by throwing in “What’s your age?” it gives you what his age is.

Next you say, “Give me a number.”

“Seven.”

If a person gives you a number different than his proper age, he is stuck someplace on the time track.

“What is your age?”

“Twenty-six.”

“How old are you?”

“Twenty-six.”

“Give me a number.”

“Twenty-six.”

This should indicate he is not stuck.

But supposing it came out this way: “How old are you?”

“Twenty-seven. “

“What is your age?”

“Twenty-seven .”

“Give me a number.”

“Three.”

You would then say, “What happened to you when you were 3?” He might say, “Nothing—nothing at all.”

“Tell me, what happened to you?”

“Well, I had pneumonia.”

“What happened to you when you had pneumonia?”

“Oh, nothing, nothing.”

You say, “Tell me, were you delirious?”

“Oh, no! Well, I pretty nearly died.”

You can pick up many little bits of data this way. This method may give you the exact place where he is stuck.

It is interesting that some people can travel up and down the track with one perceptic while the others are stuck. A person may do it by smell, such as one man who was stuck in a tonsillectomy but could smell right up and down the track. His sense of smell validated his data for him. If he couldn't smell it, it wasn't there.

It is interesting to take a person and give him this age procedure. You will catch people all over the place. You will even find them in operations. As a matter of fact, the girl that designed the book Dianetics is a good example. I asked her one day, “How old are you?”

“Twenty-eight.”

“What's your age?”

“Fourteen.”

“What happened to you when you were 14?”

“I had an automobile accident, I think. It wasn't terribly important.”

But she had been unconscious for four days. She had sonic recall, and one of the first phrases was “Keep her right here, I'll be right back.” When she got out, she went right back. Her ear had been bothering her with a chronic somatic. She had been having trouble all along with it,

but the next day after this talk she said, "Something very strange happened; my ear doesn't hurt today."

In such a way you should test your preclear. If he is in present time, he will be able to go to last year and come back to present time. If he can't, he is stuck. His age may be off, and even if it isn't, you can give him this. You say, "Give me a yes or no answer: Hospital?"

"No." He looks at you rather puzzled.

"Mother?"

"Yes. What are you asking me?"

"Give me yes or no on the following: Doctor?"

"No."

"Nurse?"

"Yes."

"Home?"

"Yes."

"All right. When were you sick and attended by your mother and a nurse at home?" And you find he is at that point. With anybody who is stuck, give him this yes-and-no routine, and you can quite often get the exact spot he is stuck. A person can be stuck in five or ten places at once. I know a very brilliant physicist who could think only in concepts and had no recall. He couldn't remember if he had used a toothbrush or a horseshoe nail that morning. He was in bad shape. His whole memory bank was unavailable to him. His mind was innately very bright, so he derived all his information instantly. But he couldn't remember data, so he had to re-derive it every time he needed it!

Some of these facts have given people the idea that neurosis and brilliance are somehow connected, but this isn't true; because after Dianetic processing in a case like that, the person has all the potential he had before, plus the material in the memory banks that was not available to him earlier.

An occluded case is liable to boil off. We had one case in particular where we would put him on the couch and say, "Shut your eyes," and it was no use for the auditor to talk because the person would promptly pass out. He was in the middle of boil-off right away. He ran prenatal engrams and five or six others; he boiled for four or five hours and then started moving up the track. The auditor would say, "Give me some data. What are you contacting?" (You can kick people in the feet, gently, to keep them going.)

The preclear said, "Mumble, mumble . . ."

The auditor asked, "What are you contacting?"

"Airplanes . . . mumble, mumble . . . railroad station . . ."

"Do you see a railroad station? What do you see?" This went on for 25 hours, just that and no more, until at the end of that time he started moving.

A real boil-off is distinct. A person may hallucinate and dream in the middle of it, with mirage-like illusions. You then have boil-off combined with control circuits. One preclear

would get winter scenes with beautiful scenery. Sometimes he would start to describe the scenery. That is boil-off.

With one type of case, if you start anything, he just boils off and all you can do is let it boil. Don't get impatient. He is liable to swing into an engram at any time. Where there is unconsciousness, there is a somatic under it. He may experience no somatics and boil and boil. Still, there isn't a single case that has not boiled off. One case was in one engram for five hours. Electric shock therapy will do that. But if it takes five hours, it takes five hours. Do it; don't go off, and don't try to bring in anything else. Sometimes it may take five minutes, sometimes half an hour. Sometimes the somatic will turn on and the person will run it off. Unconsciousness comes over the top of the engram.

Another type runs all over the track with visio, sonic and so on—all dub-ins. Such a case has a lot of control circuits. He moves very easily on the track and you can run engrams, but you generally find this person does not have a somatic. A self-controlled person can run engrams but have no somatics. Give him Straightwire and knock out those control circuits. He has some engram phrase such as "I have to discipline myself," "You have to behave yourself," "You have to mind," "You have to do as you are told." If you ask such a person "Who is the most self-controlled person in your family?" usually he doesn't know.

In one case there was a dear, innocent, sweet grandma, who was very charming and full of enough aberrative phrases to scare you to death, giving the case an ally with phrases that ran like this: "It all comes down to this," so the person would go down there and stay there. Another phrase was "The next thing you know, there is trouble," so he would start something and then there would be trouble. Another was "The trouble with you is you are no good." A form of punishment was "Now stay there until I say you can come out," and he was put in the closet; but she had never said to come out and as a result he was all locked up. There were also phrases like "Control yourself" and "Don't make a fool out of yourself; people will be looking."

In this particular case, out of the whole family this old lady was the one character who was aberrative in nearly everything she said, and you will find that a case growing up under such a person or in that environment has a terrific number of control circuits. They can "control themselves," but the "I" isn't doing it. Real self-control is accomplished by the "I," but in these cases you get a sort of false auditor.

The person starts to go into an engram and there is no somatic. He will go all over the bank, with a demon circuits taking over a portion of the analytical mind. The engram actually thinks for him. These people won't do what you tell them to do; they won't let the somatic go on. They will feel you haven't enough altitude to audit.

In reality, a person is more self-controlled with the control circuits out. The circuits actually interfere with the "I."

Sometimes while you are running someone they will come in one day and say, "I was running through this engram today."

You say, "You were what?"

"Oh, I went over it and I felt awfully sick, and I feel sick now."

Don't try to get that engram. Leave it alone, because that engram is not ready to lift. It may be prenatal or late life, but that does not mean it is ready to erase. Consequently, if you try to get that engram, you are going to run into a hornets' nest, with more and more restimulation.

What you want is to get the earliest moment of pain or unconsciousness, or grief charges, and to proceed from there. "Give us the engram next in line, the next earliest engram," and so on.

“The file clerk will give us the next engram necessary to resolve this case.” Keep the file clerk forced earlier.

Sometimes you find people who have been taught to-do auto-selfhypnosis. This is gruesome! Someone said, “Any time you wish, you can do so-and-so. Now, forget what I have just said to you.”

This poor person will go around after that, and instead of letting his auditor do the auditing, he will try to run an incident by himself. He will start running engrams and will get hooked up on the track. He will say to himself, “Isn’t that a beautiful girl! Yes. Hmmmmm. Must be an engram, hmmmmm. I’ll say ‘I like beautiful women.’” He repeats it. Then he doesn’t feel so good, so he starts saying “Doesn’t feel good.” That is your standard autocontrol case, and 30 percent of cases run have done it.

There is a way to administer Straightwire to yourself, but it is not that way. You can go over things from present time and can get therapeutic value from doing that, but the whole case will bog if you start running engrams by yourself. You will find you will be stuck in eight or nine or twelve or maybe eighty or ninety engrams! So don’t let anybody autocontrol himself if you can help it. Such a person must have had a very “commanding personality” in the family, who was actually a very aberrated personality.

Attack it with straight memory; let the preclear remember times when somebody said, “Control yourself.” But if you allow a preclear to run himself, he will ruin his case.

Then there is a dub-in case. You don’t find a person with dub-in who won’t do autocontrol. People in psychoanalysis have been doing it and it has not been recognized. They have been lying down on the psychoanalytic couch, and the analyst has found he could get a lot of grief off but that it often latched up on something; and his patient would become neurotic some days. What really happened was that the person was going up and down the track and he didn’t know what it was. When psychoanalysis has triggered this, it has often made the subject neurotic.

Autocontrol subjects may be able to control themselves up and down the track, but they restimulate areas and don’t reduce the engrams. They are victimized by this mechanism.

Another one which will upset you is the “can’t believe it” case. Here is a bad case. He tells you he can’t believe he has any engrams.

Now, memory is the same process as remembering. In memory, maybe just one or two attention units go down the track into certain compartments, so to speak, and you may make contact with just a few units. A person remembering very deeply gets more and more into the incident, goes deeper and deeper, and thinks harder and harder and harder. If somebody says “Good evening” to him, he jumps. He has really returned to the incident. If his whole being goes down, he revivifies, and you can get it down to a point where a grown man will cry like a baby. Returning to 3 years of age, such a person may refuse to give any information, or he may just not want to tell you. So you can say to him, “Well, I’ll give you an all-day sucker.”

“Okay,” he says, and then he will talk.

I think of the attention units as little men with walkie-talkies switched on. They seem to be able to communicate. If an attention unit is down the track, it is in communication with present time. And there seems to be an attention unit on guard at the engram saying such things as “There is somebody here saying ‘Get out’”; and if the person is in a room, he will feel he just has to get out. Perhaps there was a certain kind of lamp in that incident and the lamp, or one like it, is seen in the room; it keys in that part of the engram which says “Get out,” so he leaves the room.

It depends on how many attention units go back along the track as to whether you call it remembering or recalling or reliving. With remembering there is a little returning; returning is a little part of reliving; and reliving is when you are all there.

Psychotics are always living in an engram under control circuits and demon circuitry. They are not in contact with reality, and that type of case is the “control circuitry” case.

In the “can’t believe it” case the person’s mind has been trying to go back and believe things but his data is all in monotone—everything has the same value. He can’t believe he is hungry; he can’t believe Africa is where it is. There is trouble with all his data. You ask him, “Do you believe in psychoanalysis?”

“No, of course not.”

“Why?”

“You can’t believe it.”

One manifestation is “I don’t believe I have any engrams.” Now, don’t force it down his throat; you have to tackle this case and find out what person in his past life was very skeptical. You are running a case who has no sense of reality. If his communication is bad, he is going to be hard to like or work with. It will be hard to establish affinity. That is a specific type of case.

Another type is the person who believes everything you tell him. His case is almost as serious as the other. He would even believe it if you told him “The moon is made of green cheese.” His sense of humor has been blocked out. He, too, has a monotone of values. This person is going to receive everything you say as a hypnotic suggestion, so be sure you put in a canceler. This is the credulous case. The old phrase “Believe me!” is pretty acute in this case.

These are probably the major types of cases. Besides these, there is the non-coitus case. There are people who don’t believe in sex. I want you to be aware of that as an auditor because you will need to be able to distinguish this type of case. You get all the way down the track into the basic area, and you may get a phrase such as “Go away, leave me alone, I don’t like you.” Somebody in the person’s past life will have used these phrases, and this person will be bounced out of that area. With phrases like “Go away,” “Get out,” “Leave me alone,” he will be getting bounced all the way and he will bounce out of the prenatal area. If you get into the conception area, you may find that conception itself is full of bouncers.

It may appear that the engram has vanished, but you check with the file clerk. “Give me yes or no, is there a bouncer here?”

Use Dianetic terminology. That language was chosen because it is mostly non-aberrative. It was designed that way. We say somatic, for instance, instead of pain, because the word somatic is usually not in the bank. You ask the file clerk, “Bouncer?” “Yes.”

“When I count from one to five the phrase will flash in your mind. One-two-three-four-five (snap!).”

“Get away.” Roll it and go into the engram.

This is very important to know, because when you have a non-coitus chains in existence in a case, the possibility is that there is a series of bouncers and deniers in the basic area. This is true if you have a case running for hours and hours who is still not in the prenatal area. If that is so, start Straightwire.

It has been my experience that the non-coitus chain with phrases such as “Get away, I don’t like you” is the biggest sinner in throwing people out of the basic area. It makes misanthropic people.

So, these are the stellar cases that will give you the most trouble. I wish we could have all cases with wide-open perceptics all the way down the line running pianola, but unfortunately we do not. To free your cases just follow out Standard Procedure.

DEMONSTRATION

A lecture given on
27 September 1950

This lecture has been assembled from notes taken during the lecture in 1950 and prepared for publication by the Hubbard Research Unit, an organisation formed by Ron to help him in expanding Dianetics through new publications and research. We have unfortunately been unable to locate any actual recording or full transcript of this lecture.

Reverie and Straightwire

We are carrying through with Standard Procedure. You are not going to see me use anything but Standard Procedure; there has been no need to since last July. I found out that Standard Procedure is what produces the most rapid solution of the case.

Somebody was telling me that “one should know the fine points of Dianetics.”

I said, “Yes? What are they?”

“Well, you know—mental telepathy, sensitivity to the case and so on.”

I never did find out what else he thought there was!

With Step One, the inventory, and Step Two, you can solve the majority of the cases, and when you have control circuits you go into Step Three. When he stops moving, go to Step Three. There isn't anything outside of that, that I have used.

So, if any of this looks mysterious, I will try to keep it explained. In the case of your own auditing you will run into it.

It may have looked odd in the last demonstrations that I knew there was a “control yourself,” and so forth. I knew this because I wasn't getting answers from the file clerk; there was something between the file clerk and the “I.” When you ask the file clerk for information and you get no information or false information, you know there is probably a “control yourself.” Or sometimes you will find that the answer comes by means of somebody holding up a playing card; the preclear tells you he sees this kind of answer when you ask “Yes or no? Flash!” and then you ask him, “How did you get this reply?” “On a playing card,” or, “Oh, I get my flash reply very easily. A little model train goes by.”

Perhaps you don't think to ask for this data and one day your preclear tells you, “You know, I am all upset.”

“What's the matter?”

“Well, the ticker tape, you know, the ticker tape the file clerk answers on, well, it usually runs horizontally but suddenly it started running up and down and it upset me.”

One preclear was getting his replies on a Los Angeles traffic signal. These are dub-in circuits.

If suddenly there is a “room with a view” where there isn't any view, it is a control circuit. If you are running some part of the track where there would be no view and this occurs, and the preclear is in his own valence, there is a control circuit. He is suddenly exteriorised and he is getting pictures—a control circuit has clipped in.

At the beginning of the track there is one visio which is authentic: sometimes the preclear gets a spot of light. Nearly everybody gets one. Sooner or later you will spot this.

LRH: How many hours of auditing have you had?

PC: Twenty-two.

LRH: How many have you done?

PC: Thirty-two, about.

LRH: Okay. Have you been down in the basic area?

PC: I haven't. My preclear has been—once, that I know of. I was reasonably sure.

LRH: Did you ever know any mean people?

PC: Yes.

LRH: Who?

PC: Father.

LRH: How mean? (pause) What did he say? (pause) You might as well lie down. (pc lies down) Your father was pretty mean. Did he like people to obey him?

PC: Sure.

LRH: How did he go about that?

PC: Well,...

LRH: Did you ever have a doctor?

PC: No.

LRH: He didn't like doctors?

PC: No.

LRH: What did he say when he yelled?

PC: Well, "All right, now. Get up!" That was early in the morning.

LRH: Have you ever been in the prenatal area? (pause) What did he used to say?

PC: Get up or I'll come up there after you!

LRH: Do you have much trouble moving on the track?

PC: Quite a bit.

LRH: I'm not giving you any suggestions, but might not somebody be bounced into present time?

PC: With my auditor, every time I started to say something, he'd say he was running the case.

LRH: Is he here tonight?

PC: (mutters) . . . it is not my design (mutters) . . . I have to respect his wishes in the matter.

LRH: Does he run your engrams in his own words? (pause) You are not to tell?

PC: Let's put it this way: I get real eager. He doesn't say anything and I realize he is keeping quiet. He doesn't want to talk.

LRH: Did he ever run any engrams out, sort of on the side? How about this?

PC: I would like to think he did.

LRH: You don't know?

PC: My impression was he was doing good. Late painful emotion, mostly.

LRH: Any physical pain engrams?

PC: This cut on my lip. I can't see it but I couldn't feel anything.

LRH: Who used to say "Control yourself"?

PC: My mother.

LRH: How did she say it?

PC: Well, . . . (closes his eyes)

LRH: I don't want you to go back. Open your eyes. This is Straightwire.

PC: (murmurs)

LRH: She used to say you were like her mother?

PC: Like grandmother.

LRH: That is what she said. Was she nervous?

PC: Not that I know of.

LRH: Calm?

PC: She used to misplace things. This would aggravate her husband.

LRH: What did she say?

PC: I am getting this stuff secondhand.

LRH: Did your mother ever say this?

PC: She (mutters) . . . in the bathroom.

LRH: How did she say this?

PC: "You have thumbnails just like my mother's."

LRH: You like to be like your grandmother?

PC: At that time, yes. Now, no.

LRH: How are your perceptics?

PC: Very bad sonic.

LRH: How old are you?

PC: Twelve.

LRH: What happened when you were twelve? (pause) You know; you can remember this.

PC: “Stop and think”—so I am stopping and thinking.

LRH: What happened to

PC: (murmurs)

LRH: Did you like your teacher? (pause) What happened to him? (pause) When did you get hurt?

PC: At seven.

LRH: Give me a yes or no flash: hospital?

PC: Yes.

LRH: Doctor?

PC: No.

LRH: Nurse?

PC: No.

LRH: Mother?

PC: Yes.

LRH: Shock?

PC: Not much.

LRH: Delirious?

PC: Probably.

LRH: Somebody nice to you?

PC: Sometimes. I was about twelve.

LRH: That’s right. What did the hospital look like?

PC: It was a red brick building.

LRH: How did it look inside?

PC: It smelled funny.

LRH: How does it smell? Take a sniff.

PC: Not much here now.

LRH: Did you ever smell it? Smell

PC: I don't smell anything specifically.

LRH: Where was the bed? (pause) Where was the operating table?

PC: (murmurs)

LRH: How old are you?

PC: Twelve—oh, that's right! I had mumps. Let's see—we went down to my aunt's house, but I didn't come down with mumps on the trip. I got them after we got to my aunt's house.

LRH: Who was nice?

PC: My aunt.

LRH: Did anybody say "I'll take care of you"?

PC: No. We went all the way from the northern part of Wisconsin to Georgia. (mutters) She said I would have to stay in bed.

LRH: What else?

PC: I stayed there. She said it would be better.

LRH: Where was she standing?

PC: On a (mutters) . . . This was a sort of cabin.

LRH: Just Straightwire.

PC: She was on the porch.

LRH: How did you feel?

PC: We were up in the hills; used to go fishing and playing.

LRH: Did it make you pretty cross?

PC: (murmurs)

LRH: Where did she stand?

PC: I don't know.

LRH: Yes, you know. Where was she standing?

PC: I would get up out of bed. That is what made her say this. "You have to go back to bed. You have to stay there."

LRH: Let's take a look at that.

PC: (laughs) Never got out of there yet!

LRH: Okay. Shut your eyes. Come to present time. Take a deep breath. Come to present time. How old are you?

PC: Twelve.

LRH: What else did she say? Run it—"Go back to bed."

PC: "You go back to bed now. Go there and stay there."

LRH: Again.

PC: "You go back to bed now. Go there and stay there."

LRH: Again.

PC: "You go back to bed now. Go there and stay there."

LRH: Again.

PC: "You go back to bed now. Go there and stay there."

LRH: Again.

PC: "You go back to bed now. Go there and stay there."

LRH: Again.

PC: "You go back to bed now. Go there and stay there."

LRH: Again.

PC: "You go back to bed now. Go there and stay there."

LRH: Go over that again.

PC: "You go back to bed now. Go there and stay there."

LRH: What else did she say?

PC: "Stay there."

LRH: Go over that again.

PC: "Stay there. Stay there. Stay there. Don't let me catch you out of there. "

LRH: How does she look to you?

PC: (sighs)

LRH: Do you get a visio here?

PC: Yes. She is spare.

LRH: What is she saying to you?

PC: She is—she has come. The trouble is that she and my mother look somewhat alike. They look alike. I just noticed it.

LRH: Who used to say that? Anybody say “I am like you, Virginia”?

PC: Used to call her Ginny.

LRH: Do you see your aunt now?

PC: Yes.

LRH: What is she saying to you? (pause) How do you feel?

PC: I feel like I am being badly treated. All the other kids are out playing. “You can get up pretty soon. In a couple of days you can get up.”

LRH: Let’s go over that.

PC: “You can get up pretty soon. In a couple of days you can get up. Go back to bed and stay there.”

LRH: (I am going to bring him up by degrees so he won’t have mumps in present time.) Is this the first time she said this to you?

PC: Once before.

LRH: Let’s pick up the first one.

PC: We get off the train, and after, I began to feel badly and she knew the others had mumps.

LRH: Continue.

PC: She said, “You will have to go to bed.”

LRH: Where is she standing? (pause) What did she say?

PC: How do you feel?” (sighs)

LRH: What did she say again?

PC: How do you feel?”

LRH: Again.

PC: How do you feel?”

LRH: Again.

PC: How do you feel?”

LRH: Again.

PC: How do you feel?”

LRH: Again.

PC: (softer)”How do you feel?”

LRH: Again.

PC: How do you feel?"

LRH: What else did she say to you?

PC: Are you going to have the mumps?" She felt my head.

LRH: Can you get the tactile? Are you outside yourself?

PC: I am looking at this whole thing.

LRH: What did she say?

PC: She says . . .

LRH: (Toes.) Let's get inside yourself and take a look at it. Let's see if you can get inside yourself. How high does she come?

PC: An inch taller. "Don't hit—" Pain right here. (indicating)

LRH: Feel the pain?

PC: Yes.

LRH: Let's go over it again. Get the sound of it? Let's go over what your aunt says.

PC: She is standing there and looking us over (phone rings)

LRH: When I count from one to five a phrase will flash into your mind. One-twothree-four-five (snap!). What does she say? (Take phones and doorbells, etc., out when they interrupt a session.)

PC: Four. But there were only three of us.

LRH: Let's go over it.

PC: "Four. Four." She had a small daughter.

LRH: What did she say about her?

PC: "Four of you now."

LRH: What did she say?

PC: She wants to know how I feel. She says she wants to know how I feel, and she says she knows the other two have mumps or have had them. She is afraid her daughter will get it. We have to be quarantined.

LRH: (Lots of charge on this case. Grief. He exteriorises too easily.) Is she dead?

PC: No, she is not dead.

LRH: Who is dead?

PC: My father.

LRH: Did you ever touch that?

PC: Yes.

LRH: What happened?

PC: About four hours.

LRH: Who else is dead?

PC: My father, grandfather and grandmother.

LRH: What does your aunt say to you that makes you stay inside?

PC: Makes me stay inside? She says, "You will have to stay in bed. You just have to stay there."

LRH: Let's go over that again.

PC: "You will have to stay in bed. You just have to stay there. You will just have to stay there, that is all."

LRH: Getting any perceptics?

PC: My jaws hurt, but not much. Partly from talking. I think I am thinking, "My jaws are all swelled up. " I see it but can't feel it.

LRH: Let's just shift into yourself. Take a look at her from inside yourself. Can you get inside?

PC: Okay. "See, I am not in bed; I am out."

LRH: All right. Where are you standing?

PC: I don't know; just out of bed.

LRH: How does she look from where you are? (pause) Who used to say "I will have to keep an eye on you"?

PC: My mother used to say that.

LRH: What did she say?

PC: She used to say "Don't go too far; I won't be able to see you."

LRH: What did she say again?

PC: Don't go too far away. "That is why I didn't leave home until twenty-seven.

LRH: Let's take a look. You remember the specific moment when she said this?

PC: Not just . . .

LRH: (I am mixing reverie and Straightwire because twelve years equals present time to him.) Do you remember her saying it to you? Where is she standing?

PC: On the porch.

LRH: And what did she say?

- PC: Don't go away too far; I won't be able to see you."
- LRH: Are you the oldest child?
- PC: Yes.
- LRH: Just remember the first time she said it.
- PC: I wish I could but I can't.
- LRH: It goes that far?
- PC: It goes pretty far. There was a little canal and I can picture her running to the canal. She ran and jumped in, clothes and all, and pulled me out. I am not very big. She is probably about four feet higher. She is big, very big and she can move . . .
- LRH: What is she saying as she runs?
- PC: I don't know.
- LRH: You do too. When I count from one to five, a phrase will flash in your mind. One-two-three-four-five(snap!).
- PC: (murmurs)
- LRH: Come to the time you had the mumps, to the day after the one you were told you had to stay in bed.
- PC: It's just a little part.
- LRH: Can you see your aunt there?
- PC: Yes, I can see her.
- LRH: Are you inside yourself?
- PC: This time I can see her. She is bending over. She is interested in seeing how fast these mumps can disappear.
- LRH: (Chipped out the lock on "Don't go too far; stay where I can see you.") All right. What's she doing?
- PC: She is pretty busy.
- LRH: (Apparently he isn't so badly exteriorised.)
- PC: Seems this is another time. I got sick the afternoon of the day I got there. I had hot milk. I remember this now.
- LRH: What did she say to you? Lets see if you can go to the day you recovered.
- PC: There is an ache in there. (indicating)
- LRH: Let's go to the moment you recovered. The somatic strip will go to the moment you are well.
- PC: It is not very strong. It is Tuesday, if I know . . .

LRH: (Well, why not? He is stuck in it.) Come up to the moment you are running around.

PC: (mutters) . . . chipmunks. (mutters) . . . sitting on the step.

LRH: Can you see yourself?

PC: Yes.

LRH: Let's get inside yourself.

PC: They are not very big; they are very quick.

LRH: How do you feel?

PC: They are—pleased.

LRH: Yes. You feel pleased looking at them? Are you inside yourself?

PC: No. I am scared, but up here on this couch.

LRH: You are? Let's take a look at those chipmunks. What do they sound like? Take a look at them.

PC: Funny little noises. (makes noises imitating the chipmunks)

LRH: Time to go back home.

PC: No can do.

LRH: Sure you can.

PC: We catch one. (mutters) . . . puts it in a cage.

LRH: Doyou agree with that?

PC: I think it is real cute but I don't like to see it in a cage. (mutters) . . . are bigger than I am.

LRH: Let's go to the first time you go to a dance. (Maybe we have got him moving. Maybe not.)

PC: I am about twelve. Visiting . . . dance. . . song, "Collegiate."

LRH: You are twelve?

PC: Twelve.

LRH: Go to the time you graduate from high school.

PC: I felt pretty good about that. I got a letter from the principal that says I am . . .

LRH: (I didn't run out the mumps. I am trying to pull attention units out of the mumps by running triumphs.) Hold it in your hands. How does it read?

PC: I can see the other honor student who had equal scholastic standing with me.

LRH: Who says this to you?

PC: It is written down, signed by the vice-principal. It says (mutters) . . . As I say, the only other name is the name of this chap. I can see the printing but I can't make it out.

LRH: When does somebody congratulate you and

PC: I think my parents.

LRH: What do they say?

PC: I can't hear.

LRH: Sure. Let's take a look.

PC: My mother is more proud than my father.

LRH: What does your mother say?

PC: The first words are "I knew you could do it, " but I don't think that is what she said.

LRH: Let's take a look at it.

PC: I am looking at her some now.

LRH: All right. Let's go to the moment when you get the letter.

PC: Let's see.

LRH: Let's go back to the moment you are reading the letter.

PC: I open the letter.

LRH: How does the paper sound?

PC: I pull it out.

LRH: How does it feel?

PC: I can see this letter.

LRH: How does it feel?

PC: It is folded like any ordinary business letter. Divided into six sections by the folds. I thought, "Why did he have to horn in on this?"

LRH: (The trick is to get all the perception in this triumph there up to the present.) Let's get the feel of it. Are you standing up? Feel the weight on your feet. Pick up the letter.

PC: I am looking at this. It is very nice.

LRH: How does the day smell?

PC: It doesn't smell.

LRH: Take a sniff of it.

PC: It looks good.

LRH: What's the odor?

PC: No smell of the paper. I can smell the room. (mutters) . . . no matter how much you cleaned. It seems dusty.

LRH: Let's feel your clothes.

PC: No clothes. But I had some on, obviously.

LRH: Feel it. Grab hold of the letter; smell the room. Feel how pleased you are.

PC: What the dickens is on the first line? "You and . . ."

LRH: Huh? Feel yourself standing there.

PC: No; I feel myself tying here.

LRH: Also feel yourself standing there.

PC: Oh!

LRH: Come on up to present time; forward to now.

PC: 1950.

LRH: Give me a date.

PC: '50.

LRH: Give me a number.

PC: Twelve.

LRH: (gestures) Did you have a headache when you had the mumps? Were you hit in the head when you were twelve?

PC: I don't know.

LRH: Birth?

PC: Sure; got a headache now. How can I tell birth? I am the doctor.

LRH: Did your auditor ever run you through birth?

PC: Nope; not that I know. I am here.

LRH: How does this headache feel?

PC: It is beginning to go away but it is over this part of my head. (indicates)

LRH: What's the matter with present time? What would happen if you came to present time?

PC: I might tell something I don't want people to know.

LRH: Do you have secrets?

PC: More than you can count.

LRH: Was your mother a secretive woman? (pause) Give me a man's name.

PC: Her name is Ann. Also, she is living. She doesn't like publicity. I am up here and that is too bad.

LRH: We will keep all your

PC: I want to get rid of it!

LRH: Anything you tell me up here on the stage I won't tell a soul.

PC: (murmurs)

LRH: What was the first funeral you attended?

PC: Mike. Seventh grade.

LRH: (Stuck on track or not, I will try for painful emotion.) Who was with you?

PC: All the kids in my class.

LRH: How old were you?

PC: Thirteen.

LRH: How old?

PC: Thirteen.

LRH: Thirteen. Let's take a look at this fellow.

PC: I see him. He is small. He is in his coffin.

LRH: Who says not to cry?

PC: Teacher; we could go and see him if we wouldn't cry.

LRH: (I was going to say it may be because there is a charge of grief at twelve years.)

PC: My father says "Stop crying. " Going to shoot cannon. I don't want to hear it. "Stop crying!" Dragging me along. My brother isn't scared but I am scared to death and I am crying like anything.

LRH: Are you watching yourself?

PC: Yes; yes.

LRH: I will tell you what I am going to do

PC: Don't sound so discouraged, goddamn it!

LRH: Now, tell me, would you like to see a little new technique?

PC: Anything; you try it.

LRH: I want you to go back to a moment— you don't have to tell me—but I want you to return to a moment when you kissed a girl you liked very, very much. You don't have to tell me about it. This girl you like very, very much. You are standing up and you kiss her. Kiss her! Big kiss! Give her a real big kiss! Do you like this girl? Notice how she looks.

PC: (chuckles)

LRH: All right. The file clerk will now give us conception. (snap.t) The somatic strip will go to the beginning of conception. The first words will flash in your mind. One-two-three-four-five (snap!).

PC: Oh, oh. No. No.”

LRH: What’s the whole phrase?

PC: No! No! No, no, no!”

LRH: What’s the phrase? The first phrase?

PC: No, no, no!”

LRH: Again. .

PC: No, no, no!”

LRH: Again.

PC: No, no, no!”

LRH: Again.

PC: No, no, no!”

LRH: Again.

PC: “No, no, no!”

LRH: Again.

PC: No, no, no!”

LRH: Again.

PC: (grief) “No, no, no!”

LRH: Again.

PC: Don’t you understand ? This is an operation!

LRH: Go over it again.

PC: No, no, no. No, no, no!”

LRH: Contact that.

PC: “No, no.” My auditor ran this. Nothing to do with conception.

LRH: Let’s return to the bouncer.

PC: “Go. Go.”

LRH: Is that the full bouncer?

PC: “Go. No. Go. Go. Go. Go. Go.”

LRH: Go over it again.

PC: “Go.”

LRH: What’s the matter?

PC: I am picking up the stuff you gave to her— “Go away. Don’t go away mad. Just go away.” This is over in (mutters) . . .

LRH: Early, earlier on the track. (Non-coitus conception?)

PC: I can’t even see who’s saying this and I can usually see.

LRH: What are they saying?

PC: “No. I don’t want to go on. I don’t want to go on.”

LRH: Go over it again.

PC: “I don’t want to go on. I don’t want to go on. I don’t want to go on.”

LRH: Go over “No.”

PC: “No. No. No. No. No.” It hurts in here. (indicating)

LRH: Go over it again.

PC: The deuce I tell you! This is when I am suppressed (mutters). . .

LRH: Let’s go earlier, earlier. The somatic strip will go to the earliest part after conception.

PC: I feel a click; guess conception. “No! I don’t want . . .”

LRH: Let’s go over it again.

PC: “I don’t want this. Control yourself. Control yourself. You have got to learn to control yourself.”

LRH: Go earlier; earlier!

PC: “Control yourself. Control yourself.”

LRH: Earlier; earlier. How old are you?

PC: Five. No, that is not right! Thirty-six.

LRH: (He’s very badly stuck at twelve. I can’t get him out of it unless I either run grief or discover the twelve-year-old incident.) All right. How old are you?

PC: Twelve.

LRH: Who died when you were twelve? Who died?

PC: (pause)

LRH: A name will flash into your mind. One-two-three-four-five (snap!). Who died? Who died?

PC: Greene died.

LRH: Who died? You know who died. When I count from one to five a visio will flash before your face. One-two-three-four-five (snap!). What is it?

PC: The coffin where the boy was.

LRH: Who tells you not to cry? (pause) Go to work on "Don't cry."

PC: "Don't cry. You don't have to cry. Don't cry. Don't cry. Don't cry."

LRH: Go over it again.

PC: Don't cry. Don't cry. Don't cry."

LRH: (I guess it is this one.)

PC: Don't cry. Mother will take care of you. " Did she stop him from taking me? "Don't cry."

LRH: How old are you? (snap!)

PC: Thirty-six.

LRH: What's your age? (snap!)

PC: Thirty-six.

LRH: Give me a number. (snap!)

PC: Twelve.

LRH: All right. What is she saying to you? (pause) Who's dead? (pause) Go over the words "Don't cry."

PC: Don't cry. Mother will take care of you."

LRH: Again.

PC: Don't cry. Mother will take care of you."

LRH: Father?

PC: Yes. He is dead. Not then, though. At my father's funeral I bawled, and this is very humiliating. Very humiliating. It is very humiliating.

LRH: (Sometimes you have to run shame or humiliation.)

PC: It is very humiliating. I am sitting on the bench and the back is hard. It is wood, and I am crying. This headache is coming back. A certain amount of being up here, understand ? It is very humiliating.

LRH: Who is talking to you?

PC: It's me. I am saying it. It is very humiliating.

LRH: How is that headache?

PC: It is gone, but it

LRH: Bouncer?

PC: Get out. "I get all set for it. "Get out."

LRH: Repeat.

PC: Get out. Get out. Stinker."

LRH: What's he saying?

PC: I wanted to pop him, but I didn't, see? He is in a chair. "You stinker."

LRH: What is he saying?

PC: "You stinker. "It is very humiliating. This applies to this incident, too. It is very humiliating.

LRH: Return to the first time you hear this word "very humiliating." Repeat it.

PC: "Very humiliating. Very humiliating. Very humiliating."

LRH: Go over it again.

PC: "Very humiliating. Very humiliating."

LRH: Return to the first time, the first time you hear it. Go over it again.

PC: I don't see—"Very humiliating."

LRH: Let's go over it.

PC: "It's very humiliating." (whimpering) "Very humiliating."

LRH: (Toes; no visio.)

PC: I am small and I am listening and there are two very tall people talking. I can't see them; they are just big.

LRH: Do you get a visio?

PC: Mary Dodd. This was a long time before Mike. There are candles, and she was very still. Gee! Huh!

LRH: Who cautioned you not to cry? (pause) Let's take a look at this coffin.

PC: (mutters) I don't see the flowers. Mary is crying because her mother was dead.

LRH: What is she saying? Who tells her not to cry?

PC: I forget.

LRH: How do you feel?

PC: It makes me feel good.

LRH: Are you watching the coffin?

PC: Yes. (mutters)

LRH: All right. Let's take a look at this

PC: Not the one I used to fight (mutters) . . . I am sure about it, but you could get to it (mutters) . . .

LRH: All the time. Sure.

PC: Not all the time.

LRH: How old are you?

PC: Twelve.

LRH: What happened to you? Yes or no: death? accident? What happened?

PC: It was something both pleasant and scary. Do you have to . . . ?

LRH: Sex?

PC: Exactly.

LRH: You sure made me work hard for it!

PC: The auditor never ran into it.

LRH: Come to present time.

PC: Thirty-six. Except that the first was twelve.

LRH: Tell me on Straightwire: Did this girl tell you not to tell anybody?

PC: No. I was alone. You know—self-abuse is bad.

LRH: Who told you?

PC: She did. She didn't catch me.

LRH: All right. Another incident at twelve.

PC: More of the same.

LRH: This we mustn't know?

PC: That is apparently hell to talk about.

LRH: Sure. Let's scare up the holder. When I count from one to five, you'll get a flash on a holder. One-two-three-four-five (snap!).

PC: No.

LRH: Holder—one-two-three-four-five (snap!).

PC: No.

LRH: Go over the word “No.”

PC: I don’t know a particular holder but “No.”

LRH: (“No” is not a holder; it is a denyer.) Go over it again.

PC: No. No. No. No.” The “no” applies to this, you understand ?

LRH: Go over “I won’t tell you.”

PC: I can’t tell you. I can’t tell you because there are other people involved.

LRH: Let’s go over it again. Go over “I can’t tell you.”

PC: I can’t do it.

LRH: Let’s go over it again.

PC: I can’t tell you

LRH: (There is a denyer here.)

PC: I can’t tell you The trouble is you see

LRH: Are you telling me “I can’t tell you” or are you running repeater technique?

PC: No, no. “I can’t tell you. “ “You’ve got to tell me.”

LRH: “You have got to tell me.”

PC: No, I am not going—”You have got to tell me.” Yes, it is my mother. Way back. “You have got to tell me. You have got to tell Mommy everything, so she can survive.” (softly) All kinds of things, I would guess . . .

LRH: You remember?

PC: Yes.

LRH: Now, you used to tell her

PC: No, no! I can’t tell! I wouldn’t dare have said such a thing. I wouldn’t have dared; don’t you understand ?

LRH: Huh? You wouldn’t have dared. Where your mother is saying

PC: “You tell Mommy . . .”

LRH: Get the moment your father says “You have got to tell me.”

PC: He wasn’t so interested. He didn’t care.

LRH: But your mother

PC: Tell Mommy everything. You have got to tell Mommy everything.” Yes! Yes!

LRH: How old are you?

PC: Twelve.

LRH: Come on up to the time. The file clerk will give us the first phrase. One-twothree-four-five (snaps).

PC: Shall I tell them? This is about masturbation—sex.

LRH: There isn't a holder on the subject? (pause) "If you do that you will go crazy"?

PC: Who said I wasn't crazy? "Shall I tell them?" And I said, "No. This is fun. I don't know why they have to know about it."

LRH: (He is running the "Mama" chain of) In other words, we have

PC: See, I don't know.

LRH: You wouldn't tell me?

PC: Well, it says, "Shall I tell them ? " And it says, "No."

LRH: What's your age?

PC: Twelve.

LRH: Days, weeks, months?

PC: Days. Nuts!

LRH: (Twelve days.) Postpartum?

PC: Yes.

LRH: Postconception?

PC: Yes.

LRH: Which one?

PC: I don't know what I am answering to. It would have to be . . .

LRH: Are you in an automobile?

PC: No. No. "I don't dare tell."

LRH: "I don't dare tell"?

PC: Yes. "No one has to know. No one has to know."

LRH: Go over it again.

PC: "No one has to know."

LRH: Go over it again.

PC: "No one has to know."

LRH: Go over it again.

PC: "No one has to know."

LRH: Go over it again.

PC: “No one has to know.”

LRH: Go over it again.

PC: “No one has to know.”

LRH: Go over it again.

PC: “No one has to know.”

LRH: Next phrase.

PC: “I will ask—shall I ask them?”

LRH: These are consecutive phrases?

PC: No. So they don't know. Well, this is in my mind. I came to a conclusion as a result of this.

LRH: All right. Let's do a little Straightwire. You remember running your father's death?

PC: Yes.

LRH: Let's return to the moment your father died. The first moment you saw him dying.

PC: He was very ill. I saw him just a few hours before he died.

LRH: All right. What's being said there at that time?

PC: I don't understand it— “He has got a fever.”

LRH: Go over it again. Is your mother there?

PC: No, not at the time. The doctor is saying . . .

LRH: Go to the first moment you get word he is dead. The first instant.

PC: (pause)

LRH: (This is a terrific secrecy case. Dub-in; control; stuck on track.)

PC: I get one answer one time and another, another time. I don't even know who is saying it.

LRH: What are they saying?

PC: “He is dead.”

LRH: Go over it again.

PC: “He is dead. He is dead. He is dead. He is dead. He is dead.”

LRH: You answer the phone?

PC: I don't—whew! It is sort of mixed up at the hospital. I am holding his hand. It is paralysed. I ought to know him. (mutter) . . . but I know he is my father. (sighs)

LRH: Huh?

PC: It isn't very interesting. (softly) He can't speak to me. He tries. He can't say anything. (grief hits) I can't do it. I can't do a thing, see?

LRH: And what occurs? Is the nurse there?

PC: Yes.

LRH: What does she say?

PC: First he gets chills and then fever, " she says. He looks at me. He tries to say something. Not a sound comes out. Sort of an awful . . .

LRH: Who is there?

PC: The nurse; she is watching. She's holding a bottle. He is light on the bed. Hands still. She is standing there. I get up. (crying)

LRH: Was he big?

PC: He was big.

LRH: Does he look so big now?

PC: No; he looks shrunk.

LRH: What is he trying to say to you?

PC: He is trying to . . .

LRH: How far does he get?

PC: Just the first—(sighs) as if he were trying to say Terry and can't say it. (sighs) Pretty sick.

LRH: How do you see him?

PC: He is propped up. Lifts up his legs like that. He never would admit his leg was paralyzed. He never would say it was paralyzed.

LRH: Did you feel badly?

PC: But I was glad, too.

LRH: Who told you?

PC: I keep thinking . . .

LRH: Let's go over the words "He is dead."

PC: He is dead. He is dead. He is dead."

LRH: Go over it again.

PC: He is dead. He is dead." (clenching fists)

LRH: Who is saying it to you?

PC: (pause; hands quieter)

LRH: Who is saying it to you? Does your brother say it? (pause) Who is the first person you see crying?

PC: “You know, I never saw anybody cry about it. Nobody but me. I was the only one. I feel very ashamed. Nobody else is crying. Why should I cry? (sighs)

LRH: How does he look?

PC: They have him all dressed up . . .

LRH: Are you inside yourself?

PC: shaved off his mustache.

LRH: Inside yourself?

PC: Yes.

LRH: Who is the first one that speaks to you after you see—who is the first one that speaks? (pause) The words

PC: (murmurs)

LRH: You see them? (pause) What are they saying? (pause) How does the church sound? (pause) What are they saying?

PC: Just shuffling of feet, the singing— family, close friends, coffin. (pointing)

LRH: Got a headache?

PC: (shakes his head)

LRH: Who died before you were born?

PC: My mother’s oldest sister.

LRH: She died while you were on the way?

PC: No, before. She was very, very ill. She was very, very ill.

LRH: Go over that.

PC: She used to tell me about it.

LRH: What did she say to you? (Coffin case. Prenatal contains a death.)

PC: (murmurs)

LRH: Let’s go over it again.

PC: (silent)

LRH: Yes or no: died before you were born?

PC: Age of twenty. My mother was thirty-four when I was born.

LRH: What was the difference of age between these two?

PC: My mother was (mutters) . . . child.

LRH: Who else died? (pause) When did your mother's grandparents die?

PC: No can remember.

LRH: When did they die? Her grandparents.

PC: "You said her great-grandparents.

LRH: I meant her grandparents.

PC: He died—well, she liked to talk about her father and mother and elder sister and brother.

LRH: Her brother died?

PC: No. Her elder sister.

LRH: Okay.

PC: I am trying to think what her grandparents were like. We used to go visiting there. It must have been pretty . . .

LRH: Come up to present time.

PC: "You are Mr. Hubbard.

LRH: How old are you?

PC: Thirty-six.

LRH: What's your age?

PC: Thirty-six.

LRH: Give me a number.

PC: Twelve.

LRH: Give me this again. Who is dead?

PC: I dreamed once I was dead. I got out of there quick!

LRH: You dreamed you were dead? Did anybody say you were like

PC: They said, "You will never be handsome."

LRH: Okay. Come to present time. All the way. (pause) Go back to the last time you went swimming. Last time you went swimming.

PC: Last time?

LRH: Feel it. Feel the water.

PC: Makes your nose all stopped up.

LRH: Taste it. Taste it real good. Sound of the water. (pause) Come up to present time. Present time.

PC: All right.

LRH: How old are you?

PC: Thirty-six.

LRH: What's your age? Present time.

PC: Yes.

LRH: Five-four-three-two-one! Canceled.

PC: The book says you will be alert.

I am sorry I wasn't more spectacular, but we did get data. This is rather typical of a stuck-on-the-track case. Alternate Straightwire and reverie. I think we would have gotten the incident if we had gone on. Somehow his emotion is locked on the track, at twelve years or twelve days.

HOW TO RESOLVE STALLED CASES

A lecture given on
28 September 1950

The material in this lecture also appears in a condensed form in the book "Notes on the Lectures".

Emphasis on Standard Procedure

The main thing to know about stalled cases is that cases get stalled. That is a truism that sometimes misses people. A case can be running along very nicely and suddenly cease running. Many things can happen.

Occasionally as you take a preclear up and down the track he is liable to hit a manic. A manic is an engram which is highly complimentary. Any compliment which it contains will be obeyed to its most literal and fullest extent.

Someone at the Foundation got into one of these manics. It was an engram that didn't amount to much. It said, "I'm sure that the child will grow up to be a fine, upstanding young man." This was a prenatal, and whoever was running him got him back down the track and clipped this thing and he became a fine, upstanding young man. He became so upstanding that the muscles across his back contracted and he was walking around like a ramrod. Normally he wears glasses, and suddenly they didn't fit him and he could see perfectly. It was a beautiful manic. "Gee," he said, "now I'm clear. Now I know how it feels."

I let poor Johnny suffer along under this delusion for the better part of a day and then I decided something had to be done about it; so I took him back down the track and knocked out that engram in the basic area in which Grandma, an ally, was saying "fine, upstanding young man."

Once in a while, for instance, you will find somebody who has been "cured" by snake-root oil or something. What has happened is that a manic has been restimulated. You want to watch these manics because they will usually fade out in about three days when triggered in therapy. You should know this about all of these engrams. If an engram has been hit and restimulated badly and the case is merely permitted to go about its business, the thing will settle out and the case will rebalance in about ten days; but if you keep forcing at the case continually over this period of ten days, you are just going to get a restimulation of more and more engrams.

So, if a case gets rather unmanageable, if you have hit an engram that will not reduce (you have run it several times and you realize it is not going to come up), you can't find the basic that lies under it, you can't find an earlier engram, it is full of bouncers and you get yourself into what looks like a lot of trouble, let it settle for three to ten days and it will come out all right.

But it won't come out all right if you are running your preclear under sedation or amnesia-trance hypnosis. Once one of these engrams is restimulated while the preclear is under the sedation of a drug such as phenobarbital or sodium amytal, then it won't settle out.

A warning on this is that if you are ever called upon to work a psychotic in an institution, a common practice there is to use sedation. They want them quiet, so patients will have a vast quantity of sodium amytal in them. You go in and start to pick up engrams and every engram you hit, when it goes into restimulation, will stay that way. So you want to be very leery of this.

The main thing in running cases is just the knowledge that as long as you are running them on Dianetic Standard Procedure you are not going to have anything that won't settle out in three to ten days.

The three day period is standard. If you run a preclear every four days, for instance, you will have gone across the three day stretch, the case will settle and it will be like starting the case all over again. But if you work the case every two or three days it will work very easily.

A time track gets “greased.” Return a person down the track and back and forth across an area enough times, session after session, and you will eventually get the material you require out of the case. This is the saving grace of all these stalled cases. Just keep working at it and you will get results.

What happens is that the preclear gets used to going up and down the track. He is coming across various areas and the material which you are running out of the case brings it up a little more and a little higher. Attention units are more available.

Now, let’s say you get into a late life engram—you are ill-advisedly trying to pick up somebody’s exodontistry or his mumps—and you start going over and over it and all of a sudden it disappears before your view; that is a recession. You can do this with a case and three days later have a stalled case on your hands, because this engram that you have beaten away at so many times comes back into full play in three days.

You should know the difference between a recession, a reduction and an erasure. A recession is like trying to kill a snake with a matchstick. You keep running it and running it. The somatic maybe gets worse and worse, and you have to run them sometimes 75 times to beat the whole engram into recession. It is a very poor way to spend your time. If an engram isn’t showing marked change and the somatic isn’t disappearing after six or seven runs, there is something wrong with this engram.

That is another reason why you should sample the beginnings of engrams before you run the whole engram. For instance, if you get the person into birth, run the first few contractions three or four times and find out what happens. If those appear and you can get the perceptics out of them and the somatics seem to be reducing, you can keep running that one section. If that will run into a reduction, the whole engram will. If the first end of it starts to beat into a recession, the whole engram will beat into a recession; and you don’t want these recessions because they are going to reappear sooner or later. In other words, this reduction takes place; it’s unmistakable.

An erasure also is unmistakable. Don’t ever, under any circumstances, ask a preclear whether or not the engram is erased. He will always tell you yes. He starts through the engram and if it is going to erase, new material will appear and old material will drop out. Certainly, somewhere in the vicinity of ten recountings, if it is going to erase, it will start disappearing. Often, but not always, yawns will come off as the unconsciousness lifts. That is an erasure and that engram won’t return.

In order to start getting erasures, you have to get into the basic area and recount engrams all the way up to present time, one by one. Miss one and the engram in the middle that you didn’t touch will hold up the next one. So you will get the odd situation of finding, after you have had erasures on the case, that you are getting nothing but reductions. Incidents are not erasing. You have skipped an engram and the proper thing to do is to get that engram and erase it.

Sometimes engrams are held down by late grief charges. This is a primary cause of bog-down in a case. You have started an erasure, let’s say, and you have erased just so far and then suddenly strange things start to happen to these engrams. You touch one and it disappears; it doesn’t erase and the person starts skidding badly on the track. Somewhere up above this level you have brought into view a grief engram, and that grief engram is all ready to bleed, right there. So, you should erase as long as you can, and when you can’t erase any further try to find grief in the case.

It also works the other way around. If there is grief available on the case, take off all the grief you can get and then go into the basic area, and you will find there are engrams there ready to erase. In other words, go from the basic area to grief, back to the basic area, to grief, and so on. In some cases that have stalled, if you get to a point where you have discharged several grief engrams, get down in the basic area and see what you can erase down there; and if you are erasing in the basic area and all of a sudden your case appears to stall, there is a grief engram. Every one of these grief engrams depends on physical pain. There has to be physical pain for there to be a grief charge. So, when you start running out a grief engram, it is very usual to run it several times and then find the prenatal or the early physical pain engram it is sitting on. In fact, every time you run a grief engram out, you can go lower and find the physical pain engram it is sitting on. That is one of the clues on bogged cases. That's the technical side of it.

There are two other reasons why cases bog down. First and foremost is bad auditing, and the other one is a poor or nonconductive environment. In the case of an auditor error, the auditor has either broken the Auditor's Code or he has made some fundamental error in auditing, the most fundamental of which is failing to pick up and reduce an engram.

I ran a psychotic very recently who had been run by 15 consecutive student auditors. I don't know who did this to him, although he was better being run than not being run at all, but one auditor after another had worked this case. Finally I took him on. The poor man had four engrams in restimulation: his conception, his birth, a hypnotism sequence and a time he was scalded—a late life engram when he was very severely burned. A boiler had blown up in his face and his wife had stood there alongside of him saying, "Hold on to me, dear, I will stay with you. I will not leave you. Now go ahead and live. As long as I am here you will live." A couple of years later she decided to leave him, so naturally he went into a psychotic break. He had this as a big engram.

His wife had started auditing him in the hope that she could free this up and get rid of him. So she went into this late life physical pain engram as the first thing in the case. She didn't even ask the file clerk. Here was a case that would have run pianola; but instead of that she said, "Go back to the time when the boiler blew up in your face," ran it four times and decided that she wasn't getting anyplace, so she went someplace else and ran something else, and so on.

After that this poor man got a long parade of student auditors, one right after the other. And they would audit him for a while and someone would say, "I wonder what's wrong with this guy? I'll try to get some grief off." No grief would come off, so he would say, "Let's go back and see if we can run out birth." But birth was not much good, so he would try to reach conception. He would run four lines out of conception and then say, "That's good enough for today. We've got to quit and have chow, so lets go."

I ran this preclear, and the first thing I found on the case was that he was running on a high paranoid reaction. Nobody had thought to hit this one and this had kept all of his engrams grouped on the track. Everything had been pushed up to present time. The engram said, "Everybody is against me. Everything is against me. I can't go anyplace." That was a standard dramatization. So, "Everything is against me" put all the engrams against "I"—the interior world. I ran down the track on this "against me" and found it in the basic area and got some yawns off it, but his case didn't improve. So I got into the history of the case a little bit more, and I found out that the fundamental error had been committed of hitting an engram and not reducing it.

People don't realize that the first time across an engram, all the content will be there. But if it contains a bouncer, the next time you start to put him across the incident that bouncer is reactivated and up the track he is going to come, and he won't be able to find the engram. Of course if the auditor, instead of suspecting that the person has bounced out of this engram, says "Well, I guess it has erased," he will go off and leave it.

This exact thing had happened to this preclear. Conception, which is very aberrative, was run one night at 10:30. At 8:00 the next morning he woke up curled up in a ball, frozen on the track and in terrible mental condition. I went down the track and found conception, which was noncoitus, and it just went on and on. There must have been three or four hours of chatter with bouncers throughout it, and I had to get each bouncer, one after the other, then a denyer, then a holder.

The way you run an engram is very specific. You get the somatic strip down to the first part of the engram. The somatic strip will try to go to the earliest part. Sometimes it can't make it. Sometimes there are four or five phrases earlier than this, and they are so situated with so much pain on them, and there is so much unconsciousness on them, that some tension has got to be taken off this area just by running it from where it is. So you tell the somatic strip to go to the earliest part of the engram. It does its best. You accept what it says is the earliest part and start to run the engram.

Now, if you merely get phrases like "You are a donkey" or "I like candy" or "Men are so nice," such phrases are not action phrases, they are simply aberrative. We are not interested in those. What we are interested in are action phrases—bouncers such as "Get out" or "I have to find out" (which is a bouncer because he has to find out so he will leave the engram), "Go ahead" or "Go on." Anything that will make him move out of the engram is a bouncer, and if as you run along this engram you all of a sudden hear a phrase which, literally translated, would boost him out of the engram, right there make him repeat that phrase several times until it is desensitized. Then run the engram a bit further and maybe you will contact a holder which says "Hold me tight" or "Stay here" or "I'm going to stay here" or "I can't move." As the auditor, you have got to recognize such things and be right on the ball when you are listening to engrams.

If the preclear is running and all of a sudden says "I can't move," that is a holder and if you try to go beyond that, only a few attention units are going to come with you. His sonic is liable to turn off. The attention units get caught right in this holder and it is harder and harder to get early or late in this engram. He is liable to be held up in the middle of it. He can't go either way. So when you hit something that sounds like a holder, such as "I can't move," have him go over it again and again and the attention units will then be able to flow on along the engram.

The same way with a denyer. If you run across a denyer the first time and it says "I can't tell," you have activated this phrase. Of course, whatever else it may mean in an analytical sense, "I can't tell" means simply that: "I cannot tell." So, you start over this engram a second time and you will find out that the preclear is trying to talk but is unable to. He can't tell. The person's jaws will sometimes lock up on this subject even though he will try to talk. That is a denyer. It says, "I can't tell." Stop right there on that denyer and say, "Go over it again. Go over it again. Go over it again. Go over it again." Take the tension off it, then continue with the next line which may be "All automobiles have red suspenders," which you don't have to worry about because it is not an action phrase.

Then perhaps you hit a phrase that says all of a sudden, "I don't know whether I'm coming or going," "Everything that seems up is actually down," "I don't know whether north is south today," or something of the sort—these are misdirector phrases. A common misdirector occurs in birth when the doctor says, "I've got to turn him around now." I have actually seen a preclear start to run an engram backwards, just like you run a piece of movie film. He hits this "I've got to turn around," and the next thing you know, he is backing out of the engram, phrase by phrase.

The instant something strange happens, you want the cooperation of the file clerk. You say, "The file clerk will now give me the phrase necessary to correct the running of this engram," or "The file clerk will give me a yes or no on any of the following: bouncer (snap!), holder (snap!), misdirector (snap!), denyer (snap!), valence shifter (snap!)," and the file clerk will come forward with one. You have him repeat that several times, and you will get the "Turn

him around” phrase that you may have overlooked earlier which will produce action in the case.

Action phrases are directional. For instance, the bouncer says “Go up”; and there can be a kind of a phrase which says “Go down,” so that he will go down the time track from the engram. That is a misdirector. “Don’t know whether I’m coming or going” creates indecision. A holder means no direction, and a valence shifter means “be somebody else.” “You’re just like everybody else” is a valence shifter, or “You’re like your mother,” or “If I were you”; there are dozens of these things. Anything hit in the engram that indicates the person should be somebody else is liable to shift his valence right in the middle of the incident, the somatic may turn off and the person is liable to lie there with somebody else’s somatic.

You can suspect a valence shifter, for instance, when your preclear is running along curled up on the couch and all of a sudden he stretches out for no good reason. Ask the file clerk, “Give me a yes or a no on this: valence shifter? (snap!)” If you get a yes, you ask him to give you the valence shifter: “The valence shifter will flash into your mind when I count from one to five: one-two-three-four-five (snap!)”; and it’s something like “You try to be in my shoes,” and immediately he is in Papa’s valence.

When a person goes out of valence, his own somatics turn off. You can run engrams out of valence all you please and it will do the case some good, but nothing like getting him into the basic area and really getting him in valence—not being Papa or Mama or Grandma or Grandpa or anybody else. As a result, when you run through an engram, watch for these phrases which will cause a person to change identity. Every time you hit one—whether you see the action take place or otherwise—suspect that action may take place on that phrase and immediately make him repeat it over and over until you are sure that that phrase is deintensified.

Sometimes as you run through one of these engrams it is a great temptation to go sweeping right on through. That is not the correct way to run one. The proper way is to start at the earliest moment and move through, spotting action phrases and reducing each one as you hit it. And, of course, as you reduce one of these action phrases you may find that you are too late on the chain, so you go earlier. Go through that engram, deintensifying each phrase that is going to cause him to do something peculiar, and when you have got all of these phrases deintensified say, “Go to the earliest part of the engram you can now reach,” and try to run it again.

Now, if you have reason to suspect that there was a solid blow, or you haven’t got all of the engram, you say, “The somatic strip will now go five minutes before this took place,” and you are liable to get your preclear to relax. You can say, “The somatic strip will sweep forward one minute, two minutes, three minutes, four minutes. Now it is going to sweep forward until the moment of the bump,” and you will see him get the jar. That is getting the front end of it. What you should do now is work on the front end of the engram, because all the rest of it trailing out behind actually depends on the pain in the front end of it for its activity.

So, after you have gotten all of the bouncers and deniers and so forth out, you can work over this front end really well, and try to get the thing completely knocked out and then sweep on down the rest of the line, and you will find your job is pretty easy. That is the correct way to run an engram.

Most cases that are bogged down are bogged down for that specific reason: The engram has not been run correctly. The preclear has been allowed to go through an engram, has hit several bouncers, maybe even just one bouncer, and has bounced off it again. The auditor did not even know that he had bounced and didn’t pay any attention to it; maybe he went into another engram further up the track and the whole context changed. If the preclear is held down in the lower engram and another engram is run closer to present time, and maybe you let him bounce out of that and he goes further up the track—and there are holders in all these

incidents—all of a sudden you won't be able to get him up to present time. That is the way you stall a case. The following will happen sometimes: You run an engram and the first time through it you get lots of action. The person maybe cries, his toes wiggle and he trembles and rolls up in a ball, and you are getting all this action as you run through it. Suddenly, the next time through you are not getting action. You may suspect that this has reduced, but that has not happened. No engram I know of will reduce on one recounting. Even on an erasure you normally have to recount twice. So, if after just one of these runs this person all of a sudden lies there and fairly calmly goes through this engram, several things could have happened. What you should expect has happened is he is almost on the site of the engram but not quite. Something is saying "Come back," so there is a call-back bringing him back to the engram. There is probably also a holder in the engram and a bouncer, and all of these things are operating so that he is riding just off the engram without getting any action out of it.

I have seen a student who ought to know better run somebody through an engram and then the second time through it get no manifestation but get content. The person had bounced and been called back off this engram and was running just above it. The way to solve that is to say, "Give me a yes or a no on the following: bouncer? (snap!)" If you get a yes, you say, "When I count from one to five the file clerk will give me a bouncer. One-two-three-four-five (snap!)," and the preclear will say, "Get away."

"Go over the words 'Get away.'"

"Get away, get away, get away, get away, get away." All of a sudden you will get all of the manifestations again. You are not too interested in the call-back at that moment because you have got him running the engram now, so you let him run through it and in this way you reduce it. But to let him go into an engram and then carelessly decide that because he bounced out of it it must have erased will bog a case.

Many of you may be called upon to start some case that you know has been worked rather indifferently. The first things you want to look for are engrams that have been hit and out of which the preclear has bounced. The way to do it is to run the former auditor's auditing. You may find all sorts of Auditor's Code breaks.

For example, if the auditor suddenly says, "Well, I don't see why you're so mad at your mother. She had her engrams too," the preclear at that moment is being attacked by Mama and the auditor simultaneously, and he goes into an apathy state. If the auditor agrees with the antagonist who is attacking the preclear that will stall a case right there and is a serious Auditor Code break. Or the auditor says, "Are you sure this isn't imagination?" and all of a sudden this fellow's sense of reality goes out on him, and we have to run this Auditor Code break.

So, when you pick up somebody else's auditing and the case is bogged down, handle it as an engram by saying, "Go back to the first time you were audited. Now what's being said?" and run this thing out. Sometimes you will find some peculiar brands of auditing. Run this material for a while and you will find that here and there engrams have been hit. Go back to these things and see if they have been cleaned up. If they haven't, go early and get the basic on the chain and knock it out. By and large, what you will find as the primary error is that the preclear has bounced out of the engram and the auditor hasn't gone back and picked it up. He has just carelessly walked off, and there is the preclear stuck on the track. You can do this or you can wait a few days and the case will settle out. Sometimes that is easier. In any event, an Auditor Code break won't settle out. That has to be run out. And you can spend quite a bit of time patching up a case that somebody else has ruined.

Once upon a time I thought that it was possible to so thoroughly ruin a case in Dianetics that it couldn't be patched up. I know now that this is not so. Of the two cases of which I am thinking, one stayed in a state of bog for about three months. This girl had been insane and had been worked on under sedation, and finally an auditor had worked and worked with her until she got up the material. He ran out the sedation periods, and suddenly, in spite of the

fact she was not even very accessible, the case started to move, they got engrams out of the case that should have been gotten in the first place and she went on her way.

The other case was a girl who had had bad auditing. The auditor—her husband—had gone down the time track to an engram, run it once, decided that it wasn't important, gone to something else, decided that wasn't important, gone to something else . . . So this case was stalled for two and a half months. The husband had some sort of an engram that said he had to keep moving. So not only did he move from engram to engram on his own time track, but when he started to audit his wife he wouldn't let her stay in an engram long enough to reduce it. After he had run about 30 engrams on the case, his wife's basic personality said, "No. I am not going to be audited anymore," and that was the end of that. Auditor after auditor tried to work this girl. But about three weeks ago I was told that her case was now open; they had run out basic area engrams, she was moving on the track and everything was fine.

Those are the only two cases I know of that were in bad condition because of bad auditing and they both came through. So evidently Dianetics can undo these things.

Another auditor error would be to let the preclear get away with just stating the concept: "Yes, here I am on the football field. Yes, somebody just hit me in the stomach with his head. Here I am lying here."

"Oh, yeah? Oh, well. Let's go off someplace else." That is simply running the concept without the content, and that is almost fatal. Basic personality will suddenly say, "The dickens with this. Here I am doing my best and no cooperation is given me—well, I'm not going to cooperate anymore," and he goes on strike. One of the best ways to clean this up is to run out the auditing if you can reach it. Normally you can. The environmental problem is the next reason why cases bog down and this can be very serious. We have preclear Jones who has somebody in his vicinity who doesn't like him much and who quarrels with him about what has been happening between him and his auditor. Jones goes home and says, "You know, I ran out a period in birth where the doctor was saying "

"How do you know it was birth?" the person says snidely. This doesn't help a case.

I had someone on a basic area erasure. He had erased about ten engrams up the basic area, and this had been a very hard case to start. It had taken about 25 hours. I had finally gotten into the basic area; I was getting erasures and coming back up the track. He went away as happy as a bird. Then he came back for his next session, lay down on the couch and couldn't contact his finger tips. His reality was gone. He didn't even know if he was alive. He had gone home and said to his wife, "We hit basic-basic."

She had said contemptuously, "Yeah?"

And he said, "But we did."

"Huh! "

"Honest, we did. I mean we got into the basic area and its all going along fine and I feel a lot better."

"You don't look so good."

"Well, really, honey, I did."

"Look, I know it's all imagination. You should know it's all imagination. Now stop kidding yourself!" This really hit him right across the face. She was his wife, only everything she said had to be taken absolutely literally as she was pseudo-Grandma. And exactly what she had said there, for some peculiar reason, latched up on an engram that was halfway up the bank, and it stopped him right there. It took about 15 days for this case to settle out. We tried to run

out this lock and did most everything to it, and we finally managed to start the case running again, but I was very relieved when wifey went off to the Mlrgin Islands. The case ran beautifully after that.

I am not giving anybody the advice that he should advise the preclear to get divorced or any such thing, but it does happen that a person's friends very often victimize him, particularly now when Dianetics is in its very early stages and validation has not been broadly offered. People are just now, in the high academic fields, getting down to a point where they will really look at validation.

You can expect your preclears to get upset with this sort of thing. It is quite serious. It is the invalidation of material in the environment. Furthermore, they may be living in an environment which doesn't necessarily invalidate the material but which is so thoroughly restimulative that the case bogs down. You are running this preclear and he is running fine. Then all of a sudden on Tuesday one week he comes in and his case is not moving. What you want to do immediately is find what happened to him between the last time you saw him and this time, and run it out as a lock. Sometimes by straight memory you can do a better job than by running out these locks as such. You can make him go back over events until he finally remembers the exact moment when he started to feel bad. Maybe it hung up on an earlier lock. Try to make him remember the earlier lock. Get down to the first lock on this engram rather than trying to run the engram, because sometimes an engram lies in the middle of the bank. An engram doesn't care where it is on the track when it restimulates, so you may have an engram in restimulation which can't be erased or reduced.

This shock happens to him, keys in the engram and gives him a lock. In this case try straight memory or try to run out the lock in reverie and you will get the case started again. If that doesn't happen, wait for a few days and then try straight memory again, and with this lapsed time his tone will improve which will make him feel better. Or you can try to run a series of pleasure moments to get him moving on the track again. Pulling his attention units out of this new lock and putting them in a moment of pleasure and then bringing all the attention units up to present time will sometimes work.

Concerning the environmental case—for instance, if you are trying to work a child and the child goes into an abusive environment every night or goes to a school which is highly antagonistic to him—it is like the frog that is trying to climb out of a well. It climbs four inches by day and falls back five inches at night. Try and do something to keep the child from being badly restimulated all the time. Talk it over with the parents, if you are working them, and you will have better luck.

The environmental problem is serious because you as an auditor can't regulate your preclear's environment, but sometimes it is necessary to take the preclear out of a restimulative environment. This is particularly true of children; usually adults can stand up to it. Children don't have quite that much luck.

Bogged-down cases will sometimes scare loose with the use of Benzedrinel or the chemical assist. Benzedrine seems to work best when you are trying to blow grief charges, but Benzedrine is a drug and must be administered by a physician. So, if you are giving anybody Benzedrine, certainly do it with the knowledge of his physician and administer it in that fashion.

The chemical assist, on the other hand, has no drugs in it. It is a compound, however, and in giving it you should also do it with the knowledge of the persons physician, in compliance with state codes.

All of these bogged cases have in common the fact that somebody is stuck on the time track. So don't ever be guilty of bringing somebody up to present time and then not checking it. Don't merely say "Come up to present time. Canceled," snap your fingers and say "Be alert." Don't be content with that. Bring him up to present time and say, "How old are you? What's

your age? Give me a number.” If you get all three the same, he is in present time. If not, he is stuck on the track someplace, and you should spend a little time trying to free him.

You may feel that it is going to take all night to get this person into present time. If this case is chronically stuck on the track anyway, of course don't waste the rest of the evening trying to free him, but at least get him into a state where he is fairly comfortable and keep working on bringing him into present time.

You can accidentally stick a case on the track so that the case will be quite uncomfortable. Always try to get the preclear to present time and always check it. You can get the case bogged down by failing to bring him to present time.

Another thing that can happen is that you may have tripped an engram in getting the preclear up to present time and something back there in the engram says “Come here.” So you say, “What's your age? (snap!)”

He says, “Thirty-six.”

“How old are you? (snap!)”

“Thirty-six.”

“Give me a number. (snap!)”

“Thirty-six.”

“Okay, canceled. Be alert. (snap!)” Then you say, “How old are you? (snap!)”

And he says, “Three.” That is caused by a call-back mechanism, so give it a double check.

A person who is stuck on the track isn't much affected by a canceler. The canceler is most effective when the person is in present time, and usually when a person is stuck on the track I don't use one.

In getting a case moving originally, you should follow Standard Procedure very closely. Give him the inventory, then start Step Two. Follow it exactly. Run engrams. And at any place where you all of a sudden aren't getting any further, go to Step Three, straight line memory. Try to discover the circuitry in the case. Try to find the person's standard dramatizations.

I resolved one case by making the preclear go back to a time when he was bawling out his children. That was his own dramatization. Actually, I didn't take him back to this moment. I just told him to imagine he was bawling out his children and he went back to a time when he did. I said, “Well, pretend you are bawling out your children. What would you say to them? What has this child done?”

“She's spilled the milk pitcher.”

“What do you say to her?”

And he said, “Yappity, yappity, yap.”

“Now, who in your family might have used those words?”

“Nobody but me.” We instantly had the fact that he was in somebody else's valence.

This is the dramatization; he is in that valence and that is what he is using and what he thinks of as himself. Using repeater technique on that dramatization wound him up around the age of 2 and revealed that he was in Papa's valence. He didn't work well as himself, so I

regressed him up and down the track as Papa. I said, “Now Papa will go here on the track and do this and that,” and he was perfectly willing to go back and look at himself and play checkers with himself and spank himself and so on. He was solidly in Papa’s valence. The first clue to this was asking him, “Pretend you are Papa and go back to the time when you are spanking the child.” No, he wouldn’t do that. So I asked, “Well, let’s go back and be spanked.”

“No.”

“How would you go about lying across somebody’s knees and being spanked? How would it feel?”—just trying to get him moving, trying to get him to do something.

“Well . . .” he said reservedly. He wasn’t lying across anybody’s knees at that point, because he was Papa.

I finally found out that Mama’s screaming dramatization was “You are getting more and more like your father every day. You will always be like your father. Oh, how discouraged I get.” When he finally shifted into his father’s valence through other engrams keying in, he had gotten extremely discouraged. And there he had been for a long time in Papa’s valence, and Pop had been a terrible failure all his life, so we had a failure from that moment on. I finally got him out of Papa’s valence and moving on the track, and then he would move on the track as himself. In short, just follow out Standard Procedure.

If you find a case that is badly bogged down, use straight line memory on it and see if you can’t free up some attention units. Straight line memory has a law behind it: An aberree never says anything once. He will dramatize what he dramatizes many times, and that is one of the Srst and foremost laws of straight line memory. This is important because if you find one of the parents saying a certain thing in the childhood of your preclear, you can be fairly sure that that is also in the prenatal bank. So you want to find these dramatizations. You would have to use some sense on this, of course. If Mama and Papa were both killed when he was 2 months of age and he was raised by somebody else, you don’t have their dramatizations to draw on. At that moment straight line memory breaks down. You can still do something with it but it is not as effective. So you take straight line memory on these bogged-down cases and you will find things like circuits and valences.

The patter on straight line memory is as follows: A person is sitting there, his eyes wide open, and you say, “Who is your worst enemy?” He doesn’t know. “What’s been worrying you lately?”

He says, “Well, as a matter of fact I have been awfully worried about money lately.”

“Who in your family used to worry about money?”

“Nobody—well, my father. Ha-ha. Yes, he used to worry about money.” When you hit the gong with straight line memory you will get a smile of relief or a little chuckle. It doesn’t amount to much, but you know when you have hit it. When you haven’t hit it in straight line memory, you don’t get that. That is the tester—the little meter that you watch for. If you key out a lock, you get a smile. That’s your pay. Leave that subject at that moment, go on to something else and key that out, and so on. You can knock out circuitry, various types of engrams and their locks, and return this person to present time. Then, after you have got him straightened up on the subject of straight line memory, you take him back down the track again, restimulate the engram, and it is just as before. So, you have to run out engrams.

But if you are going to give a person straight line memory and call it an alleviation and say this person is much better, don’t now put him in reverie. Leave it alone. He feels fine. The instant you put him back down the track you are going to start hitting engrams, restimulating him and giving him new locks. Of course, you would have to bring him back up to present

time again and you could do the same thing—knock out these key-ins; but you could keep on going like that for a long time.

You could make a persons headache disappear, for instance, with Straightwire just by making him remember pleasant things in his past. Another way would be to ask him, “Who died of a headache?”

The person says, “Oh, I don’t know.... My grandmother had migraine headaches but she didn’t die of one, certainly. Let’s see—why, she fell downstairs when she was 82 and died of a fractured skull.” He chuckles lightly. “Well, think of that.” All of a sudden this person is quite amused that Grandma fell downstairs and died of a fractured skull!

The next step would be to say, “Who used to tell you you were like your grandmother?”

“Oh, she did. She said, ‘You’re just like me, aren’t you, honey?’ She always used to say this.”

“When was the first time she said it?”

“Well, I don’t know.”

“You can remember this. You can remember a specific incident. Where would she be standing?” Actually, they can remember the concept easily, but to remember the exact moment when one of these things is happening is the other part of it. First you get them to remember the concept and then the exact moment. That is straight line memory. You want to find out who told them they were like other people. You want to find out who used to say “Control yourself,” “You have to mind,” and so on. You want to find out who is dead. That is important, because if this person is in the valence of a person who is dead, that death has practically frozen him into that valence. It is as though life desired Grandma to go on living forever, so when Grandma died, life decided there should be a continuum of Grandma and threw this person over wholly into Grandmab valence. Grandma’s death, then, is enough to fix the child, who was slightly in her valence already, fully in the valence. Tonight I was on KGO-TV, and as I stepped off the stage there was a very pretty young lady leaning up against an icebox which she was going to display in another ten or fifteen minutes. She had a bad cold, so I said, “Well, close your eyes,” and I took her back down the track. She was a pianola case. She went back to the time when her first boyfriend kissed her and the most beautiful look came over her face. She was running this off very nicely and I said, “Well, is it inside or outside?”

She said, “Oh, it’s outside.”

“How does the air smell?”

“Gee, it’s good. I’m really smelling it!”

She knew nothing about Dianetics, and to find this happening to her for the first time in her life really startled her. So I ran her through three or four more pleasure moments up and down the track and back to the time when she got her high school diploma, and a few other things, and brought her up to present time very nicely. It was about time for her to go on the air, and she said, “You know, this Dianetics is very interesting. I bet it could cure my cold,” and she tried to blow her nose but it wasn’t running! “Where’s my cold?” she said. “I’m going to tell people about this as soon as I get on.”

You can use Straightwire as a booster up the time track, or you can stop a bogged-down case from being bogged down by making the person remember something pleasant early in their lives. Don’t run them back to it, just make them remember it, and they sort of build back up to present time in this fashion.

You can open up a whole time track with nothing but straight memory. You can take a psychotic and work on nothing but straight memory with him, day in and day out, for a few minutes every day, and the first thing you know, this person gets very sane. Don't work it for very long periods. Fifteen minutes of straight memory is just fine. Tell the person he is going to remember something tomorrow. Sometimes it takes a little while for the file clerk to get the drawers out. Ask the same question tomorrow and the day after tomorrow, and all of a sudden he has got the answer. It takes three days for deep-seated, lost and occluded memories to come into view.

Ask somebody today, "What is the specific gravity of mercury?" He hasn't heard about this since he was in high school. Ask him tomorrow, then ask him the next day, and he will say, "13.546." He has remembered it. But that is because you kept insisting that he remember it.

The other way that you stop a case from being bogged down is to run pleasure moments. Take him swimming, take him horseback riding. Make him feel the hair of the horse. Make him feel the water, taste the chlorine, listen to the girls laugh, do this, do that. Run him through the incident so he really experiences the pleasure, because one of the functions of the analytical mind is to obtain pleasure for the organism. It is more important to attain pleasure than it is to stay around pain because the organism is supposed to get away from pain. So you run him through these pleasure moments, and very often you will bring a lot of the attention units up and the case will suddenly start running again.

Sometimes when you try to run a pleasure moment something very gruesome happens, such as a death or wherever he was latched up on the time track flashes into view, and you get off a terror charge while you are asking for pleasure.

In short, I hope that the stalled cases that are around at the moment, if there are any, can be restarted again using these principles which I have given you here.

RUNNING AN ENGRAM

A lecture given on
28 September 1950

Handling Command Phrases

First of all, I'll answer three questions a lot of people have asked me.

“What does the auditor do if an incident such as an electric shock or nitrous oxide comes up during treatment?”

Run anything the file clerk gives you. If the file clerk gives it to you, it will reduce; but don't go in willy-nilly and say, “Aha, this fellow has had a dental operation, let's see what we can do.”

In the course of an erasure, as you get up from the basic area into late life you will find these incidents are pretty thin by the time you get there. And if it is the next one in line, regardless of what it is, electric shock or anything else, it will erase.

“Supposing boil-off lasts longer than the allowable session length, should it be interrupted?”

Actually, when a person starts boiling off, he will continue to boil off if you bring him up to present time. He can be put back into the area and you will find that a lot of the boil-off has happened, without restimulating the engram under it which is causing the boil-off. The preclear is boiling off, so you say, “Come to present time.” Let him smoke a cigarette for 20 minutes, then take him back to the moment where you had him before and you will find out that with very little, if any, further boil-off you will be able to run the incident.

“Can a pregnant woman be run without danger of giving the fetus engrams? Could pleasure incidents be safely run?”

This is an adjudication the auditor has to make. Is this woman in such bad condition herself, with morning sickness and feelings of mayhem toward this child and so on, that the child is actually endangered? If that is the case, then give this woman a little processing. Otherwise, leave it alone. Every engram you run out of the mother, particularly if it is a convulsive engram or a grief charge, is going to transplant. And some auditor, many years from now, is going to have a strange case on his hands. For example, he will be running Grandma's death, but Grandma died in 1910 and it's now 1970, so it couldn't have been in this period. I can see this as very puzzling material and quite aberrative. You will also find, 15 or 20 years from now, that you are running someone who has a prenatal area full of “All right, go over it again.” “The file clerk . . .” You can see the condition this person is going to be in.

Now, I have a young lady here who has volunteered to be processed, and I will see what I can find out about this case.

LRH: Okay. Would you lie down? I understand you've had some auditing.

PC: Yes, that's right

LRH: All right. Would you do me the favor of letting me put your glasses over here on the side of the table?

PC: Yes, that would be a good idea.

LRH: Okay. Was the processing you've had good or bad?

PC: Well, I've had about 20 of bad and about 8 of good.

LRH: And did the 8 of good remedy the 20 of bad?

PC: Oh, they didn't go back over for the breaks, no.

LRH: Oh, there were some Auditor Code breaks?

PC: I think so, probably.

LRH: You think so?

PC: Uh-huh.

LRH: Do you remember?

PC: Well, we didn't run out all the engrams that were found.

LRH: Oh, you just didn't run the engrams out.

PC: Hm-hm.

LRH: How old are you? (snap!)

PC: Twenty-six.

LRH: Okay. How old are you?

PC: Twenty-six.

LRH: Now give me a number.

PC: Twenty-six.

LRH: What age? (snap!)

PC: Twenty-six.

LRH: Gee whiz, in present time. Well, how do you do!

[to class] Have you ever noticed when you are running somebody, when they come up from back down the track someplace, they expect you to greet them as though they had been on a trip? I have seen people look very disappointed and I finally found out this was the cause of it, so when they come back up to present time I generally say hello, and they feel better.

[to pc] All right. Did you have a number of childhood illnesses?

PC: Oh, yes. I spent most of my childhood in bed.

LRH: Hm, most of your childhood in bed—that's bad. Anything particular?

PC: Yeah, when I was about 6 I had double pneumonia and then spinal meningitis.

LRH: Spinal meningitis when you were about 6.

PC: Uh-huh.

LRH: Okay. You seem to have recovered from that very handsomely.

PC: Uh-huh. I was unconscious for about 16 days. It was 10 or 16, I'm not sure which.

LRH: Ten or 16 days?

PC: Yeah, that's right.

LRH: Gosh. Who around you was very badly aberrated during that period?

PC: Well, my mother and father, I suppose.

LRH: Okay. Well, what about your recent life? Have you had any bad shocks or anything like that?

PC: Yes, well, my mother died in May.

LRH: Your mother died in May.

PC: Uh-huh.

LRH: Has anybody touched this one?

PC: Yes, we went over it a little but it was kind of occluded and we didn't get very much.

LRH: Didn't get much out.

PC: No.

LRH: Been down in the basic area?

PC: Yes.

LRH: Have you got an erasure?

PC: I'm not sure. You'd have to ask the auditor. I think we went through the sperm sequence.

LRH: Oh, yeah? Well now, tell me who was the least certain person in your whole family?

PC: The least certain?

LRH: Uh-huh.

PC: I am.

LRH: You are.

PC: Uh-huh.

LRH: The least certain.

PC: My mother and father were very positive people.

LRH: They were very positive people?

PC: Yeah.

LRH: Well, who was not positive in your family?

PC: I wasn't.

LRH: You weren't.

PC: Uh-huh.

LRH: How did they make you feel their positiveness? What did they say?

PC: Oh, my father knew what was right.

LRH: He knew what was right.

PC: Yeah.

LRH: What did he say?

PC: I'd be all right as long as I listened to him.

LRH: Hm. (pc laughs) What a lovely circuit. How did he say that again?

PC: Well, I mean there were different phrases there.

LRH: Yeah, but did he ever tell your mother this?

PC: Oh, sure.

LRH: Yeah?

PC: Uh-huh, uh-huh.

LRH: Do you have a stream of consciousness?

PC: What's that?

LRH: Do your thoughts occur to you in chains of words?

PC: I think pictures.

LRH: You see pictures!

PC: Yes, I think I think in pictures.

LRH: Is seeing believing?

PC: It might be.

LRH: Do you remember if anybody used to say that?

PC: Oh, yeah, people say that, but nobody in my family particularly.

LRH: Hm-hm. Did either one of your parents complain about somebody making scenes?

PC: Oh, yes.

LRH: How did they say this?

PC: I don't know their phrases but my mother was a scene-maker.

LRH: Who said this?

PC: My father would have said it.

LRH: How would he have put it? Would he have said "scene-maker"?

PC: No.

LRH: What would he have said?

PC: I don't know.

LRH: Go over the word "scene-maker" a couple of times.

PC: Scene-maker, scene-maker, scenemaker, scene-maker." No, that wouldn't be it.

LRH: That wouldn't be it, huh?

PC: No.

LRH: "Always in trouble, always picking a fight"?

PC: Why are you always dramatizing?" I don't know. Let's see. It could be "Why do you always make a scene?" or "Why do you insist on making a scene?"

LRH: Oh, yeah?

PC: Something of that sort.

LRH: Hm-hm. What are pictures?

PC: Do you mean how do you think in pictures?

LRH: What are pictures? What are scenes?

PC: Oh, (laughing) yes, I see.

LRH: Does that make any sense to you?

PC: Yes. There could be a connection there.

LRH: Does anybody say "All you can think about is scenes"?

PC: No, that wouldn't be valid, no.

LRH: No, all right. Who used to say "You'd better control yourself"?

PC: Oh, my father.

LRH: Hm-hm! How would he say it?

PC: You've got to control yourself. You've got to learn to control yourself. . . ."

LRH: Hm-hm.

PC: "Now control yourself."

LRH: Gee!

PC: “Just be calm.”

LRH: “Be calm.”

PC: “You’ve got to learn to relax. Just relax.”

LRH: Hm-hm. Gee!

PC: I mean, the whole childhood is full of that stuff.

LRH: Do you remember a time when he said this to you?

PC: Oh, yeah.

LRH: A lot of them?

PC: Oh, sure. Thousands of them.

LRH: (laughs) Thousands of them! Gee. Was he well controlled?

PC: Oh, terrifically.

LRH: Was he really well controlled?

PC: Oh, yes, very.

LRH: Severe?

PC: Uh-huh, very.

LRH: Calm?

PC: Uh-huh.

LRH: Never blew up?

PC: Oh, I wouldn’t say that.

LRH: Oh, then he wasn’t so well controlled.

PC: But he didn’t blow up much.

LRH: Not much, huh?

PC: Uh-uh.

LRH: Was your mother well controlled?

PC: Oh, no.

LRH: Did she ever say “Control yourself”?

PC: I don’t think so.

LRH: Were his grandparents around?

PC: No.

LRH: Were her grandparents around?

PC: No. Oh, when I was a baby and before I was born, my grandparents on both sides were around, at different periods.

LRH: Oh, all these people were around?

PC: Uh-huh, but not during my childhood.

LRH: Which one of his parents said "Control yourself"?

PC: Oh, I don't know. His mother may have. His father was dead by that time.

LRH: Oh?

PC: His mother may have. I don't know her, see. I was never around her.

LRH: Was she around you when you were a baby?

PC: Till I was 3 months old.

LRH: Till you were 3. Was she attending at your birth?

PC: I don't believe so, but I'm not sure.

LRH: Hm-hm. Do you know of nobody else in the family who was not sure?

PC: Besides me?

LRH: Hm-hm.

PC: Oh, yeah. I have, on my mother's side, an uncle that isn't sure.

LRH: Oh. Is he a friend of yours?

PC: Well, yeah, but he wasn't around me when I was small but I think he was around when my mother was pregnant with me.

LRH: Oh, yeah?

PC: Uh-huh.

LRH: That's her brother?

PC: Uh-huh, her favorite.

LRH: He wasn't very sure?

PC: No.

LRH: She liked him?

PC: Oh, yes.

LRH: When did anybody say you were like him?

PC: She may have said that. I don't know.

LRH: Hm-hm, not sure. (pc laughing) Well, there's one valence we scared up. (pc laughs again) All right. Now let's take the matter of your mother. You say your mother is dead?

PC: Uh-huh.

LRH: Hm-hm. Come up to present time. Are you in present time?

PC: I think so.

LRH: How old are you? (snap!)

PC: Twenty-six.

LRH: Fine. Shut your eyes. Any time in the future that I say the word canceled, it will cancel out what I have said to you while you were lying here on the couch. Okay?

PC: Yes.

LRH: Now, when did you find out your mother died?

PC: Oh, a few hours afterwards.

LRH: Hm-hm. When did you find out she was dying?

PC: Oh, I think the doctors told me. But we knew for almost a year that there wasn't much hope.

LRH: How did you feel about it?

PC: Oh, I imagine you feel real bad about things like that.

LRH: You felt pretty bad about it?

PC: Uh-huh.

LRH: Who was the first one to tell you?

PC: That she was dying?

LRH: Uh-huh.

PC: Or that she had died?

LRH: That she had died. Who told you she was dying?

PC: Well, we just sort of figured that it was pretty hopeless when we found out she had cancer.

LRH: Hm-hm. And who said that it was?

PC: Oh, well, the doctors told us that there was not much hope. But we had that idea before. Of course we were optimistic about it. But they kept telling us that we could expect that she wouldn't live very long.

LRH: Hm-hm. Where was the doctor standing when he said this?

PC: Oh, gee, I don't know. I had a lot of doctors on the case and they all told me that.

LRH: They all told you?

PC: Uh-huh, they were all trying to prepare me.

LRH: Hm-hm, and who finally told you she was dead?

PC: Oh, it was one of the nurses I had for her.

LRH: And what did she say?

PC: (starts to laugh)

LRH: What did she say?

PC: Ah, let's see, some sort of a euphemistic speech. Now, let's see. Something about "Your mother has just passed on, dear," or something.

LRH: Okay. Let's go over it again.

PC: Well, I can see her but I can't hear her.

LRH: What is she saying?

PC: I think she said something like "Your mother has just passed on, dear."

LRH: Let's go over it again.

PC: "Your mother has just passed on, dear."

LRH: Let's go over it again.

PC: "Your mother has just passed on, dear."

LRH: Go over it again.

PC: "Your mother has just passed on, dear."

LRH: Go over it again.

PC: "Your mother has just passed on, dear."

LRH: Go over it again.

PC: "Your mother has just passed on, dear."

LRH: Go over it again.

PC: "Your mother has just passed on, dear."

LRH: Go over it again.

PC: "Your mother has just passed on, dear."

LRH: Go over it again.

PC: "Your mother has just passed on, dear."

LRH: Let's go over it again.

PC: "Your mother has just passed on, dear."

LRH: How does she look to you?

PC: Well, I can see her but I don't see faces too clearly.

LRH: All right.

PC: I can't hear her.

LRH: Let's go to the moment when you start to feel bad about it.

PC: Oh, gee, I don't know when that was.

LRH: Hm-hm.

PC: I mean, I was in a state of petrification even when I went to the office that day because she was in a coma and we were expecting, any minute. . .

LRH: All right, who said she was in a coma?

PC: Well, I don't know. It could have been my sister or my father or me.

LRH: Hm-hm. Anybody could have said it.

PC: Uh-huh.

LRH: All right. When did you start to feel very bad about it?

PC: Oh, well, I don't quite understand what you mean. We felt bad all along.

LRH: You felt bad for a whole year?

PC: Sure. Of course, she kept getting worse.

LRH: Remember when she used to bake you a cake?

PC: (laughs) Yes.

LRH: What did she do about it?

PC: You mean you want me to go through it?

LRH: Let's come on up to the time she's dead. How did she look in her coffin?

PC: Oh, we didn't have her on display. I didn't see her after she died.

LRH: On display?

PC: I don't believe in that stuff.

LRH: Hm-hm. All right. Come up to present time. How old are you? (snap!)

PC: Twenty-six.

LRH: Shut your eyes. The file clerk will now give us the engram necessary to resolve your case. The somatic strip will go to the beginning of the engram. When I count from one to five, the first words of the engram will flash into your mind. One-two-three-four-five (snap!).

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Next line. (pause) Go over "You can't relax" again.

PC: "You can't relax."

LRH: Go over it again.

PC: "Don't you ever relax?"

LRH: Go over it again.

PC: "Don't you ever relax?"

LRH: Go over it again.

PC: "Don't you ever relax?"

LRH: Go over it again.

PC: I think it's "Can't you ever relax?"

LRH: Go over it again.

PC: "Can't you ever relax?"

LRH: Go over it again.

PC: "Can't you ever relax?"

LRH: Go over it again.

PC: "Can't you ever relax?"

LRH: Go over it again.

PC: "Can't you ever relax?"

LRH: Go over it again.

PC: "Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? Can't you ever relax? You're always dramatizing."

LRH: Go over that again.

PC: "You're always dramatizing."

LRH: Let's go over that again.

PC: "You're always dramatizing."

LRH: Go over it again.

PC: "You're always dramatizing." I never believe my data.

LRH: It's all right. Go ahead.

PC: "You're always dramatizing. You're always dramatizing. You're always dramatizing."

LRH: Go over it again.

PC: "You're always dramatizing. You're always dramatizing."

LRH: Go over it again.

PC: "You're always dramatizing. Why must you dramatize? Why must you dramatize? Why must you dramatize? Why must you dramatize? (pc starting to laugh) Why must you dramatize? Why must you dramatize? Why must you dramatize? Why must you dramatize? Why must you dramatize?" (laughing)

LRH: Go over it again.

PC: (laughing)

LRH: Go over it again.

PC: (prolonged laughing)

LRH: What's the line again?

PC: Why must you dramatize? (laughter continues)

LRH: Go over it again.

PC: (still laughing) "Why must you dramatize?"

LRH: Go over it again.

PC: (laughing) "Why must you dramatize?"

LRH: Go over it again.

PC: (laughing) "Why must you dramatize?"

LRH: Go over it again.

PC: (laughing) "Why must you dramatize?"

LRH: Go over it again.

PC: (still laughing) "Why must you dramatize?"

LRH: Go over it again.

PC: (still laughing) "Why must you dramatize?"

LRH: Go over it again.

PC: "Why must you dramatize?"

LRH: Go over it again.

PC: "Why must you dramatize?"

LRH: Go over it again.

PC: "Why must you dramatize?" (no longer laughing)

LRH: Next line.

PC: "Why must you dramatize?" I don't know what it is.

LRH: Go over the next line." "Why must you dramatize?"

PC: "Why must you dramatize?"

LRH: Next line. The next line will flash into your mind when I count from one to five. One-two-three-four-five (snap!). What flashed?

PC: I didn't get anything. (pause) It's a blank.

LRH: All right. You don't get anything on that?

PC: No.

LRH: What's been your somatic on this?

PC: Well, except for the laughing?

LRH: Hm-hm.

PC: Oh, I don't know. I've been going up and down.

LRH: Hm-hm.

PC: But otherwise. . .

LRH: All right. Somebody else may be speaking there. Who was speaking the first lines?

PC: Well, I assumed it was my father.

LRH: All right, who would answer him?

PC: Possibly my mother.

LRH: Okay, what would your mother say?

PC: Well, I don't know.

LRH: What would your mother say? (short pause) What would your mother say?

PC: I don't know. (sounds puzzled)

LRH: Go over it again.

PC: "I don't know."

LRH: Go over it again.

PC: Oh, she wouldn't say that.

LRH: What would she say?

PC: Well, I don't know what she'd say. (puzzled tone)

LRH: Go over it again.

PC: The "I don't know," you mean?

LRH: Hm-hm.

PC: "I don't know. I don't know. I don't know. I don't know. I don't know."

LRH: Still get the somatic?

PC: No.

LRH: Oh, it's gone?

PC: Uh-huh.

LRH: All right. Let's return to the beginning of this. Let's return to the beginning of this, and see what we've got there. Very earliest moment we can get in this engram. When I count from one to five, the phrase will flash into your mind. One-two-three-four-five (snap!).

PC: "You can't relax."

LRH: Let's go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "Why can't you relax? Why can't you relax?"

LRH: Let's go over "You can't relax."

PC: "You can't relax. You can't relax."

LRH: Go over it again.

PC: "Why can't you relax?"

LRH: Go over it again.

PC: "Why can't you relax?"

LRH: Go over it again.

PC: "Why can't you relax? Why can't you relax?"

LRH: Go over it again.

PC: "Why can't you relax?"

LRH: Let's go over? "You can't relax."

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Go over it again.

PC: "You can't relax."

LRH: Let's go over it again.

PC: ""You can't relax."

LRH: Let's go over it again.

PC: "You can't relax."

LRH: Do you have? somatic?

PC: Yeah. Well, I'm starting to do that up and down stuff.

LRH: All right. Well, give me? yes or? no on this: Is there? bouncer here? (snap!)

PC: Yes.

LRH: All right. The bouncer will flash into your mind when? count from one to five. One-two-three-four-five (snap!).

PC: I think it was ""Get out".

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

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out. Get out. Get out. Get out. Get out. Get out. Just get out. Just get out. Just get out. Just get out. Just get out. Just get out. Just get out."

LRH: Go over it again.

PC: "Just get out. Just get out. Just get out."

LRH: Do you have? somatic there?

PC: No.

LRH: Let's go over it again.

PC: "Just get out. Just get out."

LRH: Did you have? somatic there?

PC: I don't think so. (laughs)

LRH: Okay. Let's return to the beginning of this engram and try to run it again. Let's see if we can contact the somatic very solidly. Return to the beginning of the engram, and when? count from one to five the first phrase of it will flash into your mind. One-two-three-four-five (snap!).

PC: "You've got to control yourself."

LRH: Go over that again.

PC: "You've got to control yourself. You've got to control yourself."

LRH: Go over that again.

PC: "You've got to control yourself. Why can't you control yourself? Why can't you control yourself? Why can't you learn to control yourself? Why can't you learn to control yourself? Why can't you learn to control yourself?"

LRH: Yes or no on this: same engram? (snap!)

PC: Yes.

LRH: All right, earlier. (snap!)

PC: Yes.

LRH: All right. Let's return to the beginning of this now and roll it.

PC: "Why can't you relax?"

LRH: Is "control yourself" first in there? Yes or no. (snap!)

PC: Yes.

LRH: All right.

PC: "You've got to control yourself. You've got to control yourself."

LRH: Just go over that line, "You've got to control yourself."

PC: "You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. Why can't you control yourself? Can't you learn to control yourself? Can't you learn to control yourself?"

LRH: What's your somatic on this?

PC: I don't think? have one.

LRH: All right, let's go over the beginning of it again. That's all right."You've got to control yourself."

PC: “You’ve got to control yourself. You’ve got to control yourself. Can’t you learn to control yourself?”

LRH: All right. Any phrase your mother may utter will flash into your mind. One-two-three-four-five (snap!).

PC: “Shut up.”

LRH: Go over it again.

PC: “Shut up. (laughs) Shut up.”

LRH: Okay, go over it again.

PC: “Shut up. Shut up.”

LRH: Go over it again.

PC: I think she’d say “Be quiet. ? (laughing)

LRH: All right. Give me? yes or? no on this: Is it “Shut up”? (snap!)

PC: Yes, it is.

LRH: All right, go over that.

PC: “Shut up. (continues to laugh) Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. Shut up. ? I guess my father would say “Now, Beth.”

LRH: What is it?

PC: “Now, Beth.”

LRH: Let’s go over it again.

PC: “Now, Beth. Now, Beth. Now, Beth. Now, Beth. Now, Beth. Now, Beth. Now, Beth. Now, Beth. Now, Beth. Now, Beth. This is for your own good.”

LRH: Go over it again.

PC: “I’m only trying to help you.”

LRH: Uh-huh. Go over it again.

PC: “I’m only trying to help you.”

LRH: How old are you? (snap!)

PC: I didn’t get? flash.

LRH: Hm-hm. Let’s go over it again. Do you get? somatic now?

PC: Well, I don’t think so.

LRH: Okay. Let’s contact the beginning of this engram. Now let’s get into your own valence, huh? How about it? Contact the beginning of the engram.

PC: You've got to control yourself. You 've got to control yourself. You've got to control yourself.

LRH: Give me yes or no. Is there? phrase which causes you to shift valence here? (snap!)

PC: Uh-huh.

LRH: All right, that phrase will flash into your mind when count from one to five. One-two-three-four-five (snap!).

PC: I didn't get? flash.

LRH: Let's go over it again. When? count from one to five, valence shifter will flash into your mind, something that would shift your valence in this engram. One-two-three-four-five (snap!).

PC: I don't know. didn't catch it.

LRH: All right. Let's go over that again."Control yourself."

PC: You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself. You've got to control yourself.

LRH: All right. Give me yes or no on ~~this~~ is the first time it occurs in the bank? (snap!)

PC: No.

LRH: Ah, this isn't?

PC: No.

LRH: All right. How old? (snap!)

PC: Eight days.

LRH: All right, let's roll the thing. Let's contact it. Contact the beginning of it, "You've got to control yourself."

PC: "You've got to control yourself."

LRH: All right. Give me yes or no on this: earlier phrases? (snap!)

PC: Yes.

LRH: All right. Let's contact the beginning of these phrases. The first phrase of the whole sequence will now flash into your mind. One-two-three-four-five (snap!).

PC: "Damn it."

LRH: Go over that again.

PC: "Damn it."

LRH: Go over it again.

PC: Damn it

LRH: Go over it again.

PC: "Damn it."

LRH: Go over it again.

PC: "Damn it"

LRH: Go over it again.

PC: "Damn it."

LRH: Somatic on it?

PC: No.

LRH: Go over it again.

PC: "Damn it"

LRH: Go over it again.

PC: "Damn it."

LRH: Go over it again.

PC: "Damn it."

LRH: Next line.

PC: My head's getting sore back here.

LRH: Ah. (pc laughs briefly) Let's go over it again.

PC: "Damn it. Damn it."

LRH: Go over it again.

PC: "Damn it. Damn it."

LRH: Go over it again.

PC: "Damn it."

LRH: Next line. (pause) Go over the words "Damn it."

PC: "Damn it. Damn it. Damn it." Gee, I'm getting frontal headache.

LRH: Go over it again.

PC: "Damn it Oh! (laughing) Damn it. Damn it. (laughing harder) Damn it. Damn it. Damn it. Damn it. Damn it. Damn it. Damn it. Damn it."

LRH: How does that headache feel?

PC: Well, it's gone now. I had a big earache for a while too.

[gap in recording]

LRH: Yes or no, is there? ““Get out”” in this one? (snap!)

PC: Uh-huh.

LRH: All right. Let’s go over the ““Get out”” in this one.

PC: “Get out”

LRH: Go over it again.

PC: “Get out”

LRH: Go over it again.

PC: “Get out”

LRH: Go over it again.

PC: “Get out. Get out”

LRH: You can return to it. Go over it again.

PC: “Get out”

LRH: Return to it. Go over it again.

PC: “Get out”

LRH: Go over it again.

PC: “Get out”

LRH: Go over it again.

PC: “Get out”

LRH: Go over it again.

PC: “Get out”

LRH: How is your head somatic?

PC: Right here.

LRH: Go over it again.

PC: It’s here. (laughs) ““Get out. Get out. Get out. Get out. Get out” It’s gone.

LRH: Go over it again. Is there some more to this “Get out”?

PC: Yeah.

LRH: What’s the rest of it? It will flash into your mind when? count from one to five. One-two-three-four-five (snap!).

PC: It’s “Get out” and stay out.”

LRH: All right. Is “Get out” and stay out” in the beginning of it? (snap!)

PC: Uh-huh.

LRH: All right. Let's go over the "Get out and stay out" in the beginning of it.

PC: "Get out and stay out. Get out and stay out. Get out and stay out. Get out and stay out."

LRH: First time, now. Is this the first time it occurs in the bank? (snap!)

PC: Yes.

LRH: All right, let's go over it again.

PC: "Get out and stay out ." (laughing)

LRH: Go over it again.

PC: "Get out and stay out. Get out and stay out. Get out and stay out. Get out and stay out."

LRH: Go over it again.

PC: "Get out and stay out. Get out and stay out. Get out and stay out. Get out and stay out."

LRH: Go over it again.

PC: "Get out and stay out. Get out and stay out. Get out and stay out."

LRH: Same engram? (snap!)

PC: Yes.

LRH: All right, let's go over it again. Have you got the somatic?

PC: Not very much.

LRH: All right, let's go over it again. You can return to this.

PC: At the beginning?

LRH: Hm-hm. How about shifting into your own valence? "Get out and stay out." Go over it again.

PC: "Get out and stay out." I don't like shifting into my own valence. It makes my head ache. (laughing hard)

LRH: Shift into your own valence now."Get out" and stay out."

PC: "Get out" and stay out."Get out" and stay out."Get out" and stay out."

LRH: Shift into your own valence. Just feel some moisture. Can you feel some moisture?

PC: No.

LRH: All right. Give me a flash answer: Whose valence are you in? (snap!)

PC: Mama's.

LRH: Okay. Let's shift over into Papa's valence. Let's be Papa. What's Papa saying?

PC: "Now calm down." (laughing after her imitation of the sternness of the phrase)

LRH: All right, let's go over that again. (pause while pc laughs) What's he saying?

PC: "Now calm down."

LRH: Let's go over it again.

PC: "Now calm down."

LRH: Go over it again. How's your head?

PC: (laughing) It doesn't hurt.

LRH: All right. Let's go over it again.

PC: "Now calm down."

LRH: Come on, shift into Papa's valence.

PC: I'm in there. His head isn't aching.

LRH: All right. Let's go over it. Now what's he saying?

PC: "Now calm down."

LRH: How does he say it?

PC: "Now calm down. (deepens voice and gets more stern) Just be calm."

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

PC: "Now calm down; just be calm." (laughing)

LRH: Go over it again.

PC: "Now calm down; just be calm." (laughing)

LRH: What else does he say? Let's be Papa and really calm her down. What do we say to her?

PC: (laughs)

LRH: Just be Papa. What do we say to her?

PC: I think he'd say? "You're always dramatizing."

LRH: All right.

PC: "You're always dramatizing. You're always dramatizing. You're always dramatizing. ? I don't know if? am in his valence, but my head is beginning to ache again. (laughs) You're always dramatizing. You're always dramatizing. You're always dramatizing. You're always dramatizing. You're always dramatizing. You're always dramatizing. You're always dramatizing. You're always dramatizing."

LRH: Let's be Papa. Let's be Papa. Now, what are we saying to her?

PC: I think we aren't Papa anymore because I've got an awful headache. (laughs)

LRH: Well, let's try to be Papa. What's Papa saying to Mama?

PC: Now just be calm. Just be calm. Just be calm."

LRH: What else does he say?

PC: There's no need to get excited. There's no need to get excited. There's no need to get excited. ? Ouch! (chuckles)

LRH: Go over it again.

PC: "There's no need to get excited. There's no need to get excited. It isn't good for you to get so wrought up. It isn't good for you to get so wrought up. It isn't good for you to get so wrought up."

LRH: What else does he say to her? (pc takes? deep breath) Let's just chatter away. Let's just follow it right straight on through. What is Papa saying to her? Let's be Papa. How do we talk to her?

PC: "It isn't good for you to get so wrought up."

LRH: Well, convince her. Go on, talk to her.

PC: "It isn't good for you to get so wrought up. It isn't good for you to get so wrought up."

LRH: What else? Let's continue right on through.

PC: I don't know the rest of it.

LRH: All right. Now let's be Mama and reply to this. Let's shift valence to Mama now. Have you got? headache?

PC: Uh-huh, just in the back, not in the front.

LRH: All right. Give me yes or no on this: same engram? (snap!)

PC: Uh-huh.

LRH: All right. Let's be Mama, now, and what do we say to Papa?

PC: OK. (laughs briefly)

LRH: Okay. What do we say?

PC: (inhales deeply)I don't know what to say.

LRH: Yes, you do. Let's be Mama. Now what are we saying to Papa?

PC: You make me tired."

LRH: Let's go over that again.

PC: "You make me tired."

LRH: Go over it again.

PC: "You make me tired."

LRH: Go over it again.

PC: "You make me tired."

LRH: Go over it again.

PC: Always criticizing, always criticizing, always criticizing. All you do is find fault. All you do is find fault. All you do is find fault."

LRH: What else did she say?

PC: "Don't I ever have any peace? Can't ever have any peace? Can't ever have any peace? It's always been like this. It's always been like this. It's always been like this. You're always criticizing. Everything? do, you're always criticizing."

LRH: All right. Let's return to the beginning of what Mama says there. What happens to Mama there, in the beginning? Do you know?

PC: No.

LRH: Well, you don't have to. But all right, Let's go to the beginning of this and into your own valence now. Let's go into your own valence. (pause) Let's feel that headache right there at the beginning. The somatic strip will now go to the beginning of this engram. The somatic strip will now go to the beginning of this engram. When? 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: "Now calm down, Beth."

LRH: Go over it again.

PC: "Now calm down, Beth."

LRH: Now what else is said? (pause) Let's go over that "Calm down."

PC: "Now calm down, Beth."

LRH: What else is said? (pause) Let's contact that headache. Go on, let's shift into your own valence and contact the headache. (short pause) Shift into your own valence and contact the headache. (short pause) All right, what are the first words in the engram?

PC: "Now calm down, Beth."

LRH: What's the next phrase? When? count from one to five and snap my fingers, the next phrase will flash into your mind. One-two-three-four-five (snap!).

PC: Just the same thing.

LRH: What is it?

PC: "Now calm down, Beth."

LRH: Let's go over it again.

PC: "Now calm down, Beth."

LRH: Go over it again.

PC: “Now calm down, Beth.”

LRH: Next phrase.

PC: “You’ve got to be calm.”

LRH: Let’s go over that again.

PC: “You’ve got to be calm.”

LRH: Go over it again.

PC: “You’ve got to be calm.”

LRH: Give me yes or no on this: same engram? (snap!)

PC: Yes.

LRH: All right.

PC: I got both flashes but the yes was first.

LRH: Uh-huh. Let’s roll it.”Get out” and stay out,” let’s go over that.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Let’s contact the somatic on this.

PC: “Get out and stay out”

LRH: Let’s contact the somatic on this.

- PC: “Get out and stay out” All I feel is a tightness down here on the back of my neck.
- LRH: All right. Let’s roll that from the first moment. The somatic strip will now go to? moment before this tightness sets in,? moment before it sets in. The somatic strip will go to? moment before it sets in. Now the somatic strip will move forward in time to the moment it sets in. You contact it? (pause) Do you contact it?
- PC: Well, I—ah
- LRH: Did it turn on and off?
- PC: Yeah.
- LRH: Oh, it did?
- PC: Uh-huh.
- LRH: All right. Let’s go to? moment before it starts,? moment before it starts. Now the somatic strip will sweep forward to the moment it starts. What are the words with which it starts?
- PC: “Damn it”
- LRH: All right, let’s go over that again.
- PC: “Damn it”
- LRH: Got the somatic with that?
- PC: Yeah, I’m feeling the headache, if that’s what you mean.
- LRH: All right.
- PC: (laughs) “Damn it”.”
- LRH: Go over it again.
- PC: “Damn it”
- LRH: Go over it again.
- PC: “Damn it”
- LRH: Next line. (pause) What comes after “Damn it”?
- PC: I don’t know.
- LRH: Yes, you do. Sure, you do. Now give me a yes or no on this: Is Papa talking after the “Damn it”? (snap!)
- PC: He says the ““Damn it.”
- LRH: Oh, he says ““Damn it.” Does your mother talk right after the “Damn it”? (snap!)
- PC: I am not sure now which one of them says it.
- LRH: All right. Now, here is the way we tell. Give me yes or no on this: Papa? (snap!)

PC: Yes.

LRH: Give me yes or no on this: Mama? (snap!)

PC: Yes!

LRH: Uh-huh. Let's go over the word "yes."

PC: "Yes."

LRH: Go over it again.

PC: "Yes."

LRH: Go over it again.

PC: "Yes."

LRH: Go over it again.

PC: "Yes."

LRH: Go over it again.

PC: "Yes."

LRH: Give me yes or no on this: Is "yes" in this engram?

PC: "Yes." (laughs)

LRH: (chuckles) Okay. Go over it again.

PC: "Yes."

LRH: Go over it again.

PC: "Yes."

LRH: Go over it again.

PC: Oww! (chuckles)

LRH: Go over it again.

PC: "Yes."

LRH: Go over it again.

PC: "Yes."

LRH: How is your headache?

PC: My head is fine but my ankle hurts. (laughing)

LRH: Oh! All right. Give me yes or no on this: same engram? (snap!)

PC: "Yes."

LRH: Go over that “yes” again.

PC: “Yes.”

LRH: Go over it again.

PC: “Yes.”

LRH: Go over it again.

PC: “Yes.”

LRH: How old? (snap!)

PC: Ten.

LRH: Hm-hm. Days, weeks, months, years? (snap!)

PC: Days.

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

PC: The “Damn it” or the “Yes”?

LRH: Let’s go over the ““Damn it.”

PC: (laughs) ““Damn it.”

LRH: Let’s return to the first time “Damn it” occurs in the bank, the first time “Damn it” occurs in the bank.

PC: (pause; laughs)

LRH: Go over it again.

PC: Well, I’m not sure he says that.

LRH: All right, let’s go over it. What is it?

PC: Well, Daddy is saying, “Damn it, Beth, I told you to lie still.”

LRH: Let’s go over that again.

PC: (laughing)

LRH: Go over it again.

PC: “Damn it Beth, I told you to lie still.”

LRH: Let’s go over it again.

PC: “Damn it Beth, I told you to lie still.”

LRH: Go over it again.

PC: “Damn it Beth, I told you to lie still.”

LRH: Give me yes or no on this: conception sequence? (snap!)

PC: No.

LRH: All right, postconception? (snap!)

PC: Yes, I think so. I didn't get a real good flash on that one.

LRH: All right. Let's go over that again.

PC: The "Damn it, Beth"?

LRH: Hm-hm.

PC: "Damn it Beth, I told you to lie still."

LRH: Go over it again.

PC: "Damn it Beth, I told you to lie still."

LRH: Go over it again.

PC: "Damn it Beth, I told you to lie still."

LRH: What's the somatic with this?

PC: The back of my neck hurts? little bit.

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

PC: That could be from my bun.

LRH: Okay. Let's go over it again.

PC: "Damn it Beth, I told you to lie still."

LRH: Next line.

PC: You never do as I say."

LRH: Let's go over that again.

PC: You never do as I say."

LRH: Let's go over it again.

PC: "You never do as I say."

LRH: Go over it again.

PC: You never do as I say."

LRH: Next line. (pause) Next line.

PC: I think it's "All right, then, don't do it."

LRH: Let's go over that again.

PC: All right, then, don't do it."

LRH: Go over it again.

PC: All right, then, don't do it."

LRH: Go over it again.

PC: "All right, then, don't do it"

LRH: Got a somatic with this?

PC: Yeah.

LRH: All right, let's go over it again.

PC: It's just a little bit on my neck. I mean it's pretty sharp sometimes.

LRH: All right. Let's go over that.

PC: "All right, then, don't do it."

LRH: Okay. (pc coughing) Go over it again. (pc coughing)

PC: Ouch."All right, then, don't do it. All right, then, don't do it. All right, then, don't do it. All right, then, don't do it."

LRH: You weren't doing it either, were you? (LRH and pc laugh) All right, let's run the thing. Let's contact the first part of it now, and let's roll it straight on through. Contact the first part of it and roll it on through.

PC: "Damn it, Beth, I told you to lie still."

LRH: Continue.

PC: "You never do as I say."

LRH: Continue.

PC: "All right, then, don't do it."

LRH: Continue.

PC: I think she says "I won't."

LRH: Let's go over that again.

PC: "I won't"

LRH: Go over it again.

PC: "I won't"

LRH: Go over it again.

PC: "I won't"

LRH: Go over it again.

PC: "I won't"

LRH: Go over it again.

PC: "I won't"

LRH: Next line. (pause; pc inhales) What's the matter?

PC: I just don't believe this.

LRH: All right, continue.

PC: The next thing she says is "I don't like you."

LRH: Let's go over it again.

PC: "I don't like you."

LRH: Go over it again.

PC: "I don't like you."

LRH: Go over it again.

PC: "I don't like you."

LRH: Go over it again.

PC: "I don't like you."

LRH: Got a somatic on that?

PC: No. That is, my neck hurts off and on.

LRH: Uh-huh, okay. (pause; pc breathing heavily) Let's go back to the beginning of it and roll it again.

PC: "Damn it, Beth, I told you to lie still. (pause) You never do as I say. All right, then, don't do it. I won't"

LRH: Continue.

PC: "I don't like you."

LRH: Continue.

PC: "I don't like you."

LRH: Continue.

PC: "I don't like you."

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

PC: "I don't want to."

LRH: Go over that again.

PC: And I don't either.

LRH: Uh-huh. All right, let's go over it.

PC: (laughs briefly) I guess that's it. "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: How do you feel about it now?

PC: I don't know.

LRH: Let's go over it again.

PC: "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: Go over it again.

PC: "I don't want to."

LRH: Next line.

PC: "I don't want to."

LRH: Next line.

PC: "I don't want to. (brief pause) This is getting us nowhere."

LRH: Let's go over that again.

PC: "This is getting us nowhere."

LRH: Go over it again.

PC: "This is getting us nowhere. You've got to cooperate."

LRH: Go over it again.

PC: “You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. It’s getting awful hot in here.”

LRH: Let’s go over it again.

PC: “You’ve got to cooperate.”

LRH: Go over it again.

PC: “You’ve got to cooperate. You’ve got to cooperate.”

LRH: Go over it again.

PC: “You’ve got to cooperate. You’ve got to cooperate.”

LRH: Go over it again.

PC: “You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate. You’ve got to cooperate.”

LRH: Go ahead. Go over it again.

PC: “Oh, you make me tired.”

LRH: Go over that again.

PC: “Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. You make me tired.”

LRH: Go over the words “Pain in the neck.”

PC: How did you know I had a pain in the neck?

LRH: Go over it again.

PC: (chuckles) “Pain in the neck.”

LRH: Go over it again.

PC: “Pain in the neck.”

LRH: Go over it again.

PC: “You give me a pain in the neck.”

LRH: Go over it again.

PC: “You give me a pain in the neck.” I guess I’m in my mother’s valence.

LRH: Hm-hm.

PC: “You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck.”

LRH: Go over it again.

PC: “You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. (starting to laugh) You give me a pain in the neck.”

LRH: Go over it again.

PC: “You give me a pain in the neck.”

LRH: How does your neck feel?

PC: “Still got a pain in it! (laughing) “You give me a pain in the neck. You give me a pain in the neck.”

LRH: How does it feel now?

PC: Still got a little pain in it.

LRH: Is it less?

PC: Yeah.

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

PC: “You give me a pain in the neck. You give me a pain in the neck.”

LRH: Go over it again.

PC: “You give me a pain in the neck.”

LRH: Go over it again.

PC: “You giue me a pain in the neck.”

LRH: How does it feel?

PC: I’ve still got a little bit.

LRH: Go over it again.

PC: “You give me a pain—” listen, I’m getting other kind of pains now.

LRH: Oh, you are?

PC: Uh-huh.

LRH: Well, let’s go over that.

PC: “You give me a pain in the neck.”

LRH: That’s right.

PC: “You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. You give me a pain in the neck. Can’t you stop criticizing me a Can’t you stop criticizing me a Can’t you stop criticizing? Can’t you stop criticizing? Can’t you stop criticizing? You give me a pain in the neck. Ouch. They’re giving me a pain in the head!

LRH: They gave you a pain in the head, huh?

PC: Yeah.

LRH: All right, let's go over the "Stop criticizing."

PC: "Can't you stop criticizing? Can't you stop criticizing? Can't you stop criticizing? Can't you stop criticizing?"

LRH: Next line.

PC: "I don't mean to criticize you a Beth."

LRH: Let's go over it again.

PC: "I don't mean to criticize you a Beth. You put the wrong interpretation on things."

LRH: Let's go over that again.

PC: "You put the wrong interpretation on things."

LRH: Go over it again.

PC: "You put the wrong interpretation on things. You put the wrong interpretation on things."

LRH: Go over it again.

PC: "You put the wrong interpretation on things."

LRH: Have you astill got a somatic on this?

PC: Yeah, my head hurts and my neck still hurts? little bit.

LRH: All right.

PC: Yeah. (clears throat) "You put the wrong interpretation on things. You put the wrong interpretation on things. You put the wrong interpretation on things. I never mean to criticize. When I tell you athings it's for you a own good. When I tell you things it's for you a own good. When I tell you athings it's for you a own good."

LRH: Let's go over that again.

PC: "When I tell you things it's for you a own good."

LRH: Go over it again.

PC: "I don't see why you have to be so unreasonable."

LRH: Go over it again.

PC: "I don't see why you ahave to be so unreasonable."

LRH: All right. Is the word "change" in there? Go over the word "change."

PC: "Change".

LRH: Go over it again.

PC: "Change".

LRH: Go over it again.

PC: "Change".

LRH: Go over it again.

PC: "Change. (coughs) Change, change, change."

LRH: Go over it again.

PC: "Change".

LRH: What happened to you're head?

PC: Well, the headache went away.

LRH: The headache went away when you started saying "change"?

PC: Yes. I mean I've still got the frontal headache but the back one went away.

LRH: Oh, you've got the frontal headache?

PC: Yeah.

LRH: That's the one we're looking for.

PC: Well, I've always had it.

LRH: All right, go over the word "change."

PC: "Change".

LRH: Go over it again.

PC: "Change, change."

LRH: All right. This will suddenly multiply into whole phrase for you: One-two-three-four-five (snap!).

PC: "You've changed" (pause)

LRH: What's that?

PC: "You've changed."

LRH: Go over it again.

PC: "You've changed."

LRH: Go over it again.

PC: "You've changed."

LRH: Go over it again.

PC: "You've changed."

LRH: Go over it again.

PC: “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed. I don’t know if I am in my own Valence; I’ve got an ache here.

LRH: Yeah. (pc laughs briefly) How about getting into you valence with that “You’ve changed”?

PC: (laughing) “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed.”

LRH: Yes or no: same engram? (snap!)

PC: Yes.

LRH: All right, let’s go over it again.”You’ve changed.”

PC: “You’ve changed.”

LRH: Go over it again.

PC: “You’ve changed.”

LRH: What’s the rest of it?

PC: “I don’t think you lose me anymore.”

LRH: Let’s go over it again.

PC: “I don’t think you lose me aanyore.”

LRH: Go over it again.

PC: “I don’t think you lose me aanyore.”

LRH: What’s the somatic on this?

PC: Oh, I've got headache.

LRH: Hm-hm. Go over the words "I've got headache."

PC: I've got headache.

LRH: Go over it again.

PC: I've got headache.

LRH: Go over the words "Go away."

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: Go over it again.

PC: "Go away."

LRH: This is just a wild shot, but just afor the experiment, how about "Go away, I've got headache"?

PC: "Go away, I've got headache"?

LRH: Would you mother ever have said that?

PC: Well, I don't know. (laughing)

LRH: Hm-hm.

PC: There it comes again, "I don't know. ? (laughing)

LRH: All right. Let's return to the beginning of this engram. Let's see if Iwe can't get? reduction on this. (pc laughing) Give me an age flash. (snap!)

PC: Ten.

LRH: Ten what?

PC: Well, I got days and years. I think days were first.

LRH: Okay. Is there an earlier engram like this? Yes or no. (snap!)

PC: Yes.

LRH: All right, let's return to the earlier engram. Let's return to the early, early, early, early engram like this.

PC: Okay.

LRH: Early one.

PC: Hm-hm.

LRH: All right. The early one. Give me a bouncer. (snap!)

PC: "Get out"

LRH: Let's go over it again.

PC: "Get out"

LRH: Let's go to the earliest "Get out" in this case, the earliest "Get out" in the case. Keep repeating "Get out".

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over it again.

PC: "Get out"

LRH: Go over "Get out and stay out".

PC: "Get out and stay out"

LRH: Go over it again.

PC: "Get out and stay out".

LRH: Go over it again.

PC: "Get out and stay out"

LRH: Go over it again.

PC: "Get out and stay out"

LRH: Go over it again.

PC: "Get out and stay out"

LRH: Go over it again.

PC: "Get out and stay out".

LRH: Go earlier.

PC: "Get out and stay out".

LRH: Go earlier on that phrase.

PC: ""Get out and stay out".

LRH: Go over it again.

PC: "Get out and stay out"

LRH: Go over it again.

PC: "Get out and stay out"

LRH: Go earlier on the phrase.

PC: “Get out and stay out”

LRH: Earlier.

PC: “Get out and stay out”

LRH: Earlier.

PC: “Get out and stay out”

LRH: Earlier.

PC: “Get out and stay out”

LRH: Earlier.

PC: “Get out and stay out”

LRH: Got somatic?

PC: Yeah.

LRH: What is it?

PC: It’s in the back of my neck. (laugh)

LRH: All right. Let’s go early on this thing.

PC: “Get out and stay out”.

LRH: Early.

PC: “Get out and stay out”

LRH: How old? (snap!)

PC: I think it was I days. I’m not sure about that either.

LRH: All right, let’s go over it.””Get out and stay out”.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”.

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Yes or no, is there an earlier one? (snap!)

PC: Yes.

LRH: Let’s go earlier on ““Get out and stay out”.

PC: “Get out and stay out”. “Get out and stay out”.

LRH: Let’s go on.

PC: “Get out and stay out”. “Get out and stay out”.

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: How old? (snap!)

PC: Well, I got? and 4. I’m not sure which was first.

LRH: All right. Let’s go to the earliest ““Get out and stay out””.

PC: “Get out and stay out”.

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Earliest.

PC: “Get out and stay out”.

LRH: Go to the earliest one.

PC: “Get out and stay out. Get out and stay out. Get out and stay out. Get out and stay out I don’t want to look at you.”

LRH: Go over that again.

PC: “Get out and stay out I don’t want to look at you. Get out and stay out I don’t want to look at you. Get out and stay out I don’t want to look at you.”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: How old? (snap!)

PC: One day.

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

PC: “Get out and stay out. Get out and stay out”.

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: What’s the somatic with it?

PC: Same old thing, neckache.

LRH: Hm-hm. Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”.”Get out” and stay out.”Get out and stay out”.”Get out and stay out”.

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Early.

PC: “Get out and stay out”.”Get out and stay out”.”Get out and stay out”.”Get out and stay out”.”Get out and stay out”.”Get out and stay out”.

LRH: How early can we get on this phrase? Can we get much earlier on this phrase?

PC: I think I got a flash of one hour. Do you want to check that?

LRH: Okay. Give me a yes or no: correct time? (snap!)

PC: Uh-huh.

LRH: All right, let’s go over it.”Get out and stay out”.

PC: “Get out and stay out”.”Get out”— ouch!

LRH: Hm-hm, go over it again.

PC: “Get out and stay out”.

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Go over it again.

PC: “Get out and stay out”

LRH: Who ran conception on you

PC: It hasn't been run. Oh, conception?

LRH: Hm-hm.

PC: (pause) My sister.

LRH: Yeah?

PC: Uh-huh. (pause)

LRH: All right, let's go over “Get out and stay out” again.

PC: “Get out and stay out. Get out and stay out”.

LRH: Give me a yes or no: conception? (snap!)

PC: Yes!

LRH: All right, let's start running it.”Get out and stay out”. Somebody hit this thing, huh?

PC: Well, I thought she didn't. thought that it was the sperm sequence that she got out.

LRH: Hm-hm. Give me ayes or no on this: sperm sequence?

PC: No.

LRH: Conception? (snap!)

PC: Yes.

LRH: All right, let's roll it.

[gap in recording]

LRH: Have you got somatic around you head?

PC: Not anymore. must have bounced.

LRH: All right, let's go to the first bouncer, the first bouncer in you case. Now let's stop playing with this thing and let's get down to the first bouncer in the case, huh? First bouncer in the case. The first bouncer on the track will flash into your mind. One-two-three-four-five (snap!). What have you got?

PC: Didn't get anything except a bouncer.

LRH: All right, give me a denyer (snap!) When I count from one to five, I denyer will flash in your mind. One-two-three-four-five (snap!).

PC: “You can't see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Go over it again.

PC: “You can’t see anything.”

LRH: Age? (snap!)

PC: No answer.

LRH: Are you just shrugging?

PC: Hm-hm.

LRH: Or shuddering? Have you got somatic with that earliest one?

PC: Yeah, I little bit.

LRH: All right, where is it?

PC: Well, it’s gone now.

LRH: All right. Let’s return to the first moment of the case, the earliest moment of pain or unconsciousness. Let’s return to the earliest moment of pain or unconsciousness.

When I count from one to five it will flash into your mind. One-two-three-four-five (snap!). What did you get? Anything?

PC: Well, I think it was “Get out and stay out”.

LRH: All right, let’s go over “Get out and stay out”.

PC: “Get out and stay out” I don’t want you around. I don’t want you around. I don’t want you around. I don’t want you around. Something about “be good to me a is next. I don’t know the exact phrase.

LRH: Let’s go over that again. Now give me a yes or no on this: Are you trying to avoid running a coitus engram?

PC: Yes.

LRH: Uh-huh, that’s what I thought. All right.

PC: Not consciously.

LRH: Yeah.

PC: Or maybe I am. I don’t know.

LRH: All right. Are you trying to avoid running a coitus engram early on the track?

PC: Uh-huh.

LRH: Well, let me see. Is there an earlier engram than this?

PC: Yes.

LRH: All right, let’s go to the beginning of that early engram—and Peter Travers can stay up the rest of the night for having done this (LRH and pc laugh) and run this coitus engram out of you. Let’s get an early one. Let’s get an early one. (pause) What have you got.

PC: I don’t have anything.

LRH: All right. The first phrase. Why don’t you go ahead and run this engram, huh?

PC: Well, I mean I’m not consciously trying to avoid it, I don’t think.

LRH: All right, let’s try to run it anyway. The somatic strip will go to the beginning of this first engram that we require to resolve the case. Now, When I count from one to five, the first phrase of it will flash into your mind. One-two-three-four-five (snap!).

PC: I didn’t get any more.

LRH: Let’s go over it again.

PC: I didn’t get anything.

LRH: How old?

PC: One hour.

LRH: All right. Give me a yes or no on this: holder? (snap!)

PC: Yes.

LRH: All right, what's a holder? When I count from one to five, you'll give me a holder. One-two-three-four-five (snap!).

PC: I got the flash denyer.

LRH: All right, let's get the denyer. The denyer will flash into your mind. One-two-three-four-five (snap!).

PC: "You can't see anything."

LRH: Let's go over it again.

PC: "You can't see anything."

LRH: Let's go over it again.

PC: "You can't see anything."

LRH: Go over it again.

PC: "You can't see anything."

LRH: Go over it again.

PC: "You can't see anything." I don't know why I even bother with you.

LRH: Let's go over that again.

PC: "You can't see anything." I don't know why I even bother with you.

LRH: Somatic?

PC: Well, not really, just a the back of my neck.

LRH: Okay. Let's go over that again.

PC: "You can't see anything. I don't know why I even bother with you."

LRH: Let's go over it again.

PC: "You can't see anything. I don't know why I even bother with you."

LRH: Let's go over it again.

PC: "You can't see anything. I don't know why I even bother with you."

LRH: Go over it again.

PC: "You can't see anything. I don't know why I euen bother with you."

LRH: Give me a phrase just before this. One phrase before this. (pause) Can you get the phrase just before this?

PC: Well, I've got phrase. don't know if it's right.

LRH: All right, let's see that.

PC: "Beth, I love you."

LRH: Let's go over it again.

PC: "Beth, I love you."

LRH: Let's go over it again.

PC: "Beth, I love you."

LRH: Go over it again.

PC: "Beth, I love you."

LRH: Go over it again.

PC: "Beth, I love you."

LRH: Go over it again.

PC: "Beth, I love you."

LRH: Go over it again.

PC: "Beth, I love you."

LRH: Go over it again.

PC: "Beth, I love you." don't think that's a valid phrase.

LRH: Okay. The somatic strip will go to the beginning of this engram now, and let's see if we can run it. Let's see if we can run this engram. Right to the beginning of the engram, and when I count from one to five, the first phrase of the engram will flash into your mind. One-two-three-four-five (snap!).

PC: That was right: "Beth, I love you."

LRH: All right, let's go over it again.

PC: "Beth, I love you."

LRH: Next phrase. (pause) Next phrase.

PC: "I don't believe it."

LRH: Let's go over that again.

PC: "I don't believe it."

LRH: Let's go over it again.

PC: "I don't believe it."

LRH: Go over it again.

PC: "I don't believe it."

LRH: Go over it again.

PC: "I don't believe it."

LRH: Next phrase.

PC: There? nothing in you actions that would indicate such.

LRH: Let's go over that again.

PC: "There's nothing in your actions that would indicate such a thing.

LRH: Let's go over it again.

PC: There? nothing in you actions that would indicate such a thing.

LRH: Go over it again. (pause) Go over it again.

PC: Well, I'm. . .

LRH: What's the matter?

PC: Well, I'm not quite sure of the next thing.

LRH: All right, let's go over "I don't believe you."

PC: "I don't believe you."

LRH: Go over it again.

PC: "I don't believe you. I don't believe you There is nothing in your actions that would indicate such a thing."

LRH: What's the next line? Next line. Next line will flash into your mind. One-two-three-four-five (snap!).

PC: "You don't understand."

LRH: Let's go over it again.

PC: "You don't understand."

LRH: Go over it again.

PC: "You don't understand."

LRH: Go over it again.

PC: "You don't understand."

LRH: Go over it again.

PC: "You don't understand."

LRH: Go over it again.

PC: "You don't understand."

LRH: Go over it again.

PC: "You don't understand."

LRH: Got somatic with this?

PC: It's back here.

LRH: All right, go over it again.

PC: "You don't understand. You don't understand."

LRH: Is that somatic reducing?

PC: I'm not sure whether it's reducing or whether it goes on and off.

LRH: All right.

PC: "You don't understand."

LRH: Next line. (pause) "You don't understand." Next line.

PC: "You don't understand."

LRH: Next line.

PC: Well, it starts "I don't mean, I but I don't know what goes after that."

LRH: All right. Let's go over "I don't mean."

PC: "I don't mean."

LRH: Go over it again.

PC: "I don't mean."

LRH: What about the rest of it?

PC: "I don't mean."

LRH: Next line.

PC: "I don't mean to be mean."

LRH: Let's go over it again.

PC: "I don't mean to be mean."

LRH: Go over it again.

PC: I guess that "I don't believe it" hasn't reduced because I don't believe that line.

LRH: All right. Let's go over "I don't believe it."

PC: "I don't believe it."

LRH: Are there two "I don't believe it's" here? (snap!)

PC: Yes.

LRH: Let's go over the second one.

PC: "I don't believe it."

LRH: Go over it again.

PC: "I don't believe it."

LRH: Go over it again.

PC: "I can't believe it."

LRH: Go over it again.

PC: "I just can't believe it, John."

LRH: Let's go over it again.

PC: "I just can't believe it. You say one thing and do another."

LRH: Let's go over that again.

PC: "I just can't believe it, John. You say one thing and do another."

LRH: Let's go over that again.

PC: "I just can't believe it, John. You say one thing and do another."

LRH: Go over it again.

PC: "I just can't believe it, John. You say one thing and do another."

LRH: Next line.

PC: "But you just don't understand."

LRH: Let's go over that again.

PC: "But you just don't understand."

LRH: Go over it again.

PC: "But you just don't understand."

LRH: How is your somatic?

PC: I haven't any. Maybe back here, I little.

LRH: All right. Let's contact the beginning of this again and see if we can roll it. Is this the same engram we started with?

PC: Yes, it is.

LRH: All right. Is there "control yourself" in this engram? Yes or no. (snap!)

PC: Yes.

LRH: All right. Let's run the words "Control yourself."

PC: "Control yourself."

LRH: Go over it again.

PC: "Control yourself."

LRH: Go over it again.

PC: "Control yourself."

LRH: Go over it again.

PC: "Control yourself."

LRH: Go over it again.

PC: "Control yourself."

LRH: Go over it again.

PC: "Control yourself."

LRH: What's the next line?

PC: I don't know, but I have a feeling she's sobbing.

LRH: Hm-hm.

PC: Does that mean I'm in her valence, or could I hear that?

LRH: Can you hear her sobbing?

PC: Yeah, I have a feeling that I could. I mean I don't have the sonic but I just have the feeling that that's what she's doing.

LRH: All right. Can you feel a compression on you.

PC: No.

LRH: Can't huh?

PC: No.

LRH: All right. Let's start from the beginning on this thing now. Let's start from the beginning. Maybe we're getting someplace with this thing now. Let's start from the beginning. Let's shift into your own valence very nicely at the beginning there. And what do you contact right at the earliest moment of this, huh? Let's go over it.

PC: "I lose you Beth."

LRH: Let's go over it again.

PC: "I lose you Beth."

LRH: Go over it again.

PC: "I lose you Beth."

LRH: Go over it again.

PC: "I lose you Beth."

LRH: Go over it again.

PC: "I lose you Beth."

LRH: Next line.

PC: "I can't believe it."

LRH: Go over it again.

PC: "I can't believe it." I don't have any compression.

LRH: Continue.

PC: "I can't believe it."

LRH: Continue.

PC: "I can't believe it."

LRH: Hm-hm.

PC: "I can't believe it."

LRH: Let's go over "You've changed." Is this in here? Yes or no. (snap!)

PC: No.

LRH: All right, continue with it.

PC: "I can't believe it."

LRH: Continue.

PC: "I can't believe it. I can't believe it. I can't believe it."

LRH: Continue.

PC: "I can't believe it."

LRH: Next line. Next line.

PC: "Nothing in your actions would indicate that."

LRH: Go over it again.

PC: Is that you feel that way.

LRH: Let's go over it again.

PC: Nothing in your actions would indicate that you feel that way.

LRH: Continue, next line.

PC: (catches breath; pause) “You just don’t understand.”

LRH: Let’s go over it again.

PC: “You just don’t understand.”

LRH: Just on an off chance, might there be a phrase here somewhat on the order of “You have no feeling for me”? Yes or no. (snap!)

PC: I think it was yes.

LRH: Well, let’s try it on for size. Repeat it a couple of times.

PC: “You have no feeling for me.”

LRH: Go over it again.

PC: “You have no feeling for me.”

LRH: Go over it again.

PC: “I don’t think you love me.”

LRH: Oh.

PC: “I don’t think you love me. That was it.”

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

PC: “I don’t believe you love me. I don’t believe you love me.”

LRH: Go over it again.

PC: (brief pause) “I don’t believe you love me.”

LRH: Next line.

PC: “You can’t love me.”

LRH: Go over that again.

PC: “You can’t love me and treat me the way you do.”

LRH: Let’s go over that again.

PC: “You can’t love me and treat me the way you do.”

LRH: Next line. (pause) Next line.

PC: “You just don’t understand.”

LRH: Continue.

PC: “You just don’t understand, Beth. You’ve got it all wrong.”

LRH: Go over it again.

PC: (laughs) “You’re all balled up.”

I don't want to talk about it. I don't want to talk about it. I don't want to talk about it.
 I don't want to talk about it. I don't want to talk about it. I don't want to talk about it.
 I don't want to talk about it. I don't want to talk about it. I don't want to talk about it.
 I don't want to talk about it. I don't want to talk about it. I don't want to talk about it.
 I don't want to talk about it. I don't want to talk about it. I don't want to talk about it.
 (pc sighs) I don't want to talk about it. You make me tired."

LRH: Go over it again.

PC: "You make me tired."

LRH: Go over it again.

PC: "You make me tired."

LRH: Go over it again.

PC: "You make me tired."

LRH: Next line.

PC: (pause)? think she says "Why don't you shut up?"

LRH: Let's go over it again.

PC: "I don't want to talk about it; you make me tired. Why don't you shut up?"

LRH: Let's go over that again.

PC: "Why don't you shut up? Why don't you shut up?"

LRH: Go over it again.

PC: Why don't you shut up?"

LRH: Is there? "Control yourself" there?

PC: Yes.

LRH: All right, let's roll the control. Is the right sequence with this?

PC: Yes. Every time you mention "Control yourself, I my ears start to ache."

LRH: Yeah?

PC: Uh-huh.

LRH: Did you ever get boxed on the ear because of it?

PC: No, but my mother had earaches when she was I kid.

LRH: Oh, yeah?

PC: Hm-hm.

LRH: All right. Let's continue with this engram. (pause) Do you have a somatic on it now?

PC: (takes deep breath) Every once in a while. Well, my ears still hurt. No, I don't have very much.

LRH: All right, let's return to the beginning of this. Is it less than it was?

PC: Uh-huh. I don't have very much.

LRH: All right, let's return to the beginning of it now. Is there a holder in this? Yes or no. (snap!)

PC: Yes.

LRH: All right, what's the holder? When I count from one to five, it will flash into your mind. One-two-three-four-five (snap!).

PC: "Stay here."

LRH: Let's go over it again.

PC: "Stay here."

LRH: Go over it again.

PC: "Stay here."

LRH: Go over it again.

PC: "Stay here."

LRH: Go over it again.

PC: "Stay here."

LRH: Go over it again.

PC: "Stay here, don't go."

LRH: Let's go over it again.

PC: "Stay here, don't go."

LRH: What's the somatic with that now?

PC: "Stay here, don't go."

LRH: Go over it again.

PC: My thigh hurts.

LRH: Yeah?

PC: Uh-huh.

LRH: All right. Let's go over it again.

PC: "Stay here, don't go. Stay here, don't go."

LRH: Go over it again.

PC: "Stay here, don't go."

LRH: Go over it again.

PC: "Stay here, don't go. Stay here, don't go."

LRH: Go over it again.

PC: "Stay here, don't go. Stay here, don't go. Stay here, don't go. Stay here, don't go. Stay here, don't go."

LRH: How's the somatic?

PC: Oh, I got different ones all over.

LRH: Yeah?

PC: But none on my head.

LRH: None on your head, huh?

PC: Uh-huh.

LRH: All right. Let's return to the engram that we are trying to resolve here?

PC: Hm-hm.

LRH: So we won't leave it in restimulation. Let's contact the beginning of it now.

PC: "Beth, I love you"

LRH: Continue.

PC: "Beth, I love you"

LRH: All right, let's see if you can shift into your own valence here. Are you in your own valence?

PC: Yes.

LRH: All right. Just roll her right on through now.

PC: "Beth, I love you. I don't believe it. I can't believe it. I can't believe it."

LRH: Continue.

PC: "I can't believe it." can't believe it. I can't believe it. I can't believe it. Nothing in your actions would indicate that. Nothing in your actions would indicate that you love me. Nothing in your actions would indicate that you love me. You don't understand. You don't understand. Why must you misinterpret everything I say? Why must you misinterpret everything I say? (pause) I love you Beth. I've always loved you.

LRH: What did you say?

PC: "I love your Beth. I've always loved you."

LRH: Continue.

PC: “That isnt true. I can’t believe that it’s true. (pause) I can’t believe that it’s true. (pause)”

LRH: Continue.

PC: “You are always criticizing me.”

LRH: Did you sort of dope off for a moment?

PC: I think so, uh-huh.

LRH: All right, continue to roll.

PC: “You’re always criticizing me. That isn’t true, Beth. You misunderstand. Everything I tell you is for your own good.”

LRH: Continue.

PC: “Everything I tell you is for your own good. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. Oh, you make me tired. My somatics aren’t very strong.”

LRH: Continue with it.

PC: “Oh, you make me tired. Oh, you make me tired. Go away and leave me alone. Go away and leave me alone. Go away and leave me alone. Go away and leave me alone. Go away and leave me alone.”

LRH: Go over that again. (pause) Go over that again.”Go away and leave me alone.”

PC: “Go away and leave me alone.”

LRH: Go over it again.

PC: “Go away and leave me alone.”

LRH: What’s your somatic with it?

PC: “Go away and leave me alone.” Not very much; just pain in my cheeks, back here. My ears ache.

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

PC: “Go away and leave me alone.” I think I’m in my mother’s valence again.

LRH: Uh-huh.

PC: “Go away and leave me alone.”

LRH: Go over it again.

PC: “Go away and leave me alone. Go away and leave me alone. Go away and leave me alone. Go away and leave me alone. Go away and leave me alone.”

LRH: Continue.

PC: “Go away and leave me alone. Go away and leave me alone.”

LRH: Continue.

PC: “Go away and leave me alone.”

LRH: Continue.

PC: “Go away and leave me alone. Can’t you leave me alone? Why do you always have to find fault?”

LRH: Continue.

PC: “Why do you always have to find fault? Don’t I ever do anything right?”

LRH: Continue.

PC: “Don’t I ever do anything right? Don’t I ever do anything right?”

LRH: Continue.

PC: “Oh, Beth, you’re dramatizing. You’re dramatizing.”

LRH: Continue.

PC: “I don’t know what comes next.”

LRH: All right, let’s return to the beginning of it and run it again.

PC: (short pause) “I love your Beth. I’ve always loved you.” “I don’t believe it.” can’t believe it. Nothing in your actions would indicate that you do.

LRH: Continue.

PC: “You don’t understand.” “Why don’t you ever understand? Everything I tell you is for your own good. It’s because I love you. (pause)”

LRH: Continue.

PC: (pause; takes deep breath)

LRH: Go over it again, “Everything I tell you is for your own good.” Go over it again.

PC: “Everything I tell you is for your own good. It’s because I love you.”

LRH: All right. Let’s return to the beginning of it now. Let’s return to the beginning of it. Did you have any somatic on this at all?

PC: Sometimes, yeah.

LRH: Sometimes?

PC: Uh-huh.

LRH: Sometimes? Is any tension off of it at all?

PC: What do you mean, off of it?

LRH: Do you feel there is any tension off of the engram?

PC: Oh, I don't know.

LRH: All right, let's return to the beginning of it.

PC: (laughing) Um. .

LRH: All right, let's try to shift into your own valence.

PC: I don't think I'm there.

LRH: You bounced?

PC: Every time I think about shifting and every time you say "Let's shift into your own valence, I seem to think, "Oh, then I'll get a headache."

LRH: Hm-hm. That's what you think?

PC: I guess so.

LRH: All right.

PC: And then my leg starts to ache. Say, "I won't tell about it! You know, the leg that starts to ache is my right leg, and that's the one my mother broke when she died. Would that have anything connected with it?"

LRH: Yes, "I won't tell. Mother had earaches, and so forth?"

PC: (laughing) Geez! Do you suppose I got stuck in her valence when she died?

LRH: I wouldn't be a bit surprised. Let's try to run this again, honey, and let's see if we can't run it out very nicely and smoothly, and take some of the tension off it anyway. Let's try to slide into your own valence, even if you do get a headache on it this time, so we can take the tension off of it.

PC: There, I got it.

LRH: Okay, let's roll it.

PC: "I love you Beth. I've always loved you."

LRH: Continue.

PC: "I can't believe it."

LRH: Continue.

PC: Nothing about the way you act would indicate that you do."You don't understand." Everything I tell you is for your own good."

LRH: Continue. You got the headache?

PC: Yeah, it's quite mild, but I have it, definitely.

LRH: All right. Keep running.

PC: I have something pushed in my face."Everything I tell you is for your own good. (pause) Gee, I've lost the next phrase."Everything I tell you is for your own good. (pause) I can't seem to find it."

LRH: All right, let's go over it.

PC: Everything I tell you is for your own good.

LRH: Let's go over that again.

PC: Everything I tell you is for your own good. Everything I tell you is for your own good. Everything I tell you is for your own good."I won't tell if I've shifted again. My leg's aching."

LRH: All right. Let's try to get into your own valence again, and let's roll it. (pause) Continue.

PC: "Everything I tell you is for your own good. Everything I tell you is for your own good. Everything I tell you is for your own good."

LRH: Continue.

PC: "Everything I tell you is for your own good." I'm not in my valence.

LRH: Continue.

PC: "Everything I tell you is for your own good. Everything I tell you is for your own good."

LRH: Have you got that headache? Is it lessening in tension?

PC: Yeah, I got a little headache, but to tell you the truth, my leg aches too. (chuckles)

LRH: Your leg aches too?

PC: Yeah.

LRH: Okay. Peter is going to finish running this out for you in the dressing room. Okay?

PC: All right.

LRH: All right. Come on up to a pleasant moment. Come on up to a pleasant moment. What are you doing?

PC: Nothing.

LRH: Well, is that very pleasant, doing nothing?

PC: (laughs) No.

LRH: How is your head?

PC: Still aches.

LRH: Still aches.

PC: But not much.

LRH: Let's come up to the moment when you got your diploma.

PC: (pause) Okay, I'm there.

LRH: All right. Who's looking at you.

PC: Oh, I don't know that anybody's looking at me.

LRH: Nobody?

PC: Well, I mean a whole audience full of people.

LRH: Oh, a whole audience.

PC: Yeah.

LRH: How do you feel getting your diploma?

PC: Oh, you want that part. Let's see if I can get there.

LRH: Do you feel proud when you get it?

PC: Not particularly.

LRH: All right.

PC: I'm just afraid I'll stumble.

LRH: Oh. How does your head feel?

PC: All right.

LRH: Does it ache?

PC: No.

LRH: Do you like to swim?

PC: I don't know how.

LRH: Do you like tennis?

PC: No.

LRH: Do you like to ride horses?

PC: No.

LRH: Let's go to a time when you were having lots of fun. (pause) You're having lots of fun. Have you got one?

PC: (pleased tone) Yes.

LRH: All right, what are you doing?

PC: I'm playing charades.

LRH: Good. Now, look at the people around you.

PC: Yeah.

LRH: Do you feel you are really enjoying yourself?

PC: Yes.

LRH: How does the room smell?

PC: Musty.

LRH: Hm-hm. Come up to present time. All right, how old are you (snap!)

PC: Twenty-six.

LRH: What's your age? (snap!)

PC: Twenty-six.

LRH: Give me a number. (snap!)

PC: Twenty-six. (chuckles)

LRH: Okay. Thank you very much.

Although it is very spectacular to show your screamer, it isn't always possible. I would rather have shown you a tough case. This case is not very tough. It's probably tougher on the preclear than anybody else. But such a case has to be run with considerable adroitness because it is very easy to lock up on the time track. I tried to beat her engram out, there, in order to get her moving on the track again rather than restimulate it very thoroughly. Therefore anything that would assist the case is very legitimate.

In the next lecture I am going to tell you about Guk and how you would treat this type of thing.

A clarification on these demonstrations is that they are just demonstrations of technique. I am not trying to push these preclears very hard; I am trying to give you what you should do when you are running a preclear. I seldom do anything beyond what I did in the demonstration above. I probably would have required another hour to reduce that particular engram down.

GUK AND FREEWHEELING

A lecture given on
29 September 1950

This data is released as a record of researches and results noted. It cannot be construed as a recommendation of medical treatment or medication. Note on freewheeling. On 28 June 1951, in a lecture, "The Completed Auditor," to the First Annual Conference of Hubbard Dianetic Auditors, LRH gave a Final Report on Freewheeling. In this lecture he said that freewheeling does not benefit cases, and does not reduce engrams.

The Chemical Assist

We have a very interesting subject which has considerably reduced the amount of time of Dianetic processing, and that is the chemical assist. Furthermore, this technique proofs the preclear against many mistakes.

I read a paper about the chemical assist which said that it was dangerous to work. I don't know who the author of this was, but it doesn't happen to be true.

The chemical assist has a dianetically technical name. It's called Guk, after the material that the marines use to clean out their rifles. Somebody suggested that it be called Guk because it promoted garrulity, achieved personal unity and got knowledge out of the preclear. But however bad a gag this was, it is called Guk and that is its technical name.

The history of Guk should be known to you. For a long time we had been scouting for the one-shot clear, whereby a person walks in, you take a hypodermic syringe and shoot it in his arm, he goes up against the ceiling and comes down clear. And we had been talking about this for some time as something feasible. Around 15 July 1950 a chemical engineer (the ex-director of research at the Bloch Chemical Company) told us about an atropine derivative that might be used.

Up to that time I wasn't sure that the reactive mind and the analytical mind could be influenced independently of each other. If this could be done, then it would demonstrate that they were in two different compartments and that they were two different things and could be considered so as far as operation was concerned—that it wasn't just the analytical mind all balled up that we also called the reactive mind, and that the reactive mind was one bin which could be emptied.

I knew that the reactive mind had one perceptic that the analytical mind did not have and that was pain. The biochemical manifestation of the reactive mind is that it contains physical pain, unconsciousness and highly charged negative emotion. However, as far as perceptics are concerned, it contains pain, which is one perceptic more than the analytical mind has. But what is the biochemistry of pain?

Along about 1931, 1932, I was wondering what life force was and whether or not we couldn't conduit it, run it through electric wires and maybe pump up a dead person. These were wild thoughts, but perhaps life force was really a force. I have since found out that you can enormously influence it in the field of biochemistry (bioelectrical fields and so on). What these things are nobody knows, but the biochemistry of pain has been of great interest to me.

It so happens that none of the soporifics are of any use in Dianetics. We thought that perhaps because these things came from plants maybe plants didn't agree with animal organisms and that possibly there was some essential difference between these two things. I finally decided that maybe you could take bacteria and process it in such a way that it would develop some chemical that could be given to a human being which would get rid of engrams.

Then one fine day a doctor from Bloch Chemical came up with the idea about one of these atropine derivatives. Of course, it is a plant—a herb. Nevertheless he insisted that we make a test of this because, according to him, it banished psychosomatic ills and had a long catalog of panaceas reputedly good for man and beast. Actually it does not do any of these things but it read convincingly when we looked it over.

We shot it into three volunteers and I ran these three people and, lo and behold, their analytical minds had not been altered—they still thought the way they thought and they felt pretty good and so on. But the instant I took them down the track the engram bank was found to be glued down tight. You could take any one of these cases, each one of which was in the progress of an erasure, into the basic area and run a basic area engram, and you could go over it and over it and over it and no unconsciousness would come off—nothing would come off it. The somatic would turn on but it would not go away. It didn't matter what you ran on the case. I went all the way up and down their time tracks trying to get something to reduce or erase, but this atropine had fastened down the engrams. This was the first clue that these might be two minds instead of just one.

We promulgated this information and a lady who does cancer research got an ambitious project together. She took three or four people and started to fill them full of everything which she knew influenced the nervous system in any slightest degree.

This was the way Edison fixed up his storage batteries. And this was the way he found a “cure” for uremia. He took 97 pans full of uric acid crystals and finally filled them with all the fluids in his laboratory until one was found to dissolve the crystals. Actually he found two or three and those are the ones that are used by medicine today. This is a shotgun type of research, and that is the way this lady was going about it. Only she didn't feel that she had time to be selective, so she simply took all of these pills and started shoving them down people's throats in the most alarming doses. Certainly something happened to engrams. It was very, very strange.

She found out that you could tell the file clerk to give you somatics and the somatic strip to erase them, and the person would run engrams automatically while he was walking around!

These were considerable discoveries, and I had the strange job of going back and trying to find out what it was in all of this mass of pills that eased up the engram bank. The way she was doing it, it did not ease up the engram bank very much, but it did produce an effect.

Her technique also had to do with a prayer to the file clerk, and two preclears who were run with this particular technique demonstrated definite psychotic tendencies afterwards. So the technique needed modification, but she had made a very Sne and definite contribution.

In selecting these things out I found that there were several ingredients in her dosages that actively suppressed engrams, and these were working against those which loosened them up. So this was quite a separation job amongst this vast array of chemicals.

The first premise of getting something that was of an animal tissue to affect the human body was evidently correct, because what worked out as the two most effective ingredients were glutamic acids and B1. Then there was B12, B6 which puts B1 into action further, and then, of course, vitamin C and some niacin. And that is the current state of the technique.

Glutamic acid and B1, given in sufficient quantity, seem to be able to counteract the biochemistry of pain and dissolve it. The dosage to do that is called Dose C in the Foundation packet right now. Dose C is 30 grains of glutamic acid (they are 7/-grain tablets and they look like horse pills); then there is 200 milligrams of B1, together with around 0.5 milligrams of B12. I am not prescribing this, by the way; I am merely telling you about a piece of research.

In using this there is an additional ingredient that can be added to it with no danger whatsoever, and that is minerals. There are a lot of these tablets, such as Nutrilite, which have

what is called a plant base. They are made of alfalfa which is raised out of soil heavily impregnated with minerals, and so one gets quite a mineral bomb out of it including calcium. I suspect that overdosage of glutamic acid and B1 upsets the calcium balance, so more calcium is needed in the system; and you should use a couple of these plant food tablets along with each one of these bomb doses on C if you want to be on the safe side, to eliminate the possibility of losing the calcium out of one's teeth or some other area.

Dose A is very interesting. A, B and C have nothing to do with vitamins; they are merely designations. In Dose A there happens to be a large slug of vitamin A—25,000 units; 200 milligrams of vitamin B₆; a tablet (standard tablet size, it doesn't matter what it is) of B₁₂; and another tablet of B₁₂ (it doesn't matter what its strength is; we haven't established it). Then there is a standard dose of vitamin E. It doesn't matter how much; you evidently can't overdose on vitamin E. Dose A is not given very often. Then there are 30 grains of glutamic acid and 100 milligrams of niacin, which is very important. The sunburn somatics do not erase unless there is niacin in the A dose.

Before chemical researchers knew about engrams, they assigned to niacin the capability of setting the skin on fire and having some kind of a reaction. What they were doing was turning on sunburn somatics, and they thought that if you overdosed with niacin this would happen. What actually happened was that when you overdosed with niacin the file clerk would hand out a sunburn somatic and it would reduce. Enough niacin, evidently, used enough times, will cause a person eventually to get rid of all of his sunburn and then niacin will no longer have that effect. So niacin was very badly libeled. They say an overdose will cause a flush. It is a very strange flush that starts at one place on the body and stops exactly at another, which is a typical niacin somatic. Then all of a sudden the back of the legs will start to burn. So don't be startled if after an A dose you feel like somebody has turned a blowtorch on you.

Fifty milligrams of vitamin C completes A dose.

There is also a Triple A dose. I don't know what happened to the Double A dose, but the Triple A dose contains 80 grains of glutamic acid and 20 milligrams of Benzedrine.' By this time you are really getting a double handful of pills!

At the Foundation these doses are usually handed out under prescription by the medical director, but this material in single packages sells across the drugstore counter except for the Benzedrine. If you are going to mix it together in compounds however, and particularly if you are going to administer it to anybody, you want to check with a medical doctor to make sure it is all right. It is professional courtesy.

A Triple A dose administered to a person who is relatively inaccessible produces a considerable effect upon him. He is liable to straighten up and sail right for a short time so that you can work him.

The Triple A dose is an emergency dose which is given when the person is so badly stuck on the track that he is resisting the rest of the material; but the ordinary course of Dianetic Guk procedure is to hand out an A dose just before the session. You can expect it to be a long session too. That is intensive Guk processing. Intensive Guk processing and Guk processing are the same except that in intensive Guk processing you process the preclear for six, eight, ten or twelve hours. It is merely the duration of time that is meant by intensive.

You give a person an A dose a few minutes before you start to run him. After you have been running him half an hour give him another A dose; after you run him another half hour give him another A dose; then after you run another half hour give him another A dose. Then let him run two hours and give him a C dose; two hours—C dose; two hours—C dose; four hours—C dose; and from there on out you give him C doses every four hours. I don't care whether you give it to him for ten days or ten months. Actually most of the somatics get worn out in a few weeks on anybody who will do one of these freewheels, ' to the point where he doesn't have enough left to warrant much more freewheeling under Guk.

However, as long as he is on Guk he should be taking one of these C doses every four hours, day and night. And first thing in the morning, on each successive day after you start the processing, give him an A dose. So he starts out with an A dose instead of the C dose that should be given at that time.

This will pretty well take care of physical pain. It makes engrams a lot easier to run and brings unconsciousness off the case much faster. Quite in addition to that, sometimes you can run a physical pain engram well up the bank and get a reduction on it that you wouldn't ever get before. Sometimes you start running a preclear under Guk and engrams will start coming up.

I must stress, however, that it is not in itself an automatic clearing mechanism. People get confused about Guk. They think it is something like a medicine-show bottle of snakeroot oil. It is not. It doesn't banish all the ills of man and beast in 24 hours. It is a chemical assist, and you should let that word assist, all by itself, be the clue as to how you use it.

You give it to a person when you are auditing that person and it makes your auditing more effective and safer, but don't depart one iota from Standard Procedure. Reduce every engram you contact. It is Standard Procedure, and it is so much so now that in the Foundation they don't standard process without Guk. In other words, Standard Procedure includes Guk. That is because it is so much faster and you are burning up the time of a professional auditor. For instance, a couple of the cases used in recent demonstrations would have resolved very much faster if they had been on Guk.

The way you use it is exactly like Standard Procedure. If you want to audit a person for hours and hours and hours, that is intensive Guk processing. If you start a person on Guk you should prepare to run him at least a Standard Procedure period of two hours. After that put him on freewheeling and run him consecutive days on Standard Procedure, each time a couple of hours. What is important is to keep up your processing. Between these periods he is going to be on freewheeling. This is new. It does not knock out Standard Procedure. Freewheeling was originally called "automatic running" but the word is so close to "autorunning," which is very bad, that we changed the name of it.

A person who is stuck on the time track cannot freewheel and he should be freed on the time track by Standard Procedure and only by Standard Procedure. In other words, put him in reverie, run him back down the track, go through full-dress-parade processing and get him moving on the track. Then you bring him up to present time, give him the canceler, and put him back on freewheeling. Don't start shotgunning this case just because he is on freewheeling by making him repeat all sorts of phrases in present time, because you will drag him back down the track and he will go walking off someplace while he is actually caught in an engram somewhere, and Guk won't knock out the engram for him.

"I" is kept in present time on freewheeling, the file clerk is handing out somatics and the somatic strip is sweeping them. In Standard Procedure, the bulk of "I" is down the track with the somatic strip, working with things handed out by the file clerk. That is the difference between freewheeling and Standard Procedure. And one mustn't do anything to knock "I" out of present time when a person is freewheeling or start making him run engrams over and over, because you will drag "I" out of present time.

If you haven't started anybody on freewheeling or haven't had this done to you, you are going to be enormously surprised. I guinea-pigged on this. I walked into a very mysterious atmosphere of big secrets one night. (I had to talk for some time to wipe away the idea that such a thing should be kept secret.) The next thing I knew I was having these pills shoveled into my throat. For a long time now I have had somewhere in the neighborhood of three-quarters of my engram bank erased, and I didn't think there was very much left on the track, but to my surprise there were sunburns and all sorts of things. I started to freewheel, and suddenly there was a pain in one part of the body, and I no more than started to wonder what could have hit me between the eyes when there was an awful pain somewhere else, and then

there was a pain in my stomach, and then my teeth hurt; then I got red all over and felt bad about the whole thing, and then that was gone. I wondered what was happening to me. I wasn't worried. These engrams weren't restimulating so as to worry me. What was happening was the somatics were running off one right after the other and they were actually erasing.

It is an amazing thing but you don't get the same somatic twice. It is hard to realize that one has been hurt as many times as he has. What was happening was that in the previous processing through which I had gone, little scraps of engrams had been left. The somatic strip hadn't been moved up all the way to the front of this or that engram, and there would be some little somatic left which would flick on and erase almost immediately. I would be walking down the street and all of a sudden would have the feeling of getting a black eye. I was running on this when I gave a lecture, and I stopped a moment at the desk and flinched most horribly. Everybody looked at me and wondered what was happening because I hadn't let anything out about Guk yet. The fact of the matter was that somebody had just kicked me in the stomach. I was so curious about this that afterwards I tried to remember some time when somebody had kicked me in the stomach, and all of a sudden I remembered a childhood fight.

It is quite amazing when you start to add up the number of times a fellow has been hit, kicked, has fallen, has hit his shins, and so on. All this material runs out under Guk if the person will freewheel. If he won't freewheel he is stuck on the track, and you start him on the track with Standard Procedure as covered earlier. That is the safest way to do it.

There is another method which is much less safe but which can be practiced, and that is to say to the preclear, "Are you moving? (snap./)"

He gives you a flash answer, yes or no, and if he says no, you say, "Holder? (snap./)"

He says, "No."

You say, "Denyer? (snap./)"

"No."

"Bouncer? (snap!)"

"Yes."

"When I count from one to five, give me a bouncer. One-two-three-fourfive (snap./)." And he reacts physically.

There is plenty in store for him under freewheeling, because the somatics that he is furnishing (which, of course, are his own somatics, but they are to some extent dubbed in from the out-of-valence character he is being) will go on and on and tomorrow they will be just a little bit stronger. He is working into his own valence somewhat. Then maybe three, four, five days later, he has worked thoroughly enough back into his own valence so that he is running his own somatics and he will start running them with a vengeance; and then he won't consider anything as a somatic unless it hits him hard. The difference is that a person who is out of valence will run these very faintly at first, but they will grow stronger.

I have not yet found anyone getting in trouble because he was freewheeling while going about through the society. I have seen people very amused sometimes by it, but I haven't heard of anyone falling under an automobile wheel or something of the sort. Old Man Necessity Level' will take care of that. I have seen people, when they were perfectly safe sitting in a living room, all of a sudden roll up in a fetal position and fall off a chair. It looks silly and it is something that I wouldn't advise anyone to do in good company, but it will happen once every few cases when they are running in freewheeling.

What happens evidently is that the perceptics, the unconsciousness, the emotion, are still on this engram, but the somatic is being pulled out from underneath it. This doesn't make the engram hard to locate. Some people may protest that they use their somatics to know whether or not they are really in the engram, but this sort of thing shouldn't be. They are using the somatic as validating material. You will find out that once they don't have the pain there to knock them out of valence, they will still have unconsciousness and so on, and this thing will go away rather rapidly.

For example, I was running a preclear who had never had birth touched before and for some reason, after we had run four or five incidents in the basic area, the file clerk handed up birth. He was a screamer, and we started through this engram with the volume all the way up. My poor ears! I thought, "The somatic on this must be horrible!" We started back through it again and all of a sudden there was no engram. It was gone. I tried to find out if he had bounced or if it was denied suddenly, but no, it was right there. He was suddenly in his own valence. It was the first time he had ever been there, and he found it very strange. It was as if he was living in a new house, and he lay there at the end of this birth engram feeling very comfortable about the whole thing. He was very hard to persuade to continue. He had never been this comfortable before in his life! I managed to get him back through it again and got about two yawns off it and that was the end of that birth somatic.

I didn't know it at the time I was running him but he had been doing a freewheel for about eight days and then had been taken off and run in Standard Procedure and not put back on freewheeling. And during the freewheel the birth somatic had been knocked out. I then went up and down the bank and found several of these engrams that no longer had any somatic under them. That is an example of what usually happens in freewheeling.

So Standard Procedure is shortened by freewheeling, but a person will not freewheel to clear. This is not a panacea for all our ills. He will freewheel out of existence scores, even hundreds, of somatics, so that when he is going up the track on an erasure they don't get much in his road; all he does is run out perceptics and unconsciousness.

It is of no benefit to give a person a lot of Guk and start him freewheeling, then go off and leave him and not give him any standard processing. The gain on that would be so slight as to be negligible. What you are doing is a chemical assist, and freewheeling is an assist to Standard Procedure. It softens up the engram bank.

The exact formula for starting a person to freewheel goes as follows: The preclear is in present time, eyes open. Install the canceler. Then say to him, "The file clerk will furnish somatics. The somatic strip will continue to erase these somatics one after the other until no somatics remain on the case." That is all it is, and please don't expand this.

When you want this preclear to go into Standard Procedure be absolutely sure that before you start you say, "Come up to present time. Canceled (snap./)," so that the somatic strip will come up to present time and the freewheeling will turn off; because a person can freewheel and run another engram—he can do two of these things at once—and he can also get flash answers on other subjects. The attention units will divide up like that; so stop him from freewheeling.

Now you can run Standard Procedure. Put him in reverie with the words "Now lie down; shut your eyes. Any time in the future that I say the word canceled, whatever I've said to you while you were lying here will be canceled. The file clerk will now give us the engram necessary to resolve the case. The somatic strip will go to the beginning of the engram. When I count from one to five the first words of the engram will flash into your mind. One-two-three-four-five (snap./)." And he will, if he is running like he ought to, pick up engrams and you can erase them.

Run him on Standard Procedure reducing everything you run into exactly as it says in Bulletin No. 1, ' and then when you are finished with that process bring him up to present

time and say, “Canceled (snap!),” and have him sit up. Install a new canceler and then say to him, “The file clerk will . . .” and so on. That is the sum total of this all-out process.

If a person stops freewheeling, you can ask him if he is moving and whether it is a holder or a bouncer and so forth. But be very careful of it in this respect—and this is a warning which should have a skull and crossbones symbol on it: If you are running a heavy circuitry case, a case which has lots of “Control yourself,” a case which is doing auto or who can hypnotize himself—any one of these heavy circuitry cases—you can give him all the Guk you want to, but hit for that circuitry. Whenever you get a heavy circuitry case that won’t run very well in Standard Procedure, start heading toward knocking out the circuitry.

The beauty of it is that when a person is on Guk, engrams a little distance up the bank will occasionally erase or reduce when they really shouldn’t. For instance, when you run him in Standard Procedure and get up to an engram 21/2 months after conception and start to run it, it sticks, and you have to start earlier on the case and find engrams there. However, on the administration of Guk you will discover, often enough to make it very well worth your while to look, that when you hit one of these engrams 21/2 months after conception (or some other engram that isn’t supposed to erase, particularly in the prenatal area) it will reduce, and it may erase, and you may get unconsciousness off it. In fact I have seen some people running under Guk who got unconsciousness off any part of the bank they touched. And that is extremely important because that unconsciousness nails down engrams. The Guk does not erase the unconsciousness but it will knock out the pain, and this permits the unconsciousness to come off. Unconsciousness seems to be a type of by-product of pain, but it must be somewhat different because this particular brand of Guk doesn’t dissolve it.

When you go into a case that is very heavy with circuitry and is doing autocontrol, be careful of this case where Guk is concerned. And when you start the preclear freewheeling, be very careful of this case. Make sure that you make it your first order of business to knock out that control circuitry if you can possibly find it. Get this person into a more stable state. By Straightwire find the dramatization, then get that dramatization as early as possible in the bank and erase it.

If you keep this person freewheeling, he will do the following; he can’t resist it. There is a sort of internal auditor that is saying to him all the time, “Now, you’ll have to control yourself. You’ll have to do it yourself. You’ll have to do it yourself. You have to do what you’re told, you know,” and so on. When the person starts freewheeling he will feel this somatic and that somatic, and for a short while it will be all right. Then all of a sudden he will say, “Hmmm, I wonder what that engram is all about? Let’s see, that’s a pain in the ear. Oh, yes, I bet that’s the time that boy hit me and said, ‘You darn fool.’ Yes, I’m sure it is. ‘You darn fool. You darn fool. You dam fool. You darn fool,’” and down the track he goes right into the engram and gets stuck on the track. But he isn’t satisfied with that, because the second his attention units go into this engram they are absorbed and he is, for a moment, unconscious. So he comes up out of this engram, forgets he was running “You dam fool” and says, “Let’s see, what else was I running? Oh, yes, ‘You talk too much,’ that was it. ‘You talk too much, you talk too much,’” and he goes down into that engram. Then his attention units turn off and he glances off that one and goes into another engram and another and another and another, all over the track.

When you see people do this, the cause of it is circuitry, and you should get the circuitry dramatizations and work out the “Control yourself” and “You have to do it yourself” and so forth in Standard Procedure. This is not fatal. I have seen people in the most remarkably snarled-up conditions because of this autorunning and they have managed to live through it.

So when you start a person freewheeling, check them over once in a while and find out if they are trying to run engrams all by themselves. Freewheeling is not running engrams by oneself. The somatic strip and the file clerk will work very handsomely and “I” doesn’t pay any attention to them at all. He can ignore them and they will still go on running out somatics for

him. If you haven't seen this and you haven't done it, you have got some amazing experiences in store for you.

Right now we are trying to find out what will dissolve unconsciousness and what will knock out painful emotion. There may be, somewhere in the amino acids or maybe even in choline or some such product, something which makes it possible for all of these engrams to erase leaving only the perceptics, which would of course automatically refile in the standard memory bank. If that is possible, then we will have a freewheeling clear. He might have to run six months in order to accomplish this because it would be very slow, but theoretically he could run himself clear.

However, the standard formula as it exists now only knocks out pain. It does not touch unconsciousness and it does not touch the perceptics or emotion, although it will do the following: Sometimes when a person is busily knocking out an engram, all of a sudden he will start to yawn. The unconsciousness will come off in yawns although he will not be tired at all. This is because unconsciousness is assisted off the case when the pain is taken out from underneath it.

The future of the chemical assist is very broad. Lacking the knowledge of engrams, chemical research in the past is, as far as our purposes are concerned, relatively invalid. The whole field of chemistry and pharmacology is wide open.

So far soporifics have been tested and rejected as being of any assistance in Dianetics. That whole block of sedatives like scopolamine, opium, phenobarbital and so on are of no assistance in Dianetics and have been moved out. They are called hypnotics. Actually they are not; they are a sort of analgesic, although the true analgesics are really hypnotics.

Atropine and all its derivatives are evidently of no value, although they haven't been investigated thoroughly. Now we have everything left from common table salt down to the last complex molecule of whatever-it-is to investigate. Right now the investigation is narrowed down to the known amino acids; and perhaps in the mineral base of plant food there may be an assist. Maybe some heavy dosages of minerals may help.

Evidently what is occurring at this nutritional level is that the cells are being furnished with food they need in order to jettison pain. There is some relationship between food, nutrition and pain. I don't know what it is. Once upon a time man might have been a self-clearing organism.

There is one other caution on this chemical assist: Don't expect your preclear to live on sandwiches and coffee and take all these relatively expensive foods in their pure state and still do a good freewheel and handle himself well under Guk, because he won't. From cursory findings, any of this should be supplemented by a high protein diet with minimal carbohydrate. These findings only have a series of about ten behind them and are not definite, but we do know from observation of this series that when the person is on a bad diet, Guk doesn't do him very much good. It is not one of these things that you can measure easily. However, don't expect a person to starve and live on Guk, because the Guk will simply be absorbed in nutrition; and you don't want it for nutrition; you evidently want it for super-feed material. It may be that this whole Guk program will boil down to the fact that we are fooling the cells into believing that all is plenitude, sweetness and light in the world and that no further combat uses exist for engrams. This is possible. But however it is, the cells do knock out the pain.

One of these days we are going to have time enough to go back and find out what the chemistry of pain is. We don't know yet and until we do we can only hit at the problem a la Edison and the saucers experiment. There is going to be a tremendous amount discovered on this in the next four or five months; but I am sure from the work I have already done and seen in this field that, no matter how much the chemical formula of Guk changes, the Standard Procedure-freewheel alternation will be the standard procedure for these chemical assists.

Guk may turn out to be baking soda and vinegar, but the formula as above works. That formula is being worked upon steadily and is being improved constantly.

The important points are these:

1. Use Standard Procedure whether the person is on Guk or off Guk. Guk is merely an assist to Standard Procedure auditing.
2. In freewheeling do not expect a person to just start freewheeling and then, by some magic, turn out to be clear. He won't. You can expect a person to hang up a couple of times a day in freewheeling. They get stuck-in holders someplace and all of a sudden have a bad pain, but the pain doesn't bother them much.

Don't be frightened by the mention of the word pain in connection with this, because actually I have found people very cheerful about having their heads knocked in while they were running freewheeling in Guk.

RUNNING A SECONDARY

A lecture given on
29 September 1950

Demonstration of Standard Procedure

In Standard Procedure, one can shift rapidly over to straight memory and back to the engram again. But if you are running an engram and you do shift over to straight memory while you are running it, make sure you go back to the engram again because not doing so would be the same crime of failing to reduce an engram.

Sooner or later nearly every professional auditor is accused of being telepathic. People watch him audit and all of a sudden he will say, "Did somebody say 'Get out'?" and the preclear will say, "No, they said 'Get out of here.'" What he has done is simply observe the physiological action of the toes. If the preclear is in an engram, the toes will wiggle. If he is in the vicinity of a grief discharge, he will gasp rather heavily. It may be shut off by control circuitry or any number of things, but the auditor knows there is a grief discharge there if the preclear starts breathing stentoriously. And if the preclear has just skidded out of the engram and is riding above it on a bouncer but trying to go on with the engram anyway, his toes will stop wiggling. This is standard.

Very often there is another sign. A person, when he goes into his own valence in the prenatal area, most commonly goes into a curled-up ball or a suggestion of it. If the preclear starts bringing his knees up, that is a tendency to start into one. Also, a preclear who is in the prenatal area usually has a tendency to roll over on his side, and when he flies out of his own valence and into another one he quite normally has a tendency to lie over on his back. So, if your preclear is running rather rolled up like a ball and all of a sudden rolls over on his back, you can tell that he has skidded out of his own valence.

The one exception to this is when running conception, particularly the sperm sequence, the preclear lies out straight. He has a tendency to wiggle his feet, only he hasn't got muscles in order to do this wiggling, and it is a very frustrating experience to him. It is actually a sideways swimming motion. This isn't something that one just dreams up and tells him he is supposed to feel. When he gets there he will feel it or he won't, as the case may be.

LRH: All right, Sue, let's see what we can do here. How do you feel?

PC: Fine.

LRH: Who's dead? (snap!) Just a question to start the ball rolling here.

PC: I was about to say everybody (laughs)

LRH: Everybody is dead?

PC: I don't know why.

LRH: You started to say everybody was dead? Hmm.

PC: (laughing) I don't know what prompted it.

LRH: All right. How old are you?

PC: I don't know.

LRH: Do you get a number flash with that?

PC: No.

LRH: No? Well, I'm going to do a very grave thing. I'm not going to give you an inventory first, just in the interest of speeding up the demonstration. Would you close your eyes. Any time in the future that I say to you the word canceled, it will cancel out what I have said to you while you are lying here on the couch. Okay?

PC: Okay.

LRH: All right. Let's go back to dinner last night.

PC: Yes.

LRH: All right. Where are you sitting there?

PC: Sat at a counter.

LRH: Hm-hm. What are you doing there at the counter?

PC: Just eating and reading my book.

LRH: Hm-hm. What's the book look like?

PC: It has a red cover on it. Language and Thought in Action by Hayakawa.

LRH: Let's look at the face of the book, the page you're reading, the exact page you're reading there, and let's taste what you are eating, simultaneously.

PC: Corned beef and cabbage.

LRH: Well, let's taste it. Take a mouthful of it.

PC: Tastes good.

LRH: All right, tastes good. Now, what sounds are there around there while you're eating your corned beef and cabbage?

PC: Drinking coffee on my right side.

LRH: Somebody is drinking coffee on your right side. Okay.

PC: Yeah, making noise.

LRH: All right. Let's go back to the first time you saw a motion picture.

PC: Oh, that was a long time ago.

LRH: All right. Well, let's just return to it.

PC: First motion picture I saw was an outdoor movie.

LRH: Well, let's take a look at it.

PC: A western.

LRH: It's a western? All right, where are you sitting there?

PC: On a wooden bench.

LRH: How does it feel?

PC: Uncomfortable.

LRH: Hm-hm. Is there any sound with this?

PC: No, silent.

LRH: It's a silent. Let's look at a subtitle.

PC: I couldn't read too well.

LRH: Couldn't read too well. Who was reading it to you?

PC: Nobody.

LRH: Nobody? Nobody reading it to you. That's a sad state.

PC: Uh-huh.

LRH: All right. Now let's take a look at the actor there. Take a look at the actor. (pause) Let's take a look at him. Feel that bench under you and take a look at the actor.

PC: No, it was the villain that bothered me.

LRH: Oh, it's the villain. Let's take a look at the villain. Any music playing while this was going on?

PC: No.

LRH: All right. Let's take a look at the villain. What's he doing?

PC: Disturbing the girl.

LRH: Doing what?

PC: Disturbing the girl.

LRH: Yeah? What's he doing to her?

PC: Trying to drag her with him.

LRH: Trying to drag her away, huh? What's he look like?

PC: Oh, he has one of those handlebar mustaches.

LRH: Okay. Now who comes in on this scene? Anybody come in on this scene? Or am I anticipating the movie plot? (pause) Anybody come in on this scene?

PC: Yeah, the cowboy does.

LRH: Oh, the cowboy. Now what does the cowboy look like?

PC: Well, I wasn't too much interested in looks then.

LRH: Hm-hm. All right, let's see if we can take a look at this cowboy now.

PC: He has his hat pushed back.

LRH: Yeah. Has he got a gun on?

PC: Right.

LRH: Kind of inevitable.

PC: Hm-hm.

LRH: All right. Now, let's go back to the time when you got your first doll. Is that earlier?

PC: Oh, I don't like that one.

LRH: Well, let's go back to the time you got it, anyway.

PC: All right.

LRH: All right. What about this doll?

PC: I pushed its eyes in.

LRH: Yeah?

PC: Uh-huh, and I was spanked.

LRH: How old are you there, taking a look at this doll for the first time?

PC: I don't know.

LRH: All right. Can we get back to a time there when you're lying in a crib?

PC: Oh, no!

LRH: Well, let's go back to a time somebody is burping you.

PC: Oh, no!

LRH: Oh, let's go back to a time somebody is burping you. (pause) Maybe you can return to a moment somebody's burping you.

PC: No.

LRH: See if you can return to it. (pause) How does it feel to be burped?

PC: (pause) No.

LRH: Well, let's return to a moment there somebody's giving you a bottle.

PC: (pause) No.

LRH: Just return to a moment somebody giving you a bottle there.

PC: I was never a baby.

LRH: Never a baby. All right, let's return to the moment there now when you get a tricycle. Do you ever get a tricycle?

PC: Oh, no!

LRH: No, never got a tricycle. How about a wagon?

PC: No.

LRH: Let's return to the first time you knew a little boy who had a wagon.

PC: Yes.

LRH: All right, lets return and take a look at him.

PC: (deep breath) Oh, that was Tommy.

LRH: Yeah?

PC: Uh-huh.

LRH: And what's Tommy doing?

PC: Ha, letting the kids ride in the wagon.

LRH: Hm-hm. What's happening with this wagon?

PC: We're just riding down a hill.

LRH: How does the wagon sound going down the hill? (pause) How's the wind in your face?

PC: I like it.

LRH: You like it?

PC: Uh-huh.

LRH: Does he make any noise?

PC: Oh no, we're just laughing.

LRH: Oh, you're laughing. All right. Now let's see if we can get back a little bit earlier than this. Let's go back to your second birthday. (pause) Second birthday.

PC: Two.

LRH: All right, let's see if we can find any place on the track where there's a candle—two or three candles in a cake.

PC: Oh, no!

LRH: Well, let's just see if we can, just on an off chance there might be one.

PC: There wasn't.

LRH: All right. Let's see if we can go back to the first time you ever got taken outside in a baby buggy. (pause) Baby buggy, let's take a look at this baby buggy.

PC: (pause) No.

LRH: No?

PC: No.

LRH: No baby buggies?

PC: No.

LRH: No? No baby buggies. Let's take the first time you ever dropped out of a hammock.

PC: Oh, yes!

LRH: All right, let's take the first time you ever dropped out of a hammock.

PC: It hurt!

LRH: All right. How do you fall?

PC: Just wound ouer.

LRH: Hm-hm. Did it hurt very much?

PC: Fell on my stomach.

LRH: Hurt very much?

PC: Yes.

LRH: Hm-hm. Who picks you up?

PC: I did.

LRH: Hm-hm. Who else is there?

PC: No one. I can't see....

LRH: What have you got on, rompers?

PC: No!

LRH: No? A little dress?

PC: Yes.

LRH: All right. Did you feel any of that pain?

PC: (sighs) It always hits me in the stomach.

LRH: Huh?

PC: Hit me in the stomach.

LRH: Hm. Did you feel the pain? (pause) Let's go back through it again. Let's fall off that thing. Are you watching yourself fall off of it, or are you right there.

PC: Oh, no!

LRH: All right, let's fall off it. Let's fall off it.

PC: It doesn't feel good.

LRH: Well, let's do it again. Let's go back to the moment you're on the swing. Swing making any noise?

PC: It isn't a swing; it's a hammock.

LRH: Oh, its a hammock? All right, on the hammock.

PC: Yeah.

LRH: Now, let's pick it up at the moment you fell off. Let's get the sensation of falling there.

PC: (pause) scratched my arm.

LRH: All right, let's go over it again.

PC: (pause) Doesn't hurt.

LRH: Can't you feel the pain? All right, let's get back on the hammock again. Was the hammock swung too far when you fell off it?

PC: Oh, I was swinging it.

LRH: All right, there you go. Now, let's go to the moment where you fall off. How did it feel this time?

PC: (sighs) Bang.

LRH: Bang.

PC: Right on my stomach.

LRH: All right, how does it feel?

PC: My arms.

LRH: You got the pain out of it now?

PC: It's way down deep.

LRH: Hm-hm. All right, let's go back to the moment you are swinging in the hammock.

PC: But I like that.

LRH: All right, let's swing it.

PC: Hm.

LRH: Swinging in the hammock.

PC: Hm-hm.

LRH: All right, back and forth. All right, let's pick it up the moment you fall out.

PC: (pause) Ah, that makes me feel like bawling.

LRH: Oh, yeah? All right. Was the pain very much there?

- PC: It was more surprise, I think. It didn't hurt too much.
- LRH: Oh. Do you get a somatic as you go through this? (pause) Got a somatic?
- PC: Right here in my stomach.
- LRH: Okay. Let's go back to the moment you're swinging in the hammock.
- PC: (pause) But I'd rather stay there swinging. I like that.
- LRH: All right, let's swing. Let's swing. Now, the somatic strip will move up to the moment you fall—boom.
- PC: (pause) But I'm hurt again. Nobody is coming to me.
- LRH: Hm-hm. (pause) All right, let's go over it again. Let's swing in the hammock, swing in the hammock, swing in the hammock. There you are, swing in the hammock. Now, let's pick it up the moment you fall out—boom. How do you feel?
- PC: That's it, I'm hurt.
- LRH: Yeah?
- PC: Nobody comes near.
- LRH: How does this feel? How is the somatic on this, this time?
- PC: It's just down here.
- LRH: Did it hurt very much? Is the somatic lighter than it was?
- PC: Yes.
- LRH: Oh, it is lighter than it was. Okay. Let's roll it again. (pause) Swing, swing, swing, and out of the hammock—boom. All right, did you feel it that time? How did it feel that time?
- PC: Trouble is, I'm still swinging. I can't stop!
- LRH: (laughs) All right. The somatic strip will go through the swinging, go through the swinging, then come up to the moment you start to fall, and then off you go—boom—now.
- PC: (sadly) I scraped my arm.
- LRH: Do you feel that scrape on your arm?
- PC: Yeah.
- LRH: Makes you feel sad?
- PC: Because nobody comes.
- LRH: Got a somatic on it now?
- PC: Yeah. On my arm.
- LRH: Oh, you got a somatic on your arm now?

PC: Uh-huh.

LRH: Okay. Let's return back to the moment you are swinging in the hammock. Let's swing, swing, swing, let's swing in the hammock, swing in the hammock, before you fall. All right. Now, all of a sudden, off the hammock you go— boom. How is the somatic?

PC: (takes a deep breath) I just walk away now.

LRH: Just walk away. You got any pain on it now?

PC: No.

LRH: What do you think about this incident?

PC: Oh, at the time I was hurt.

LRH: Well, how do you feel about this incident now?

PC: Oh, it doesn't bother me.

LRH: Doesn't bother you now.

PC: No.

LRH: Still got a somatic as we go through it?

PC: No. Not even in the stomach.

LRH: Uh-huh, all right. Now, how about going back to a time somebody dropped you, the first time anybody dropped you.

PC: Dropped me? (pause)

LRH: Let's contact all of this.

PC: I wasn't dropped.

LRH: Now, the somatic strip will go back to a moment when you were a little baby and you were dropped. (long pause) Somatic strip contact the moment you dropped? The file clerk will give us a moment you dropped. Now, the somatic strip will contact the moment you hit. The file clerk will give us the moment you dropped. The file clerk will give us the moment you dropped. Now the somatic strip will contact just before you hit, sweep straight through, and boom. Now, have you got a somatic?

PC: No, I just seem to be floating in space.

LRH: All right. Do you have a somatic of any kind?

PC: No.

LRH: Haven't got a somatic of any kind, huh? The file clerk will give us the time your mother is giving you a bottle. The file clerk will give us a time your mother is giving a bottle.

PC: Don't talk about that.

LRH: Let's see if we can't contact it. (long pause) Contact it? Let's contact a moment somebody is singing you a song, and you are a little baby. Somebody is singing you a song. Let's contact a moment somebody is singing you a song, all right? Rocking you back and forth, back and forth, back and forth. Can you contact that, hm? (pause) Can you contact that?

PC: It's just a strange feeling.

LRH: What's the feeling?

PC: Of imagining being a baby.

LRH: Hm-hm, all right. What do you see there? What's your visio as you're lying there being a baby? (pause) Hm?

PC: I guess there was a crib.

LRH: Well, take a look at it.

PC: I saw the crib before.

LRH: Let's take a look at it. (pause) Let's take a look at it. Now, who comes up to the crib? Pick it up there at a moment somebody comes up to the crib. (pause) Somebody walks up to the crib. Let's take a look at them. (long pause) Let's take a look at them.

PC: (sighs) I can't see her. (long pause) All I can see as . . .

LRH: What do you see?

PC: Just holding on to the side of the crib.

LRH: You're holding on? Who else is there? Is somebody else there?

PC: (pause) Ears are ringing.

LRH: Hm?

PC: My ears are ringing.

LRH: Ears ringing as you are lying there in the crib?

PC: Yeah.

LRH: How do you feel lying there in the crib?

PC: Oh, I'm sitting.

LRH: You're sitting in the crib.

PC: Yes.

LRH: And who comes in the room? Let's pick it up there at a moment when somebody comes in the room.

PC: A man.

LRH: All right, what does he look like? (pause) What does the man look like? Just take a look at him. You can see him, can't you? (pause) Hm?

PC: He just stands and looks at me.

LRH: He just stands and looks at you? Hm-hm. What does he say to you? Let's contact the moment when he says something to you. Does he speak to you? What does he look like?

PC: He has got black hair and brown eyes.

LRH: What does he say?

PC: He's got black hair and brown eyes.

LRH: Yeah. Is he good-looking?

PC: (long pause) He has a white shirt on. He's not handsome but he's not bad looking.

LRH: Not bad looking. All right, you see what he looks like? All right. Now, let's go to a moment when a woman comes in. Let's go to a moment when a woman enters. (pause) Contact a moment there when a woman enters?

PC: Well, I just want to put my hands out.

LRH: Yeah, and what does the woman do? (long pause) Well, what does she do? Put your hands out to her, what does she do? (long pause) What does she do?

PC: I can't imagine me as a baby.

LRH: All right. Let's take a look at her. Let's take a look at this woman. I'm not asking you to imagine it. Just be there for a moment and take a look at this woman. What does she do when you put your hands out to her? What does she do when you put your hands out to her?

PC: Well, she picked me up.

LRH: Yeah? What does she say to you when she picks you up? (pc sighs) Have you still got a visio on her?

PC: She's pretty.

LRH: Sheb very pretty, huh? What color is her hair?

PC: Curly brown.

LRH: Curly brown hair. What kind of clothes is she wearing? (pause) What kind of clothes is she wearing?

PC: Blue dress, it's got a white trimming around the neck.

LRH: Hm-hm, white trim around the neck. Is she pretty?

PC: Yes!

LRH: Hm-hm. How is her voice? (pause) How is her voice? (long pause) What does her voice sound like?

PC: Well, she's happy-looking.

LRH: Sheb what?

PC: Happy.

LRH: Yeah, she's happy-looking. All right, now what does her voice sound like?

PC: I don't understand it.

LRH: What's she saying? What language? A different language?

PC: Yes!

LRH: Well, what language is it? Try to repeat some of it. (pause) Let's go over what she's saying and just repeat it, syllable by syllable. (pause) All right, just repeat the words after she is saying them. All right, pick up the first word she says. How does it sound? Go to the moment of the first word she says. How does it sound?(pc laughs) What is it?

PC: Babushka.

LRH: "Babushka." (pc laughing again) All right. What's the next word she says? (pause) What's the next word she says?

PC: Oh, there's hurting. What is it?

LRH: Hm? What's hurting? What's hurting?

PC: I mean, what's up there?

LRH: What's up where? What's the matter? What's she saying? Go over the word "Babushka."

PC: Babushka.

LRH: Go over it again.

PC: Babushka.

LRH: All right, let's take a look at her. What does she look like? What does she look like when she says that?

PC: Eyes wide open.

LRH: Yeah.

PC: Smile on her face.

LRH: Smile. And what's the next word she says? (pause) Just repeat the phonetics. Hard to repeat? (pause) Hm? (pause) What are the words? You know what they are.

PC: (mutters)

LRH: Well, imitate the next phrase, just imitate the next word. Just imitate its phonetics. (pause) Can you imitate its phonetics? Does she say any words again? Is the man still there? Do you see the man? (pause) Huh?

PC: It was just that . . .

LRH: Just what?

- PC: He was standing there, and she picked . . .
- LRH: Picks you up and what happens? What happens when she picks you up? What does he say? Does he say anything?
- PC: I can't hear anything he says.
- LRH: All right. What's the furniture in the room like? (pause) What's the furniture in the room like? Let's take a look at the furniture in this room.
- PC: Just looking around and seeing it.
- LRH: All right. Now, what does the furniture look like? (pause) What does the furniture look like? Has it got frills on it, fringes?
- PC: It's a feather bed. (laughs)
- LRH: Oh, it's a feather bed. Okay. Are these your parents? Take a look at them. (pause) Hm? Are these your parents? (pause) Let's take a look at the woman again. Take a look at her. Now, you know what she looks like; now, you can remember. What does she look like? Who is she? Who is the woman? Your parents? (pause) Your parents? (pause) Is that who it is? (pause) You know. You know. (pause) What about them? Are they?
- PC: She's dancing around the room with me in her arms.
- LRH: Oh, you're cheating on us here. You're enjoying this too much.
- PC: (laughs) No, I'm not.
- LRH: Is it fun? Hm?
- PC: Uh-huh.
- LRH: May I ask you a question?
- PC: Yes.
- LRH: How old were you when your parents left?
- PC: (deep breath; pause)
- LRH: How old were you?
- PC: I want to say 2.
- LRH: You wanted to say 2? You mean you don't remember your parents?
- PC: No-o-o-o!
- LRH: You've never seen them before?
- PC: If they are, don't take them from me, please don't.
- LRH: Is this the first time you've seen these people? (pause) Hm?
- PC: Yes. I was never even a baby before.

LRH: Let's come on up to the moment when they leave you, up to the moment when they leave you.

PC: (tearfully) But why did they?

LRH: All right, let's come up to the moment when they leave you. The moment when you leave them.

PC: I didn't leave them.

LRH: What happened? (pause) What happened?

PC: Oh.

LRH: Come on up to the moment when they go away. Come on up to the moment when they go away. You can; you're right there. Let's take a look at them. What do they say to you? Do they say anything to you when they go away? (pause) Let's take a look at them. (long pause) Right to the moment they're leaving you. Your somatic strip can go to the last moment you see them, the last moment you see them, the last moment you see them. Now take a look at them. Take a look at them. What do they say to you? What are you seeing there? What do you see now? Tell me. You can tell me. You can tell me.

PC: All I see is a horrible nun.

LRH: A nun? You see a nun? What happens? Go to the last moment you saw your parents, the last moment you saw your parents. (pause) The last moment you saw them. The somatic strip is right there. Now take a look at them. Take a look at them.

PC: No, at least . . .

LRH: Take a look at them, the last moment you saw them. What's happening? What's happening?

PC: I'm lost. I don't know.

LRH: Hm? Your somatic strip is right there at the last moment. Give me a yes or no on this: Are your parents dead? What was flashed?

PC: I was going to say no.

LRH: All right, let's contact the moment they're leaving.

PC: (makes a small noise)

LRH: What's the last moment you see them? Your somatic strip is right there. The last moment you see them. How old? (snap!)

PC: (groans)

LRH: How old? How old? You know. How old? What was the number that flashed?

PC: (sigh) Two, but if it's 2, it's so I'll never forget them.

LRH: You what?

PC: I'll never forget them.

LRH: Who told you that? Give me a yes or no on this: Did somebody tell you to forget them? (snap!)

PC: Yes!

LRH: Who said “Forget them”? (pause) All right, the words in which you were told to forget them will flash into your mind: one-two-three-four-five (snap!). (pause) Give me a yes or no on this: words in English? (snap!)

PC: All I get is “Take her away.”

LRH: Go over that again.

PC: Take her away. Take her away. Take her away. Oh. (moan)

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away

LRH: Go over it again.

PC: Take her away

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away

LRH: Go over it again.

PC: Take her away

LRH: Go over it again.

PC: Take her away

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: No, I won't!

LRH: Go over it again.

PC: I won't, I won't, I won't, I won't!

LRH: Go over it again, “Take her away.” Go over the phrase again. “Take her away.”

PC: Take her away. No, no. (heavy grief)

LRH: Go over it again, “Take her away.”

PC: Take her away take her awa(convulsive sobbing) No, no, no.

LRH: Go over the phrase “Take her away.”

PC: (crying loudly)

LRH: Go over the phrase “Take her away.”

PC: (sobbing)

LRH: Go over the phrase again.

PC: Take her away. No. Oh—oh—no, no, no, no. (sobbing)

LRH: Go over the phrase “Take her away.”

PC: Take her away, take her—no!

LRH: Go over the phrase again, “Take her away.”

PC: Take her—take her away I don’t want to go, I don’t want to go. (pleading and sobbing)

LRH: Go over the phrase “Take her away.”

PC: (crying)

LRH: Go over the phrase “Take her away.”

PC: Take her away.

LRH: Go over the phrase “Take her away.”

PC: Take— oh—it hurts. “Don’t, don’t, don’t.

LRH: Let’s go over the words “Take her away.”

PC: Take—take—no, no.

LRH: Go over the word “No” now.

PC: No, no, no, no.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No!

LRH: Go over it again.

PC: No-o. (crying hard)

LRH: Go over it again. Go over the word “No.” Go over the word “No” again.

PC: No, no.

LRH: Go over it again.

PC: No—oh—oh, no, no, no, no, no, no, no-o-o, don’t go, no. (sobbing very heavily)

LRH: (almost a whisper) Go over it again.

PC: Oh, oh, oh, oh, it—no....

LRH: Go over it again. (pc still crying hard) Go over the words “No, don’t.” Go over “Don’t.”

PC: Don t. Oh, no, no, no, no, no—oh— oh.... (sobbing)

LRH: Go over “No” again, please. Go over the word “No” again.

PC: No.

LRH: Go over it again.

PC: Na—na—no....

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over the words “Don’t, don’t.”

PC: Don’t, don’t, don’t.

LRH: Go over it again.

PC: Don't, don't, oh, don't, don't, don't.

LRH: Go over it again.

PC: Don't, don't, don't, don't, don't, don't, don't—don't. (more heavy sobbing)

LRH: Go over the word "Don't."

PC: (sobbing)

LRH: very softly) "Don't, don't."

PC: Don't, do-o-n't, no, no.

LRH: "No, no"? Go over the word "No."

PC: No, no, no, no, no.

LRH: All right, go over the words "Take her away." Go over "Take her away."

PC: Take—t

LRH: Go over the words "Take her away." Go over the words "Take her away." Go over it again.

PC: Take-o-o-oh, no. Don'ttake her, don't take her, don'ttake her, don't, don't, don't, don't, don't, don't take her, don't take her, no. (more heavy grief

LRH: Go over "Don't take her." (pcsobbing) Go over it again. Go over "Don't take her." Go over "Don't take her."

PC: Don't.

LRH: Go over "Don't take her."

PC: Don't-no....

LRH: Go over "Don't take her."

PC: Don't.

LRH: Go over the words "Don't take her."

PC: Don't.

LRH: (uerysoftly) "Don't take her."

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her, don't.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't, don't take her, don't."

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: No, don't take her. Don't take her. Don't take her. Don't take her. Don't-don't, don't take her. No - ohoh -oh-oh -oh....

LRH: Go over "Don't take her."

PC: Don't, don't, don't, don't-no, don't. (sobbing) No, don't.

LRH: Go over the phrase "Don't take her."

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her. Don't take her. Don't! (very vehemently) Don't take her. (heavy grief)

LRH: Go over it again.

PC: Oh....

LRH: Go over it again. "Don't take her."

PC: Ooooh -o-o-o-oh

LRH: Go over the phrase "Don't take her."

PC: Oh, no (still crying hard)

LRH: "We've got to take her." Go over that. Go over the phrase. Go over the phrase "We've got to take her."

PC: (stops crying) We've got to take her.

LRH: Go over that phrase.

PC: We've got to take her.

LRH: Just go over the phrase.

PC: We've got to take her.

LRH: Go over it again.

PC: We've got to take her.

LRH: Is that phrase there?

PC: Oh....

LRH: Go over the phrase "Take her away."

PC: Take-take her away. Take her away. Take her away. Take her away. Take her away.

LRH: Go over it again, "Take her away."

PC: Take her away. Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away. Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Oh.... No, no,no,no,no,no.

LRH: Go over the word "No" again.

PC: No, no,no.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No!

LRH: Go over it again.

PC: No!

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No, no.

LRH: Go over it again.

PC: No, no.

LRH: Go over it again.

PC: No, no, no.

LRH: Go over it again.

PC: No, no, no.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: (crying)

LRH: Go over it again. No.

PC: No.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No, no, no, n-n-n-no, no, no, no, no-no-no-no-no-no-no-no. (sobbing)

LRH: All right, let's contact the first moment they say "Don't take her away." Who's talking when they say "Don't take her away"? (pc sobbing throughout) Who's talking? Who's talking? Who's talking? A woman? Is a woman talking? Is a woman talking?

PC: (sobbing) Oh—oh—oh—oh

LRH: Where is the woman lying, if it's a woman? Is it a woman or a man?

PC: (sobbing) Oh—oh....

LRH: What's your visio on this? What do you see through this?

PC: (sobbing) Oh—oh....

LRH: What's your visio? Is anybody in bed? Is anybody in bed?

PC: I don't know.

LRH: Just take a look. Is somebody in bed? Is it inside?

PC: Yes.

LRH: Is it inside? Inside a house? Is it inside a house?

PC: No, it was in bed. It was . . .

LRH: It was in a bed? Or wasn't?

PC: It was.

LRH: All right. Who is lying in bed? Who is lying in the bed? Let's look.

PC: (groans)

LRH: Let's look.

PC: (sobs)

LRH: Let's look. Who is lying in the bed? Are you lying in the bed?

PC: No.

LRH: Where are you?

PC: (sobbing)

LRH: Who has got you? Is somebody carrying you? (pause) You know. Is somebody carrying you? (pause) Hm? What's the person in the bed saying? What's the person in the bed saying?

PC: She—oh.

LRH: What's the person in the bed saying? (pc groans) What's the person in the bed saying? Hm? What does the person in the bed say? Do you see somebody in the bed?

PC: She just keeps tossing back and forth.

LRH: And what's she saying while she tosses back and forth? Are you outside yourself here? Can you see yourself in somebody else's arms or see yourself with somebody else there?

PC: I'm looking at her.

LRH: Oh, are you in somebody's arms? Hm?

PC: But I can't see who they are.

LRH: Oh, they are behind you? (pause) All right, let's take a look at her. What's she saying as she tosses back and forth? What kind of a noise is she making?

PC: (coughs) All I hear is "Don't go away, don't go away, don't go away."

LRH: What's she saying again, "Don't go away"? Does she just say that over and over?

PC: Yes.

LRH: And what's she doing there?

PC: Going back and forth and back and forth.

LRH: Yeah.

PC: Don't go away. Don't go away. Don't go away.

LRH: How big are you in comparison to that bed? Is the bed very big? (pause) Is the bed very big? Very small? How does the bed look to you?

PC: Four-poster bed.

LRH: Does it look big or small to you?

PC: It's big.

LRH: Hm-hm. Does it look bigger than most beds?

PC: No, it just looks like the average bed. It has a flounce around it.

LRH: Hm-hm.

PC: There is a holy picture on the wall.

LRH: Yeah, and who is in the bed? (pause) You know who is in this bed. Who is saying "Don't take her away"? (pause) Go over the words "Don't take her."

PC: Don't, don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: Go over it again.

PC: Don't take her. Don't take her. Don't take her.

LRH: Go over it again.

PC: Don't take her.

LRH: (very softly) Go over it again.

PC: (pause; coughs)

LRH: Go over it again. Go over the words "Don't take her." Go over the words "No, no, no."

PC: No, no.

LRH: Who is saying "No, no, no"?

PC: No.

LRH: Who is saying "No, no"?

PC: No.

LRH: Who is saying "No, no"? Who is saying the no? Take a look at the person saying "No."

PC: She's got her face up against the wall.

LRH: And what is she saying?

PC: No, no, no, no.

LRH: Is she talking in English?

PC: No.

LRH: In what language is she using the phrase? (pause) What's "no" in Russian? (pause) What's "no" in Russian? (pause) What's "no" in Russian? (pause) "No" in Russian

will flash into your mind when I count from one to five: one-two-three-four-five (snap!). (pause) What flashed into your mind?

PC: No.

LRH: “No”?

PC: No.

LRH: Are you getting sonic on this? (pause) Huh? Do you get a sonic on what she’d saying? Do you? Do you get a sonic on what she is saying? Can you hear her?

PC: (softly) Hm, hm, no, no.

LRH: Go over the words “No, no, no” again.

PC: No, no, no, no, no, no.

LRH: Go over it again.

PC: No, no, no, no.

LRH: Go over it again.

PC: No, no, no, no. (coughs)

LRH: Go over it again. Is she coughing? Is she coughing? Can you hear her cough?

PC: (pause) No, but I can see her so plainly. (pause) No, no, no.

LRH: Go over it again.

PC: No.

LRH: Go over it again.

PC: No.

LRH: What’s Russian for “no”? What’s Russian for “no”?

PC: I don’t know!

LRH: You don’t know?

PC: No-o....

LRH: Go over the word “Nyet.”

PC: Nyet, nyet

LRH: Go over it again.

PC: Nyet, nyet, nyet.

LRH: Go over it again.

PC: Nyet, nyet

LRH: “Nyet.”

PC: Nyet.

LRH: Go over it again. Go over the word “Nyet.”

PC: Nyet.

LRH: Go over it again.

PC: Nyet.

LRH: Go over it again.

PC: Nyet. O-oh

LRH: Go over the word “Nyet.”

PC: O-o-h....

LRH: Got a somatic?

PC: Oh....

LRH: Do you see her on the bed?

PC: (moans)

LRH: Hm? Go over the word “Nyet.”

PC: Um-m....

LRH: Are you hurt in this?

PC: Oh, ooh, my head. Oh, my head.

LRH: Yeah. Can you see her there on the bed?

PC: Yes.

LRH: Is she holding her head?

PC: Oh-h—oh-h....

LRH: Hm? Go over the word “Nyet.”

PC: Nyet.

LRH: Go over it again.

PC: Nyet.

LRH: Go over it again.

PC: Oh—oh—oh.... Oh.... (pause)

LRH: Let’s go over “Nyet” again.

PC: Nyet.

LRH: Go over it again.

PC: Nyet.

LRH: Go over it again.

PC: Nyet.

LRH: Go over it again.

PC: Nyet.

LRH: Go over it again. How do you say “Take her away” in Russian? (pause) When I count from one to five, it will flash into your mind: one-two-three-four-five (snap!). How do you say “Take her away” in Russian? You know what it is.

PC: Oh.

LRH: You know what the phrase is. You know what the phrase is. “Take her away.” In Russian, what would it be? When I count from one to five, the first word of it will flash into your mind, this first syllable will flash into your mind: one-two-three-four five (snap!).

PC: No.

LRH: Did you get any flash at all?

PC: No.

LRH: Any words occur to you at all?

PC: All I get is a thumping, thumping, thumping!

LRH: Ah, a thumping sound?

PC: Oh, her hair is plaited.

LRH: Hm-hm. What’s she doing?

PC: She’s just moaning.

LRH: Just moaning?

PC: With her face up against the wall.

LRH: And how is she moaning? Imitate her moan.

PC: Um-um. . uh. . . uh. . .

LRH: Imitate her moaning.

PC: Um-um-um.

LRH: All right, go to the moment they take you away from her. Go to the moment they take you out the door. Go to the moment they take you out the door. All right, you’re right

there. What's she saying now? (pc breathing heavily) What's she saying now? Go to the moment they take you out the door. Is somebody carrying you? (pause)

PC: No.

LRH: Is somebody carrying you? (pause) Who says "Be quiet" there? Who says "Be quiet"? Go over the words "Be quiet."

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Something else is trying to say something.

LRH: Go over that "Be quiet."

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Oh-h. It hurts. "Be quiet."

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet (pause; sniffing)

LRH: Go over it again, "Be quiet."

PC: Be quiet.

LRH: All right, give me a yes or no on this: English?

PC: No.

LRH: Russian?

PC: I don't know what it is. "Be quiet. "

LRH: Go over the words "Be quiet" again.

PC: Be quiet

LRH: Go over it again.

PC: Be quiet

LRH: (whispers) "Be quiet."

PC: Be quiet

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be—be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet. (coughing)

LRH: Go over it again.

PC: (coughs again)

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: No. Um-m-m—be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Go over it again.

PC: Be quiet.

LRH: Who says “Be quiet” there?

PC: Be quiet, be quiet, be . . .

LRH: Who says “Be quiet” there? (pause) Who says “Be quiet”? Who says “Be quiet” there? Does anybody say “Don’t talk”? Give me a yes or no on this: Anybody say “Don’t talk”? (snaps)

LRH: Go over that again, “Never.”

PC: Never, never, never, never, never, never, never, never, never, never, never, never, never—no.... (crying hard)

LRH: Go over it again. “They never let me talk.” Go over that.

PC: They never let me talk.

LRH: Go over it again.

PC: They never let me talk. They never, never let me talk.” (crying)

LRH: Go over it again.

PC: They never let me talk.” Oh—oh— oh—oh....

LRH: Who is saying that? Who is saying that?

PC: Oh—oh—oh.... Oh....

LRH: Who is saying that?

PC: Oh.

LRH: Was he the person on the bed?

PC: Oh.

LRH: What’s the person on the bed saying?

PC: Oh, oh.

LRH: Doyou see this person on the bed still?

PC: Oh, oh, oh.

LRH: Go over the words “They never let me talk.” Go over “They never let me talk.”

PC: They never let me talk. They never let me talk.

LRH: Go over it again.

PC: They never let me talk.

LRH: Go over it again.

PC: They never let me talk.

LRH: Go over it again.

PC: I mustn’t tell.

LRH: Go over it again.

PC: They never let me talk.

LRH: Go over that “I mustn’t tell.”

PC: I mustn't tell.

LRH: Go over it again.

PC: I. mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again. Go over it again. I mustn't tell.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: Oh—oh—oh....

LRH: Go over it again. I mustn't tell.

PC: (groaning)

LRH: Go over it again. I mustn't tell.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell.

LRH: Go over it again.

PC: I mustn't tell. I mustn't tell.

LRH: Next phrase.

PC: I can't tell. (starting to speak breathlessly)

LRH: Go over it again.

PC: I can't tell. I can't tell. I can't tell.

LRH: Go over it again.

PC: I can't tell.

LRH: Go over it again.

PC: I can't tell. I can't tell. I can't tell. I—I—I. . .

LRH: Go over "I can't tell."

PC: I can't tell. I can't tell. I can't. I can't. I can't tell. I can't." Oh—oh—oh—oh— oh....

LRH: Go over it again, "I can't tell."

PC: Oh—oh—oh—oh—oh, I'm so cold.

LRH: Go over that again.

PC: Oh, I'm cold. I'm cold. I'm cold. I'm cold. I'm cold.

LRH: Go to the moment they bury her. Go to the moment they bury her. What do they tell you? Who says "Don't cry"? Who says "Don't cry"? Go over the words "Don't cry."

PC: Don't—don't cry.

LRH: Go over it again.

PC: Don't cry

LRH: Go over it again.

PC: Don't cry.

LRH: Go over it again.

PC: Don't cry.

LRH: Go over it again.

PC: Don't cry.

LRH: Go over it again.

PC: Don't cry.

LRH: Go over it again.

PC: Don't cry.

LRH: Who's saying it? Go over it again.

PC: Don't cry.

LRH: Go over it again.

PC: Don't cry. Don't cry. Don't cry. Don't cry. Don't cry. Don't cry. Don't cry. Don't cry.
Don't cry. Don't cry.

LRH: Who is saying "Don't cry"?

PC: Don't cry.

LRH: Is your mother saying it? Is your mother saying it?

PC: Don't cry. Don't cry.

LRH: Is your mother saying it?

PC: Don't cry.

LRH: Is your mother saying "Don't cry"? Do you get a visio on somebody there? Who's speaking?

PC: I see the coffin in the ground.

LRH: You see a coffin?

PC: In the ground.

LRH: Being lowered in the ground?

LRH: Go over that again.

PC: Tell me you it forget her.

LRH: Go over it again.

PC: Tell me you it forget her.

LRH: Go over it again.

PC: Tell...

LRH: Who's speaking? Who's speaking there? Go over "Tell me you'll forget her."

PC: Tell me you it forget her. Tell me you'll forget her.

LRH: Look at the person that's speaking.

PC: Tell me you it forget her. Tell me you'll forget her.

LRH: What's your visio here?

PC: Tell me you al forget her.

LRH: What's your visio? Hm? Do you see anybody?

PC: No, I don't, I don't.

LRH: Are you in the dark?

PC: It's gray.

LRH: Is it in a cemetery?

PC: Oh, I don't know where it is but . . .

LRH: Is it in a cemetery? Who is there? Who is talking?

PC: (pause; moans)

LRH: Who is talking? Look at the person who is saying "Tell me you'll forget her," or anything like that. Look at the person who is saying this. Let's go over the phrase "She's too young to remember."

PC: She's too young to remember. She's too young to remember. She's too young to remember. She's too young to remem ber. She's too young to remember. She's too young to remember. She's too young to remem ber. She's too young to remember. She's too young to remember. Uh—oh—oh —oh

LRH: Go over this, "She's too young to remember."

PC: She s too young to remember. She's too young to remember. She's too . . .

LRH: Do you see anybody saying that? Do you see anybody?

PC: I don't like them.

LRH: You don't like them? What are they doing? What does this person look like that you don't like?

PC: It's a priest.

LRH: A priest. And what's the priest doing?

PC: He's standing there.

LRH: And what's happening? (pause) What's happening? What's happening? Tell me. Tell me. Go over "She's too young to remember."

PC: She's too young to remember. She's too young to remember.

LRH: Is this what the priest is saying?

PC: Yes.

LRH: Is there a coffin there?

PC: No, just people.

LRH: Just people. And what's the priest saying?

PC: She's too young to remember. She's too young to remember. She's too young to remember.

LRH: Who says "You'll forget her"? Go over the phrase "You'll forget her."

PC: You'll—you'll forget her. You'll forget her. You'll forget her. You'll forget her. You'll forget her. "I'm cold."

LRH: Go over it again.

PC: You'll forget her. You'll forget her. You'll forget her."

LRH: Who's talking?

PC: You'll forget her."

LRH: Who is saying this?

PC: Oh, there are so many voices.

LRH: And what are the voices saying? Let's go over "You'll forget her."

PC: You'll forget her. You'll forget her. You'll forget her. You'll forget her."

LRH: Are there a lot of people there?

PC: Yes.

LRH: Let's go back to the last time you see her. Go back to the last time you see her. What's she doing there? (pause) What's she doing there?

PC: (sniffing)

LRH: What's she doing there?

LRH: Go over it again, “My head.”

PC: My head.

LRH: Is your mother sick? Take a look at your mother. Take a look at your mother.

PC: Oh—oh—oh.

LRH: Take a look at your mother. What does she look like? Where are you when you look at her?

PC: They are holding me down.

LRH: Holding you, what?

PC: Down.

LRH: Down where?

PC: To her.

LRH: Oh, yeah? And what are you saying to her? Can you see yourself? Are you outside yourself here?

PC: No, no. No.

LRH: You’re inside yourself? Hm?

PC: I can see her put her arms up.

LRH: Yeah, and what happens when she puts her arms up? What does she say when she puts her arms up?

PC: They’re holding me this way. Down, down.

LRH: And what happens? And what occurs? What does she say to you? What does she say to you? What does she say? You can tell me. You can tell me. You can tell me.

PC: (sigh)

LRH: What does she say? Please tell me.

PC: Oh—oh....

LRH: Does your head ache? Does your head ache? (pause) Go over the line “She’ll forget me.”

PC: She’ll forget me.

LRH: Go over it again.

PC: She’ll forget me.

LRH: Go over it again.

PC: She’ll forget me.

LRH: Go over it again.

PC: She'll forget me. She'll forget me.

LRH: Go over it again.

PC: She it forget me

LRH: Go over it again.

PC: She'll forget me.

LRH: Go over it again.

PC: She'll forget me.

LRH: Does she say this?

PC: She'll forget me.

LRH: Does she say this?

PC: She'll forget me.

LRH: Hm?

PC: No. No. No. No.

LRH: What does she say? (pause) Do they say they are going to take you away? Who says something like "Control yourself" here? Go over the words "Control yourself."

PC: Control yourself. Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. I won't, I won't. I won't, I won't. I won't, I won't. I won't, I won't. I won't, I won't. I won't, I won't, I won't, I won't. " (pc's volume increasing to near shout as she says each phrase)

LRH: Go over the words "Control yourself" again. Give me a yes ~~orthosoin~~ this: English? (snap!)

PC: Yes.

LRH: All right, go over the words "Control yourself."

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself. Control yourself. Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself. Control yourself. Control yourself.

LRH: Who is saying that? (pause) Look at the person who is saying it. What does this person look like? Please tell me. (pause) Please tell me. What does this person look like? Please answer me. What does this person look like? (pause) What do you see? Go over the words "Control yourself" again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself.

LRH: Go over it again.

PC: Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Control yourself. Oh—oh—oh—oh

LRH: Go over the words Control yourself again.

PC: Control yourself. Control yourself.

LRH: Who is saying it?

PC: Control yourself.

LRH: Can you tell me who's saying it?

PC: Control yourself.

LRH: Can you see anybody saying it? Hm? Please answer me. Can you see somebody saying it? Hm? Can you see somebody there, huh? Please tell me. All right, go over the words Don't talk.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk. Don't talk.

LRH: Go over it again.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk.

LRH: Go over it again.

PC: Don't talk. Don't talk. Don't talk.

LRH: Go over Don't tell me.

PC: Don't tell me.

LRH: Go over it again.

PC: Don't tell me.

LRH: Go over it again.

PC: Don't tell me.

LRH: Go over the words "Don't take her away."

PC: Don't . . ."

LRH: Go over the words "Don't take her away."

PC: Don't—don't take her away. "

LRH: Go over it again.

PC: Don't take her away

LRH: Go over it again.

PC: Don't take her away

LRH: Go over it again.

PC: Don't take her away. Don't take her away. Don't take her away. Don't take her away.
Don't take her away.

LRH: Go over the words "Take her away."

PC: Take her away"?"

LRH: Yeah.

PC: Take her away

LRH: Go over it again.

PC: Take her away. Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take—take—take her away.

LRH: Go over it again.

PC: Take her away.

LRH: Go over it again.

PC: Take her away. Take her away. Take her away. Take her away. Take her away.

LRH: Go over it again.

PC: Take—oh—take her away. Take her away. Take her away. Take her away.

LRH: Can you get a visio as anybody says that?

PC: No, no, no, no, no, no.

LRH: Do you get any visio at all?

PC: It's just gray, just gray, just gray, just gray. (groan)

LRH: Go over the words "Just gray."

PC: Just gray, just gray, just gray, just gray, just gray. Gray, gray.

LRH: Go to the moment she dies. The somatic strip will go to the moment she dies. Take a look at her as she dies. Take a look at her as she dies. What do you see? Please tell me. What do you see? What do you see? Please talk to me.

PC: I don't see.

LRH: All right, go to the moment she dies. The somatic strip will go to the moment she dies. The somatic strip will go to the moment she dies.

PC: No. (pause) Oh, tell me, tell me, tell me, tell me, tell me, tell me, tell me.

LRH: Go to the moment they bury her.

PC: (moans)

LRH: The moment they bury her. Go to the moment they bury her. What do you see? (pause) What do you see? (pause) All right. Give me yes or no on this: Is this in English? (snaps) Is this in English? (snap!)

PC: Yes.

LRH: All right. Go over the words "I won't tell you."

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you. I won't tell you.

LRH: Go over it again.

PC: I won't tell you. I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you

LRH: Go over it again.

PC: I won't tell you

LRH: Go over it again.

PC: I won't tell you I won't tell you I won't tell you. I won't tell you. I won't tell you. I won't tell you. I won't tell you.

LRH: Go over it again.

PC: I won't tell you. I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Go over it again.

PC: I won't tell you.

LRH: Who is talking? Who is talking? You know who is talking. Do you get a sonic on this?

PC: I won't tell you. I won't tell you. I won't tell you.

LRH: Go over it again.

PC: Oh, tell me, tell me, tell me, tell me.

LRH: Let's go over "I won't tell you."

PC: I won't tell you

LRH: Let's go over "Get out."

PC: Get out. No. No.

LRH: Go over the phrase "Get out."

PC: Get out.

LRH: Who's talking? Who says "Get out"?

PC: Get out.

LRH: Can you see who's talking?

PC: No, I can't, I can't, I can't, I can't.

LRH: Can't what?

PC: I can't.

LRH: Can't what?

PC: I can't.

LRH: Go over "I can't" again.

PC: I can't. I can't. I can't—oh."

LRH: Go over it again.

PC: I can't

LRH: How old? (snap!)

PC: I can too. I can too. I can too. I can't, I can't, I can't, I can't. "

LRH: Return to the moment your mother is giving you a bottle—the moment she is giving you a bottle. Earlier—the moment she is giving you a bottle.

PC: Oh, don't ask.

LRH: How does she look when she gives you a bottle, hm? Let's take a look at her giving you a bottle. How does she look? Let's contact that crib again. (pause) All right. Let's go to the moment you are sitting there in the crib. Let's pick up the same scene you had before. The moment you're sitting there in the crib. All right, let's reach up. How does the crib smell? Hm, how does the crib smell? Hm? How does it smell there? Where is your mother? Pick it up at the moment your mother comes in. Is this your mother? Let's take a look at her. Pick it up there at the moment that you hold your arms up to her and she's coming into the room.

PC: She says, "I want to keep her. I want to keep her. I want to keep her."

LRH: Go over this, “I want to keep her.”

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her.

LRH: Go over it again.

PC: I want to keep her. I want to keep her. I want to keep her. I want to keep her.

LRH: Go over it again.

PC: I want to keep her. I want to keep her. I want to keep her. I want to keep her. I want to keep her. I want to keep her. Oh, oh, oh. I want to keep her. I want to keep her. I want to keep her. I want to keep her.

LRH: All right, let’s go over the phrase “She’s just like me.”

PC: She’s just like me. She’s just like me. She’s just like me.

LRH: Go over it again.

PC: She’s just like me. She’s just like me. She’s just like me. She’s just like me.”

LRH: Go over it again.

PC: She’s just like me. She’s just like me. She’s just like me.

LRH: Go over it again.

PC: She’s just like me.

LRH: Go over it again.

PC: She’s just like me. She ‘s just like me. She’s just like me.

LRH: What's your visio on this now? What's your visio on this? Who is speaking on that "She's just like me"?

PC: Oh.

LRH: Who is speaking there, on "She's just like me," hm? Who is speaking? Who is speaking? Take a look at her. (pause) All right, shift into your own valence. Go on, get into yourself now. Feel this person's arms around you. Feel this person's arms around you. Feel this person's arms around you. Feel the arms around you. Now, look around the room. What do you see around the room? What do you see? What do you see around the room? Hm? What do you see around the room? Tell me. Tell me. Tell me. What do you see around the room? (pc sighs) What do you see? What do you see around the room? The somatic strip will now go back to the moment when your mother picked you up in her arms. You were sitting in the crib and your mother picked you up in her arms. You got that? Hm? Contact the moment when it happened. Contact the moment when it happened.

PC: I don't ever want to leave.

LRH: (laughs) Hm-hm, I know. What does she look like? Huh? Tell me. It'll be more fun for you if you tell me.

PC: I like it best when she was there on the hillside.

LRH: Oh, yeah? Oh, you see her on the hillside there?

PC: Hm-hm.

LRH: Have you ever seen her before?

PC: Yes.

LRH: All right. Let's take a look at her. You can remember how she looks there. Let's take a look at her. Now you can remember seeing her here. You can see her when you want to see her.

PC: Uh-huh.

LRH: Now let's take a look at your father. All right, let's take a look at your father. Let's pick up a scene there of your father.

PC: That's when she's standing there....

LRH: What does he say?

PC: She had a great big smile and was saying, "I've got a secret I can't tell. I've got a secret I can't tell. I've got a secret I can't tell."

LRH: (chuckles) What's shed saying? Now, what's she doing?

PC: Standing there saying, "I've got a secret I can't tell."

LRH: (laughing) Yeah.

PC: Uh-huh.

LRH: Who is she saying this to? Go over that phrase again, "I've got a secret I can't tell."

PC: I've got a secret I can't tell. "

LRH: Okay. Go over that again.

PC: I've got a secret I can't tell. "

LRH: All right. Go over it again.

PC: I've got a secret I can't tell. "

LRH: And what did she say then? That's the secret, huh? All right. Is there a man with her there?

PC: He doesn't come this time.

LRH: All right. Let's go back to the time he does come. Let's return to the moment he does come. Okay? The somatic strip will go back to a moment he does come. (pause) Okay, will you come up to present time now?

PC: Yes.

LRH: All the way up to present time. All the way up to present time. Present time.

PC: I don't want to.

LRH: (laughing) Yeah. I know. Come up to present time. How old are you? (snap!)

PC: Huh ?

LRH: How old are you? (snap!)

PC: I don't know.

LRH: All right, come on up to present time. What's the date? (snap!)

PC: Date?

LRH: Hm-hm.

PC: Oh.

LRH: What's the date? (snap!)

PC: Twenty-eighth.

LRH: Twenty-eighth of what?

PC: Oh, of September.

LRH: Ah, twenty-eighth of September. What year?

PC: 1950. Anybody knows that.

LRH: (laughing) All right. What's the date again?

PC: Twenty-eighth of September.

LRH: All right. What year?

PC: Fifty.

LRH: All right, open your eyes. Canceled. (snap!) Five-four-three-two-one (snap!). Do you remember what you saw?

PC: But why don't they tell me?

LRH: Tell you what?

PC: Why don't they tell me where they went?

LRH: Where who went, honey? Your parents?

PC: Yes.

LRH: I don't know. I don't know. Who should have told you?

PC: Well, why do they keep it a secret?

LRH: Is it a secret?

PC: Well, they won't tell me.

LRH: Nobody has told you?

PC: No.

LRH: Do you know where your grandparents are?

PC: No, nothing.

LRH: Who raised you?

PC: People.

LRH: Yeah? You mean you haven't any parents?

PC: No, I haven't any mother or father.

LRH: Is this the first time you ever saw them? (pause) All right, were these your mother and father that you saw tonight?

PC: It must be; it's the second time I ever saw them.

LRH: The second time? When did you see them the first time?

PC: One night in auditing.

LRH: Oh, yeah? Oh, you've been in auditing before?

PC: Just about 14 hours, I think.

LRH: Oh, really? I didn't know this. All right. You saw them before.

PC: That's if that's my father.

LRH: That's if they are your mother and father.

PC: That's what bothers me, but I never saw them before.

LRH: Hm-hm.

PC: Not even in imagination when I tried to.

LRH: Oh. But you've seen two people now.

PC: That's it, but who are they and why won't they tell me? I mean that's what I want to know.

LRH: Oh, okay. You have got an auditor then?

PC: No, he walked off and never said anything.

LRH: Oh, I see. All right, I tell you what you do. You get somebody to take you back across the time track. Do you know your name?

PC: No, nothing.

LRH: All right. Just tell your somatic strip to go to a time there when your name was mentioned, back to the time before they left. You will find out all about it. Somebody will have to keep slugging at that grief charge. That's going to take about eight to ten hours of work. Okay? Thank you very much.

I hope that what we have covered here these last few evenings may assist you materially.

May you never be the same again.

KANSAS CITY LECTURES

Kansas City, Missouri

21 - 28 October 1950

Dianetics was expanding rapidly, and Ron continued to personally spread the word. Late in October 1950 found him travelling to Kansas City, Missouri, where he spoke in the Music Hall of the Kansas City Municipal Auditorium, and later at the Kansas City Little Theatre.

The engagement began on Saturday, 21 October 1950, with a public lecture, "Introduction to Dianetics."

The public lecture was followed by a series of four lectures on the evenings of 25, 26, 27 and 28 October 1950. These lectures were "A Summary of Standard Procedure"; "Clarification of Operation"; "Types of Cases and Methods of Resolving Them"; "Restarting or Reopening Stalled Cases" and a lecture on improved and unpublished techniques. Each lecture was accompanied by a demonstration.

Unfortunately we have not been able to locate either tape recordings or transcripts of these lectures. The only information we were able to find was reports from the Kansas City newspapers.

PROFESSIONAL COURSE LECTURES

Elizabeth, New Jersey

2 - 15 November 1950

After conducting a four-evening course in Kansas City, Missouri, Ron returned to the Foundation in Elizabeth and delivered a series of lectures to the Professional Course Students.

Once again, Standard Procedure was the focus of the course. Ron stressed the idea that Standard Procedure was for use, not only when possible, but especially when impossible.

Although research into new and better techniques was continuing at all times, Standard Procedure was the surest way of handling any case.

The Elizabeth Professional Course concluded with comprehensive lectures on Child Dianetics, Group Dianetics and Educational Dianetics.

STARTING A NEW PRECLEAR

A lecture given on
2 November 1950

We have been unable to locate a tape recording of this lecture. However, a partial transcript dating from 1950 was found and is reproduced here. Without the tape recording we have been unable to verify the accuracy of the transcript.

Establishing Accessibility

The dividing line between aberree and preclear is a very sharp one. It is the moment when you make up your mind you are going to run the person. You have looked him over and decided he was not too bad off; you have decided you had a little time to invest and it would not be too much of a strain one way or another.

The first thing you do is look him over dianetically. Find out something about him just by looking at him. First we want to know if this person is accessible or not. That is important. People who are not accessible are hard to run! This may be a beautiful, wise point of obviousness but there are many gradients that are not quite so obvious. Would it occur to you, for instance, that a person who would talk to you apparently perfectly normally would be inaccessible, and that you would have to do something to create an accessibility? The definition of accessibility is whether or not engrams can be contacted and run in this person to the advantage of increasing his level of sanity. That is accessibility, not whether you can ask him for a cigarette and get one.

The “I can’t believe anything,” no-reality case can be classified as almost inaccessible. You will have to do something to create an accessibility in this person. He may be able to talk to you about the stock market or the dog races; he will be able to walk around and hold down a job, sometimes a very good job, too; but his sense of reality is practically zero.

Engrams that say “I can’t believe” are accessories to the crime, but you can’t hit those engrams before you do something else to this case. You will just have to talk to this person for a little while, not to try to convince him with anything in particular, but to pick up his sense of reality. If he has got an “I can’t believe it” attitude about life, you will see that attitude very strongly reflected when you start to work on him.

People who do not believe in Dianetics, by the way, are neither crazy nor real “I can’t believe it” cases; they are Sst indifferent when looking over evidence. It is very easy to explain this and that to them. They say, “Yeah, sure”—normal skepticism.

I am talking about the case who says “Well, I don’t believe I’ve got any engrams. I don’t believe this will do me any good,” and so on. He might not even be using the words I don’t believe. This man can’t believe himself; he doesn’t believe he is there.

One boy ran up to me one time after a talk and said, “I looked over Dianetics, read the book about three times, and I just can’t believe any part of it. Somebody has tried to run me and didn’t reach anything; I don’t believe there are any engrams.”

I said, “How do you feel about medicine?”

He said, “Well, medicine can’t do you any good.”

“How do you feel about psychiatry, psychoanalysis?”

“That’s—can’t do you any good.”

“How do you feel about education?”

“Well, that’s . . .”

I said, “Well, are you there at all?”

He thought about it, then looked at me blankly and said, “Well, I never thought about that before. I don’t know.”

Putting this person in reverie, you will get some very interesting results. You can even take him back down the track someplace and by good fortune get him enough into contact with reality to go through a very aberrative engram. You can reduce this engram and run it out and he still won’t believe that anything has happened to him. That is a decreased sense of reality, not a “can’t believe” engram at work.

Sometimes an auditor will take a case and start in desperation to grope for “I can’t believe,” when that is no more what is wrong with the case than a lot of “I can’t hear”’s is what’s wrong with a non-sonic case. A non-sonic case normally does have a lot of “I can’t hear”’s, but you pay no attention to these. You do not turn on sonic by running these things out: We are dealing with the same problem now, exactly.

The person who says “I don’t trust you” is a relatively inaccessible case, because you can’t start affinity with him. Here are all three points of the affinity-reality-communication triangle. The person who doesn’t believe any of the words that come through to him or any other thing that he perceives, the person who can’t believe that there is anything happening or that there is anything to it, and the person who is unable to establish anything like affinity with you—these are inaccessible cases at first.

Almost the entire effort of psychiatry is leveled at accessibility. It is so interesting to the psychiatrists after it has been achieved that they will normally say this person is a remission. That’s right They have achieved accessibility on the case. This is no blast on psychiatry; this is their modus operandi. They get the case so the person will associate and talk to you and associate with himself, and they call it remission.

What they have accomplished is accessibility—the person goes into communication with life. Insanity could be called being out of communication with life or with the rational world. Right along with out of communication, of course, go no affinity and no reality. That is our triangle.

Starting at the toughest level of accessibility there are two types of psychotics. One is the computing psychotic and the other is the dramatizing psychotic. The computing psychotic is an animated demon circuit. In all the personality there is only one thing in operation, a demon circuit; you are talking to a demon circuit. The dramatizing psychotic is one who lives or dramatizes an engram. He sometimes runs it verbally and sometimes dramatizes it physically. For example, a dramatizing psychotic may be walking around dramatizing an engram, “Everybody’s against me; everybody hates me. I’m going to go away and leave them all. I just can’t stand it anymore.” Of course, you can’t get it run out because it is probably the eighteenth engram on the chain, and he is only running one valence of it.

A catatonic schizophrenic is either dramatizing an engram or is very low on communication, affinity and reality.

The paranoiac would be a computing psychotic; he has a circuit. The circuit may say, “You know everybody is against you. You’ve got to do something about it. Now think it over and you’d better change, you better reform,” and so on. This person goes out and suddenly says, “The U.S. Government has gone into league with Western Union and they have just run through magic wires into my head so they can tell what I’m thinking down in Washington.”

He is computing on the engram. The analyzer is cut off by the demon circuit and he is running on just that section of analyzer. He is the circuit.

You will understand the stupidity of insanity if you find a demon circuit in a preclear sometime and talk to it. You will very often find the chronic circuit. (I warn you that if you start talking to a demon circuit you will strengthen it a little.) These circuits are ordinarily gruff and unmannerly. Sometimes they are apparently quite bright, but you run just so far and then they get stupid. The auditor who can't figure how to get around demon circuits is badly off, because they are so very dumb. Talk to a demon circuit for a little while and you will get a good idea of how a computing psychotic will talk.

There is a terrific variety of manifestations and psychoses, but you can break it down into those two parts—computing and dramatizing.

It is interesting that very few of the people who are insane are in institutions. The kind of people in the institutions are those who, if they were allowed to be loose, would harm themselves or others or would be a great deal of trouble to others. That is a very specialized type of psychotic. There are all kinds of psychotics who won't harm anybody physically (that is, not today— maybe tomorrow) and who won't harm themselves, except of course by way of making themselves fail utterly and completely in life, or ruining their own and everybody else's marriages, or beating up the children—little things like that.

Many kinds of psychotics are not accessible at all. Talk to such people and you actually talk to a demon circuit.

Don't define a psychotic as somebody in an institution, then. That would be an error. Very few people realize that there are open psychotics doing a day's work in this world. It is whether or not they are harmful or troublesome that makes society take notice, but they can be very psychotic and not be harmful or troublesome.

By the way, the next research project is to speed up accessibility and make it very rapid so we can empty these institutions.

Now, most of you are going to be out in society, not working in the institutions, and it will be common for a man to come to you and say, "I'd like to have you work on my wife. I don't know why, but she keeps telling me that I'm no good. I just can't live with her anymore, and I don't want to get a divorce because, after all, I've got 12 kids...." You will meet this girl (she belongs to a bridge club and she does this and that) and you are just talking to a big demon computation right there, blocked up securely on the second, third and fourth dynamics. She acts with such a high level of irrationality that if anyone with the least bit of rationality takes a look, her actions look very peculiar. Sometimes the mores of the society seem to support her in what she is doing. You are working then with an inaccessible.

Trying to say to this lady "Would you please sit down on the couch and close your eyes" would be very, very difficult to do. She would probably start telling you something or other but you wouldn't be able to track very easily along what she was saying. She might sound rational (like a TV show!), but somehow it just would not all connect up logically on anything. Were you to sit down and try to argue this person into something—and this is why I am bringing this up—you would not be able to argue her into anything.

How easy is it for you to make a person change his dramatization— unless you just push his buttons? I'm talking about the ordinary run of life. Did you ever see anyone change his "convictions" just by being talked to? Did you ever see a Mohammedan converted to Buddhism in half an hour's conversation on the level of logic? No, you never have, and you are never going to change a person from inaccessible to accessible by talking to them logically.

A way to get them into engrams is to push their buttons so hard and turn on so many somatics that they slide into the engrams, and then they want to be run, madly, as the only way out. This is a very clumsy method. Another way is to pick up somebody in their vicinity who is suffering from something very specific and demonstrate something on the second party, such as on a child. That is not the optimum method, but it does pick up their sense of reality: You took something in their environment and altered it to the better. They were interested in this, so you picked up their affinity. Now you can talk to them a bit better, but you had best not talk to them on anything except Straightwire, because they will do the lightest, easiest things first.

Don't just say "Well, that's all there is to it. Your husband said that you had to be treated. Now shut your eyes and let's go back down the track." The instant she finds out her husband said so (he might have told her so anyway just to help you out), you are going to be in trouble. She is probably running on an engram that says she can't do anything her husband says and he has said, "You've got to go into Dianetics...." Will she work with you? No, indeed.

The inaccessibility of a person is measured by the accessibility of basic personality. Basic personality is usually the one who forces the person through.

Once in a while an engram stupidly teams up with basic personality and gives you an assist. Don't leave that engram in place; rather, knock it out if it comes up. An example of this is "I've got to get rid of it. I've got to get it out. If I don't get it out I'll just go mad. I've got to get rid of it now. Please do something for me. Please help me." This is actually a dramatization; it isn't talking about Dianetics. The person's mother had something in her, a baby. The engram doesn't specify "baby," so Dianetics is a subject which can work just as well. But when you get started, the preclear shifts over to the other part of the engram that says "Oh, dear. Go away, you're hurting me."

You will drive yourself daffy with this case if you don't know what you are looking at. You put him into reverie; he goes down the track, up off the couch, out of reverie, he won't cooperate, and in two or three days he comes around and says how much you have got to help him. That is inaccessibility.

How do you work on that case? Should you talk him out of that engram? No, that engram is probably way up the track where you would not get it anyhow; it is not that obvious. Instead you pick up the person's sense of reality. The world is not real to this person. You have got a dramatizing psychotic on your hands.

This word psychotic can be very useful. Nobody, however, put in between neurotic and psychotic any kind of a step as there should be. There are a lot of phrases, such as free psychotic, incipient psychotic, and so on, but no good ones to describe that step in there. The psychotic is usually the person who will harm himself or harm others and is institutionalizable. The next echelon up is people who are just as crazy but who are walking around in the society. What are you going to call those people if you don't call them psychotics? The next category up is "neurotic." Now it is a normal thing in the society at the present time to be neurotic (there is even a book on the stands called *Be Glad You're Neurotic*), so you can't call these people neurotic.

From all-the-way mad up the line to all-the-way sane is a series of very small steps. You can mark places on this scale. The one place which isn't marked is from neurotic down to psychotic. Many varieties of people who are in the band between neurotic and psychotic are often classified up in the normal band. So we will put together a scale, and we will call each level just so many degrees of sanity. You would have, for instance, 0.1 sane. (Insane has no meaning anyway.) One-tenth of one percent below optimum would mean not sane. Classified in such a way, these cases will be made easier for you to work.

You have to find out things which make your course easier for you. Therefore it is important for you to take a look at your preclear to determine whether he is actually a person who is normal or above, or whether you are dealing with a dramatizing psychotic or what. Some of these cases will be utterly frantic to be treated but then they can't believe anything you say. These various combinations are very hard on you. You try to establish communication with them, or you try to give them a little more reality than they have, or you try to establish an affinity with them. There is the way you start with anybody, really.

You do a great deal toward entering the case with just your inventory— not a formal diagnosis, but just the inventory of incidents which might be of interest to you or things you are looking for in potential engrams. By starting this inventory and going down the line, you will do more than just discover information for yourself. You go into communication with this person, take an interest in him, and take him through his own past, making him remember; therefore affinity is being established. If he starts answering any of these questions, affinity will start to strengthen even though he swears he doesn't know the answer.

You want to know the answers, certainly. You would be in a bad way if you started running foreign language cases by repeater technique with English in the basic area. I did that once and had a bad time.

You should know whether or not a person has been hypnotized or been given shock therapy. These are very interesting points to you because you may have to tackle the case right there, at those strata.

Find out whether or not this person has ever been institutionalized for any psychosis. Sometimes you sit down and talk with this preclear and the family has never told you anything of the sort, but he says, "Oh, yes, that was last year when I was in Atlanta."

"Were you visiting friends?"

"No, I was in a sanatorium for the mentally ill. I didn't destroy myself, but I used to get depressed. I certainly used to get depressed."

"You tried to commit suicide?"

"Oh, yes, I think I've tried a hundred or two hundred times, cutting my wrist." About this time you start to get pale, because you realize that if you don't handle this case right he is liable to . . . So what do you do?

It's not illegal in the society to cause a person to commit suicide, but it is in Dianetics. I can absolutely guarantee I'll suspend such an auditor's certificate.

The only person I know who tried anything desperate was one who got that way because nobody would work on him with Dianetics. Working on them is evidently better than nothing, but what do you work for? Start in and establish an affinity, communication and reality. Do it by Straightwire. Start picking up the attention units of this case and bolster the person's morale. Go back and knock out some more charge. Handle this case with kid gloves, but also demonstrate to him that something good is going to happen.

When you pick up morale and tone you are working with Straightwire. Starting the case with inventory is Straightwire. You ask this fellow if he has ever been hypnotized. He thinks for a moment, he remembers somebody told him that he had been hypnotized, then he remembers all of a sudden that he has been hypnotized. And just that much charge goes out of that hypnotism.

Inventory is a very nice start, because it seems that he is not yet being worked on—although indeed he is! Many people who would resent and resist being worked on in any way, shape or form will go through an inventory readily. You could probably carry one on for as much as

50 or 60 hours. When you get a smile or a chuckle off one of these questions, you know that you have blown some charge off a lock.

Straightwire has a lot of bonuses: the establishing of communication, the picking up of reality by remembering the past in terms of the present, and the establishing of affinity by your being interested enough to sit there and ask him some questions.

There is a motto: Always make them do something they don't want to do. Well, this applied to children doesn't happen to work, but applied to preclears it is perfect. That's right, never let them do what they want to do; always make them do what they don't want to do and I believe you will be about 85 or 90 percent correct. I have never had a preclear ask me to do the right thing yet.

The preclear telling you what to do indicates that you have not got the computation on his case. The instant you find the computation on his case he will start slugging without worrying you anymore. When you make him compute his own case you waste a lot of time.

To sum up, the number of times it is necessary to depart from Standard Procedure is exactly zero.

ARC AND THE TONE SCALE

A lecture given on
4 November 1950

Survival Across the Dynamics

I don't want to have to cover with you the whole theory back of communication, affinity and reality, but I do want to give you enough material so that you will be able to use it very adequately.

Here we have a triangle lying out flat. Above it is a second triangle lying out flat, then a third and a fourth. In other words, this is a stack of triangles. The left-hand corners are labeled "communication," the back corners are joined and labeled "affinity," and the right-hand ones are labeled "reality." We have these triangles in parallel, stacked one above the other, and this we have as a tone scale.

A tone scale is a series of triangles, not a series of lines, and we find out that we move from the plane of one triangle to the plane of the next.

There are several triangles in Dianetics, outside of the fact that the word Dianetics starts with a Greek delta which is depicted as a triangle.

There are three things a man wants to know with regard to existence. Firstly, why does it come about at all? Secondly, what are we doing here? And thirdly, how are we doing it?

What, why, how. Why, how, what. It's another series of triangles. Right now we have a what we are doing here, and that is a duality, not a singularity. We are surviving, and survive is related to a datum of comparable magnitude, succumb. One survives or succumbs. It's one or the other. But it's not an Aristotelian either/or; it's a long spectrum. One survives, in other words, in terms of magnitude and longevity. One might survive on a very starved-down, bare-necessity basis for a long time and still get away with it, and one might be able to survive with lots of room to spare in a great affluence. That gives the magnitude of survival, and then there is how much time. Space, time, energy and matter are one side of the equation, and thought is the other.

So now we have how we are doing. In other words we know what we are doing, and how we are doing it is better answered at this time.

Let's take a look at a two-dimensional graph of Dianometry, the measurement of thought.

The center line is zero. Over to the left is wrong. Over to the right is right. On either side of the series of vertical lines is infinity.

The left side of the graph represents succumb and the right side represents survive. If you want to know how right an answer is, it is how many of these vertical lines the rightness could be measured on toward the right side of the graph, survive. In other words, as right as a person can get would be an infinity of survival. But as wrong as a person can get is dead.

The finite universe is called big theta. Then there is little theta; that is thought. It is not part of MEST. The operation and function of little theta is encroachment upon big theta. The effort of life is to try to break the law of the conservation of energy. It is always trying to upset the conservation of energy or get it as close to upset as possible.

In more dramatic terms it could be stated that little theta is engaged continually in an attack upon big theta in an effort to become big theta.

There happens to be in thought a little box representing each one of these parts of MEST—matter, energy, space and time. In other words, in thought there is a thought time. This is not the finite universe time scale. It is a comparable time scale over in little theta. Thought is an energy that compares in some parts with the electromagnetic and gravitic laws over in the physical universe field, but it isn't the same thing. So, we have thought energy. Thought also has something representing space. When it comes to matter, thought can be put down as an idea—in other words a body of ideas, a body of thought. All of these things exist in a highly nebulous state over in little theta. There is only one trouble with little theta: it has to depend utterly upon all of these things in order to have motion in itself. So, these two thetas then are interacting. One is trying to pick up the other.

One day I imagine we will have overcome the stars and the planets. We will be able to take matter, tear it apart at will and put it back together again. We will probably be able to condense and expand space and stop time, and of course at that moment we will be big theta! We will be king of the mountain, and when we look around I am sure we will find there is a little theta. Furthermore, I am sure we will find a near infinity of big thetas.

That is a cycle of change, and evidently could be postulated as one of the basic laws of the universes—a new cycle of little theta overcoming big theta, and vice versa.

If you don't believe that man is always trying to overcome energy and break that law of conservation of energy, look at the number of times inventors have worked upon perpetual motions in an effort to overcome the conservation of energy and get an output which far exceeds the input. In other words, you burn five pounds of coal and then it runs forever. The ideal would be that you put one dollar in the bank and you get five dollars out of the bank; that's an effort to overcome conservation of energy. As you start along the line and pick up all of these big ambitions and goals and efforts, you find out that each one is trying to shake the pillars of this thing, conservation of energy.

For instance, without doing anything about it, the grasshopper wants to live a little. That is his big ambition. But he finds out that he has to put out a certain amount of energy anyhow, so he puts out the minimal to get the maximal. The instant life stops following this general law, it caves in. That's death.

Now, there could be said to be a front adjudication board of the mind, and it could be said to be backed up by probably several hundred thousand similar boards. What this step does is evaluate information. What is the value of a datum? How valuable is data? What is the general proposition of relation and association of facts? The relation and association of facts commingling is the action of little theta. That is thinking.

Nearly all of the data concerns the finite universe. And little theta starts picking up all kinds of material about the finite universe and relating it, interrelating it, changing it and so forth. That's the matter with which it deals, the idea of bodies of information.

Once there was such a thing as one-valued logic. That was what man had, and he got along very well on it—the will of God. Anything that happened was God's fault. Man had no responsibility for his own actions; he was strictly a pawn in the hands of fate. Ancient superstitions ran on this basis: Man was not himself a causative agent. He had no great power of decision. He could not choose right or wrong for himself; he had to be told. Then we came up the line and we got two-valued Aristotelian logic. Aristotle made quite a contribution in a lot of fields and he made a very marked contribution in the field of logic.

One of the things which is understood in his work is, man has a right to think. You might not consider that was very much of a gain. But if it were possible, for instance, to knock out censorship so that there really could be free speech, then we would have that today.

Now, most censorship is based on two-valued logic. Here is right and wrong. Somebody says to the populace, "That is right and it's all the right there is, and you can't be any more right

than that,” or “That is wrong and that’s as wrong as you can get, and you can’t get any wronger.”

Language today is even set up to agree with two-valued logic. You can’t be righter or wronger. Look over grammar texts and you will see shot through the grammar that was foisted off on us these very steep, definite accuracies. In grammar they have assumed that there is hairline accuracy. Actually things are more accurate and less accurate, more right and less right, more wrong and less wrong. There is no such thing as an absolute in the whole universe as far as man is able to obtain. (There may be one, but for practical purposes there isn’t.)

You get into Kant’s transcendentalism and it states that real knowledge transcends the bounds of all human experience. Because it transcends the bounds of all human experience, naturally he can say anything he wants to say and we have got to take it because we can’t experience it. That is authoritarianism super plus ultra.

So, there is two-valued logic. In other words, there is a precision right and a precision wrong. But that is a myth.

In Dianetics we are dealing with the principle of the spectrum as distinctly different from the principle of two values. You will find almost anything in Dianetics can be summed up in terms of a spectrum.

We can represent the spectrum of sanity as a series of vertical lines with degrees between those lines dealing with sections and classes of sanity. Complete insanity to complete sanity is a spectrum. Neither one is attainable. A person can get more and more and more sane. After you get off all the engrams, a person still has to be sure that he has absolutely nothing but correct data in his standard bank, and he must not have anywhere in his mind an incorrect datum. That is impossible. So he can’t be an absolute, or perfect in his computations. He has got a perfect computer, but what is modifying it is that some of his data may be incorrect, and one can never get a perfect answer as long as one has a datum here or there that is a bit off.

All advances of mankind take place by the discovery of new ways to think. We have, for instance, two values in the field of psychiatry: A person is sane or he is insane. Engineers were very dissatisfied with two-valued logic, so they substituted for it three-valued logic: right, wrong and maybe. In the zero area at the middle of the graph of right and wrong you get maybe. So engineers could get along fairly well. They have been working with the mind for a lot longer than anyone else. They have to deal with the mind continually. But they would never quite dare label the fact that they were dealing with the mind, because that had been moved off into sacrosanct precincts to do with thinking, aberration and the human soul, where engineers are not supposed to go. Yet here they are, having studied thought, building great big machines that think, and they have been doing this for quite a while now.

The earliest machine I know of that thinks is four thousand years old. It is interesting that the UNIVAC and the ENIAC have a four-thousand-year-old ancestor.

A further development of three-valued logic is Boolean algebra. Boolean algebra is very interesting, but it can get extremely complicated from a beginning that is extremely simple. It merely says that answers can be gained by any apparatus which can say yes is greater than no, or no is greater than yes. For instance, is this early? Well, you say that yes in this case is greater than no. But it isn’t very early. So, how much greater? In Boolean algebra they were tending toward leaving out the question of how much. The moment we run that in, Boolean algebra merges into the infinity-valued spectrum. So we have a spectrum of yes is greater than no and no is greater than yes.

The mind deals with these things all the time. How red is a red bicycle? How long is a piece of string? How far is it down to the corner? The mind does not want to know in feet; it doesn’t really want to know in time. It just gets the datum input and comes up with the

answer. What we have been dealing with all down the ages in man, whether it is in mathematics or anything else, is a servomechanism known as the human mind. And the mathematician's effort in the past was to put down on paper anything and everything that was necessary to the understanding of a problem so that no human mind had to look at it to find out what it was. In this he was saying that mathematics are imperishable, inevitable and will continue forever, and that they are a purity which has always been here, is here and will always be here. At this moment we knock our heads three times on the floor before the great altar of mathematics!

Actually, mathematics are a crutch which the human mind has thrown in in order to communicate. It can communicate with mathematics with great accuracy. How right these mathematics are, or how inevitable they are, or how long they have been here, or how long they will be here, or whether they will be here whether man is here or not, we don't know. But we do know this: We use them. Any mathematical equation, no matter how simple or how complex, has hooked into it as one of its factors the human mind.

First the human mind went into it and wrote it down, and the next person who picks it up and uses it is hooking his human mind into that equation. It requires that mind for an understanding.

Now, let's go a little bit further and say, "How red is a red bicycle?" Is there any reason why you should have to go out and study for some hours, perhaps, all of the things by which color is labeled? How is it graded? What mathematical assignation must be made to this or that shade of color? What is pigmentation? We could discuss this for a long time, and then finally we would come to the point of saying, "Well, it is .001 colorons1 red." That's pretty fine, but we have had to do a long communication on that. There isn't any reason why, if the limits of accuracy we require aren't .001 colorons red, I couldn't simply tell you it's very red, and right away we would have a communication.

That is the field of communication. The mind deals with these factors all the time and actually arrives at the most fantastically useful answers just by using things of this character.

The Chinese are very good with the abacus. Actually, in this little gimmick they have hooked in the mind as a servomechanism to such a degree that a white man who hasn't been brought up with an abacus has a hard time following it. They knock these little beads back and forth and add up these big sums, and you think maybe this person is just playing. I have seen a Chinese do an actuarial problem on the laws of probability on one of these things without thinking anything of it. The funny part of it is that a Chinese raised in that atmosphere has a very hard time thinking mathematically at all unless he has got one of these gimmicks up in front of him.

Perhaps some other race is going to suddenly decide, "There is no use having either mathematics, mathematical equations or UNIVACS and ENIACS. We will just use our heads." And somebody will come and say, "Gee, you know, that's a good idea. Let's work on it for a while." Then within about a generation somebody will be able to give you a mathematical statement of something or other mentally, with no trouble at all.

There is no difference between mathematics and thinking. Mathematics is merely another term for precise thinking.

For a long time the mathematician, unfortunately, has had to convince the world that he is necessary, so he has become a kind of priesthood. And he says, "Well now, boys, you can't understand this stuff. That's why you pay me so much money."

Now, we have this front board of the mind which is doing evaluation. How do we come to a solution about something like "Let's eat breakfast now"? A datum comes in that says "Pretty hungry." The next datum for consideration that comes in is "Well, you don't have very much

money and you were going to eat a good lunch so you shouldn't eat breakfast," and we get the evaluation that missing breakfast and eating a good lunch is a good thing.

The next piece of information that comes in is that there is going to be a visitor in forty-five minutes. That means we don't have very much time to eat breakfast, so we are a bit more involved in it. Then all of a sudden somebody says, "But there's a staff conference at 12:00," meaning we probably won't get lunch until about 1:30! So our values come up right away and we go and eat breakfast.

You can figure any problem you want to using infinity-valued logic. You can even figure calculus on it. It consists simply of right/wrong—a little bit right, a little bit wrong. A datum comes in that's five lines right, and then one comes in that's two lines wrong. Then one comes in that's five lines wrong, followed by one that's two lines right. At this point you get a point of no decision; but then one comes along that is two right. No more data comes along so we get action and execution.

It takes a little time for this to happen, so you get lags on the problem. And if a person is speeded up so that he has to make instantaneous decisions on someone else's data, he doesn't have time to add in or evaluate on this board all the factors, and the first thing you know, he starts making bad mistakes. Or perhaps he has some aberrations which don't permit certain data to be evaluated. For instance, he may have an aberration that says "All men are good," so that no man, no matter how aberrated, could be considered to be bad in his actions. That datum can never be evaluated. Then when anything relating to that subject comes up to this board, immediately the person is going to get a wrong answer, and that is what aberration does and is why aberration is bad.

That is the trouble with engrams; they are unchangeable data which is not to be evaluated by any of the subevaluation computers. For instance, someone has the datum "All women are liars." Consequently, the person is doing a problem and it goes along perfectly fine until he all of a sudden discovers that one of the factors used in the problem came from a woman. Instantaneously the person thinks, "This is wrong."

An engram will attenuate the analyzer by restimulating unconsciousness. That is mechanical, but that is nothing compared to what happens to thought when it has some stet data which it is not permitted to evaluate. Any time a factor which a person is not permitted to evaluate, right or wrong, comes through on this board, the answer is wrong. It might happen that the society at large has enough of these stet values in it so that people's answers are somewhat right and maybe not too wrong. That's about the state of society in its answers today.

The held-down seven enters into this computation and as soon as it does, all sorts of things go wrong. That is aberration, and that is all aberration is. If a person looks around and doesn't find any ramifications on something, it's simply data. But when a man has foisted off on him a datum which he is not permitted to question, that is authoritarianism.

For instance, the government hands out a manifesto stating that the reich dollar is worth one loaf of bread today, but there are only twenty loaves of bread in the country and there are five billion reich dollars. The whole society tries to adjust to this thing, and if anyone questions it, he gets the firing squad. It's a government edict; people can't refuse to take this reich dollar.

People can't think in such a country. It's frozen.

Or, perhaps one is told by some sort of a command which is issued in a society that all males above the age of 21 must go to a military encampment and be trained for one year. That's what the law says. Then the law has to be modified to let some of these people out because they are not in physical condition to be trained. Then it has to let out some more people because they haven't sufficient mental capacity to be any good if they were trained. In other words you get modification, modification, modification, trying to make this thing sensible

and rational, and it never gets sensible and rational because it has to be reevaluated continually. It is a stet datum.

But supposing the government said, "All men, and we mean all men, have to go out for military training when they are 21 years of age." There would be people being unloaded off trains in stretchers; the sergeant would be calling the roll and there would be somebody with an iron lung in the line-up; or there would be some fellow who was quite brilliant, who was one of the keys of the government itself, and all of a sudden he wouldn't be there anymore. We would start to get into trouble with some law like that. That would be a stet datum.

A totalitarian government, then, could be said to be entering engrams into the social order continuously. That is what is wrong with it. But it's not wrong because it's morally wrong; it just happens to be unworkable, because every time one of these arbitraries is entered, to make the thing work then, the government has to send in another arbitrary. And when that arbitrary factor goes in, a new stet datum gets hung up on this evaluation board. It is a little plus right, but it's not enough right, so the government puts in another arbitrary, all the time trying to make something a little more right by introducing a new stet datum.

For instance, we have decided the cotton industry isn't going well, so we issue this law saying that all girls will wear cotton dresses on Tuesday, and this fixes up the cotton industry but it jams up all sorts of other things. With stet data, there is a little wrong with each one right. Finally, by the entrance of these stet data, you will get any equation walking over more and more to being wrong as far as the whole society is concerned because you get overloaded with wrongs, and when you get too wrong, the society succumbs.

It is an interesting thing that a government cycle goes along fine at zone 3 before a lot of arbitraries are entered, at which point it sinks down to zone 2. The people get angry, so more force is applied. When more force is applied, the people get very mad and they revolt, but it doesn't come off. After that, they get more and more mad, and then finally they are an obedient people. They are down in the apathy of zone 0.

When we get down into zone 0, that government has put things over too far toward wrong. So the survival potential of a people is reduced to a point where the whole populace is likely to fail under a new onslaught from life. This isn't a criticism of government; this is simply an explanation, because governments have declined in the past. I have been around and looked at a few of the ruins.

In other words, continual introduction of arbitrary not-to-be-questioned factors would interrupt completely the process of thought and make a person wrong. That is what an engram does, and that is what is wrong with an engram. It introduces these various factors and if they are not obeyed, then pain turns on to force the individual to obey it. You either obey the engram or the pain will turn on. That is the parallel law. So the thought level goes down.

It is the analytical mind's job to be as right as it can be at all times, otherwise the organism will die. When it's being as right as it can be and it keeps getting wrong data hammered at it, it will act upon them because it is forced to and it will make mistakes. Then it will figure out something in order to correct the mistakes, and something else to correct the mistakes which have been made because the mistakes have been corrected! The next thing you know, a person's life is so complicated he can hardly stagger through this maze, and he actually thinks he is going through a forest of problems and bumping into trees everywhere. Then after he gets the engrams out which are causing these things, he takes a look and finds out that all this time he has been bumping into one tree, but it sure looked like a forest to him.

A person's life, then, gets pretty simple, because one is removing these arbitrary factors. Take a person who worries all the time for fear his right foot will twitch. He has made terrific plans so that he sits down in the chair and almost always hooks this right foot under a rung in such a way that it won't twitch. Then he must be careful to watch people's eyes to make sure that

they don't look down to see if the right foot is twitching. Aberrations are just as silly as this, and just as jealously tended. After a while he neither has a compulsion to keep the right foot from twitching nor a right foot that will twitch.

When he was a little kid, let's say, he had some sort of a somatic there and his right foot would twitch a lot. Finally they suppressed him down to a point where he couldn't let that foot twitch anymore, and he had to break his own abreaction all the time, which was bad.

It is a magnificent tribute to the ability of the human mind to compute, that it is able to take care of all these arbitraries an aberree has and still go along and make a successful life out of it. But it is hard work. A person has to do a lot of thinking, because these arbitraries aren't few. They run up ordinarily in terms of thousands in one person.

We say, "We're going to pull up this person's principal neurosis," and we find ourselves pulling up five hundred.

In view of the complexity of these things, how anybody could ever classify the various insanities, I don't know. Basically the mind is very simple, but its manifestations are terrifically complex.

Man has been worrying about this for around five thousand years that I know of. What are his various connections with the infinite universe? with God? the human soul? with this and that? The problem gets extremely complicated. For instance, he might have a line such as telepathy, which might be shut off by engrams. Maybe the society, by not believing in telepathy, prevents any telepathy from operating. There are all sorts of possibilities. He might even be thinking he is getting telepathy when all he is consulting are demon circuits, and this enters a big doubt that he is getting a telepathic message. After a while he has so many either/ors, with no solution, that this board just can't be worked anymore and he drops the whole thing. And if there is no longer any telepathy, that is probably how it went out.

Being right is surviving and being wrong is succumbing. If a person is more right than wrong in his lifetime on an average, he goes on living. If he is just a little more right than he is wrong consistently, he will do all right, unless of course he hits one where he is suddenly very wrong, and then that's too bad. The space of time in which these situations are permitted to be executed has a great deal of influence on this.

There is one of these right/wrong evaluation boards for each dynamic. The optimum solution is when you have come as far right as possible for each dynamic.

If one knocks out any one of the dynamics in figuring out these problems and only operates on three of these dynamics, ignoring the fourth one, there is going to be something wrong about the equation and one is going to have to take the consequences. So, if one ignores self but pays attention to the next three, his problems are going to be just as wrong as if he ignored the fourth and took the first one.

This could be figured out in terms of force vectors, with a graph showing how the dynamics are suppressed and how they go forward. If a man were an infinity wrong on all four dynamics, the whole race would die and maybe even big theta would collapse too. That would be an impossible thing, but that is immediately what it postulates. If the person were absolutely wrong in everything he could do, there would go man, the universe, everything. If he were absolutely right, even for a moment, on all four dynamics, that would pose the fact that everything would survive for an infinity from then on, which is not only impossible but incredible.

How right can you get? How wrong can you get? Well, you could get so right that there would never be any death anymore for anything. Or you could get so wrong that everything would die, including the whole universe.

An individual's death is very slightly wrong compared to the whole race, though people don't like to see it. But in the very broad sense, if one man dies it is going to leave a hole. Don't believe those signs that say "You think you're such a smart guy and so necessary. Well, go down to the graveyard and take a look. A lot of them birds were indispensable too." It's a lie. The person was necessary and in his own line was indispensable, whatever he did. Start pulling people out of an organization left and right, saying "Well, this person has no function, " and things will start going wrong. Of course a man could be very consistently wrong as part of an organization. So all of these things require adjudication for right and wrong. There is no perfect solution, but we try very hard to attain one. It could be summed up on this basis: How wrong can you get? Dead. How right can you get? An infinity of survival.

As we go up the line, these zones are labeled, and they go up on a gradient. Complete apathy would be death. Right next to it is feigned death. Coming up the line are various degrees of apathy, and then you get into resentment and anger, and then into boredom, and finally to where the person is cheerful and easy to get along with.

Along about the middle of this scale there is a break line on affinity, a break line on communication and a break line on reality, below which point there is an increasingly reverse polarity, and above which there is an increasing attempt to reach the infinite in good affinity.

From about the middle down we get reverse affinity, the first level of which is just not to care particularly, then we start to get into faint and transient survival. You get a person who is just mildly perturbed. Below this he is slightly frightened, and then we get a point where he is afraid, then terrified. He finally reaches a point where he is being broken by onslaught and then a point where he dies.

Down that line we find that grief lies just above apathy. Just above grief lies fear and just above fear lies perturbation. But between grief and fear lies terror. It is simply a magnitude of fear. Afraid of what? Afraid of being wrong. How wrong can you get? Dead.

A person doesn't have grief unless he loses an ally. The person lost has got to be an ally of some sort, no matter if he is a political figure, a motion picture star, Papa or Mama; there has got to be some affinity line in there. His death all of a sudden shows that some section of one of the dynamics has been wrong.

Maybe a person did not himself initiate the solution to be right. Maybe he is just part of a group, let's say, but one of that group dies. For instance, in the newspaper recently there was a picture of a group of marines in Korea after their jeep had run over a land mine. The mine had exploded and killed a marine, and the picture showed the driver crying because he had just been responsible for the death of a marine. He felt he was infinitely wrong somehow, so there was a terrific shock reaction.

I mention marines because they are indoctrinated in these things. They have taken these survival points, which are there naturally, and have punched them up. One thing a marine must not do is be responsible for the death or injury of another marine. They take it very much to heart. So there was first fear or terror that it was going to happen, then there was a moment of terror that it was true, and then when he found out that it was true he immediately went into grief.

Have you ever noticed a person who is about to be told bad news? When he gets the introductory remark "I have something to tell you, sit down," that person for a moment is in a state of shock—terror. First there is a little fear, the person is perturbed, then more fear, then he is terrified, after which he gets the news and goes into grief and then apathy.

You can watch a person go down the affinity scale whenever you tell that person about a death on any dynamic.

The test of any philosophical level postulate is whether or not it can be observed in real life. Don't check philosophy by going down to the library. Check philosophy by going out into the street, into your home, or into yourself, or by looking at the world. Any of these postulates become real to you only when you yourself have observed them, not because you have been told they are true.

Now, here is the reverse of a sudden break in affinity. A person is mildly perturbed about people around him, his job and so on. He doesn't know he is getting along well. Then somebody comes along and tells him that he has just gotten voted as the most popular guy in the place. He wants to believe it but it has got to be confirmed a little bit more. Then he finds out this is true, and his affinity level and his survival potential will go way up.

If you run enough fear locks out of a person, the first thing you know, the person's sense of reality will start to heighten, not only because you have communicated with the past by getting this fear, but also because any time you start to lift one corner of this triangle the others follow.

When you start running out locks of times this person was afraid, you are not down in the grief band, you are coming up above that, so of course his sense of reality will improve and naturally he is going to get better communication. Sometimes you can turn on sonic by doing this, and you will be able to predict that by looking at this series of triangles. You should learn to predict the rightness or wrongness of what you are doing, and by measuring up what you are doing in the line of processing you will find out why you are doing some of these things.

What happens when you break affinity with somebody after he has done something you don't think is right? First there is boredom, then you start to get angry with him, then you break communication and say, "I don't want to talk to this guy."

Have you ever talked to someone when he has been angry? Part of that tone band is he wants to talk to the person he's angry with, and he's going to talk to him; he's going to tell him what he thinks, and hardly anybody can restrain him from doing this. But after a short time it will really solidify.

Whereas if he did tell the other person, and this fellow had to sit down and take it, of course he would have abreacted it as far as just one dynamic was concerned. But it is not good to pick things up on one dynamic alone. A person can go along through life living on dynamic one just so long, neglecting the other three, and gradually the world will start kicking back at him. Dynamic one will get crushed from everybody else's dynamic—from the whole group dynamic—and everything else will come down, winding him up in apathy. In other words a man couldn't be angry forever. It's a dwindling spiral.

After a person has this terrific anger where he's going to tell the other person off, we get apathy toward this problem and we get a break in communication. He doesn't want to have anything more to do with this person. He feels bad about it and he just doesn't want to have to be bothered. That is communication as it goes down toward apathy, pulling down affinity and reality with it. People can get angry at other people and not want to communicate with them anymore, and soon, when you say "Do you remember Joe?" the fellow will pause for a minute before saying vaguely "Oh, yes. Yes." Know that Joe isn't real anymore. He doesn't exist.

I have known people who even go so far as to say "You know, when I am mad at a person, I just pretend they don't exist anymore." The word pretend is incorrect. He has gone down into the apathy band and that person doesn't exist anymore as far as he is concerned. In such a way the whole society could go into an agreement on the nonexistence of a person and he probably wouldn't exist. There would simply be a puff of smoke where he was standing.

Of course, reality could be postulated in other ways. It could be defined as agreement. We naturally select out of our midst those people who do not agree with our realities. If someone walked in at this moment and swore absolutely that an orange cat was standing here talking to you, and protested and affirmed his right to say so, you would be the first to say "Where is the local spinbin so we can put this boy in it?"

We have naturally selected this person out of the society because we know that an orange cat isn't talking. And a person who gets that wrong often enough, and whose reality is that far out of agreement with everybody else's reality, is crazy. On the other hand, it may be that an orange cat is talking! But we have agreed that this is not what is taking place. So we have a reality about the whole thing.

We can call reality agreement. As long as agreement exists, affinity exists and communication exists. When agreement doesn't exist, affinity starts to break down, communication starts to break down into zone 1, and we have two different realities which clash. In other words, any one of these things that goes down finds the other two being lowered. So we get disagreement. That doesn't mean that people working together have to agree with each other all the time. In a group of people working together, each one possesses his own set of data and can contribute his experience to the group. He doesn't have to agree with the group, because his data may be entirely different. That group, therefore, which makes it possible for these various sets of data to be used by the whole group will stay in solid agreement, and it has great reality as a group. It will knit together and become possessed of a high level of affinity in the group, because it is communicating as a group.

You can use these things. You certainly can. By running out fear locks, you can turn on sonic and put your preclear in better communication with his past. And by getting all the grief off the case, you can definitely raise his tone level.

The toughest thing is when you get down on an apathy level. If everybody disagrees with one person long enough and hard enough, after a while this person is going to start down scale. He can't help it. Then the group is going to start down with regard to him, and he will sink into an apathy after a while.

To start with he is perfectly cheerful. He's agreeable. You come in and say, "Let's go to the show tonight." He doesn't much want to go to the show, but he'll go. He drops down scale and you say, "Have a cigarette." He wants a cigarette but he says, "No." He is just disagreeing. Then he drops further and you say, "Here is your pay check." He replies angrily, "What do you mean bringing this pay check in here?" His agreement is way down. In other words, something has broken affinity and his communication goes down. After a while you can't get this person to talk. He won't agree with anything, neither will he disagree. His level of reality is way down in apathy. He is making no action to agree or disagree. He isn't communicating, and as far as caring about anything is concerned, he doesn't.

Now, we know there is an evaluation board for each one of the dynamics. What happens to the person with regard to himself? Robert Louis Stevenson once said that the greatest lesson a man should learn is how to be a friend to himself.

A man's sense of reality about himself can be bad, too. Here you have the mind with regard to the matter which it is controlling. A mind can become separated in such wide disagreement with the matter it is controlling (because it has been smitten with so much pain from this matter, and is so much entangled with it) that you get a disassociation. That is what people do when they start going down the scale. When the mind gets disassociated from matter more and more and more, that man is crazy. He is no longer fully in control.

Various things can be done to put a man more fully in control of himself. You can get a person to a point where by exercise alone he learns how to balance himself. Mind and matter are usually in perfect accord in a little baby, unless he is very aberrated, and he will learn how to stand up. He will get bumps and so forth, but this is not serious. He will learn mentally to

respect what is happening physically. He will gradually learn how to balance himself and he will take care of himself better and better as he learns more and more skills. Mind is still riding over matter.

You'll notice that mind and matter are a spectrum. When you get down to a point where mind is unable to control matter, and on a reactive level they are too commingled—when they get too closely interlocked and beaten together—it's pain. Reactive thinking would be thought tangled up so thoroughly with matter that it could no longer operate harmoniously over it, and about this time thought would detach its attention units and the person would be out of communication with himself.

One of the first things a person does when he starts to get very aberrated is to cease to enjoy life. He can have aberrations which hectically tell him to be a glutton, but he doesn't enjoy the food. There is nobody sadder than a satyr or a nymphomaniac on the subject of sex. They are very frantic about the whole thing, but actually with no enjoyment. They have broken off communication, because affinity and agreement are broken. Psychosomatic illnesses follow in the wake of this.

On the first dynamic the mind can break off with thought. You find most people are only entered into themselves to a very slight degree. There are people who have tried to express that fact in the past by saying "Know yourself," or "Be yourself." All they are saying is that mind and matter had better get together and operate in agreement as to what they are going to do. In an aberrated society, we even have people practicing flagellation in an effort to destroy the matter so the thought can run free.

What is needed is a harmonious intermingling on every dynamic, and the goal of processing is to disentangle points of turbulence between little theta and big theta on each one of the dynamics so that a man can not only handle himself but be himself and enjoy himself on the first dynamic. On the second dynamic, children and sex, those people who beat their children are normally very aberrated sexually. They can also have the second dynamic selectively aberrated so that they are nice to children and don't much enjoy sex, but usually the two are completely interactive.

Once we get the second dynamic straightened out, we can have affinity with future generations. It requires an agreement that future generations are something one must have. If we are in disagreement on that subject, the rest of it will start to fall down too.

Our end goal as far as the third dynamic is concerned is to get a person into good enough condition so that he will get along with his fellow man. Psychology has almost 100 percent concentrated upon that one fact—the "well adjusted" person—and that is really pauperized, because such a person is all tangled up as far as his group is concerned. A man has got to be able to get along with his group, and he has got to be able to feel that he has as much right to adjust the group as the group asks of him to adjust to it. In other words, it has got to work both ways. You don't want a sheep, a person that will walk in and say, "Well, the walls are blue, so I turn blue." That is adjusting to one's environment.

On the fourth dynamic, you want man in harmony with man.

You find all through an aberrated society turbulences on each one of these dynamics where little theta is trying to take over big theta. A large proportion of men, when they look it over, will agree that man ought to be in control of the universe. And if you ask them specifically what they would do about it, they may start to say, "Well, of course man, excluding the Russians, ought to be in control of the universe."

If we break this down, we find the condition today between Russia and the United States is that communication between the two is very low. Affinity is also low, and agreement is going to go one way or the other. Right now it depends on the flip of a coin. But if Russia and the United States come together as thought and MEST fighting thought and MEST, there will be

a terrific turbulence on the fourth dynamic, and a sinking down into apathy. With an action of this character you are not going to get anything going up the line on agreement. No nation just because it was beaten ever agreed with what the conqueror was trying to do. It simply went down to apathy. And no conquering nation ever really won, because it could never win on the fourth dynamic. That was always missed. So the empires that conquered by the sword fell.

Those are the four dynamics and that is what you are trying to do on a philosophic plane in the administration of processing.

We have a Standard Procedure now that we know is safe. By this Standard Procedure, on the first, second, third and fourth dynamics, we can disentangle thought from MEST and let them balance each other gracefully.

USE OF ARC IN AUDITING

A lecture given on
4 November 1950

Raising the Preclear's Reality

There are some things an auditor must know. One is don't invalidate your preclear's data. The next is reduce every engram you contact or the basic on its chain. Next is don't ask the preclear to compute on his data. A phrase such as "Now put all your attention units on that. What does it mean to you? Compute what it means to you" is wrong.

What happens is that the auditor becomes very anxious to dig up one of the neuroses of the individual, and in that anxiety he is prone to push. Perhaps the preclear has very bad eyes and he runs across the phrase "I just can't see it" in an engram, and the auditor thinks, "Oh, there, I've got it. I've gotten rid of this guy's bad eyes now." So he says, "Now think about that for a moment. What does that mean?" I can assure you that if it is the phrase which gives this person bad vision, his eyes will automatically become good eyes. But if it isn't, they won't. And it isn't because the preclear is stupid. It is simply that it is not the phrase that causes his bad eyesight.

We are not covering Dianetics from its first and highest echelon down through the line; we are covering it via the Standard Procedure Chart,¹ and that is the organization of these lectures.

If we look at Step Two, A: 2 and 3, we find there "Strengthen sense of reality and get preclear in own valence," and "Try for painful emotion discharges."

Practically all people since time immemorial have had enough painful emotion on their cases which could be restimulated that they have preferred to avoid running painful emotion. Besides, in this great society of ours, there is an aberration against crying. Actually at the moment of shock, a lot of the painful emotion comes off in tears, and if there were no inhibition against crying, theoretically it would all come off in tears. But people stand around and say, "Dear, don't cry. After all, it was only your father," and "Only little girls cry. Little boys don't cry." This is the suppression of a society that hates to be restimulated. It isn't that anybody is thinking about this kid who is crying because his father is dead. It is because they hate to see somebody cry, because that restimulates painful emotion engrams which they have themselves; so they say, "No, no, no, don't cry, don't cry."

The psychiatrist who, in an institution, keeps pumping people full of sedation to keep them from screaming isn't worrying about the patient knocking his brains out. If he were, he could put him in a padded cell. It's just that the noise is restimulative.

The whole effort is along this line: Quiet him down, quiet him down, quiet him down. Actually there is nothing wrong with somebody screaming. It just happens to be very restimulative. I can see what they are up against too, because after I have run a screamer for a while I can feel my own hair standing up. There seems to be some sort of a vibratory shocker wave that comes off these people. It is like walking into a supersonic barrage.

If you know this, and if you know that you might possibly avoid running painful emotion out of somebody simply because it might restimulate you, then just lay it aside bravely when you come to this part of Standard Procedure and say, "Well, let 'em cry," and find the painful emotion. Really want to find it. Don't fall into the trap of believing that the only engram which is important is the physical pain engram, and that the only area which is important on the case is the basic area. That is not so. Big painful emotion incidents up the track can seal that whole basic area in, and the first thing to do in Standard Procedure after you have checked a preclear's perceptics is to try for some painful emotion.

In order to do that you have to know several things. The first one is, what is painful emotion? And next, how do you go for it? Painful emotion is an affinity. It is found just before apathy sets in, which is the fear paralysis of death. So you want to get that grief off. You are not dealing with a specific commodity called grief which is entirely disassociated from any other emotion. They are all on the same line.

Nearly everybody will dive into a case and say, "Ah, let's see if we can get these deaths off the case right now." But they don't get a death off. They know very well there is painful emotion on this, but no painful emotion comes off. So they abandon the whole idea of emotion and go down into the basic area and try to do something down there, and that's no good. They are trying to hit a jackpot. That is like walking up to a slot machine, pulling the handle and not getting a jackpot but losing your nickel. Of course anybody is a fool to put nickels in a slot machine because they are rigged, but the odds on the pre-clear are rigged very much in your favor.

What you want to attain is a heightened sense of reality by bringing out these turbulent areas. There is painful emotion on any case that has a physical pain engram. There would not be painful emotion unless physical pain already existed on the case, because that is what gets latched up and makes possible this added turbulence.

Just as there couldn't be fog unless there were dust particles in the air, if there were no physical pain on this case, you wouldn't get any painful emotion. A person could feel bad about death, but he wouldn't go into a spin about it.

So, this death late in the case is probably depending on one down in the basic area, and these two get crowded together causing a terrific key-in of some engram.

One of these days I am going to find out just what is common between painful emotion and a key-in, because they have got something in common. A maginal key-in would be what painful emotion is, because the whole engram comes in all at once and then is sealed up, leaving a lock which is big enough to have to be treated as an engram all by itself.

There are lots of little locks on the affinity line. For instance, someone loses his car keys. That causes such minimal perturbation that it's negligible. But it can be reached and it is on the grade of the affinity scale as a tiny bit of reversed affinity with existence. Space ate up those car keys, so it is a break in affinity with space. Don't think people just break affinity with matter. They break affinity with time; they break affinity with space; they break affinity with energy.

So, this perturbation takes place. Little theta tried to take over big theta, but big theta took this time. There is the broken doll and so on. These are just little perturbations that don't amount to anything. However, they can go down into grief.

Put a small child in processing and you can get a tremendous amount of grief off. You can go back to the time when he lost his mittens and get a big grief discharge. Nobody even scolded him about it, but he liked his mittens. Then there is the time when the teacher looked at him when he was late. The teacher never said a thing, yet there is painful emotion. But as the person gets older, these key-ins adjust themselves and there isn't very much grief on the case. The painful emotion dissolves a bit.

An engram itself is nothing. An engram could sleep forever. A person could have a thousand engrams from birth to 70 years of age, and if he never got a key-in anywhere along the line, he might as well never have had any engrams.

When a person has engrams, however, they key in a bit and then a bit more. Maybe only portions of an engram key in. Maybe only a phrase keys in today and something else keys in tomorrow, selectively. An engram also has a tendency to key out. Once in a while engrams will destimulate; that is to say, they will go out of restimulation.

So what are really active on the case are locks. This was so apparent that a school of mental healing dealt only with locks and never looked for an engram, because it was apparent that people were suffering because of these locks. That was a surface glance because there was nothing visible but locks. The engrams were very much hidden.

We know where the engrams are and we know that we can pull up hundreds of thousands of locks in the average case, and if you had to treat every one of these locks, everybody would be in processing for about 50 years. But if you knock out the engrams you will get entire chains of locks blowing off the top of each engram, and the person will suddenly feel at peace.

In asking for painful emotion we are asking for something that is just above apathy. The person has been practically killed by the impact. This is a super lock—a key-in. One might say it was too rapid a key-in, and its rapidity of key-in caused persistence of everything happening there.

In working somebody, how are we going to increase his sense of reality or get any painful emotion off his case or do anything with these things? Well, if we look at this thing as a spectrum, we see that we might just as well knock a few worries out of this case which will pick it up, and we do that with Straightwire.

You can ask a preclear, “What are you worried about lately?”

“Oh, I’m kind of worried about money.”

“Who used to worry about money in your family?”

“My mother.”

“Do you remember a specific moment when she worried about money?”

“Yes, (chuckle) as a matter of fact I do. It happened a great deal.”

“How are you doing?”

“I feel fine!”

Then you let it settle.

Right below worry is fear, terror and painful emotion. All of that is more or less painful. Terror, of course, is a super magnitude of fear and grief. There are gradients within each one of these. For instance, there is a little bit of grief, a lot of grief, more grief, more grief, more grief, and right above that is fear of having grief, and then terror. There is magnitude as well as graduated quantity. There is the force of something, as well as its quality.

When we look at a case we can postulate that if we can’t get any painful emotion off it, we may be able to get off some terror. Then we see if we can find a little fear. When did somebody jump out and say “Boo”? Let’s find and knock that out as a lock if it doesn’t come out by Straightwire.

One case just wouldn’t move at all. There were deaths and all sorts of emotion on it. The case was finally entered with a Sunday school superintendent slapping the little girl because she had saved her collection money for four Sundays and had bought potted flowers to plant in the church garden which had no flowers in it. For using her money to buy pansies, the Sunday school superintendent had cuffed her and said, “You’re stealing from God.” Getting that incident caused quite a discharge, and that was the first entrance. It was a light lock, but it had a big wallop to it.

I had been looking for some fear, thinking this child might have been frightened by somebody in Sunday school saying “You are going to hell.” I was trying to find one of those things, and I actually blew straight into a painful emotion incident. Painful emotion came off the case, and the case started to run rather well. So you can enter a case anyplace on a reversed affinity line.

In the field of healing there has been too much concentration on the subject of rejection, where Mama’s rejection has been given as the reason why he is now crazy. Yet rejection has an impact with it, because the person goes out of communication, has disagreement and the affinity breaks.

Mama’s rejection is usually “Shut up and go away. Don’t bother me.” The first few times it hits a kid he gets little disturbances on it. If he hasn’t got any physical pain on the case he won’t get much disturbance and he will be able to adjust this thing analytically. But if he can’t adjust it analytically, he is stuck with it and you get this rejection.

Sometimes you will get a little bit of grief off that because of the affinity break, and by knocking out the affinity break you will pick up a sense of reality. But that affinity break is a type of painful emotion which can be knocked out.

In other words, you can knock out rejections and you can knock out the time he was told that he couldn’t have a dog and the time that he was out at Halloween and somebody grabbed him suddenly. You can knock out all sorts of things in this case with Straightwire, or by running it in reverie, and you can keep picking this case up.

When you run people who can’t believe it, who are saying “I don’t know, I have no sonic, I can’t tell,” don’t start jumping them with phrases. One of these days we are going to ask the Board of Ethics and Standards to put together what is good manners and bad manners concerning engrams and what is good manners and bad manners in auditing.

It is actually destructive to the individual to keep slapping phrases back at him just because he uses phrases. The individual who is sitting in present time is not talking out of his engrams. He is using phrases which also appear in his engrams, and they might be handy for him to use; but the only time a person is really talking straight out of his engrams is when he is starting to dramatize and he has analytical shut-down.

For instance, a person perfectly relaxed in present time saying “Well, I can’t tell,” is not talking out of an engram. He is giving you a colloquial phrase.

You can jump into this case and knock out a lot of “I can’t tell” phrases, but after you have been around for a while and done this on a few preclears, you will find out that it doesn’t do much good. This person isn’t dramatizing, so don’t feed his words back at him. It is something like stuffing someone’s own thoughts down his throat. It’s very bad manners. But if you concentrate him on himself in an aberrated point during Straightwire, you can start him dramatizing by saying “What have you been worrying about lately?” He will tell you and it will generally be in the exact words that he was told, because you are now dealing with a specific aberration. You have asked for it and he has expressed it, and it will usually be expressed in the words that were told to him. So that is the way you work Straightwire.

If you ask this person “What are you worrying about lately?” and he replies “I don’t know; I really can’t tell,” he is not giving you the dramatization that has anything to do with worry. You don’t now say “Repeat ‘I don’t know; I can’t tell.’”

But supposing it goes like this: “What are you worried about lately?”

He thinks for a moment. “It’s the birds.”

“What birds?”

“Well, you know, the way they cheep.”

“Where?”

“Every morning when I wake up there are these birds, and they make so much noise. I’m getting kind of frantic about it actually.” By your asking him just this and by his starting to talk about it, he gets restimulated and starts to dramatize. Until you have restimulated him just by that degree of Straightwire, he is not going to dramatize and you are not going to get any engramic phrases out of him. But he is now talking about the birds, so the next question is “Who used to worry about the birds?” He thinks for a while, and it happens to be his Aunt Agnes who was always worried about the birds starving to death and used to make him go out in the snow and do this or that. You make him run this little incident about the birds, and after that he no longer worries about them. You have run the lock out.

But you have to get the person thinking about what you want him to think about so that he will start to dramatize. Dramatization is another spectrum. A dramatization begins at one end by a person thinking about some worrisome subject and uttering the words that are included in the engram and the locks that had to do with that subject, and it continues right on down to the point of him going out and saying “The thing to do is to throw all of our atom bombs at Russia tomorrow,” or the complete dramatization of somebody strangling his wife to death and then beating her over the head with a one-year-old baby. That’s a dramatization.

So there is magnitude; in other words, there is a spectrum of dramatization. The analytical shut-down starts taking place with a drop in tone. High on the tone scale the analyzer is all the way on, and you are not going to get any dramatization. Around tone 2 the analyzer is starting to shut off, and further down it really shuts off.

These gradients are not the gradients of analytical attenuation. Analytical attenuation goes on and off from each one of these bands. We have again a magnitude which is not representable on the tone scale. In other words, the quality of dramatization would be its position on this scale. The quantity of it would be something else.

If this person is angry, you could more thoroughly key in this engram and make him angrier and angrier. You are getting magnitude, and as you get it, you get analytical shut-down and greater and greater dramatization. So the dramatization is a magnitude that can be drawn on. It is the amount of analytical attenuation which is taking place, and it is the thoroughness with which this engram is being displayed.

When you get the preclear on Straightwire, then, and you get him thinking about this sort of thing, you are setting his analyzer down a little bit. As he starts to think about this, the analyzer will shut down, and you as the auditor drive his memory back into it by persuading him to remember the incident and telling him what to remember about it. He won’t do so well if he is trying to think about it himself, although he can even self-audit this way.

That is the only way the person can self-audit, by trying to remember some of these things and go back to them. If a person ever finds himself running himself, and he is having a hard time stopping, he should start remembering late life incidents and he will come right out of autocontrol.

So, there is magnitude of dramatization. The person starts telling you what he is worried about. At this moment he really starts to worry, then he starts to dramatize. You have asked him to worry, so he will, and he’ll tell you what he is worried about. You will get a little bit of analytical attenuation, but he won’t sit there and get all worried and gnaw his fingernails off the way he does every night after he goes home. He’ll just sit there and you will get the words. Then, when you can get him turned down a little, thinking about it, feed the words back to him. Now the words you are going to get are going to be engramic, because you have asked for them on a specific subject.

But if you ask the person “Well, what about these engrams now?” (of course he is to some slight degree thinking about his case in general) and he says “I can’t believe it, I don’t know,” to then say “Aha, engrams!” is very bad manners and very bad auditing. The analytical mind of the preclear is trying to communicate with the analytical mind of the auditor, and if the auditor says “Aha, right out of your engrams,” all of a sudden communication drops off, affinity goes down and sense of reality goes down. If this were done to a preclear constantly, he would get to a point where he wouldn’t work at all. Just by this process alone you could break him off not only from yourself as an auditor but from Dianetics. This would take a lot of doing. I have never seen anybody completely knocked out like this, but I have heard of some cases that were, and a preclear shouldn’t take this lying down.

If the preclear has been given Straightwire and you as the auditor are restimulating him by asking him this and that, and he is starting to worry about it and think about it, you will notice that when you start to hit the button on Straightwire you will get physical agitation on the part of the preclear no matter how slight.

A good Straightwire auditor can take a look at the preclear when he is asking questions and, with the little lag (because it takes a few moments for any physical agitation to turn on), know when he is hitting pay dirt.

It is not 100 percent reliable, because he may be asking him into a lock which says “Sit absolutely still. Be immobile. Be like stone.” But with something like this you would get a change. The person would be animated and then would suddenly quiet down.

So you would ask, “Who used to say ‘Be quiet’?”

“Lots of people.”

“Who used to say ‘Be quiet’?” And all of a sudden the preclear would get a physical reaction.

You can watch this, and you can tell whether or not you are reaching into the bank. If the person is just sitting there looking at you saying “Oh, I don’t know; I can’t tell,” he is not talking out of his bank; he is simply telling you that he doesn’t know and that he can’t tell. You will find those phrases in the bank and be able to run a whole chain.

The differentiation I am making is that the preclear trying to communicate with you and you trying to find the channel into the engram bank are two different subjects.

So, when we try to turn on a sense of reality, the best way to do it would be to find some painful emotion, such as worry, fright, fear, grief or apathy.

Apathy being expressed without any magnitude isn’t too bad, but a magnitude of apathy is a lot worse than grief, and this can be run as an engram. For instance, the whole world has just fallen in on this guy and he sits around just looking at a wall in complete apathy. You can sometimes put a person through a period of apathy, and this is one that you should not miss. If you put him through a short period of apathy and just knock it to pieces, you will get some results on the case.

Grief can be expressed. There is a period on this chain where tears actually have some sort of a biochemical action. If a person can express the grief, then it’s gone.

Now, if you are trying to get this preclear to work better, you had certainly better improve your own communication with him. So don’t start jamming his phrases back down his throat.

What I do is catch some of the phrases he is using, but I don’t jump him. I let it coast for sometimes ten or twelve remarks before I go back and pick up the first one. Very often he has forgotten that he said it the first time so it doesn’t seem to him as if it’s being jammed down his throat at all, and he may say, “My, you must be smart to be able to pick up these things

and hit right on just exactly what Aunt Agnes used to say,” not knowing it was picked up ten sentences ago.

Therefore you should tighten up your own sense of recall and reality, because a really good auditor is someone who can play back every confounded engram of every preclear he ever ran, which requires a certain concentration. But once you make up your mind you can do this, it is surprising that you can from there on out. All you have to do is make up your mind that you have a very fine memory and can remember everything. After that you do. That is one way to overcome one's own restrictions.

The appearance of papers and pencils in the society was the most inhibiting thing that could have happened to human memory, because papers and pencils automatically invalidate it. They say, “You have got to put it down because you can't remember it.” And just by their mere existence they invalidate the fact that people remember. They do have a specific use. They are to be consulted. Nobody expects you to remember things, because that's this society. But I imagine in the days of ancient Greece, if we went to a lecture of this character, the whole society would have expected everybody to have known all about it afterwards. Paper, papyrus and so forth were too expensive.

So, we have got another tool in the fact that you are continually reassuring a preclear with Straightwire that he is in contact with his past and that his past is real, and this may be its most valuable use. You are not telling him this as a positive suggestion; you are simply insisting that he remember, and you are telling him that he can remember. You as a human being are giving him as a human being permission to remember, and that permission has many times been refused him. So he starts to remember, and the moment he does, his sense of reality will go up because he is in better communication with his own past. Then he will start to get better agreement between his mind and his body, which have been in disagreement for some time.

That is the way this works, and no matter how hard you have to slug or how long it takes, you can improve a case by picking up any one of these lines on the level of painful emotion.

Painful emotion can be worry; it can be fright, fear, grief or apathy. So you had better realize that you are not going after one specific commodity. You are not trying to make this preclear cry all in a morning. You are trying to pick up the painful emotion on the case.

Painful emotion could be specifically defined as any reverse polarity on affinity. Affinity below a certain level has a reverse polarity which is out of phase with the best interests of the individual or his ability to enjoy himself. He gets out of phase with himself, and the lower it is on the scale, the more out of phase it is. Then when he gets clear down to the bottom of the scale you could say that it's 180 degrees out, and he cancels himself and so he is dead.

But all through his life when things die around him and he loses things around him and so forth, he more closely approaches 180 degrees reversed phase. When that happens on an object, that object becomes occluded. As an analogy, let's take Polaroid glasses. These have a number of minute lines. Someone found out that by cutting tiny parallel lines on a piece of glass, the glass would accept only those light waves which were exactly aligned; so it acted as a screen for light waves and that is polarized light.

If you take one set that is oriented one way and another set that is 90 degrees different, they cancel each other out. So, if you have two sets in alignment and start turning them, the light is bent and has more and more trouble passing through, and glass which is evidently perfectly transparent suddenly goes blind. No light can get through. This is not a departure from the subject, because you are looking for occluded areas on the track.

When affinity, agreement or communication starts going that much out of phase, there will be occlusions on the perceptics and you had better bring them back into phase again. The way

you do that is to start knocking out the reversals, and the person's tone on that particular subject will rise.

By getting a person's tone to rise on enough subjects, his general tone as a whole starts up the line. You are actually doing a job of pulling a person up by his bootstraps. You are trying to raise his reality level on one subject, object or moment; or if you can't do that, you are trying to raise his affinity on a particular subject.

One of these things exists for every subject or object he has ever run into in his life. So you can pick up any subject or object that he has run into and work on that, raising each one a little bit. Just with Straightwire you could, for example, finally clear up the subject of barking one's shins. You could clear up the subject of sneezing because of smelling a woman's powder puff. It doesn't matter what you pick up.

If the person is out of affinity with a powder puff or with things which hit his shins, he is going out of communication with big theta on these subjects and he is getting occlusions. These things are dangerous to him so he closes down perception. He was trying to affect them and they turned around and affected him. Something dangerous came up a particular channel on these subjects, so he decided that the best thing to do was to shut it off.

We shut something off in ratio to the amount of danger which it poses to us. We get a perception on this thing, and although we may know about it and may think about this particular channel, we can't see it. We say that a particular thing is really dangerous. We don't want anything to do with it. We are not going to look at it or have anything to do with it, because the instant we perceive it we go into communication with it and the last time we did that it kicked our shins, so to the devil with this thing!

Therefore, there are difficulties in shutting off any of these lines. If one shuts off and gets occluded enough on anything that runs into one's shins, it is almost certain that one is going to go on barking his shins wholesale. It is a highly illogical action. But what is illogical is the disharmony in thought. Thought is not running smoothly along that line, so you get illogic.

When a person goes out of communication with all of these objects, the auditor's job is to start putting the fellow back into communication. One point, one object, one thing, one person, one type of people, one subject, one thing after another—he can pick these things up and start putting them into communication.

One does not go on forever doing this. He just wants this preclear's sense of reality up to a high enough point so that he can go down the track and contact engrams. But here is this poor person and, as far as he is concerned, even a table is out of communication to him. He has sealed the whole thing off. He has said, "These things aren't real. Nothing is real in the world. I'm not real. It's all dangerous. I don't want to have anything to do with these things anymore."

And the auditor is saying, "Let's go right to the heart of this whole trouble now and run out the damnedest, toughest engram that's going to kick your teeth in." Do you think he is going to do it? It is absolutely impossible.

That is why, when you pick up these cases that are very poorly in contact, you very often have to fight like the devil before he gets there.

It so happens that by various computations and by the mechanics of Standard Procedure you might be able to throw this person square into the engram that has him latched up on the track, merely by asking the file clerk to put him there. And he will run this thing out. It is so confoundedly painful, it is so shocking to him, and it so alters all the reality which he has had before that he has to agree with it. He has got something there. He can do something about it, and he hooks his reality on to Dianetics. The world doesn't become more real to him, but here is this subject with which he can be in agreement. So he will work in this field and go on

up the line, and at a certain point he will suddenly start to find the real world materializing. But his point of entrance into the real world is Dianetics.

Firstly, you as a human being have to reach him, and then you have to reach him with your subject. Then when you have reached him with your subject, you have to reach him with your skill and put him in contact with the actuality of what he has within him. Once you put him in contact with that, he will run from there on out. Sometimes you get one of these cases of "I don't know; I can't tell; it doesn't seem real; I can't believe it anyway," who doesn't talk to you or believe in you. He doesn't believe in anything, and life is pretty horrible. Start questioning this preclear and you will find life is pretty horrible.

I ran into someone who was terrifically projected. Everything was unreal. He was sick all the time and he was out of affinity with everything. He was also out of communication with everything, but he was trying to communicate in some line down toward things and toward people.

Nobody ever shuts off his communication lines completely unless he is either catatonic or dead. Complete communication shut-off is, of course, death.

So you try to pick this person up from death one way or the other. You get him up a little bit with Straightwire, running out locks, and running a little bit of this and that out of the case. Gradually he starts to accept what you have got to give him.

Of course, you give him as much stress as he can take at that time. You don't have to adjudicate it because his body is going to tell you how much stress it can take. You give him all he can take in the way of an engram. He does his own modulating on the subject. This preclear might only be able to take the time he got spanked when he was five years of age.

Mechanically you can bypass a lot of this material with Standard Procedure, but I am talking about lifting difficult cases. A person keeps coming up the scale on subjects, objects, people, past life and so on. Gradually you pick up enough of those and the overall average of having picked them up will cause his own tone scale to start up.

The whole tone scale might be said to be the aggregate of all of the tone scales on little subjects in life. If you took readings on each one of these subjects in his whole existence and averaged it out, you would have the person's whole tone scale.

So the best thing to do is to go back and try to list some of these major points that you can reach in his life and lift them up individually, and then lift up the whole individual, and in such a way you will finally get him into processing. But you won't get him into processing by saying "All right, repeat 'I don't know.' Repeat 'It doesn't seem real.' Repeat 'I don't believe it.' Repeat 'I'm skeptical.'"

Say, "Well, let's see. Do you like your wife?"

"Yes," he says rather quietly and gravely.

"Did she ever tell you to be quiet or anything like that?"

"Yes."

"When was the last time she said something like this?"

"Last Tuesday." Right away, you are working on one object in his life, and you are picking up his tone on that subject.

Pick that one up and then go into other things in his life, and straightwire him on trying to find wherever he broke off affinity, communication or agreement with anything under the

sun, moon or stars. You will eventually bring him up to a point where his own tone scale is such that he can run engrams. You don't have to worry about him being in his own valence, because he will go into his own valence as soon as he finds out he is there. Most people walk around and don't know they are there. They know they are there as Aunt Agnes, and they know they are there as Uncle Bill, but not as themselves.

I hope now that you have some understanding of how lightly you can go about this and approach results. And I hope I have helped you to enter some of these highly resistive cases. It takes patience. It takes a lot of endurance. It takes a lot of skill. But the things which I have told you here are actually the backbone of all the tools you are using in Dianetics.

PRACTICAL AUDITING

A lecture given on
7 November 1950

Using Standard Procedure

It is very simple for a person to get into an animal's valence. I knew a girl once that was in the valence of a horse. And there was a fellow that was in the valence of a pig; facial changes had taken place on this person so that he looked like one, too. It's very interesting how all of this happens.

When you are dealing with cases of nonreality, you can best spot them by trying to find out whether they ever dare occupy their own valence. They are usually out-of-valence cases. They may be able to go into valence in the basic area but are so faintly in contact—nonsonic and that sort of thing—that they are pretty hard to work. It is a good idea to invest time on this person, just to pick up reality, communication and affinity and get him rolling.

This reminds me of another case. This person was in a dog's valence and the dog hadn't occupied very much time in his life so he only had about five or six spots on the time track where he could see anything. The rest of it was very badly occluded. A professional auditor worked this case for engrams (he was very anxious to get an engram to show up, because this person needed some convincing as far as Dianetics was concerned); but this fellow could have been taken into all the engrams in the world and would not have known what to do with them. He was out of valence, his sense of reality was very poor, his affinity level was very poor and he had not a friend in the world.

I took him back down the track and for about forty-five minutes did nothing but try to contact pleasure moments. I found this dog and got him out of the dog's valence into his own valence at the age of about 4. I brought him up the track and showed him a couple more things and he was still way out of valence. Everything on that whole case from beginning to end was just way removed.

This person wouldn't be able to contact an engram if you gave him one. He was highly skeptical and didn't know anything about affinity, communication and reality. The funny thing was, he sat there for a moment then blinked and said, "Isn't that funny? Everything looks more real to me than it's looked for practically all my life. And you know, I feel I like you. I never felt I liked anybody before."

This was a strange one. And of course he started communicating like mad, just talking like a jaybird. But that was forty-five minutes of trying to run pleasure moments, and it brought his sense of reality way up.

You can continue on with this sort of thing and try to knock out some of these light charges, try to get him in his own valence—in other words, just work with him and try to get him oriented with his own life. You don't have to jump in and start running engrams right off the bat. Running engrams is terrifically important and that is what we are trying to do. But before you run engrams you had better get the case in shape so that it will run engrams. There is no reason to keep on trying to run engrams when you can't run engrams.

If you have somebody who keeps telling you that he doesn't know whether or not he's in an engram and he is having a hard time, it is worth your while to spend a little time bringing him up to a point where the next time you try to run an engram, he's in an engram! Now his sense of reality is picked up. It does no good to run one in which you are not getting the somatic. You should be able to get at least 50 percent of the somatic out of it.

One of the ways to find engrams on this type of case is to put him on a Guk freewheel and check him over every few days. You will find that he will start to run these little light somatics for a while as he's freewheeling. (Of course you get him unstuck on the track first, because you can't freewheel somebody who is stuck on the track.) After three or four or five days go by, all of a sudden he will start to get big somatics. He has sort of rolled the somatics out of his case enough so he is settling into his own valence. That all by itself will produce a better-running case.

Now it is an odd and peculiar thing that the strength of a somatic, all by itself, will convince people of an engram. No matter what this person's sense of reality is, if you get him into an engram that's hot enough he won't be skeptical anymore. He will be convinced that engrams exist, and after that he will be pretty easy to run.

But somewhere along the line this person's case might deteriorate. He might have an environmental upset or something of the sort, and his sense of reality would get very thin and poor. If you couldn't get him into another engram that was good and hot, you could just start pecking away at this case by making him remember and running him through locks, and finally get him patched up. It is an odd thing that right at the beginning of Dianetics, in its researches, when I knew absolutely nothing about prenatsals or birth or that these bear traps were waiting for me, I was producing results with people just along the line of running out locks.

I knew that engrams existed, but I was continually confronted with locks and would spend the beginning of most cases handling locks. This became routine. So even after I knew about prenatsals and basic-basic, I would still work locks in the opening rounds of the case. I would have the person return to this and that, even them up on the perceptics and get them adjusted on the case. I turned on sonic in these people!

Sometimes I would spend 10 to 15 hours doing nothing but going back and finding the time that Mama slapped him, and the time at Halloween when the two bad boys jumped out and said "Boo!" or the time he fell off his tricycle. I would get the person used to auditing, and only then send him all the way back down the track to an engram, move him into his own valence, run the engram out and start the case on an erasure.

One could spend 25 hours at the beginning of every case doing this and he would save a hundred hours in the process of clearing. It evidently collects a lot of attention units out of the bank, and the case doesn't stick on the time track as easily and it isn't likely to bog down.

There was a technique earlier in Dianetics which you might find useful. If you run out a person's birth and it refuses to lie flat, parts of it keep going into recession and coming back again, bring the birth up to present time, run it in present time and it will knock out completely.

For instance, someone comes to you with a fine case of asthma, and you find out that you can get him to the beginning of birth. You start to run birth through and discover it is going to be a tough one; so you spend about five hours running birth until it is pretty flat, particularly those portions of it that pertain to asthma. Then you bring birth up to present time with the command "Birth will now come up to present time," and you run it in present time. You will find out that the engram will change position on the track if you do that. This is something you can use if you get a case that is restimulated in that fashion.

In many cases you can run birth out; you discover that you can find one prenatal and that the one prenatal will erase, after which birth will reduce. Then three or four childhood locks can be flattened out, and you can bring the person up to present time, run all these things out again, and the preclear's chronic lumbosis will disappear. You can then call this person a fairly good release.

There are quite a few things in Dianetics which have been picked up, researched and passed over. It is one of the crosses which people at the Foundation have to bear. I didn't have time to write everything down. Dianetics was sweeping along at such a rate, people were coming at me in such streams, that I would simply make notes and try to file them. Any stenographer or secretary that I had was so busy typing up stories with which I was supporting the research, and anything I wrote in terms of words was so jealously guarded by me for stories to carry along the research, that I wasn't putting down any research.

A university professor walked in one day and wanted to validate Dianetics. He presented me with a big list and said, "I want you to go over these and tell me about them, and then I will go ahead with my work."

I looked over this list, and it said: "History of Dianetics: first researches; early tenets. First cases: complete description. Changes in the evolution of a technique." It would have taken me about three months to have outlined what he wanted, and about two years to have written it. Meanwhile at the Foundation there were people to be trained, and things were going along at a terrific rate. So we adopted at that time a policy to the effect that "Hubbard will carry it around in his head and maybe in his old age he will tell us all about it. In the meantime, we will just backtrack as best we can and get this thing squared around." I don't have the time to sit down and talk to somebody for three months, just to make an outline of this stuff!

So there are a lot of things that have been discovered and passed over as not being optimally workable due to bugs in them, things that didn't lead directly on a straight, clear road to a positive solution. We get some of these in the mail quite regularly as brand-new discoveries. That is something that can't be helped, when you consider the body of the research and the enormous spread of this field.

I am covering this for a particular reason. A student of Dianetics is going to find, many times, that he thinks he has a very valid departure from Standard Procedure which he wants to use. If he is an expert on Standard Procedure and if Standard Procedure works for him invariably, then he has written his own ticket to go and think something else up and use it. But if he is shaky with Standard Procedure and doesn't know it cold, he must not run anything else in on it. The chances are it has already been run in on it and thrown away. It doesn't take too long to learn Standard Procedure and to practice up to where these tools are very sure and secure in a person's hands—perhaps a few months—and then he can cut himself loose and do what he wants to do. He will probably come back to Standard Procedure. Most students do.

But we have here in Standard Procedure something which keeps people out of trouble and gets the engrams, something which has been tested over and over again. It can be communicated to people easily. It has its various workable factors and, as far as we know today, has no bugs.

What happens on the relay of the information to new auditors, if they keep to Standard Procedure, is that they are going to get good, solid, positive results, and they will become more and more skilled in practice until they hit the limit and carry along with it. There are no uncrackable cases as far as we've learned. It is a mistake for an auditor to run just one case. In the first place, he learns Dianetics as it applies to this case. His tools get rusty, and his imagination stultifies on him. The best way to conduct a private practice is to start picking up people and opening their cases. Team them up and send them home to work on each other, and check-run them regularly. There aren't enough professional auditors around for one to tie himself down to Mrs. Gotbucks. He should collect teams, open the cases of two people and get them rolling along, maybe carry them through to a point where their cases are well open or even released, and then let them audit each other. He should correct their auditing and let them pay for a case opening every once in a while to get them rolling again. He should let them call him on the phone and find out what is going on with their cases, and so on.

Occasionally he will get back one of the cases that was running so well for him and find out that the person he assigned to this case was doing nothing but pattycake, and a case which

was beautifully opened is now bogged down and has to be opened up again. Then he has to spend a little time training, and so forth, in order to get people to work smoothly.

Standard Procedure will open cases smoothly and keep them rolling. One has to overcome lack of experience and build up his faith in his tools and his ability to work cases.

One of the things that an auditor builds up is a fund of phrases and experiences, so that when he looks at a case and has seen this situation before, he simply fills in what is missing, the preclear hits it, and off they go.

Before one has built all that up, there are going to be cases an auditor runs into over which he will just tear his hair out, and even cases on which he will just quit. Don't feel that you have got to hit 100 percent average in cases. Hit 50 percent and you will be doing well. Then, go back and handle the real toughies after you have had a lot of experience.

Don't permit yourself to bog down on a very, very tough case. All cases are somewhat complicated, but they are not all tough. And if you take unto yourself a diet of nothing but tough cases, your morale and your confidence in your tools is going to go down. Your ability to audit will then go down. So you want to pick up a variety of cases; don't work just one. And as you work longer and longer and get better and better, then you will find out that your opinion of what is a tough case will change, until a person really has to be inaccessible, stuck on the time track after a hundred electric shocks and so on, to be what you would consider a real tough case. This is in the realm of experience.

There is one thing an auditor has to develop which is very necessary to him. It is something that everyone should know about, called "dialogue sense." (Writers have this naturally.) You are dealing with engrams, but the personnel of engrams are human beings, and human beings talk. Until a person has been around a long time listening to people talk, with this purpose in mind, he doesn't really register what people say. He doesn't make the specialized observation which would then permit him to write the dialogue of these people. Unless an auditor makes a specialized investigation he will not have an instinct as to what is going to be said next, and an auditor who doesn't have dialogue sense is a lost auditor. But every human being who talks has some little grain of this sense, and it is something that is very easily developed.

If Mama says "I just don't have anything to wear," and you have any idea of Papa at all, you could probably dub in "Oh, no. You're not going to go into that again!" You spot that Papa has been talking to Mama just before this, but all of a sudden there is no more conversation. If you know the personnel in the engram at all, you know that conversations don't end on that note. And "You're not going to go into that again" is enough to kick the preclear out of the engram.

As an auditor you get very well acquainted with the person's parents. You get up to a point where you know just exactly what they are going to say next, and if they don't say it you become very sharp and take a look over this engram to find out what is happening.

The most rudimentary part of dialogue sense calls for the auditor to know how people talk when they talk to themselves and how they talk when they are talking to somebody else, so that he can spot whether or not somebody else is there. One of the main tricks that will be played on an auditor continually is for somebody to be in another valence and do nothing but run off Mama's or Papa's conversation, assuring the auditor that this is just monologuing. Well, it certainly isn't monologuing. Papa is right there and he is talking. In fact, his phrases are probably the superaberrative phrases on the case, but they are not being run; they are merely being restimulated.

A case can be bogged by running it way out of valence—for example, running only Mama's conversation. The auditor must keep his ears open. Mama says, "I just don't know whatb the matter with you.... Well, don't say that again.... All men are alike." This runs off as an engram, yet about 50 percent of it is missing! Papa had something to say between each one of

those sentences. But, being out of valence, the preclear is not recording it and may not even be aware of the fact that Papa is there, because the preclear is not thinking very well when he runs through these engrams. So, it is up to the auditor to alert the preclear to the fact that somebody else might be present. He can even get a file clerk flash on the fact.

The severely neurotic and the psychotic have very, very sharp and solid valence walls. They get over into one of these valences and nothing else comes into this valence at all. Then the auditor must be aware of the fact that somebody else is probably talking.

Go down to an institution and listen to a dramatizing psychotic dramatize an engram. You will find out that it has got gaps in it; it is non sequitur. That is why it sounds so strange to people. The other person's conversation is missing in the engram because the psychotic is dramatizing just one valence. It is the other valence, probably, which is holding him suppressed on the track. So it would not do anybody any good just to let this psychotic continue to go through this engram that he is dramatizing, without shifting his valence.

You can change the whole dramatization of a psychotic sometimes just by saying "Now what would your papa say?" And the person goes into a completely different dramatization of the same engram. Make him run off what Papa said a few times and you can occasionally release some tension. All you are trying to do with this fellow is get him up to present time.

It requires dialogue sense. One is listening to people talk. Don't ever treat an engram any other way. They have human beings in them that are talking, and you should know what human beings say. Just for practice, open your ears as you walk around the town and listen to people talking. Find out what they are saying to each other. You will be amazed to find out that you have probably never listened before. They say the strangest things!

Of course, this is old data to a writer. Somebody showed me the fact that writers and engineers seem to have somewhat of a priority on being good auditors, but writers seem to be able to do it extremely well. What it finally boiled down to was dialogue sense. That is actually all a writer has got—a little more imagination on dialogue that can be fitted into a case. But you can develop that.

Look over this question of reality, communication and affinity. Check up how well the preclear is running. Try Straightwire on the auditing session which you have had with your preclear and see what happens. Watch the effect of picking up this sense of reality by running a little bit of something, even an incident of boredom or an incident of fear, if you can't get grief off a preclear After looking these things over, reassay each case that you are working.

THE ART OF PROCESSING

A lecture given on
7 November 1950

This chapter has been assembled from three fragments of tape recordings dated 7 November 1950. We have been unable to locate all of the parts of the tape recording.

The Auditor's Skill With His Tools

In this lecture I am going to cover the file clerk and the somatic strip.

If the preclear is moving on the track the file clerk and the somatic strip should work for you in this way: "The file clerk will give us the engram necessary to resolve the case. 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 phrase flashes, he starts repeating it, the somatic turns on as he settles into the engram and you then run the engram.

That is the way a case ought to run. If it doesn't run that way you have a case that is stuck on the track, is out of valence, or has a tremendous amount of control circuitry. It is one of those three things. There are no other wild or strange reasons.

Of course, if the person is out of valence you should try to get him into his own valence, which is a fairly hard job. The easiest way to do it is to blow some grief off the case, if you can get grief when he is out of his own valence:

Sometimes when a person first runs grief and you ask him if he is in his own valence, he doesn't quite understand what you mean. The solution is to say "Do you see yourself?" If the answer is yes, tell him to get inside himself; and every now and then, by repeating this simple act, you will put him into his own valence and he can blow the grief. Don't expect anybody to blow any grief unless he is in his own valence. He will merely be crying somebody else's tears and they don't count.

For instance, you start to run a grief discharge. The person is outside himself, seeing himself, so you persuade him to get inside himself and the grief discharge will occasionally run off as a result.

Remember, too, that as you start through a grief discharge with a person out of valence and have him recount it two or three times, the preclear will usually slide into his own valence. That is the ordinary procedure if you find somebody, during a grief moment, outside himself looking at somebody else.

Another way, and usually the best way, to get a person into his own valence is to get him into the basic area where he does not have any commands throwing him out of valence prior to the moments into which you are placing him. He will then get into his own valence and sonic will turn on. You shouldn't overlook the fact that down in the basic area a person can be gotten into his own valence and can get sonic.

Many cases get snarled up because the auditor is willing to run material which is too late, and after that he runs the person out of valence and then has the devil's own time getting the preclear into his own valence in the basic area.

If you are not getting flash answers off someone, it is because a circuit or two circuits or two hundred circuits or two thousand circuits interpose between the file clerk and "I." The flash will come up and start through to "I" but will then hit three or four shunts and some resistances and go around and be reevolved, hit the dub-in circuits, go into a small slot and come out the other end saying something not even remotely similar.

When you start knocking out these circuits you will notice that the file clerk will start picking up in his efficacy. There isn't any reason to believe otherwise. When the file clerk is giving you strange data it is not the file clerk. And when he is giving you no data, there is interposition. There is no reason to think anything else is happening than just circuits.

There can be many kinds of circuits, such as occlusion circuits and so on, but the circuit which really gives trouble is the control circuit: "I've got to do it myself" or "Nobody can do it but myself," "You've got to control yourself," "I have lost all control," "You've got to have control," and so forth.

If the file clerk and the somatic strip are working together efficiently, you can run this case right on out. But you have to get them into shape so that they work, because about 25 percent of the time they apparently don't. This is not a fair measure, however, because the file clerk and the somatic strip very often work for me but not for other people. I noticed that as a peculiarity. It's more a matter of confidence; somebody else won't be quite as confident. The reason they apparently don't work may not only be circuits, it could also be basic personality.

When it comes to a broken-down basic personality, you have a problem on your hands. Basic personality will sometimes quit. Somebody starts into the case and picks up a prenatal and says, "Well, we're not interested in that. Let's go someplace else. Let's pick up a grief discharge," and runs that halfway out. "Now, are you in your own valence?"

The preclear says, "Yes," so he tries to go on running this grief discharge. Eventually the auditor says, "Are you sure you are in your own valence?" (The preclear is crying.) "Are you sure this isn't sitting on an earlier grief discharge? Was this really your grandmother?" About that time basic personality, if he had a machine gun, would sit up and fire. I have seen basic personality get pretty vengeful.

So, people are sometimes asked to compute on their cases because of the anxiety of the auditor. The auditor wants very much for the preclear to get over some chronic somatic or some aberration, so he will hit a phrase which to him explains it perfectly and the preclear doesn't see it. The auditor tells him to compute on it and anxiously says, "Now, think that over. Isn't that the cause of your rheumatoid bursitis?"

The preclear says, "No."

And the auditor says, "Are you sure now? Just go over the phrase carefully again, 'I ache in every joint,'" because he is so convinced. But this is probably not the phrase. It isn't a matter of computation. It simply isn't the phrase that causes the rheumatoid bursitis.

The phrase that causes any one of these chronic somatics has charge on it. You can run out all manner of explanatory phrases in a case. There would probably be, in any case that has some particular condition, hundreds of phrases which could explain that condition.

The answer is to keep running Standard Procedure for a release. Sooner or later you will run into the phrase which counts, and that one when hit, or the incident when hit, will suddenly find your preclear in excellent condition. An auditor is wasting time telling a preclear to compute on the case.

Another idea that ran wild was the idea that one had to get a case restimulated to find engrams! In other words, one had to find engrams and restimulate them so that one could find engrams. But you have got your hands on engrams, so why do you want to restimulate these engrams in order to find engrams? It is totally non sequitur and would practically ruin a case. The first thing that would happen on this practice would be that basic personality would quit.

The preclear lies down in full confidence of the auditor. The auditor says, "Let's go into the prenatal area. All right, now do you contact that incident? Have you got a somatic?" Supposing just as the preclear starts to run the somatic the auditor says, "Now let's go up

postnatal and see if we can find some grief,” and the preclear goes up, then just as he starts to find some grief the auditor says, “Let’s go to birth. All right, you feel those contractions now? You feel them real good? Now, let’s go to conception”— this procedure would snarl up the case horribly.

You do not restimulate engrams in order to find engrams. You have got to knock out everything you contact; otherwise basic personality is going to get sore, and he is going to quit.

I had one preclear moving smoothly up and down the track one time (he had been stuck most of his life); we were hitting engrams and reducing them, his visio and sonic were turning on, and this case was running beautifully. The file clerk and the somatic strip were working in there one right after the other. I left it alone for about three weeks, at the end of which I picked it up again and started to run it, and there was no file clerk or somatic strip— nothing! I might as well have been standing there talking to the wall.

This case was in much worse shape than it had been when I first laid my hands on it. I really scratched my head over this one until I found out that someone had been “working” this case for three weeks. He had taken the preclear down the track a little way and contacted something, then had brought him back up to present time so that he could go earlier to contact something else, and then had brought him up to present time again and sent him back earlier. Of course, what was happening was that he was restimulating an engram with a “Come up to present time” command on it, and present time had come into collision with this causing basic personality to quit. This person was evidently still somewhat willing to work but could not get anything. The file clerk was saying, “I have enough trouble in life without handing these things out, because I can’t get them back into the file again after these dumb fools don’t run them out!”

Actually it is a computational problem. You will recognize these cases. They go to sleep on you, they dramatize, and they evidently just travel up and down the track without finding anything. Those three things happen on these cases.

So, reduce everything you contact using good Standard Procedure. If you do so and work well with your preclear basic personality gets more and more confident, and the more confident he gets, the tougher the engram he will hand up, and the case will resolve much more swiftly.

This is why a certified auditor gets a case running so much faster than anybody else. In the first place, as a certified auditor, he has some prestige. Basic personality pricks up his ears and says, “Well, it’s not going to be Aunt Suzie running me now; this fellow knows his business,” so he will give some aid. Don’t betray that assistance. Do it exactly according to Standard Procedure and basic personality will agree with you. This is not even a basic personality that has been educated in Dianetics; this is a basic personality straight off the street who knows nothing about Dianetics, knows nothing about a file clerk or a somatic strip, and knows no terminology. Just for a test, don’t use terminology. Bring this person in, lay him down on the couch and merely say something like “A moment of pain will occur to you. Now the first words that were spoken in the moment of the pain will sort of come into your mind and I want you to repeat those a few times,” and you will be running engrams right away.

If this person doesn’t get that, you would start shooting for circuitry, not by saying so, but merely by saying “Who in your family used to say ‘Control yourself’?” He will think for a moment, then say, “My father.”

“Just how did he say it?”

“Well, you’ve got to take it calm and easy. You’ve got to hold yourself down. You’ve got to get a grip on yourself.’ Yes, that’s what he always used to say.”

“All right, let’s contact the dramatization,” and he will contact it. You don’t even have to tell him he is traveling on a track or that he has a time track or anything else. And soon you will be running engrams all the way up and down the track.

It is also fascinating that you don’t have to tell a person that prenatals exist. You simply tell them to go to the earliest moment of pain or discomfort and soon they will be wound up in the prenatal area without having heard any of this.

When you are dealing with Standard Procedure you are dealing with a parallel to mind operations. And if one violates the way that the mind runs by gross and constant errors, basic personality will quit and refuse to cooperate with the auditor.

You will pick up cases where this has happened, and you are going to be in the same situation that I am in constantly. Nobody ever willingly brings me an easy case. Once in a while on a demonstration out in the countryside I’ll look through the audience and pick up a case that I know will run. And it is with peculiar satisfaction that I see a running case.

However, if a case is suddenly thrown in my lap, I know very well that this case is stuck, basic personality has quit, an engram is in solid restimulation that nobody else has been able to touch, and that 10 or 15 people have attempted to handle this case and made all their mistakes on it, too. Then finally it comes to me and I am supposed to undo this thing in half an hour, which is really tough. I have become very quick at spotting bad auditing. I am probably the world’s greatest expert on bad auditing; I have had to run so much of it out of people.

Occasionally it is with great satisfaction that somebody hands me a preclear who has a tough case on whom fairly good auditing has been done, but that is an exception. Usually people will take a very tough case and complicate it with bad auditing, and then I will get hold of this case. And I always do the same thing: I go to the first time the preclear was audited. It is rare that I find the auditor and the bad auditing later than the first time. But if I found good auditing there the first time, I would keep coming forward trying to find out if there had been another auditor on the case, and then I would run out the first time he or she audited this case. By running the first session, I go immediately into the first error and drop into the first engram that was left unreduced and handle that. Basic personality will buy this; I have never had him do otherwise. He says all of a sudden, “Well, that’s okay; I’ll work this far. I’ve been over this ground anyhow and we might as well go into that engram. We have been there already.” You go through it and reduce two or three of these engrams and soon basic personality has pricked up his ears and said, “Hey, let’s roll!” and the case starts moving.

Step Two, A: 4, 1 says that if the file clerk and the somatic strip indicate a stuck case, try all prescribed methods to free it on the track and failing that go to Step Three. Freeing somebody on the track isn’t easy, but it can be done.

Something further on trying all prescribed methods is the fact that a lot of people are partially stuck. So let’s take up the analogy of attention units, which consists of postulating that a person has 1,000 units and that a certain number of these units are tied up in the reactive bank and a certain number of them are free to think with and to remember. These units are of various kinds; some are monitor units and some are free units. But using this analogy we find that where a person sends back 2 units to a datum, he is remembering that datum. If he sends back 50, 60 or 70 of the 100 which he still has free after 900 have been tied up in the reactive bank, he is returning; and if he sends back all of his 100, he is reliving.

However, remember that we have postulated that about 900 units in this one case are tied up in the reactive bank. I have seen people with engrams in an enormous state of restimulation all up and down the track who could still move freely on the track. They had enough units to spare in spite of all this to go on running some semblance of pianola.

Practically every preclear that you will work on is actually stuck on the track.

We could postulate one of two things. We could say that there are monitor units or units which actually compose the central “I” of the mind, the “me”—a special type of unit which goes to make up “I”—and that when those units get tied up on the track this person is really stuck; or we could simply say that the bulk of the units are stuck on the track. Either way it turns out the same.

The person who is really stuck on the track is unmistakable. Anybody who is occluded has the majority of his attention units stuck on the track.

The reason you are processing people is because they are stuck on the track. So, when we take up this problem, we are actually talking about a spectrum again. We are talking about a person who is 5 percent stuck or 10 percent stuck or 80 percent stuck or 90 percent stuck or 100 percent stuck.

When we have a person who is 100 percent stuck on the track, we have somebody that would practically have to be blasted loose with a pneumatic drill. Such a person would be talking with the accent he had and would know no more than he knew when he was that old. That is the psychotic. He is 100 percent stuck on the track. He gets 100 percent stuck in a prenatal, for example, and rolls up into a fetal position, has to be fed through a tube, can’t perform any bodily functions and has no control over his physical being at all. That is one type of psychosis. Or he is 100 percent stuck at the age of 2 with attendant difficulties. That’s another type of psychosis. Or he is 100 percent stuck at the age of 14. That’s another type of psychosis. It so happens that they are all just 100 percent stuck on the track reliving the moment.

The people you are mainly going to handle are those who are considered sane enough to be normal. But they have so many units stuck in one place that they can’t move above or below a certain place; they aren’t free-running on the track. Those are the people you are going to worry about. Although the number of units which they actually have stuck there are perhaps only 30 percent, they still haven’t enough units to move up and down on the track.

That is an analogy. We haven’t any substantiating facts for it. This is just the way cases behave, and if you think of it in that fashion you will be better able to see how to resolve it.

What you are trying to do is spring loose attention units from this point. There are commands there—call-backs, holders, deniers and so forth—which demand that the person stay right where he is, and these commands are forcefully enough restimulated so that the bulk of his attention units are right there.

Ask this person, “How old are you?” and he says, “Twelve—I mean I’m 29.”

It is also interesting how much you will learn about facial expressions and so forth. You say, “How old are you?” And sometimes there will be a slight change in the person’s facial expression as he says “Twenty-nine.”

You say, “What was the first flash that you got?”

And he will say, “I didn’t get any flash.”

“Didn’t any number occur to you at first?”

“Yes, 12.” You want to watch that.

There is another facial expression that might be of assistance to you. When a person is stuck on the track where you have been running an engram and you start him back up the track by saying “Come up to present time,” if he opens his eyes immediately, he is stuck right on the track at that point, because he opened his eyes there; this was present time as far as he was concerned.

The way he should come up to present time is as follows: You say, "Come up to present time," and there should be a pause before he opens his eyes. Then you say, "How old are you?" and he should give you his proper age. In other words, there is a time lag and the time lag is expressed by the eyelids. These are things you learn in the course of observation.

Sometimes you run somebody whose eyelids habitually fly open, who tells you he is not stuck when you know very well that he is. You don't argue with him. You just try to go through the whole procedure of getting him unstuck.

Now, during processing you are continually sticking somebody on the track; because any time you locate an engram and you start repeating the first phrases of it, you are bringing all the attention units available into that engram. But you are sticking the person on purpose and you are running an engram with those attention units. During the course of running an engram you pour attention units into it in order to get attention units out of it. This is a problem of income and outgo, and your outgo in this case must never be less than the income.

A reduction gives you, let's say, 100 percent income. You have got all the attention units available in the case running this engram except those that are still anchored in and orienting on present time. As you run through it you are investing in this engram all the attention units you can possibly grab. The reason you do this is to get every attention unit out of this engram that was ever bound up in it. You want to get all the attention units back. You want this to be an efficient operation.

The reason you are running this engram is because it either potentially or actually ties up attention units. An engram's danger is in the fact that it can seize attention units and restimulate. When an engram is restimulated, attention units have to go down the track to where the engram is and they get tied up there. And they will stay there until the engram is run or until, by some accident, something else calls for more emergency, at which point they will sometimes pull out of it.

ACTH has the wonderful facility of blowing attention units out of engram A into engram B. but unfortunately it doesn't blow the attention units out of engram A into present time. For instance, a person is getting along just fine except that he has some bad arthritis in his left hip; he is not worried about such things as his wife leaving him. Then they shoot him with ACTH and suddenly he has diabetes and becomes extremely jealous. In other words, the man's behavior pattern and his physiological troubles shift. This has been very puzzling to people in the field. ACTH is about as dangerous as playing with a small panther, because one doesn't know which engram the person will go into. Very often one was better off to have left it alone in the first place.

Cortisone also has the effect of moving a preclear who is in one engram to some other random engram in his bank and tying up the bulk of his attention units in it without doing any more about it.

The point I am making is that you, as an auditor, tie up engrams on the track, but then you untie them. Therefore, you might say that processing is the process of sticking people on the track and unsticking them again, so you had better be extremely good at it. And you had better pay considerable attention to how you blast people loose, because the process of blasting them loose and the process of processing are exactly the same thing.

Every time you run an engram, you are moving down into an area and running out something that would normally tie the person up on the track. If you failed to run out or reduce the engram and merely brought him up to present time again, you would have tied him up on the track, and in order to start the case again you would have to unstick him. Usually it is much simpler when you are doing it in processing because there are a specific number of solid holders in an engram, and once the engram is being run the preclear knows where he is, so you are not doing it in the dark.

What makes being stuck on the track seem so very dangerous is when you don't know where the person is stuck. You didn't track him into this place; he doesn't know where he got into this thing, and you have added to that the factor of hunting for a needle in a haystack. This person has several thousand engrams and he is stuck in one of them. Actually, for all practical purposes, he is stuck in hundreds of them, but there is one principal engram in which he is stuck, and you have got to find that engram and unstick him in order to get the case rolling.

Bad auditing can also stick somebody in an engram. The usual way it happens is for the auditor to get into the engram, hit a bouncer, not know that he has hit a bouncer and let the preclear bounce out of it. Now it is not known to the "I" of the preclear or to the auditor that an engram has been restimulated and that the preclear has bounced out of it.

A bouncer is a species of holder. The action of a bouncer is a very mysterious thing. It is as if a bouncer puts an attention unit or a set of attention units down the track with a walkie-talkie. They are very definitely connected with "I." Once the bouncer has bounced, the preclear is obviously not in the engram because the somatic will turn off to a large degree; but he is certainly not out of it. He is still very much in contact with it and the engram is alive and restimulated.

If we carried this through on a postulate that there is a certain type of attention unit which makes up "I," we would say that this type of attention unit releases, but that standard utility attention units (the kind that just sit around for memory and so forth) had been left stuck when you hit a bouncer.

So don't ever make the mistake of believing that because a person has bounced out of an engram he is out of the engram. "I" units may be out of the engram but there is enough there to cause plenty of trouble; and if you let him bounce out of one engram, then out of another engram and another and another, by the time you go a certain distance you will have five, six, eight, ten engrams restimulated but not thoroughly reduced, and you will find the case suddenly stalled.

The best way to start a stalled case is to go back to the first session of auditing and start running it and try to find out what was done wrong. Usually you will find one of two things: The person has bounced out of the engram or he has hit an "engram ender" (a false statement, such as a phrase which says "I'm finished" or "I'm all through this") and he will tell you so—"That's the end of it." He won't necessarily use the words in the engram. He will say, "That's the end of the engram," and the unalert auditor who does not pay any attention to bodily functions or aspects of the preclear, such as twitches and so on, but says, "All right, let's just go to another engram," has left that engram in restimulation.

So, the art of processing is knowing firstly how to get somebody stuck in an engram, and secondly how to unstick them. It is a continuous, repeating process, one after the other. And when you start a case, you could start it on either part of the cycle. Open one case and you will find out it is already stuck on the track; open another and you will find out it is moving on the track.

It should not mean any great amount of difficulty or sorrow to you to find somebody stuck on the track. You are sticking and unsticking people on the track all the time, and you should not get upset because somebody is stuck. That is the usual, rather than the unusual. But in processing you must know how to stick and unstick people on the track.

The way you stick somebody on the track is to tell the file clerk to give you the engram necessary to resolve the case, have the somatic strip go to the beginning of the engram, then count from one to five, snap your fingers and tell the preclear to repeat the first phrase four or five times. If he did that and there happened to be a holder in there anyplace, and if you were to just get up and walk off from the case at that point, you would have somebody stuck on the track.

Let us say that auditor A fixes a preclear up so he is stuck on the track and then walks away. Auditor B walks in. Now let us suppose that the preclear has an amnesia on what has gone on before and doesn't tell auditor B anything about auditor A. It is now auditor B's problem to find out what engram it was that stuck the preclear and to unstick him.

Of course, that engram can be somewhere up or down the bank, the fifteenth or twentieth on a chain, or the fourth or fifth from the basic on that chain. Basic is simply the first engram of a similar type—the earliest.

It doesn't matter which engram it is; the point is that it is always on a chain. Engrams which are not on chains don't exist. If it is well up the chain and many similar engrams exist before this point, it will be a tough one because it is not going to reduce; it is going to beat into recession. In other words, if you ran it 200 times it would temporarily disappear but three days later it would reappear. No matter how many times you ran it, once you let it go it would reappear three days after that. This is recession and something you shouldn't overlook as one of the main things that could happen.

The only possible thing wrong with an engram is that it is too far up the chain on which it belongs. You want to get earlier and get the basic on the chain or something near the basic on the chain and get a reduction. The moment that you do that, the one that was beating into recession will deintensify automatically without any further attention.

So there is recession, reduction and erasure. You are after reductions and erasures. A reduction will occur rather rapidly; 10 or 12 recountings should get a reduction. If it starts up to 15, 20, 30, 40 or 50 recountings (if anybody was ever fool enough to recount an engram that many times), it is going into recession and it will just get tougher and tougher. The solution is very simple: There are earlier engrams.

A peculiar thing about a chain is that if it has a holder on it the holder will not be effective if you get back down earlier on the chain.

For example, Papa has the habit of hitting Mama over the head with a baseball bat and saying "Forget it." Now, if you find Papa saying and doing this once, the probability is that it happened many times, so this type of action made a chain. But there was a first time that this happened as far as your preclear is concerned. Maybe it was the five-hundredth time that Papa did this, but the preclear wasn't there before that point. When you find the earliest time that it occurred for the preclear and hit that incident or type of incident, it will knock into an erasure, usually, or a reduction. (If it's up there around four or five months postconception, it will go into a reduction. If it's down around a month or two weeks and it is the first incident of that type, it will knock out as an erasure.)

You have to learn to think in terms of chains and not consider that these are isolated incidents. There will be a few isolated incidents in a case. Birth is a chain of one in men, and in most women it's a chain of several because her delivering herself of children will act up on her own birth; so the maternal delivery chain has as its inevitable basic the woman's own birth.

Now, we have come down to the point of starting in the basic area and proceeding to present time on an erasure. The subject of how one goes ahead with an erasure is something that has been to some slight degree overlooked.

There is a certain dullness on the part of a file clerk. The file clerk would, of course, get more money and better working hours if he weren't stupid on this one point. He is very fine and does a good job, but never seems to have gotten the point that the place to start is early. So the auditor must bring the case up to a point where he can then start giving the file clerk a few tips and tell the file clerk to go early; and when the auditor keeps insisting that he go early each time, the case will get a consecutive erasure. But unless you tell the file clerk that you want a consecutive erasure and that you want to get early, the file clerk will keep on handing

you material on the late track or middle track, and he can hand you a lot of engrams which will merely reduce and not erase. One erasure is worth forty reductions!

What you want to do is to get to the bottom of the case—the earliest moment of pain or discomfort—and then get the next earliest moment of pain or discomfort and the next one, and as you walk up that bank, erase. You will find out that by the time you are up around two or three months, if you have got tension off the upper bank and some grief off the case, you will start getting erasures in a single pass and the second pass through you will get the yawn, but the word content will go that fast. That is a lot different than running one of these engrams over and over and over.

Early in the case it may take six, eight or ten passes to get an erasure, but every time you get one, there is that much more available in terms of mental force and the material goes out that much faster, until when you really get rolling on an erasure, around 30 engrams can be erased in two hours. I have even erased 55 long ones in two hours!

Engrams don't come back if they are erased or deeply reduced. They do come back if they have gone into recession, and they occasionally come back if the auditor insists on running a case 100 percent out of valence. What would have occurred there is that the auditor would have run one or two valences out of the engram leaving the person's own engram still there. The other valences in an engram are not important; they will come off in the normal course of human affairs. You want to get into the basic area and get the preclear into his own valence and start the erasure as soon as you can.

I was somewhat astonished to find that there are cases around who have been in processing for a long time but who are still being run rather late on the track and have not carried forward a systematic erasure. This is strictly an omission of Standard Procedure by not sticking with an erasure once it has been started.

The following can happen with an erasure: You can start in the basic area and erase for a while and then all of a sudden discover that you cannot erase anymore; you'll find out a grief engram has come into view which can be blown at that time. So you go up the case and blow the grief engram and then return into the basic area and continue the erasure. What happens evidently is that when the erasure is interrupted in that fashion, people who blow the grief engram then start relying on the file clerk and start picking up material all over the track and reducing it. The person will get better, but he will not progress toward clear with any great rapidity.

I had a hard time trying to judge why other people could not do what I was doing, and the reason for it was that the file clerk didn't know how early one had to get or how often one had to get early.

If you start up on a case and the preclear starts reducing things, there is some grief ready on that case or the auditor has simply overlooked four or five engrams in a row. Keep fighting down into the basic area and you will get erasures.

It is not necessary for you to demand of the file clerk that you go to conception immediately. What you want is the earliest moment of pain or discomfort, and you should be very insistent with the file clerk. If he hands you up conception, that's just fine; but don't start demanding conception, because there is a case here and there where conception is misplaced in the bank and you have to get later material before you can get the earlier material. It gets badly filed down in that corner of the bank. I have seen it happen where people have willy-nilly entered conception, they just demanded it and were very insistent on it, and then conception would not reduce.

I have never had any of this trouble myself for the good reason that I always ask for the earliest moment of pain or discomfort which can now be reached. If the preclear runs something at 2 years of age, I run it and reduce it and then say, "Now let's go to a real early

moment of pain or discomfort,” and get something around six months prenatal, with a very surprised file clerk. And then I say, “Well now, let’s go early,” and perhaps get two months postconception, and by this time the file clerk is really scratching his head saying, “What have I gotten into here? I didn’t know this material was lying around.”

You as the auditor, of course, are always smarter than the file clerk as far as an understanding is concerned. He has the edge on you in that he can look right straight at the bank and pick up what is handy there. But he will keep handing you late material until you demand and insist on getting early material.

I even went so far with a file clerk as to tell him I wouldn’t accept an engram unless it would erase, and for about ten hours the file clerk gave me nothing but engrams that would erase!

Don’t lose sight of your objective, which is to get the grief off the case first and then to get into the basic area and erase all the engrams in the case. And when the engrams stop erasing you have got some more grief coming up, so you might as well square that up and get back into the basic area again.

CHILD DIANETICS PART I

A lecture given on
8 November 1950

An article entitled "The Processing of Children" was published in the Dianetic Auditor's Bulletin of November 1950. The content of the article closely follows the material presented in the 8 November 1950 lecture which is presented here in the next two chapters. The article itself was reproduced in the Technical Bulletins of Dianetics and Scientology, Volume I, page 44.

Second Dynamic Aberrations in the Society

The data which is available on Child Dianetics is not as extensive as I would like to have it. Three people, to date, have been given assignments to investigate this particular field, but so far as I can discover, no data has been added to my own which has been almost at random over a series of other investigations during the last four years.

The problem of children is a very important one. Children occupy a position of even greater interest than adults in that adults are primarily interested in getting their children into things, particularly when their children are not doing very well. Therefore as an auditor you should know something about this subject and how engrams affect children and how an auditor can alleviate a child's various distresses.

Firstly there is the problem of accessibility. It is very interesting that the treatment of a child and the treatment of a psychotic happen to have very definite parallels, primarily because both of them present the problem of accessibility. This does not mean that all children are psychotics; they are only nearly so. I am serious about that. In this society it is quite fashionable in the mores to have a thoroughly blocked second dynamic.

One looks over the past two centuries and he discovers that to a greater and greater extent sex has been taboo. This was obviously pointed up by the work of Freud who, observing the societies of the civilized world, was forced to a conclusion that sex was primarily responsible for aberration. Now, when an investigator of the stature of Freud can look over a social order and decide that just one thing is wrong with it, we have an obvious point-up of the fact that there is a lot wrong with just that one thing. True enough, aberration spreads over a wider periphery than the second dynamic.

Nobody, until Dianetics, had actually looked bluntly at this problem and recognized the fact that the child is the product of sex, and that there is a definite correlation between children and sex. That seems to be obvious, yet we find people who think babies are too, too cute, who at the same time are saying that sex is just too, too nasty. It is amazing to me that they could take the future race and divide it up so that the sex act and children don't have anything to do with each other, when they are very intimately related. Without sex there would be no children, and no amount of test tube experimentation in biochemical laboratories could remedy this at this time.

When we have advanced a lot further, maybe we can separate these two, but not now. We are hung with the fact that the second dynamic includes not only sex and the sex act but also children. And when we investigate this field, we discover a very interesting datum: Where you have a person with a thoroughly blocked second dynamic, he usually has a thorough dislike of children. The two go hand in glove. So perhaps the society's trend in this direction was to so thoroughly block the second dynamic that all our future generations would be insane. It is that important to this society, because if this dwindling spiral of sexual aberration were not interrupted, you could fully expect in the year 2000 or 2050 to find, not 1,900,000 people in sanitariums and institutions, but the few sane people running for their lives from a country which was almost 100 percent insane!

Aberration goes by a geometric progression. It is a spreading thing. It is not a narrow line. The fact that one person in this society today is insane or very badly neurotic does not postulate the fact that in the next generation there will be one insane person, because this person is going to affect 50 or 100 in the next generation.

Perhaps only 5 or 10 of these 50 or 100 people are going to be badly affected, but in the next generation after that we will have maybe 5 severely neurotic or psychotic people as a result of this one person. Then in the following generation and for every one following we have 5 or 10 severely affected and 50 who are faintly affected by this person, and we have already gone up to a population of somewhere around 250 people who have been affected. And it keeps going that way unless it is actively interrupted!

The only way this has been interrupted in the past has been with new lands, whereby a race has faced into a new continent or a new country and by conquering the old inhabitants has made itself very strong. The necessity level of the new race has become very high. They have the tremendous goal to take over, conquer, improve and set themselves up on a high level. And as long as that impetus carries forward, the race is successful and the amount of contagion in that race is cut down markedly because there are too many other important things to think about.

But once they reach a point where nearly everything has been nicely smoothed out and they can say "Well, we now have some means of transport, the food is fairly regular, the government has settled into a nice run of crookedness and we are in fact a civilized nation and there is no higher goal," they start down the dwindling spiral, even though their "golden age" may come right after that period. People's necessity levels are no longer as high as before, and as they go lower, aberration begins to manifest itself wider and wider and the process of supercontagion starts along the line.

That has happened in the field of the second dynamic, very markedly. The first people who settled the United States brought into it the seeds of future aberration. They were carrying along certain diseases for which there were no cures, so for the disease was substituted a mores.

Any moral taboo is based upon the fact that something the society had done in the past was more painful than it was beneficial, and so a taboo was laid down when they did not understand how to remedy it. They merely said, "Well, you must not do this anymore because it is more painful than it is beneficial to society; therefore it is immoral." And then by prejudice it is carried forward long beyond its time.

If you look back over the past you will find that people were faced with problems they couldn't solve. Those problems are being solved today. But people began to make taboos along the line and then they began to have to enforce those taboos, and as soon as they started to enforce them, this meant that force was being applied to reason. And what is aberration but force being applied to reason! Turbulence points were created and more and more pain was entered into the society until at last the whole social order was being very severely affected.

Children have borne the brunt of this, and the dwindling spiral finally winds up in their laps.

It is an insidious thing. It is something that nobody could trace clearly before because they did not know the source of an aberration. Not knowing that, nothing much could be done about it, and these two things—the innocent little child on the one hand and this horrible thing called sex on the other hand—could remain widely separated and not be considered in the least bit interrelated!

But look over the field and you will find that a thoroughly blocked second dynamic is accompanied by a dislike for children, abuse of them and general impatience with them.

Of course, it does not follow that a blocked second dynamic is blocked both as to sex and to children. It could be selectively blocked. It could be wide open on sex apparently and very thoroughly blocked on children. Or it could be wide open on children and thoroughly blocked as far as sex is concerned. But where you have this condition of wide open on children and blocked as far as sex is concerned, the children resulting therefrom are unfortunately going to be very neurotic, and most of the children we have today in our society are excessively neurotic. The child in this society is denied any responsible position of any kind whatsoever. With his first breath, he begins to be denied the independence which he as an organism seeks.

After that he is cared for one way or another or he is fitted into some sort of a mold which people think is desirable. But his independence, his freedom of action, is being cut off in all directions. He has, fortunately for him, one goal, and that is to grow up. He might have other goals but they are minor compared to growing up, and this goal of growing up is his one saving grace. He can salvage himself on that alone unless he is carefully taught not to grow up.

If he is taught sufficiently that his growing up is something that will result in a bad state of affairs for him and that the desirable thing is to remain a child, he has been robbed of the one goal which would carry him forward.

You cannot overestimate the effect this has on a child. Look around in the society and you will find that children who have received too large a bonus for being children are those who are progressing least satisfactorily.

The modern school gives to children a certain state in the home which far exceeds their actual state. All the concentration in the school and in the whole family is given to the child, and he is given importance as a child way out of relationship to importance as an adult.

If little Willy suddenly runs into the room, knocks over a lamp and spills some sticky pineapple juice on a guest's suit, that's just fine. We pat little Willy on the head and we take him out and give him some more pineapple juice because he lost it. Then we say, "Well, he's only a little child. He doesn't know any better." This general line of training toward children gives a very high priority to remaining a child. And who in the name of common sense would want to be an adult in such a family? So the child is left with that feeling that he wants to stay on being a child. This was rare 20 years ago but it is not rare today.

We look over this goal the child has of growing up and we find out how he gets the idea that growing up is desirable. His only model about this is the grown-up. He knows he is growing. Physiologically he has this big goal and he has enormous energy; he has good repair and healing qualities and he is geared up to be very energetic and active. He looks around-him and says, "Now, let's see. I am growing up. What will I be when I grow up?" And the natural answer is "I will be an adult." So he takes a look at the adults around him.

Here is Mama, whose whole concentration must be as a sort of a waiting maid to children. Well, we don't want to be Mama; she never has any fun!

We look at Papa and he isn't very elegant as he drags home from work and snarls and maybe gets a chance to look at the paper before dinner. And he finally goes to bed complaining about the children because they are in his road. That is another grown-up. By this time a child starts to scratch his head and say, "What is this being grown up? I want to stay a child because, look, we get waited on; we get food; we get clothing; we have no responsibility whatsoever, and to heck with these adults!" That is about how he would sum it all up.

The child fortunately has a very high reality. He has been utterly libeled regarding delusion. It is common belief that all childhood is delusion, but the person who said that was, I am afraid, all delusion himself. A child has a great deal of reality. He is not running on a reality with which everyone has agreed, but he is running on the reality he sees and which he interprets according to his data. It is quite real to him, but it is not delusion.

The grown-up is the one who is suffering under a delusion, because the grown-up has been welded into a line whereby he has been forced to agree upon a very solid reality which may or may not be real at all.

We measure a child's reality as follows: His affinity is usually very high; he tries desperately to communicate to the world at large and his reality is very high. He is in perfect agreement in his age group on the reality of things. He agrees perfectly that he is Hopalong Cassidy between four and six o'clock and that somebody else is Little Beaver in those same hours. There is no lack of agreement. And actually for him there is no lack of reality. His reality is greater simply because he can take reality on the whole periphery and he can also bring it down to selective realities.

The mechanism in him which sets up his reality is far more able than an adult's, who, after all, has been cramped down to the fact that reality is sitting at Desk 13. Only that is not reality; that is a super artificiality on which this person has had to agree practically at gunpoint! Society has said to him, "If you don't consider Desk 13 the greatest reality of your life and the only one, we are going to starve you, bud." And so he has agreed to the reality, only that is not reality. That is an agreed-upon strata of society; it is an agreed-upon code of action. Reality must be met by the individual's ability to recognize realities when he sees them, and a child has a very great deal of this.

A child is also very sensitive to unrealities. If you question a child very thoroughly you will find out that he has a very high concept of unreality. If you try to tell him that the reason why so-and-so and so-and-so takes place, and you are talking out of your own enforced reality, he is liable to look at you very blankly; he won't be able to figure this one out. And you will find out that you have to tell him over and over again, and he has to be told it in grade school and in high school and in college, and then he has to get married and be told it by the boss. By that time, all of a sudden he agrees that this thing he has been told all his life is a reality, and at that moment he practically folds up. We are not just talking about Desk 13 now, we are talking about a lot of nonsense that is prevalent in the society.

There is a similarity between his acceptance of the general reality of a society and the aging curve. It is not accidental; a person should not get old that quickly.

A child is faced with a very strange world. He continually has foisted off on him concepts which actually don't make very good sense. If you detach yourself from this thing we call reality in this society and step back and take a look at it for what it is, you will see a viewpoint very like a child's.

He knows that he likes to run and play, and he has an idea that other people ought to like to run and play too. Yet we look at a large section of this society and it believes that running and playing is very wicked indeed, or it's not done. Oh, it's all right to go out on a golf course and push a little white ball around, but don't really have a good time!

The child is continually confronted with these inconsistencies. It is a completely insane world as far as he is concerned when he first steps into it. There are all sorts of strangenesses with which he is confronted, such as the strangeness of his own complete unimportance. Everybody has agreed that all a child is supposed to do is go and play, or go to school and listen, and they get rid of him over here and push him over there someplace and say, "Well, now you can go and sit and look at television, but don't make any noise." He is not supposed to talk; he is not supposed to walk; he is not supposed to sit! He is heavily anchored, but in spite of this his own vitality overcomes it.

Right now there is this insidious line in the society which teaches a child not to grow up by teaching him firstly that it pays a high bonus to be a child, and secondly that grown-ups don't have any fun, so why be a grown-up?

He is confronted with the second one on an educational level. He is confronted with a society which is shot through with a blocked second dynamic as a fashionable thing. So he is also confronted, then, with people who don't like children and who are willing to put off on this child all manner of barbarisms on the excuse that this obtains loyalty and discipline and so forth.

It is absolutely wonderful to watch children who have not been "disciplined." They are not bad children. But if you want to observe a thoroughly bad, wicked child, find one who has really been "disciplined"! He knows now just exactly what he is supposed to do and as long as he has got breath in his body he is dogged if he will do it. The whole being has been set up as a turbulence.

We are very much in the province of Child Dianetics. The things I've covered so far have been to demonstrate to you that the child goes along creating one environment and that another environment is given to him continually, so that he himself is in a constant turbulence.

A case history is that of a little boy who was brought to me. This little boy was about 4 years of age and he was a bad boy. There was no doubt about it. How a boy 4 years of age could be as destructive as he was, I never could quite figure out. If he had been six feet tall, he would have given Genghis Khan a good run for his money.

He would go upstairs and pull all of Mama's clothes off their hangers in the closet onto the floor and then he would get a pair of scissors and cut them up. This would be a small act of the day. Or he would go into another room, preferably one which was very neat, and he would get a knife and slash the wallpaper and then tear it off the walls. Or somebody in the family would be eating cereal and he would take a cigarette and shred it over the top of the cereal. It also happened that he was extremely clumsy somehow and he seemed to be able to break any valuable piece of bric-a-brac in the house selectively. Anything that had any value would get broken. He was just naturally a bad boy and what he obviously needed was more discipline.

I looked into the amount of discipline this child had had and it amounted to about four spankings and a good swift kick in the skull every day. He was really disciplined! The discipline was not particularly inconsistent, because it did not matter what he did, he got punished. And furthermore, he had unanimity in the family. Papa agreed and punished him, Mama agreed and punished him, and the one grandparent that was around agreed and punished him. This left him a target for all hands.

I took one look at this child, looked into his eyes and saw there a red-hot rebel, a veritable Lenin in the community. And he was successfully making life so hellish for his own family that they were all almost crazy. He was a victorious rebel. He had them up to a point where nobody dared leave anything anywhere it could be reached; where if he started in on some program of destruction, they knew inevitably that it would get carried through. The child was leading a successful revolt.

The matter was solved rather simply. I made an announcement, since these people were not very tall people, and I said, "The next person who lays a hand on that child will be accountable to me, personally, and if the child tells me that anybody has spanked him or done anything to him of any kind whatsoever that he does not like, why, I will come over and I will beat that person's skull in. If you don't think I can do it, look at me." They agreed with me; this was a new reality. And within 24 hours the child was a good boy.

About a week later, he put it to test. Somebody took a kick at him as he was going out of the door, so he came over and told me. I went over and told the person who had kicked him that if it happened again I would make sure they wouldn't be able to sit down for a week. The person was very meek and apologized, and I went away. After that the child really got to be a

good boy. He did the dishes. He picked up his own clothes. He didn't break things anymore. He went out and played.

The primary purpose of life is to overcome an environment. It is the attack of little theta on big theta, the attack of thought merging with matter and becoming life, attacking the environment. And when life has had set up to it an enormous obstacle, life will attack; and if that obstacle is extremely big and it carries physical pain with it, the attacks will become more and more savage and irrational.

So if you see some child who is accidentally breaking things, who has these odds and ends of disobediences and strange oversights, you can be very well aware of the fact that here is a child who has been badly badgered from some quarter or other. And the people who should have some processing there are the parents, not the child.

This might seem very odd until you take a square look at it yourself and go and look at a family who has a very bad boy or a sick boy or girl. This family, by the way, will offer to you the aspects of veritable saints. They will all be walking around with great glowing halos around their heads. No, they have never quarreled in the presence of this child; they have never punished this child; they have never upset anything. This child has always had the best of food and the best of care and had doctors every time he needed them and so forth. But don't go into the late life bank of this child, because you will find that every single one of these so-called usual childhood illnesses which are so very savage and devastating on the constitution has been preceded by a very high emotional upset in the vicinity of that child—every one of them! (I could never find out why they are called “the usual childhood illnesses.” These things are murderous!)

If you want to check this, look over the prenatal and postnatal banks of people. In the prenatal bank you will find quarrels, upsets and so on, and postpartum you will find periods of illness of the child; and if you track it back two or three days before that period of illness, you will find a clue as to the conduct of the people in this person's background. That is good detecting, because there is something there. There is a lost ally before a major illness, and there are quarrels and so on.

In one family which was the very model of propriety, the 3-year-old child in the family had been very ill with a combination of chicken pox and hives, which eventually passed over into pneumonia. I was interested to look over the general situation and find out that an obvious quarrel had taken place in the room where the child was ordinarily kept. The steel legs of his crib were freshly bent and had not yet had a chance to rust or gather dust in any way. What happened in there I don't know. But I looked around and found out that one side of the wall, which was made of beaverboard, was dented in and the outline of three knuckles was imbedded in it. Yet this family appeared to live a model life.

This gives you an idea of what will happen to a child who is in an area of combat, high emotional stress and so on. You can check this by going back into your own preclears' lives and you will find out that these big periods of illness, upset and regression are preceded by something on a family level.

Take any child and look the child over, and as you know the subject a little better you can read off the face and body of that child the kind of home life he has and the general type of activity engaged upon in his home. These children are not just walking advertisements, they are walking signboards, of the kind of families they come from. These little children who go around gimping on lame legs and so forth are walking advertisements of attempted abortions and so on. In other words, by their children you will know them. So when you start to treat children and you start looking them over, you will actually find yourself less able to help the children who are worse off, because they are in the most restimulative environment.

Looking over the background of a child, one finds that ordinarily a child's early bank does not start to key in until considerable time has elapsed. Their necessity level is high and they

are in good shape generally. They could have a very heavy bank, but it would take an extraordinary threat in their environment in order to key this material in. It is difficult to tire a child. They appear to be tired, but their level of "I'll quit and go to sleep" comes much sooner than that of an adult. The mechanism is still in such good shape usually that it doesn't permit itself to become overtired. It is only when a child is really pushed along and very badly tired out by some extraordinary circumstance that you can get them up to a point where they get a key-in.

That first key-in, whether it is in babyhood or early childhood, is a fairly hard point to reach. It will be the first key-in that brings on the first sickness of the child. This is not mere theory. It is incredible to me that there is this much interaction between the two.

It is very difficult to get a child up to a point of physical exhaustion where he can get a key-in. A child will also take fairly good care of himself from a standpoint of injury. He doesn't get injured nearly as easily as you think, because he is quite resilient. He can fall down with a heavy bump and just bounce. Sure, he cries; but that is because he is annoyed, not because he has hurt himself. It is at those moments that he can get a key-in.

The problem of the early life of a child is a problem of keeping the child from being keyed in. As long as his tone is high, almost anything can be done to the child or around the child and he is not affected. You can take a child who is wide awake and alert and full of food and you can scream and yell and rant and stamp your foot at this child and he just grins at you. He isn't affected—there is no key-in.

But let's take him out and walk him for a couple of miles when he is very little and overtire him and then let's just say something rather light to him with an emotional tone and this child will break down immediately. In fact you can watch key-ins happen.

There are, in the usual human being, tens of thousands of key-ins and restimulations. There has to be a key-in for every engram before that engram is in the least bit effective. The engram sleeps until it is keyed in, but once it is, it can thereafter be restimulated.

The first principle, then, that must be observed in the handling of children is Preventive Dianetics. The child must be kept from getting engrams in the first place, which requires that the society take care of Mama to some degree and watch certain things such as talking around Mama when she is hurt, or saying things to her when she is ill when a child is on the way, because these things have a marked effect.

The next thing, and the most insidious of engrams, is birth. And when you have Mama rather badly blocked on the second dynamic, you will find somebody whose pelvic region is not well developed, whose endocrine system is in bad shape and who nervously will have a hard time of birth; so you get a rough birth.

There is the second dynamic creeping up physiologically. Look at some woman who has a retarded endocrine system, look over her bank in general, and you will find out that it is probably blocked on the second dynamic. It requires real force and takes some heavy engrams and key-ins to arrest the physiological development of a woman.

A bad birth, with instruments, ether, surgery, Mama worried and people talking all during the birth, together with lots of restimulative noises and so forth going on, is likely to result in a case like a little girl I knew who was only about half-awake. She was very fat, and the fat was white. Her physical development was badly retarded and completely out of gear. That child was still being born.

I was certain that the child had had a very heavy anesthetic birth, so I visited Mama. We got to talking about things in general and we finally got around to obstetrics and I asked what the birth had been like. She said, "Well, it was all right, I guess." She guessed for the good reason that she could not remember a thing about it because she was unconscious for about

12 hours under chloroform. Now, of course, that went straight through the umbilical cord and anesthetized the child as well. So, with the chloroform and all the holders and bouncers that occurred during birth, this poor little girl got born and life went on, but as far as the reactive mind time track was concerned life stopped right at birth, and this child was in a continual dope-off. She was in very bad shape. For instance, her alertness was three years younger than her actual age. She had already entered kindergarten and flunked. Here are coordinated points, and you do not have to look very far for them.

A child should have a very quiet prenatal period and as silent and painless a birth as possible.

There are people around who will say "Well, the kind of birth that ought to be the easiest to pick up would be a Caesarean. That is a very fine sort of a birth," except that I have looked over Caesarean births and found that they are harder to pick up than ordinary births. This is not because there isn't any pain there. The doctors normally wait in a Caesarean until the child is very firmly wedged and is not going to be born normally, then they leave the child that way for about 12 or 14 hours with his skull caved in before they throw in five or six gallons of anesthetics, which knocks out both mother and child, and then comes the Caesarean. A Caesarean done immediately with a relatively light anesthetic would be an easy birth, but that isn't the way Caesareans are done, ordinarily. They are done only after a natural birth has been attempted.

I saw an x-ray one day of a baby in the process of birth. But Mama's pelvic region was so small that the fontanell bones of the child's skull had folded completely over on themselves and the child was left that way for 14 hours while people stood around the child and had long conversations as to what was going to be done.

The contrast in IQ between this boy and his brother, who is just a year older, is amazing. The child is slow and clumsy, whereas his brother is very alert. His brother was premature and born at a time when he was small enough that the restricted pelvic area opening was sufficiently large to permit his being born. And so his alertness is very high because he didn't have a hard birth. In fact, his birth was so unhard that he was already born by the time the doctor arrived. Both of these children have an almost identical prenatal bank, but the big difference there is birth.

After birth one should take care that a child is not dropped, run over by trucks, hit in the head with sledgehammers or otherwise abused. And of course people normally take this precaution with a child, so that does not have to be stressed. What does have to be stressed is the possibility of key-ins. Preventive Dianetics goes forward into the key-in stage.

The child bumps his head. There for a few seconds is a period of potential key-in. One must be very careful that it doesn't take place, because there are engrams down the bank which are matched in voice tones to those of the parents. A parent's voice tone alone can start to reactivate some of the earlier engrams. So you say absolutely nothing around a child right after he or she has been injured, even if it is a very small cut in the finger or a bumped head. No matter how light the injury, no matter how great the temptation is to say "Oh, you poor, dear little baby," and lay in a nice sympathy engram and key in an earlier engram, leave it alone! Let the child howl. If you do anything with a child, straighten him up a little bit, and once the anaten departs and the child is a little more alert, do something for him at that moment and still say nothing. Let minutes and minutes and minutes go by after a bumped head before you talk around a child.

Quarrels around a sleeping child are highly destructive. The child is tired and goes to bed and Papa and Mama start Sghting. I have picked up countless key-ins as having occurred right after the child went to bed and Papa and Mama were busily quarreling in the next room, since Junior was asleep.

One case of stuttering occurred in this fashion. A little boy had been playing hours beyond when he should have. He had been out to an amusement park, and the rides were so

fascinating and everything was so wonderful and he was very excited. Then after all this he found out he had to walk over a mile, finally, to get home; and additionally he was sunburned during the incident. The child arrived home and tried to eat some supper but he felt too bad to do so. He went up to bed and had been asleep for about half an hour when Papa came home and a big quarrel ensued wherein phrases such as “You can’t talk to me! Who are you talking to?” and so forth were used. The next morning the boy woke up stuttering, and he stuttered for the next 22 years!

So we are serious when we talk about key-ins and quarrels and sympathy engrams. If a child is luckless enough to get sick, mum’s the word. Don’t talk around a sick child!

If the medical doctor comes in and decides that he is going to hold a long, drawn-out conversation around this child, your natural feeling of courtesy or awe might restrain you from doing something. Well, would you want your natural feeling of courtesy and awe to be so strong that you severely aberrate a child for the rest of his life? No, I’m afraid that the balance outweighs. So a good, swift kick in the shins of anybody talking around a sick child, and yanking them by the collar, dragging them out of the room and saying that you will punch their teeth down their throat if they don’t learn to keep their mouth shut around a child while he is being treated or examined, would be much more to the point!

That may sound very punitive, but it gets punitive at the moment when you have been an auditor long enough to find out how much talking goes on around sick children. People come in and thoroughly mess up the child’s life. There he is, he can’t protect himself; he can’t get his guards up in any way. He is analytically attenuated and an ally comes in and says, “Well, dear, I’m going to stay here with you until you are well. Now, I’m going to be right back. That’s all right, I don’t think you will die. Do you think he will die, dear?” Or there is one of these hysterical scenes where someone says, “Oh, my dear, darling little baby, you are going to die! I know you are going to die. Don’t leave me!” Then there are big scenes where Mama, all worried, talks to the doctor across the baby’s head while the baby is in a complete spin, unconscious, with all of it being faithfully recorded, so that later on the baby slides into Mama’s valence. The original period of illness maybe lasted five days and keyed in about half of the prenatal bank and then the baby didn’t get well for months.

One period of whooping cough that I traced was very interesting to me because it lasted for one year, starting out with a light cold. I found this period of a year’s illness in this person’s life but I could not find any further data. We would go down into the early area, but the person’s sense of reality was very bad, and we would come back up to this year’s illness.

Finally we moved a few days before the first moments of the illness; and this little child is sitting on the stairs in the cold, late at night in a drafty hall, listening to Mama and Papa scream at each other because they are about to come and take Papa off to jail. And Mama is berating Papa for having been careless enough to have to be taken off to jail. Papa has signed a note for a friend who turns out to be a crook and this makes Papa a crook.

The child listened to all of this and immediately got the sniffles. Just before the sickness really took hold solidly she was emotionally exhausted. Papa was the ally in the case, and Papa went away and was gone exactly a year. And nobody knew this little child had known anything about this situation!

Shortly afterwards another ally of the child’s came in and said, “Now, Papa will be here to take care of you,” and he told the child a lot of lies on the subject. Then Mama came in and threw herself on the child’s bed and said, “Oh, dear! Father has gone away forever. He is lost to us. He has left us all to starve and sicken and die!”

The child stayed ill one solid year. First it was just a bad cold, which was bad enough, but the cold was perpetuated and turned into whooping cough.

Now, this child had had a little room where the furniture had been made for her by her father, with her name on all of it. And the next thing that happened was that people came in, again late at night (this family evidently specialized in this sort of thing), and somebody picked the child up and said, "Well, we are moving now."

"But where?"

"Well, we're going to another house. We can't stay in this house anymore because we are all broke."

And the child said, "But what about my room and my furniture?"

"Oh, we will have to leave all that behind."

So the child was carried out through this house where all the furniture was upside down and the packing was going on. In other words, here was home now really shaken. The child was taken and put on a screen porch. She was covered up all right, but the odd part of it was that she woke up the next morning with double pneumonia and almost died. As soon as she was over that, she got measles, in the meantime not having gotten rid of the whooping cough anywhere along this line. Two days before Christmas, Papa came home, and in 24 hours the child was well.

This should give you some idea of how an emotional crisis or the emotional behavior of people around a child coordinates with childhood illness.

I use these examples because you will find one of the handiest ways to put children on a happy road is by a little education of their parents. You cannot deliver processing to a child without doing some education of the parents.

I would not advise you to go on as punitive a level of conversation and mood as I have been on here, but I have seen children badly beaten up in this society and I like children. What I am trying to impress you with is the urgency of putting across a communication of this sort to a child's parents if that child is badly in need of some assistance from you.

Your first entering wedge is the education of the parents. You have to tell them and demonstrate to them, possibly using their own lives as examples, what happens when certain things happen to a child, and what to do to prevent the child from being upset and disturbed. You have to show them the consequences of doing certain things to the child.

For instance, your tenet there is not that you must never punish this child. As a matter of fact an occasional cuffing around demonstrates to a child that the thing to be is not a child but an adult. That is almost educational. But don't nag and then hit the child, then nag some more and hit the child and then nag some more. If you have got to punish the child, there is a way to do it. Tell him what the realities of the situation are first, after which you punish him in absolute silence and then leave him alone; because the punishment will give him analytical attenuation, and the content of any lecture given after that will enter on a reactive basis where it is no longer available to the analytical mind, so the child cannot rationalize himself into good behavior. There is nothing more stupid than punishment on that line, because all the punishment then dives out of sight and the child analyzes the fact that "these people are awfully mean to me."

If any sort of liaison is going to be used and any communication established with this child, it is on the basis of "We have a life to live together, and you live with me in peace and I'll live with you in peace." That may sound strange, but children will listen to it.

The insidious part of it is that when you enter a case or when you take up the case of a child, you are going to pick up somebody who has been very badly abused for quite a while. You are picking it up beyond the point where you can do anything active about it quickly. It will

be at a point where the child is relatively destructive and is running around in circles, making noise, and doing this and that. And somehow or other you have got to bring the child into a cooperative setup, which after all that has been done to the child is a very difficult thing. However, it can be done by educating the parents, at least to the point where they are not doing some of the things they have been doing to this child, and by picking up from the child various things with Straightwire. But you are picking up the child late. The dwindling spiral has already started.

An interesting phenomenon is the child who has never been punished. There is no broken affinity. Maybe this child has broken affinity with a chair and a teapot and a few other things, but that is only natural, and nothing much has been said and the child was never raved at. This child is in quite good shape and will go along for a long time.

Regardless of what somebody may say about how neurotic a person must be to succeed, I am afraid that as we look around the world, we find that a preponderance of the successful people in this world stem exactly from that sort of background. All of the native independence, the native desires to grow up and to carry on, are left undisturbed in that child.

When one talks about a “spoiled” child he is talking about something else entirely. One has to really label and evaluate what is meant by “a spoiled child” before he can understand the act of spoiling children.

The way children are spoiled is by robbing them of their independence of action! That is the way a child is spoiled, not by loving the child, not by giving him things. These do not spoil a child. You can give a child an Empire State Building and it will not spoil him.

A child can be robbed of his independence of action in numerous ways. The first way is to prevent him from making his own decisions by inflicting punishment upon him when his own decisions lead him into trouble, on the rationalization that “it’s for his own good.” There is no real adjudication here; the child makes up his mind he is going to do something and he gets punished.

Then there is the other one where the child is given everything and then told this is being done for him; he is continually informed how nice everybody is to him, how the world is all run for him and how ungrateful he is and so forth. That is another way to rob him of his independence of action, by buying him off so that he doesn’t dare act independently.

Another way is to work on him on the basis of getting sick, tired or discouraged whenever he does anything wrong, which sets up a false ally.

Have you ever seen a mother who handled a child with a tyranny beyond that of any of Rome’s emperors by simply bringing home to the child that all of Mama’s travail, all of Mama’s sickness and all of Mama’s weariness was definitely because Mama gave her all to the child and now the child is expected to do something in return—at least to be a little bit obedient and not marry Johnnie?

This sort of pattern going back throughout a child’s life is highly disruptive, because the child—the poor fool—goes along his whole life being caught in this trap continually; and being a naturally responsive, live, warm human being, he believes that if he isn’t good or he isn’t this or he isn’t that, something dreadful is going to happen to Mama! And the trouble with it is that if he does cut loose from his moorings and suddenly turns on this situation, something usually does happen to Mama. She goes ahead and finishes out the dramatization, because it is strictly neurosis on Mama’s part that causes her to do this.

I know of at least one mama that died because of this. The daughters got tired of this whole thing and decided that they were no longer going to fall for this dramatization. Two of them had remained unmarried although proposed to many, many times, and then got married at the age of 35; and the third one was being called upon to break up her marriage, otherwise Mama

would get sick and die! All of a sudden one afternoon they decided that this was a bad state of affairs and they told Mama, not without much rancor, that they had decided they were just going to go ahead and live their own lives, and that they were going to move out and get jobs and so forth. (Mama had held money and everything else as a whip over them.) So they did, and in two months Mama was dead. She finished her dramatization!

So it is not without peril that a child embarks upon this course. Mama is not just pretending; Mama will actually get sick if that is her dramatization. She had that laid into her as a child and she turns around and lays it into her own children, and they in turn will grow up and lay it into their children and so on ad infinitum. That is one of the most insidious equations this society faces.

The action of punishment will result eventually in a tremendous rebellion on the part of a child. He has nothing to compensate for punishment, nagging and so forth, so he will just fly in the face of fate and probably very irrationally become a rebel against the whole system.

The other method of buying the child goes like this: "I am going to buy you some new shoes, Johnnie. Now, here are your nice new shoes." (Get that "your new shoes.")

Johnnie says, "Gee, that's fine. I think I'll go out and play with Roger," and he puts on his new shoes.

"No, Johnnie, those are your best shoes! You are to wear those only on Sunday." His shoes?

And then the following week he is told, "But I am so good to you, Johnnie. I always buy you everything you want—new shoes and everything else." By this time on an educational level his wits will start to spin slightly because obviously they were not his shoes! So he is deprived of his pride of ownership, he is deprived of his independence of action, simply by having them bought from him all the time.

No child was ever spoiled by affection, by sympathy, by kindness, by understanding or even by indulgence. If the three ways I have mentioned of spoiling a child are avoided, you could give a child Cadillac roadsters or anything else that comes into your head and this child would not be spoiled by them. You could give him better toys than anybody on the block and you would not make a snob out of him. If this child is permitted to grow amongst the society of children, they will to some degree make a citizen out of him about these things. He can go forth with his possessions and he can share them or otherwise; he will find out how the world orients itself. That is something he has got to learn.

The stress in the field of Child Dianetics is to break an old superstition which exists in this society, as incredible as it may seem, that love and affection so thoroughly upset a child as to drive him crazy.

A gentleman called me one day and said, "I don't know what could possibly be wrong with my daughter. She has reached the age of 16 and I have always been very careful never to demonstrate my affection for her for fear of setting up a complex in her. And yet today she is convinced that she has no family life and she has run away from home three times." What a non sequitur type of logic! This person had been careful all of his life never to be affectionate to his daughter because he thought that you spoil children by loving them.

I assure you that the fastest way to spoil children is by not loving them.

There is another fallacy in the society. Some people have a belief that parenthood is a biological fact and that the child has no natural affection for the parents, that he could be raised just as well by anybody else, and that the parents' indulgence toward the child is not reciprocated.

It is interesting to observe some 6- to 12-month-old babies whose parents are relatively unaberrated. I made a little survey of this and found that there is obviously a natural affection from the child to his own particular parents. I have no scientific proof for this, but it is my observation that a child gets along better with his own parents.

The analytical level of thought in a child is more powerful than the reactive level. The parents' voices would obviously be restimulative to the child, and there are all manner of things wrong with this relationship on a reactive level, yet the child has enough affinity for his own parents to overcome the bulk of this.

A child is very full of love and affection. Observation alone demonstrates the natural affection of the child for his own particular parents. When this is interrupted by somebody or something else, a break of affinity occurs on an analytical level. For instance, a grandparent stepping in and jockeying the situation around until she is receiving the affection has actually had to break a natural affinity span between the child and his parents.

Grandma's way of doing this is historical. She demonstrates to the child that the parents are mean. By correcting Mama each time Mama corrects the child, by setting herself up as an ally in moments of pain and anguish on the child's part, she becomes a reactive ally to the child which crashes the child's mental efficiency. Any family which permits within it people or factors which will split up this natural affinity line between children and parents is asking for future wreckage as far as this child's mental condition is concerned.

You may not realize, unless you have processed a lot of people, how insidious the ally is in the sympathy engram. But it is matched by the fact that parents are very often mean to children. However, a lot of the whipsaw around a child comes about when an ally steps into the family and starts to make large capital with the child and buy the child and starts to do this and that. Children to whom this has been done really spin.

So on an educational level you should look over families, and as bad as it is to offer anybody advice along this line, you could explain to some parents how this situation in which they find themselves gripped has in it certain factors which, if changed, would resolve the situation fairly thoroughly.

You have several points now that you can understand with regard to the family situation. One of them is the exterior ally. Grandparents do not belong in homes. One can look back with all the mawkish sentimentality in the world and say "My dear, dear grandparents," but wait until you get back there in the bank and find out what they did! They were very nice, that's true, but they often bought the child off and caused enough disturbance here and there to break the affinity line between the parents and the child and estrange them.

A child does have a natural affinity for his parents that is much stronger and much more important than is ordinarily realized. It is a mistake that the society has made, a society which was dotting a little bit too hard on Darwin or on some other biological concept, that such a thing as affection did not exist between parents and children. It very definitely does and alone accounts for the fact that we have any sane citizens at all!

CHILD DIANETICS PART II

A lecture given on
8 November 1950

Working Within a Child's Natural Limitations

The youngest child I have ever processed was 4 years of age and the oldest one I have ever processed was 98! They were equally difficult.

The problem confronting the auditor in Child Dianetics is first and foremost the problem of accessibility. A child does not like to remain quiet. And a child who has been rather badly used in his lifetime is rather prone to resist attention from a grown-up. As a result, that problem of accessibility will stare you straight in the face with any child with whom you work. Your problems are solved, or not solved, on the basis of your ability to establish accessibility.

Furthermore, a child is a problem in self-control. A control circuit is a phrase in an engram which lays into the human being the command "Control yourself" and which takes over a part of the analyzer and installs a false "I" in the mind. Natural self-control is the ability of "I" to control the organism, and as false self-control circuits are eliminated, "I" is more and more able to control the organism until a person starts to pull in toward clear, at which point he can exert a self-control that no circuit ever possibly could have given him.

A child is a problem in self-control because he does not have very much of it, particularly if he has been rather badly used and his attention is very scattered. With an adult you can work fairly easily because his attention is channeled and you usually merely have to turn it back in against his engrams. With children there is the additional step of gathering the attention up, focusing it and then turning it back in against the locks and engrams. The problem of attention covers the whole field of therapy, not just Child Dianetics.

Attention which is very broadly spread is hunting for something on which to fix. It has no targets. This results in an interesting psychic condition known as fear of the unknown, a special kind of fear in that there is danger in the vicinity and yet one cannot select out exactly what is dangerous. As a result, the person begins to be afraid of the unknown because he cannot target it. His attention will then be very badly scattered as he is looking all the way around him.

Then there is fear of a specific object, in which attention becomes too closely channeled and too frozen in one place. This is approximated by being stuck on the time track. It means that attention units are there looking into the interior world at a danger, a menace or a command, which makes it impossible for the person to move easily on the track. That is too close an attention toward the interior world.

There is also the case where these attention units of the interior world (the engram bank) are unable to locate any specific trouble; they are merely scattered all the way up and down the bank, looking everywhere. This person is afraid interiorly of an unknown.

There are four specific conditions. There is the exterior world closely fixated, with attention narrowly channeled (if attention gets too fixated it reduces the analyzer to suboptimum levels); there is the attention too widely scattered on the exterior world, where one cannot locate a danger but knows and feels a danger is present; and in the interior world you get the same two conditions.

A child who is afraid is usually in a highly scattered state of mind, because the child's data is very light. His standard banks haven't enough data in them to permit him to select out what is wrong and identify it and so be able to look at it. Instead of this he looks at a wide unknown

world, merely because portions of this world are not identified to him. Hence, the extreme terror and fears of childhood. And they are intense.

The world of the child is one of giants and dragons, not because all childhood is delusion, but simply because childhood does not have enough data. Children cannot label everything; therefore they get this spread of attention and a fear of the unknown. In a neurotic child, it is normally this which is the trouble.

So a whole therapy comes into view: the identification of situations and objects on an educational level. You give the child more data. What is wrong with this child is that he does not have enough data and so he does not understand; he is suffering from fear of the unknown. The first and foremost remedy for this is to give the child more data. And don't give him incorrect data; give him the best data you can.

You start in on this child and simply get him to define words and have him define objects and their uses. You will find that he has the weirdest misconceptions of the world in which he is living, handed to him by the adults around him. You can straighten out a tremendous amount with a child just on that level. You fix up his labels for him.

To this degree, the late Count Korzybski was very much down the groove. You follow along the line of relabeling things for people and reorienting them by General Semantics and you find that with a child it has a much, much larger efficiency than with an adult because you are not just reorienting the child, you are actually labeling the world for him.

You will find out that most grown-ups are very poorly oriented about the world themselves and that not only have they given this child poor orientation and general lack of attention but they have given the child bad orientation. They have given the child, for instance, Eugene Field, whose ballad about Johnnie and Frankie, written one night when he was waiting for the results of a fight, was probably his great and only poem; the rest of it should be burned. Field laid into the society a number of traps for children. I think he actually hated children and he certainly got his revenge.

Take, for instance, a child with no data on the subject of death. Some ally sings to the child about the little tin soldier and the little toy dog and the angel's song, and how they took Little Boy Blue away and so forth. The child asks, "Well, what's death?"

"Death is when you go to hell."

"What's hell?"

"That's where they have fire! And if you're not a good boy you go to hell and that's the way this all works out."

"Huh?"

Now you would not consider that data, but to a child it is.

" 'Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take.' What's my soul?"

"Well, dear, that's something inside of you."

Now, catch him late at night when he is tired, and maybe this poor little child is an attempted abortion case, and he gets told the soul is something inside of him! You are going to discover this same computation in many a preclear whereby he doesn't dare get rid of his engrams. Why? Because the Lord will take his soul! What is his soul? That is him! Well, how come it's him? Because he is inside of Mama! It computes.

Yet this is the kind of data we give our little children. The poem *Little Orphan Annie* I have found responsible for more upset in children than any other single piece of work.

“His daddy heard him holler and his mama heard him shout, . . .” and they went upstairs and there was nothing there but a pile of clothes. The goblins had gotten him.

Yet they talk about childhood delusion! I think we had better talk about grown-up delusion, whereby we must build a world of complete asininity for this poor little child. Of course he does not have to buy this nonsense, but it is absolutely unnecessary to communicate with a child on this level. It is so childish that a lot of grown-ups ought to be spanked for having started it in the first place. A child is perfectly logical; he has got good sense. There is no sense telling him that goblins exist, that there is a place called hell where he will burn forever, and that this soul inside him is going to be taken by the Lord who, as far as he is concerned, does not exist. He cannot reach out and grab this person. Sir James Jeans and a lot of other people have been looking and trying to identify just what this was for a long time and they have not found him yet! And yet they expect this little child of 2, 3 or 4 years of age to say “I pray the Lord . . .”

“You mean he’s going to come when I’m asleep?”

“Well, yes. It’s all right, dear. Go to sleep. Be calm.”

This child’s early life, until he gets the world around him properly labeled and into some kind of focus, is a world of terror. Take some little child who has got some engrams jumping. You may not be able to reach these engrams because you cannot get this child’s attention channeled to you. If you can get him into reverie, you will find out as you start back down the bank that he has got a prenatal bank that a 35-year-old preclear with all of his understanding would not dare face.

You will find the track sown with quarrels and brutalities of a kind which you cannot ask a little child 4, 5 or 6 years of age to face. He just cannot do it! He hasn’t enough analyzer. His analytical mind is not fully developed physiologically, and he does not have a good, full bank of data, so he has no way to evaluate new data against old data. Suppose the child has not got any data; it is impossible to evaluate new data against no data. As a result, you are up against a computational difficulty of no data and an attention difficulty of the child’s never having learned to channel, handle and focus his attention in any way. This is somewhat educated into a person by life.

Furthermore, he is insufficiently capable of handling his own body. He cannot make his body do all the things which a human being should permit his body to do, and consequently he can’t get his analytical mind to send him back down the track so that he can pick up engrams expertly.

You will weep over some of these children. You will find that you can get them back to a sleigh ride or to the time they went swimming, and they are pianola; they run with ease. They go exactly where you want them to go on the track. But you can only work them for about five minutes at a time! They get bored. They come up to present time and they want some candy and they want to go out and play.

You have to corral them, bribe them and plead with them, and use various imaginative tricks in order to attract their attention. You say, “Well, let’s play a game and let’s go back to the time when Mama caught you and punished you.” But that is one place this child is not supposed to go. Well, here is a beating which merely had to do with a few hits in the head with a clenched fist—“mild” American punishment! And if this child can’t go back and face that, how do you expect him to go back and face a real knock-down, drag-out fight which has an extremely high pain level, or run through his recent tonsillectomy?

I am afraid that standard therapy is barred to a child until he has been educated into the handling of his own body and has enough data so that he can evaluate data.

This leaves us rather up in the air as to what we do with a child in processing. The first thing I always do when I start children is to give them Straightwire. I try to get their attention on themselves by making them remember things. I fix up a memory game by saying “I bet I can remember more things than you can about such-and-such a thing,” and maybe get them going along in that fashion. There are dozens of ways you can do this and get them going on Straightwire.

You will find that their memories are fairly good because ordinarily only a few of their engrams have keyed in, which is very much in your favor.

Now take them back to the last time they were hurt slightly and run it out. If you can manage to show them this one, you are in.

I have seen a child of 8 who was relatively unable to handle himself in any way, who had finally been persuaded to run out the last minor injury of his life and would thereafter pick up his own whippings as fast as they were given to him. (This was his own idea.) His papa told me about this. Papa felt outraged. He was going to all the trouble of whipping this child and then the child would walk out on the back porch, go back to the first moment of the whipping and run it out! Papa was really checkmated on that one.

The last injury has not been keyed in very much, so you can always auto on it and knock it out.

If you can teach the child what you are doing, you are a fair way to being able to pick up late life locks and minor engrams. But don't suppose that because you have gone this far you can immediately get back to basic-basic and do anything about that, because you probably won't be able to. This merely means that a child is willing to work on locks.

If a child can do this, you can get grief off his case; and realize that the most you can do for a child is to get grief off his case. Start picking up moments of grief and you will be astounded at the level of it. Somebody took Bessie's doll—a big moment of grief; the teacher didn't look quite right in the classroom—a big moment of grief. And children will spill tears.

You can ease up enough tension in this way so that the child can be fairly well balanced, and that should be your first target with children.

You will run into children, however (and I have run into one or two isolated cases), where they have been told not to cry. This seals in all the grief on the case, and it does not matter whether it is done sympathetically or angrily, you are going to have a tough time. But you can even get back to that with the child, using Straightwire.

Children, then, are a problem of deintensifying cases, not clearing them. That is important. Your goal is to bring the child up so that he can get along better, rather than to clear him. Your goal is a release, and it should be started on the basis of picking up grief.

There are several ways of tackling this problem.

1. Educate the parents in what they do to this child so that the child can level out and fly right—just patch up his environment.
2. Educate and redefine the child's terms by simply telling him what the known world is about.

I don't mean educate him by teaching him spelling. I mean a type of education which is never performed on children until you call it to people's attention.

For instance, “This is a steam radiator. The steam from this radiator comes from a furnace in the basement. Coal is put on the furnace in the basement and the fire heats up the water and that comes up in this steam radiator.”

“Oh, is that how that thing gets hot!”

You take a 3-, 4- or 5-year-old child and start educating him and you will be amazed. It is a function this society does not do. They leave it to a 7- or 8-year-old child to do.

The way a child learns language is, to me, utterly fantastic. When I listen to some of the English the child is taught, and the identification and stated functions he is given of objects in the world around him, I don’t understand how a child ever knows English.

So we have got this strata of taking an interest and interesting him in the real world around him and properly defining things. But we have to do that on a companionship basis, not upon an authoritarian basis. If we are crushing this child with data all the time, the data will not be assimilated; it will merely be parked in the bullpens where most education resides. In fact, I think most college graduates have still got their whole college education parked over in the bullpen. Itb not assimilated.

Telling this person “The reason you have to know this is simply because we are going to ask you on an examination” could hardly be called education. That is merely saying “If you will pick up this data and memorize it and spit it back when we tell you to, you are then educated.”

In such a wise you cannot follow this program with a child. What you have got to do is get the child interested in the real world.

Trying to interest a child in a hobby is difficult if you choose the hobby. Let the child choose the hobby, then let him show how proficient he can get in it, and you will find out that something new takes place. This child is learning a skill.

Learning a skill alone would not be good enough unless it had some side effect to do with processing. And it does. This child is not able to control his own body very well; he hasn’t been educated. You are giving him precision control of his own body, and you build that precision control of his own body up by teaching him. You don’t have to choose academic subjects; you can have him walking tightropes or learning how to fry eggs. The whole world is not a set of selected subjects that somebody wrote down in a book. This is the business of living. This child has to have skills in the business of living, and if they are interesting to him, that is what you want.

All play is mock performance of future emergencies and future works. The purpose of play is to practice the individual in the handling of self, so that in the future when those skills and coordinations are needed they will be present. Anybody who thinks play is anything else has given it a false value. And play treated that way really becomes play too.

Have you ever seen hectic, tired businessmen out there “playing” because they have been told that this is for their health, that they are working too hard on their jobs, and therefore they had better learn how to play for a while? It is fine for this person to go out and learn a new skill if he thinks he can do anything with it, but the further that skill departs from any practical application in the future, the less efficacy it will have in straightening up his mental and physical health. He has got to have a goal before the play means anything. And in such a wise it is with children.

The child has to see that what he is doing leads toward an actual effect in his life. Just by showing him that certain things in his life will lead up to certain other things in his life, you can occasionally invite his interest enormously.

For instance, take embroidery. Teaching a little girl needlework seems to be a far cry from anything. It isn't done these days. These days what is done in the home is teaching a little girl to look at a television set! But you could teach a little girl embroidery. The child is always seeking approval, just as any human being is. This isn't peculiar to children. A person who doesn't seek approval is really in bad shape.

So this child likes to do this intricate needlework, and you have a concentration then of the mind on the handling of the body. When you build this up sufficiently the mind can handle the engrams, because engrams are the impingement of thought and the turbulence of matter, energy, space and time upon life. Unless you get thought up to a point where it can overcome those turbulences, the turbulences are going to be further enforced by matter, energy, space and time.

You have got to educate and build this child up to a point where he can handle his own body, and when he can coordinate and handle himself skillfully, he has learned self-discipline.

One cannot talk to a child about self-discipline because this is something that is a native and natural mechanism. It isn't something that is installed with a club the way so many people believed in the past. It is something that comes about. He learns, for instance, that although his body would like to go and eat dinner right now, if he writes just a few more lines in this notebook he will be finished and he won't have to worry about it later. The body says, "I'm hungry," but he doesn't immediately abandon the notebook. There you're getting to the point where thought and life are overcoming the physical needs of the body, so you get thought superimposed over the top of it. The end product of all this is easier and easier processing.

You usually start with badly disassociated, nervous and upset children who when you say "Boo" to them jump a foot off the deck; and when whipped up a little bit they go into high hysteria and run around the room breaking everything in it, interrupting the grown-up's conversation, and then go outside, get on a tricycle, fall into the gutter and cut their heads open. Normal children! If you have ever watched children play, that is the usual sequence. One is prone to look at his own society and say, "This is natural; this is native; this is the way human beings are everywhere." But if you go out and examine a few other civilizations, you will find out that this is not the way they are everywhere.

I know of about five societies in which children sit around rather sedately, practicing to be men and women, and they are very happy. They are not constrained and nobody beats them. They are accepted members of the society. They have their work to do and they take pride in doing it. They are liable to certain clumsinesses and so forth occasionally, and they feel bitterly ashamed of themselves when they are guilty of such things.

The strange thing in this society is that if grown-ups didn't come in and stir up little babies, and if their idea of play were not to throw them up against the ceiling and things like that, little children would grow up with such an enormous sense of dignity that it would be very interesting to watch.

I have known children in this society who grew up with a very great concept of their own personal worth and a feeling of great dignity. I got very interested in this and in finding out when a child begins to feel dignity. By taking a person back down the time track I found dignity very much present in a 2-month-old child.

Somebody comes in and says, "Kitchy-kitchy-coo."

And the child says, "Who the heck is this?" But he can't express it in words.

So we take this so-called normal child whose parents are worried about him because he gets a cold, has asthma and is sick. They say, "We've done everything in the world we can for this child." (You echo to yourself, "And probably everything in the world that you could do to him!") "What do we do with him? He is sick."

The first thing you can try to do is to take the child by himself without the parents. Get them very definitely off the scene. Try to examine a child around his parents and you will find that he is falsely valuing everything. He is still a bit squirrely. The bulk of children, if you sit them down in a chair in your office or wherever you are working and talk to them on a rather dignified level, will talk to you also on a rather dignified level. And you have entered the case right at that moment because the child is not spinning. He is more in possession of self!

Treat the child on as adult a level as possible, and don't talk baby talk to him. Then start giving the child Straightwire, without saying it is Straightwire and without explaining what all this is about. You will find out that you can go right along with most cases and start blowing locks very rapidly.

However, the span of attention is limited, so never make therapy onerous by demanding that it go longer than the natural span of attention of the child. If you are only getting in five minutes a day on this child, be content. Don't start to claw and paw and contain this child and force him to go into more processing than he can stand.

Have you ever had a child on your lap sitting there enjoying himself, just talking about something or eating candy, and then you wrapped your arms around the child lightly in a closed loop without hurting him? That child immediately wants to be gone.

One of the saddest things that can be done to life is to imprison and constrain it against its own will. That is why we have invented the prison, because it breaks men. The same thing happens with a child. So, if you try to carry over the period of natural attention span with this child, he is immediately going to start getting restive and you are going to have to use constraint.

The way that child is going to act to constraint is by being out of contact with you the next time, because you are just like every other grown-up—you try to pen him up. So don't link yourself up with the rest of the world of grown-ups. He is a different human being when he sees you; this is perfectly clear. You can talk to him on a different strata than he talks to other people—a grown-up strata.

Don't contain his attention units too long. When he starts to get restless and his attention wanders, follow the wandering of this attention to keep up your agreement with him, and let him wander right on out into whatever he wants to wander out into and that's the end of that. Let him go home. The next time you see him, he will be perfectly agreeable to work with.

But to tell this child that he has to have this done, that he has to sit there, that he must listen to you and so on, is no good.

Let's say that you couldn't get the child to sit down in a chair or remember anything, and the child's attention was wandering and so forth. You would see him a minute or two every few days and merely say, "How are you, Billy? How do you feel today?" without paying any attention to his parents. This is for the child. You are not giving processing to the parents. They don't exist as far as you are concerned. Don't talk to them over the head of Billy. You talk to Billy! You will accrue to yourself all the broken affinity that that parent has experienced with the child if you talk to the parent over the head of the child. He is your point of interest, so you just talk to him as himself even if you have to ignore Mama. Soon this child is going to start to come around as far as you are concerned.

In Child Dianetics you can expect to cover the field with a lot more patience and endurance than you would expect to, even in adult processing. You have got to be persistent to that degree. You have got to be able to adapt your attitude to that of the child. If you can do these things, you are going to get results. You will eventually get the child into Straightwire. By this time the child will be straighter and more dignified, and he will talk to you and remember things for you.

Don't strain his attention beyond the point where he can naturally hold it. It is not that this child wants to be bad and go away; his attention is naturally and natively limited just by structural difficulties. So away he goes and you see him again.

Now, if you have got him on Straightwire, what you want to work him into finally is some grief, and you do this by running pleasure moments on him. You run this game of "Let's go back and do so-and-so." But don't run him through pleasure moments to the point where he gets bored with this game, because he will get bored with running pleasure moments. Remember, unlike grown-ups, present time is usually pleasurable to a child!

So you run a few of these pleasure moments and get the child back, gradually working with him, building up his confidence with you and building up your affinity with him to a point where he will go back and blow grief charges. If you can get a lot of grief off this case, the chances are that the chronic somatics will just blow up without your having to hit their source.

In order to proof the child against future key-in, tell the parents about restimulation and emotional upsets around the child and how it comes about that the child gets into this condition.

What you are trying to do in the early years of the child is to blow a few locks and get off some grief.

Don't take children back down the track. Don't take them into the prenatal area, because you are liable to get into material which you will merely restimulate and have to go off and leave because the child is physiologically incapable of running it. His thought is not in sufficient control of the body.

During the whole course of processing that you give the child (and you may be at it for quite a while, because you are only at it maybe once every two or three days for a few minutes), set up for this child a program of acquiring skills both physically and mentally, but more physically than mentally. The child has got to learn how to handle his body.

If you find that this child is impossible to process and that you cannot get anywhere with him, then you set up a program of educational therapy as a method of gaining access to the case. The three valid therapies in Dianetics are

1. Knocking apart engrams with Dianetic processing
2. Educational therapy in all of its ramifications
3. Handling the environment

Shifting the environment of the individual will very often produce marked results all by itself, as will educating the individual or processing him. You have got to play the whole piano when you are treating children.

If this child is sickly, and the parents are really concerned about him, let's see if we can select out of his environment the most restimulative factors and get rid of them.

One little boy who was terribly allergic to Mama was being taken to all manner of health resorts by Mama because he was so sickly. Of course, every place he went, he just carried along the source of his illness.

You can't tell a mother in so many words "You are so restimulative to your child that your child is going to go right on being sick," but you can try and educate Mama, or you can give Mama some processing. If Papa is the one who is really interested in the situation, you sell

Papa on the idea of your processing Mama. A second dynamic will clean up quickly enough so that Mama's attitude toward the child will shift.

In processing a child you have to evaluate the child's environment and you may additionally have to treat one or more adults in that child's vicinity. People will be so interested in the health of this child that they will permit themselves to be processed for the benefit of the child when they won't permit themselves to be processed for their own benefit. The strength of this future-generation drive is an interesting thing.

The next thing you can do with a child, which is part of his acquiring skills, is to try to set up some continuing steps of achievement—goals. You want to see if you can give this child a feeling of pride in himself and a feeling of independence about a certain thing. There must be at least one thing in a child's life about which he has the only say-so.

Take some little boy who is walking down the street and is blinded by a window of musical instruments. He sees this beautiful accordion and suddenly decides, "I want to play the accordion." So he whines and he pleads and he's bad and he's good and so on until finally people break down and say, "Well, all right! We will see if we can get you some accordion lessons." The next thing you know, he acquires a small accordion and goes off to the teacher. He and the teacher probably get along all right, because most musical teachers get along all right, in spite of the cartoons, and he finally learns to play something on the accordion.

All of a sudden his family begin to realize "Why, there is Johnnie playing on the accordion. Hmm. Well, I always thought it was a good idea to start him in on the accordion. I'm glad I started him in on the accordion. It was up to me, of course. I made up my mind about it and then I must have made up his mind about it." Very soon they are controlling Johnnie's accordion playing. In other words, they come over from controlling Johnnie. Here was something he really wanted to do.

The next step is "Let's see if we can't get in there with him on this." So they will say, "Well now, you must practice an hour and seventeen minutes every day; it says so right here in the book. You are not going to go out and play because you are going to stay in here and practice. Now, you hit the wrong note on this." This is no longer Johnnie's accordion and it is no longer Johnnie's music, and Johnnie will take that accordion and junk it!

Then the parents will say, "Well, you know how children are. They're flighty. They change their minds. They just don't concentrate. They don't know what they want next."

If you examine this course you will find out that the child selected something he wanted to do and then was forced to do it or interfered with in his doing it, and he found out that this was not an independent sphere of action so he abandoned it. You get a child who has been going along the line of shifting from one thing to the next, and you will find in each case he has been interfered with as to his independence of action.

You as an auditor want to make sure that Johnnie has reserved to himself, alone and exclusively, at least one sphere of action in which he is completely independent, particularly one which includes physical and mental skill. That may not seem to be very important, but he has got to have some place where he has an independent sphere and in which he himself can do some shining, because as he shines, his own idea of his own importance will increase and he will be able to pull in attention units out of this wide periphery of the unknown and concentrate them on an object. This will diminish some of his fears, and in this way you can probably bring Johnnie into a state of sanity which he might not have fully enjoyed before.

It is interesting that on a conversational level, just with Straightwire, you can straighten out some of the major problems of Johnnie's life. They are really that light. They depend on no data.

One 8-year-old girl I was talking to one day was failing in arithmetic; she had always failed in arithmetic, and was very bad in the subject. So I gave her a problem. I said, "If an airplane is traveling at the height of 10,000 feet at 2 o'clock, and at 3 o'clock comes down to a height of 5,000 feet and a man jumps out, how far does the man fall before he hits the ground?" And she thought, and thought, and thought. We went over this thing for about an hour and she just could not get the answer to this problem. But the odd part of it was that she could add a column of figures— $2 + 2 = 4$ —and she could add them rather well.

I finally isolated out of her the fact that she was unable to do anything about problems. It required some auditor insight at that moment to recognize that she had a cross-up on the word problem. So I said, "Does anybody ever call you a problem?"

She looked at me for a moment and then said, "Oh, you mean that kind of a problem!" and the word problem suddenly came apart into two halves. She went back to school and started to get A's in arithmetic.

There is the simplicity that you are dealing with.

You can work with children on this level and you can gain diamonds in getting them moving along. What you are doing is redifferentiating and relabeling their lives. You are telling them what data is. You are giving them straight information. You are not telling them "The goblins are going to get you," or "Now I lay me down to sleep." You're not saying that "children must always honor their father and mother" without bothering to tell the child what parents have to do to be honored.

In Child Dianetics you can count on two things: Parents are going to be very anxious to have their children be better and healthier, and parents are only in a very limited degree going to take your advice. Those two things can be depended on. The parents will remain anxious and they will not expedite.

Therefore, you can expect in all processing of children the way to be hard, the work to be long, your patience to have to be at a very high level and your own imagination to be very good, because you have to have an insight into the problems at hand. You are going to have to work with a lot less data than you need to solve the problem.

One little boy came to me one day and could not be processed. I would ask a question and get no response. The insight into that case was picked up in the first two minutes of play: "Which one of your parents told you they would punish you if you told me anything about their quarreling?"

Immediate tears. "Both of them."

How was I supposed to do anything with that child if the parents told him he was not supposed to tell me anything about his home life or their quarrels? Was I supposed to talk about his playing Lone Ranger? (As it turned out, they were quite certain that reading comic books had been responsible for aberrating him.)

These two people, in the course of their marital misnavigation out in the middle of a hurricane, quite customarily fought at every meal, and this child could not be gotten to eat. He was starving to death! Food equaled fight in their lives.

Papa and Mama would sit down at the table to a nice meal and Papa would start complaining about the food. Mama would complain about how hard she had to work, and it was quite usual and ordinary for them to pick up the crockery and shy it at each other, and not extraordinary for the child to be hit. This had been going on ever since he could be moved up to the table, and this child, who should have weighed somewhere around 85 pounds, was down to about 48 pounds and doing very badly. That gives you some idea of the problems you are going to run into.

Fortunately childhood is so resilient and children are naturally so healthy that it doesn't take very much to key out what is wrong and bring them up to battery again. The prescription in this case was merely Straightwire on the first time the parents quarreled, picking it on up the line. Of course it was all through the prenatal bank, but it keyed out fairly quickly. (I'm calling it Straightwire now but it didn't have that technical name at the time; it was merely "discussion of the matter.") And the next thing was to insist that the child be permitted to eat in the kitchen with a closed door.

When I announced this to the parents, both of them looked daggers at me and said, "What has that child been telling you?" I could see right away that the child was going to be punished, because the parents were evidently much more anxious to punish this child than they were to have the child get well!

So I said, "Well, I happen to know that the child can gain a considerable amount of weight if this is done, and I know that if this is done the child will gain weight. Therefore in the next couple of weeks the child will gain weight or I call the Humane Society." That was the end of that. The child gained weight!

Another poor, sickly little child I came across had a mother who used to go in and get him whenever there was a quarrel, sit him up in a chair and make him sit there and listen. The child would be sound asleep, and Mama would come in and frighten him to death by grabbing him out of his bed, slamming him down in a chair and saying "Sit there! Stay there! Now you've got to listen." That was both a holder and a demon circuit. The moral lesson the child was supposed to learn was how horrible it was to be married to a man, and it was this child's duty to sit there and listen.

As an auditor you are going to discover a lot of interesting things about married life. You are probably going to begin to wonder after a while why anybody invented the confounded institution if they didn't intend to do any better with it than they are doing.

Some people fortunately do quite well. I would say at least 10 percent of the population have no marital trouble as far as the children are concerned, and actually most people try in their various untutored ways to keep the children out of all of the trouble and grief, and there are a lot of happy children around.

No happier children have I ever seen, however, than the children of a couple of parents who were not interested in anything for the children particularly; they were interested in somebody next door who was in bad shape. And here were two little boys who were round-faced and very happy and cheerful. They came in and sat down quietly and listened very alertly. One was 6 and the other was 8. The mother told them, "You can go outside and play if you want to."

And they said, "No, we would rather sit here," and they sat there. Those children certainly were calm! It was so unusual to have children sitting with no noise and so forth that it startled me!

Finally, experimentally, I shoved over a gadget I thought they might be interested in—a ship's telescope—thinking it would be pulled to pieces in the next five minutes. They immediately found out how to focus it and a few minutes later were over at the window looking out and examining the neighborhood, using it the way it was supposed to be used and not beating each other over the head with it. This fascinated me. So I said to this lady, "How do you and your husband get along?"

And she said, "Why, what do you mean? We get along all right."

I said, "What church do you belong to?"

"What church? We don't belong to any church."

“Well, what kind of a person is your husband?”

“Oh, he’s a swell guy.”

“What does he do?”

“He does pretty well.” It turned out that her husband was in shipping. He wasn’t doing anything really to be super proud of, but according to this woman he was about the biggest shipping man that ever got to ship anything!

I got even more curious about this, and I met the husband a day or so later and I said, “Say, what do you think about your wife? What kind of a wife do you have?”

He looked at me with great surprise and said, “About the finest woman alive. You’re not going to say anything against her, are you?”

“No. Do you get along well with her?”

“Oh, sure. You know,” he said, “I never really amounted to anything until I got married, and now things are very nice.”

I said, “What happens at night when you come home?”

“Oh, I don’t know. I eat supper, and play cards with the wife and kids, and maybe go for a drive or something like that.”

And I said, “Well, where are the children’s grandparents?”

“Oh, they are all dead.”

Here were two very bright, alert, calm little children. They never got into trouble in the neighborhood with their fellow man. But you would very occasionally find them on a highly punitive expedition—the two of them—to sort out this bully who had assaulted somebody younger than himself. Knights errant! They were very serious about the whole thing too. They beat up a child who was about 10 years old, and this was something that should not have happened according to the 10-year-old’s parents. I heard that they came over and evidently got very short shrift about the whole matter. So these children were not only being backed up in the house but were being backed up outside of the house. Nobody questioned their reasoning, so they had no reason to question their own reasoning, and life was very beautiful all the way along the line.

This does not mean that these children are going to be dumb vegetables. It means probably that they will be very sane citizens and actually amount to something very fine in life. I give you this as a model of what happens. I have seen enough now of life up against Dianetics, as well as Dianetics infiltrating the social order of today, to know that treating children is not any easy task, because it is very hard to treat children without occasionally having to educate the parents. And I know that the parents are very often going to balk you in educating children along certain lines.

But if you can give a child a good release, if you can straighten him out in his early years, you have done a very great deal for him; because these are the years in which he learns things, and you have made it possible for him to fill his standard banks and to be able to think straight, early enough, so that he has an enormous advantage in life.

Wherever you can practice Dianetics on children, by all means do so. If you cannot practice directly on children, spread the word around on the subject of Preventive Dianetics, and whether we process all the people in the United States or not, we may have a sane society in the next generation or two.

GROUP DIANETICS

A lecture given on
9 November 1950

Understanding the Third Dynamic

Something which may be of great interest is Group Dianetics. This material is still in the process of evolution. The former name for Group Dianetics was Political Dianetics, but the word political has too many connotations and is too poorly understood to be used.

Group Dianetics develops the fundamental, natural laws of groups, not the arbitrary man-made laws. And in developing these I have already discovered a great many things that I didn't know before.

Working in the field of prediction, you set up the lowest common denominator, or at least a low common denominator on the subject, and then you carry along and see what data this common denominator predicts. If the common denominator explains existing data satisfactorily and predicts that new data will be found, and the new data is there when one looks, then one can consider that common denominator to be a very apt postulate—one which is at least useful and workable.

Truth with a capital T has been very thoroughly abused and misapplied. As a matter of fact, science as a word has as its sole definition "truth." It would be much more apt if one said that a postulate which had the highest level of workability was as close as you could get at that moment to the existing truth. Working honestly with this, one can find out a great many things which one didn't know before. And so it is with groups.

I am going to take you along the route of the thinking process which went into the development of Group Dianetics, and perhaps we will even discover a new one.

The first thing we must know about a group is whether or not it is a body of organisms, or whether the group itself is an organism. We must know immediately whether the body of the group actually stands as itself.

Additionally, we would have to know the answer to this: Is the sum of the aggregate individual aberration the sum of the aberration of the group? If it were, it would postulate that one would have to clear everybody in the group before he could have a cleared or at least a good group. It would be a very sad thing if this were true, and it is not just out of hopefulness that we find out that that doesn't happen to be true.

Actually a group is a body of perpetuated and perpetuating ideas that goes along toward a group goal, and the engrams of the group turn out to be the impact which exterior forces have had against the ideas of the group and its goal. They don't exist within the minds of men; they exist within the group.

It may sound strange to you perhaps, but this theory works and the other one doesn't and that is our only test.

We have to consider in the beginning what thought is. I wish I had a much finer definition and understanding of this thing called thought. I have actually worked toward a better understanding of thought much longer than I have worked on processing and the human mind.

I first became very interested in the subject of thought while I was taking a course in atomic and molecular phenomena at George Washington University. A class there was organized

under Professor Brown. As far as I know it was the first class on atomic and molecular phenomena which was formally taught in the United States.

We had no textbooks. We only had a few papers written by people in the past. The whole subject was very nebulous. We had such conflicts as, is an x-ray a wave or is it a ray? And things were so crude at the time that you could have answered it either way and have been right.

There is an enormous body of knowledge surrounding atomic and molecular phenomena and a tremendous amount of observation has since been done, so the subject at this time, as taught in the universities, is not considered this nebulous. It has been refined. There are textbooks. They have a mathematics now, quantum mechanics, and it has become very stylized. But I will give you this little suspicion on my part: The knowledge of it is not very greatly advanced.

For instance, in the early days of flying, the early birdmen who were working right after the Wrights knew of over a dozen ways to make a heavier-than-air object stay in the air. Finally it boiled down to where we were using two of them: First the tractor-propeller plane wing, and after that the helicopter. How many people associated with aviation know anything about the others? There is a matter of a rotating blade by which a heavier-than-air craft will go aloft. There are a great many of these things.

In other words, everything that was considered relatively unworkable has been stripped off the field of aviation and not further investigated. The ornithopter was once upon a time looked upon with great hope. That is a plane which flaps its wings to fly. But who has heard of an ornithopter these many years? Yet these early birdmen were working with ornithopters, and they were working with rotor suspensions and this whole array. So it was in the early days of atomic and molecular phenomena.

Today they talk about fission and about several other subjects, and they are very highly stylized on these subjects. But back of this, man's investigation down through the years has brought him up to where, again, there are more puzzles and more strange manifestations on the part of nature than he could possibly explain. Today the nuclear physicists can pick these things up, put them aside very handily into a nice box, close the lid on it rather hastily and say, "Now we are physicists," and push this thing away because it is embarrassing. There is data in this box which contradicts the data with which they are working. But the data with which they are working happens to be very workable, so they continue to use it.

This is merely an example of thought. Any time one becomes very stylized and highly concentrated on a factor of existence or a body of facts about existence which he finds workable, he is liable to put all the rest of the data he knows into this box and push it aside because it upsets his line of thought. In such a way a man researching in the field wears blinders.

It is totally unproven that you live this life as this life. It is equally unproven by scientific methodology that you have a soul. However, it sounds good, and it may have some truth behind it and seems to have been acceptable for a long time. But they took this postulate of the human soul and said that when you live this life you have lived your only life, and man has been working with that for a couple of thousand years.

The amount of material that has been put in this box over on one side with the lid closed on it is absolutely fantastic. There is much more data that never comes to light in the field of life than there is data in the light at the present moment.

Start reaching into this box of material that has been abandoned, and you will find some very interesting things. Amongst them you will find the distinct possibility that man as an individual does not go along a genetic protoplasmic chain. In other words, as far as his personality is concerned, a man is not the product of his father and mother and his

grandparents and so forth. That is the genealogical chain which belongs in the field of cytology and is called that unending stream of protoplasm which reaches back to "when life first began," if there was any period when life first began. We don't even know if there was. The whole thing might be a circle.

Now, here we have two large fields in exact contradiction. When you look over this unending stream of protoplasm, cytology says that the protoplasm contains within it the potentialities of all of its future forms. If we look over the process of evolution and natural selection (that largely accepted but rather odd theory which doesn't check against paleontology), we find out that evidently the environment keeps on molding this organism to some degree. But this doesn't check back against cytology, and cytology is the backbone of biology.

Now we look over into paleontology and we find out that the early rhinoceros was going along just fine without any horn. Then for one whole generation he had a tiny nub on the end of his nose. In the next generation the nub was a little bit bigger. We go along a whole stream of generations and all of a sudden he has got a horn. Nothing in the environment was demanding this horn. As far as anybody can tell he sort of spontaneously combusted it. So here is more data.

None of this material is cross-checked, so that you can get a biologist of one school violently arguing with a biologist of another school. You can get an evolutionist arguing with an anthropologist and all of these people are in terrific disagreement, which says only one thing to me: They don't know.

I started looking a little further along this line and I found out that there is a distinct possibility that the cellular being isn't all there is, which is a wild departure from the currently accepted theory.

The biologist has determined authoritarily that the human being is a cellular being. I was willing to go along with that for a while and at least take a look at it. But the longer I look at this thing, the less evidence I find. I find lots of contradictory evidence but I find practically no evidence which says that the human being has all of his recordings on a cellular level.

On the other hand, I find quite a bit of evidence that supports the fact that the individual as an individual may have existed from the beginning of time, independent of the genealogical line.

I was actually muzzled by the Board of Directors concerning early lives. The one piece of dishonest research in Dianetics was the statement that early lives were probably dub-in. You can find early lives in practically everybody. However, we have found out that you can go on and clear up an individual without paying much attention to this early life material. But if you do hit any of this it is enough to knock out that life, and you can actually clear up the material merely by running the death out. If you can't get that death, ask the file clerk for the death necessary to resolve this case. Get that death and then knock out the other one, reducing or erasing both deaths, and those lives will cancel out as far as their aberrative effect upon this life is concerned.

But don't take somebody back to the year 35,000 B and run him halfway into a hunting accident or a death and then bring him up to present time, because he will bring the somatic with him.

Just how this appends to and depends upon somatics on incidents and injuries which a person has attained in this life is not yet known. We are in a speculative field, and these nice, smooth, streamlined postulates that people have been dealing with are about as proven as the existence of Eden.

There is no real evidence that goes along with the concept that this society has or past societies have had with regard to this. There are broader and fuller concepts which explain more than those concepts.

One of the concepts swings completely out of the field of materialism, and that is when we first begin to try to explain what thought is. When we start to look this thing over closely, we find that thought is least well explained when it is talked about on an individual basis; in other words, that an individual has within himself the sole motor of an individual thought. That postulate is shaky.

When we start looking at thought as an overall energy, things begin to clarify. And in order to go into and make any advance into the field of groups, this whole field had to be reinspected.

In the study of atomic and molecular phenomena I expected, of course, to run into something which might possibly approximate thought. That was the reason why I was studying atomic and molecular phenomena: I wanted to find thought. I wanted to find life. I had no differentiation between the two. And it seemed very rational to me that, if there were various kinds of magnetism, electricity and other things, one would find life mixed up in there—if life was that energy.

I looked very hard and although this is very far from conclusive I found absolutely nothing which responded in this finite universe (the universe which can be sensed, measured or experienced) like life itself does, except thought. It is unique. Here and there it may approximate electromagnetic laws, but it is definitely itself, much more so than electricity, which is part of the building blocks of the finite universe. There are electrons and there is electromagnetism. You have got atoms and molecules and the next thing you know, you have matter; and you can break these things back down again and you have electricity.

Then we move over and look at thought. It just doesn't fit anywhere in this scheme of things. It doesn't behave in the same way. In the first place it doesn't obey the laws of time, so immediately something is wrong. In the next place it doesn't obey the laws of space. Furthermore, it seems to be an energy which doesn't dissipate. There is something wrong with thought in that it seems to be in contradiction with the laws of the conservation of energy.

There seem to be such things as the inertia of thought and the volume of thought, but they have no concordance with time, space, energy and matter as we know them. Where thought comes from, I don't know, but I know that it hasn't anything in common with the finite universe.

Thought is instantaneous. For instance, a radio wave takes a certain amount of time to travel but a thought will lay itself along 40 years and just continue.

I don't want to go into the supertechnical aspects of this because by laying this out it becomes imponderable. One starts to regard thought as an energy which is like the energy of electricity, and immediately it is all wrong.

So, what is thought? It was discussed in an earlier lecture as big theta and little theta, and this appears to be a workable analogy.

We consider thought as something which is exterior to the finite universe. It doesn't occupy the same time, space, energy or matter, but it procreates and evidently comes from a fairly identical source. It's apparently a unity. Individuals along the line take pieces off this unity. In other words, an individual was once part of the central unity, and then whether in one life or many he became himself, which is nevertheless a portion of this other unity.

We look at it this way and immediately we begin to understand some of this strange phenomena about groups, about affinity. And we begin to get an understandable explanation of why people can audit people.

Did it ever occur to you that that is quite a worry to someone who is looking at a theoretical field? He says, "Why is one person necessary to audit another person?" We can get some mechanical explanations but they are not satisfactory.

If we go into the field of parapsychology, we find enough evidence to throw overboard the rest of the energy-matter-space-time idea that thought is just another energy and we are all pieces of earth. We are not. As near as I can find out, we belong to a central raiding body which is taking over the finite universe. Our main goal is an identical goal with that of the finite universe: to survive. We are still working on the two central pivots of survive and succumb. They work in the field of thought. They also work in the field of the finite universe. This does not mean that thought and the finite universe are the same just because they work on more or less the same principle.

So thought seems to be taking over the finite universe, and its main goal is the overriding of the laws of conservation of energy. Thought's total concern seems to be the handling of matter, energy, space and time toward its own purposes. It is at war when one of these things is trying to upset its goal. And more and more, thought gets pieces of the finite universe to work for it.

At first when thought came in, maybe it didn't have many allies. But gradually thought turns over natural laws of the finite universe in order to further the aims of thought, and when enough enemies are made into allies, a geometric progression begins and thought definitely takes it over.

If you want an analogy for this, it is very interesting that man becomes very concerned about land. An individual man will take over a large piece of land. He has space there and he has got matter. In addition to that, he will strive to live as long as he can in an effort to lick time. He wants to go places as fast as he can get there, so he is trying to overcome space. And there are large fields of study in the area of physics in an effort to condense space.

In other words, his continual effort is to beat these things at their own games and make allies out of every single piece of the finite universe that he can in order to take over the rest of it. There are even people who are thinking in terms of conquering the moon and Mars. Man is actually, so far as we know, the only creature at this time (certainly the only one on Earth) who could possibly conquer space or time in that magnitude.

Physicists are now worrying about time. It seems that if one went nearly up to the speed of light, time would start to come back to zero, according to Einstein's equation. That would mean that a person could get out, because he would have upset his time equation. So physicists are trying to figure out how to manhandle time some more and how to manhandle space a little bit more.

Potentially man could take off and create matter out of existing energy, or manufacture energy out of which to create matter. He could get out and take over this whole universe. Of course, the instant he started doing it he would probably find out that there are other entities on other planets, not unlike men, who are trying to do the same thing.

Now we are talking about space opera, but it is interesting that there is so much interest in this and that the brains that whipped up a little bit of hellbroth to dump on Hiroshima were primarily interested in conquering time and space and getting to Mars. The only reason these people ever entered this field was to conquer energy. Now they have worked it out so that energy is likely to conquer man, but you can see what the battle is.

We have this cohesive entity, thought, and whether it is called God or collective consciousness, the moment we begin to postulate its existence and look over the problem of interrelationships with human beings, the problem starts to fall apart and ceases to be a problem.

There is probably a great deal of complexity on how the individual broke off from, or how closely he is still appended to, or how much he is still a part of, the central unity. The unity probably, on closer inspection, will turn out to be a duality—nearly everything else does. The basic number of the universe seems to be two. A universal unity is two, not one. That is one of the reasons why every datum is as valuable as it evaluates other data.

A high echelon equation is valuable as to how much data it takes in, but it is not comprehensible until it is compared to a datum of comparable magnitude.

In other words, two subjects can sit all by themselves, but neither one of them can be understood till we look at the other one. For instance, we say survive, and we can derive a lot of material from the word. But there is another one standing right alongside of it, succumb, which is the other half of it. So, survive is evaluated in terms of succumb, and succumb is evaluated in terms of survive.

The basic unit of the finite universe is two. If you started building this universe, one of the primary factors you would have to start with would be a particle of matter, which would have an outside and an inside to it. That's two. If you got it down to a point where it was single, all by itself, it would no longer be there, so you wouldn't have started building this universe.

The next figure is the tetrahedron, which is four triangles put together in such a way that they make a solid figure. (This is Dymaxion geometry,¹ by the way, which has a philosophic use.) The basic unit is two and then we take tetrahedrons and octahedrons and we can fill the whole universe with these, and they are the only figures with which we could fill the whole universe as far as we can find out today. It is an interesting thing that Dymaxion geometry would follow these postulates so very neatly.

So when we start to put together the finite universe, we find on one side survive and on the other side succumb. These two make up derivationally the field of energy, matter, space and time.

Then there is thought, and we have again survive and succumb in thought. Thought has an energy flow, but this is not dependent on finite universe space or time. It depends on its own space and time. Then we look around and find out what matter is in thought. It is simply energy which has congealed into an idea; thus ideas, in thought, are the same as matter. Then we get in thought the space it occupies; and then there is thought time, whatever thought time is.

We start working this out and we find that thought and the finite universe are parallels, and when viewed that way we begin to understand what holds groups together. The group is the combined effort of thought taking over the finite universe, and when the group finally perishes, the finite universe has taken over thought. In other words, there is a battle going on. They are both trying to survive and succumb, and there is the interconflict. They interweave and one or the other fails. There is a continuing battle and it makes a cycle, whereas races rise and fall.

A race carries along a certain impetus and finally gets enmeshed too deeply with matter in space and time and is no longer able to move. In other words, it gets driven too solidly into it and there is too much turbulence and soon the race itself perishes as a race.

When a group first begins, its goal is very high. It is going to survive and it is going to upset the laws of the conservation of energy or know the reason why. It is going to take over and conquer time, space, energy and matter, and it does pretty well at it.

Usually, at first, the group conquers more and more. But, as with every conquest and each new step, there has been a kickback of the finite universe against thought, and areas of turbulence have been set up in the individuals themselves—which is one significant factor—but they have also been set up in the group.

Now and then the group loses a war, or a great storm comes up and knocks out a town, and these things are remembered. The finite universe kicks back. Something happens in this universe—for instance, Mount Pelee blows its top off—and it lays back against the group.

In trying to take over the finite universe, thought will also assign to it other groups and bodies. They don't recognize those as thought units; they recognize them as matter/force units.

There is sometimes a large argument with one race as to whether or not another race is human. To the first race, the second belongs to energy, matter, space and time, not to the field of thought; they are not considered to be live entities, in other words. Any race starting out sees other races and doesn't evaluate itself in terms of them but just considers them as part of the enemy, so it attacks them. They are just matter and energy as far as this race is concerned and not part of it. This insularity is still being practiced at this point.

The southern United States got a big group engram back around 1865 of such magnitude that the South actually has a very difficult time advancing. It is a tough one. One wonders why the group isn't functioning as smoothly as it might. They do all right but they have their limitations. These are not self-imposed; that engram back in 1865 said, "You're licked."

They never considered themselves as part of the group in the North. This group in the North belonged to the enemy. It was part of the finite universe. They collided with it, were defeated, and an engram was laid down. And even today, if you browse around the South, you will be amazed to find out how much this thing is mentioned. They are still trying to run it, as a group. They feel if they could just talk about it enough, it would gradually run out. Unfortunately, a large section of their culture was vanquished and they can see the signs of this all around. So they get continual locks on the initial engram. As a result, there is a group engram staring you right in the face.

What we need is a process to run that engram out of the South. It is a very big, valuable section of the world and it is a shame that people are closed down by anything.

Looking back earlier, we find out that Americans have run an engram out of the whole country—the "English engram." They were being confronted by the English back and forth, and finally the new growing group of colonists decided the English were actually energy, matter, space and time, and said, "Down with them," and they had a nice war. Because they won, it wasn't a very big engram. But existing right along with this there were a lot of people—Tories—who had to go on living in the same part of the worlds so there was a disturbance area from it.

I don't think this was wholly patched up. It showed its ugly head again in 1863. The United States, as such, figured out that England was against it and there was more turbulence. That was a lock on top of it.

But then World War I came along and there was enough fighting side by side so that suddenly the group had a tendency to mesh, and we got the unity that was America. Once upon a time the English and the colonies had been a unity, then they split, and then because they aligned themselves as allies, all of a sudden we had another unity. And to this day we have a pretty smooth situation. But most of the jokes that were being bruited around, for instance, in 1870 were at the expense of Englishmen, and were simply manifestations of the group engram which had existed.

Another example was a group known as Rome. Originally a small body of people, they suddenly rose almost by spontaneous combustion out of nowhere. They stole a lot of big strong women, and they took over the tag end of a little peninsula and proceeded from there to rule all the world they could reach at that time, and they spread out wider and wider—as the unity of the group.

You can look over these unities and find out immediately that they are not separate entities, rather they resemble portions of a living thing. They are combating each other as separate entities and causing new areas of turbulence but they are not separate entities, because their behavior pattern is identical in each case. Each time they have believed otherwise they have fallen in on themselves, like the Roman Empire. The United States and Russia are doing it right now and doing a very thorough job of it. The United States says, "We are a group," and Russia is saying the same thing. America is also saying, "In order for the United States to live, we have to destroy Russia," while Russia is saying, "We have to destroy the United States." So there is a great deal which is out of phase. Neither country has found out that the other is not part of the finite universe.

Somebody wrote a story not too long ago. They set up the postulate that a very interesting rescue had to be performed somewhere. And the United States and Russia were both vying in an effort to effect this rescue and so amalgamated.

It wouldn't be quite as easy as that because there are too many engrams back along the track. We can look along the line and find out that in Russia, as a group entity, there lie certain definite engrams. And we look back at the United States' track where Russia is concerned and we find certain definite engrams. They have assaulted some of the things of the U.S. group. But if we look it over thoroughly, we find out that the United States doesn't even begin to have the engrams about Russia that Russia must have about the United States. America had troops over in Russia mopping up, trying to keep that government from getting into shape. But now it is in shape. How many engrams did they leave around? Plenty.

So the problem is, which is the most aberrated with regard to the other? All of a sudden something starts to resolve and we begin to understand a little bit more about this. What we should know is how to knock out these various engrams. We should know something about a group process.

Politics is essentially the treatment of the group. The group tries to function as a group. It is a body of perpetuating and perpetuated ideas toward certain definite goals. Of course, there is always this goal: survive or succumb—one or the other; but the drive is to survive, the penalty is to succumb. A group's effort to survive takes on a definite shape. The United States has had forced upon it, from some source I have not yet been able to locate, the fact that it would be nasty for the United States to spread as a group over the whole world. It has impeded itself in some peculiar fashion. So there is an engram back there someplace. It became not nice to do this.

In 1835 and 1846 the United States didn't have this idea, and in 1898 it didn't have this idea. But if one looks a little bit further, he finds someone who went by the title of Kaiser whose primary cant was that he was going to rule the world. At least that's what the British propagandists said. So, rather than be the devil that the Kaiser and the German people represented at that time, the United States had to eschew anything that they said because that was a big engram which had to be negated against—identically thinking—and therefore it became nasty for the United States to spread their culture over the whole world.

Unless something is done about this, the United States is done for. I personally believe that the American culture is a very fine culture. Every place I find Americans I find life going along just fine. I find telephones and sanitation, and life is good.

Someone says, "Well, why can't this be given to the rest of the world?"

And the Americans say, "Well, that's bad."

What they are talking about is conquering people by force. The group has been educated into the belief that the only way one can conquer is by force. I am afraid that that is the poorest way to conquer, because when one conquers in that fashion one creates new engrams by creating areas of turbulence.

It isn't true that he who lives by the sword dies by the sword, but it is certainly true that he who imposes his will by force and not by reason upon a reasonable human being is going to have to take the consequences.

So, when we have the United States thinking in terms of conquest, we have a piece of identity-thinking in this society, "Well, we don't want to be like the Kaiser and Hitler and Mussolini." What has this got to do with it? When we look over Hitler in order to find out why Germany went on this binge, we have to look back down the group history of Germany and we go clear back to the Roman legions.

Germany tried to explode out of her forests where the living wasn't too good, and to get places where the climate and the living were a little bit better and the wolves maybe a little smaller. And the German race was hit continually by Roman legions trying to contain them within their borders, causing more and more turbulence to build up.

It is an odd thing to find out that twenty-five hundred years later the Germans are still trying to explode outside their borders. The only way they could think of it was in terms of force because they were thinking as a group on identity reasoning.

One looks at the general situation and tries to find out what the engram is in Germany. It happens to be the Roman legions. But there are so many locks on it, how could one start to run it out? There would have to be some way to run out a group engram in order to clear Germany of this idea.

It isn't a good thing to smash another group. We get into the postulate of, are these groups separate entities or do they all come from the same entity? We have to conclude that they come from the same entity in order to explain the fact that every time a group smashes the works of or the identity of another group, the smashing group suffers and it suffers very markedly.

Rome came down on the bones of all the cultures she had destroyed.

She destroyed one culture too many. She walled up the city of Jerusalem. She told the people to get out of there and never to come back. That was a major engram created by force against a group, and the group itself came back against the Roman Empire.

Who would have gone back in Rome's history, any number of years after she had first evicted the citizens of Jerusalem and broken up the Jewish nation, and realized that Rome itself would fall flat on its face and cease to be as an entity or a group because she had committed that act and made that engram?

We can go back in the Roman Empire and look this thing over, and then we start to ask ourselves, what engrams have we created? What have we done in our own past which will wind up with our own destruction? We see that each time a group does this, it is actually thought turning back against thought rather unwittingly, because thought is in individuals making up this group and the group itself makes an attack. So instead of consolidating a gain, it finds that another attack has been made and some ground taken.

Thought A thinks that the easy way to conquer some more of the finite universe is to conquer thought B. It looks so simple. So thought A knocks out thought B. But that means that thought has conquered much less, because thought A has made thought B lose all the ground that thought had gained. So actually thought A lost. It might have seemed to have won momentarily as a group, but thought major has lost. And when thought major loses, you can expect some dire consequences. In other words, the finite universe is now less conquered than before.

Let's postulate that Hitler, instead of crashing through the Maginot line and overrunning Europe, had gone into the field of creative thought and had aided all man in his endeavor to

conquer the universe. We would have found him, for instance, turning all of his chemists to work. They had made some remarkable strides. There was one substance they discovered which was a cure for sleeping sickness. He tried to bargain this cure for the return of Germany's colonies. In other words, he didn't just hand this out to the rest of the world of thought. He wanted some finite universe for it. He didn't get any. Everybody turned him down and somebody else synthesized it elsewhere knowing it was in existence. He had all of these tremendous gains to offer man. But he didn't offer them to the whole of thought; he tried to keep them inside the group. And as soon as he did that, look what happened to Germany. You can ask the same question of any conquerer of the force level and you will find the same answer.

Germany could very easily have manufactured enough chemicals and advanced man in his tools and skills enough so that nobody would have dared touch her, because to have touched Germany would have been to have impeded, obviously, the gains of the whole human race.

All Germany had to do was to set herself up in such a situation that she would become indispensable to mankind. The instant she became indispensable to mankind she would have become safe. The only way for an individual or a group to be completely safe amongst mankind is to be indispensable.

The moment that an individual or group takes cognizance of the fact that it is part of the whole entity of thought, that individual or group makes a very fine bid for immortality.

These are to some degree rough estimates of a situation. I have tried to show you here rather cursorily how far we can get when we knock out the idea that thought is just another electrical current living on the same time span as matter and energy, space and time.

When we start to consider it as a separate entity and to look over it for its own goal, we start to find some answers, and these answers are very useful. We immediately get, in the field of thought, an equation which does not necessarily exist in the field of matter. And that is the equation of communication, affinity and reality.

Certainly you find that this finite universe can fumble along just fine. It will transmit energy in one form to energy in another form, and it will bumble along one way or the other. Within itself it is indestructible and it is not in peril, but you start hitting it with thought and it becomes very much at peril. Maybe that is why it kicks back so hard.

We find out, then, that we can also explain some of the other manifestations of living. We find out that mankind, if he would ever consider himself as mankind and not as isolated groups, would be in quite an advantageous situation.

For instance, Russia had a great big dam that furnished all sorts of power across the Dnieper, and the Germans blew it up. It was men who put that dam there, and men used that power. There was a piece of MEST that had been conquered. Then along came this other group and knocked it out. Why? It was very amusing to find out that Germany was busily engaged in trying to rebuild the dam during the war, after it had so gloriously blown it up!

American occupation troops are over in Hiroshima and Nagasaki right now trying to build the place up again. Any time man has knocked some of man's works flat, the person who knocked them flat has found that he usually had to put them back together again. The United States bombed and strafed and otherwise upset a large part of the continent of Europe, and today the reason U.S. taxes are way up and there is so much confusion back and forth in regard to these things, and the reason why its own government is going down toward a social democracy is simply because it raised hell with Europe. It is directly related.

If man in one place knocks out man's works in another place, man now has to build those works back up again because they are necessary to man. He has got to reconquer territory that he has knocked somebody back from.

What a paucity of understanding there is on the part of a group to knock out another group and then turn around and use its own skills and so forth to build that group up again. The moment anything like that happens, the group is going to get the consequences for it, not because it is immoral but because that happens to be the way it works.

Back in 1933 people were hired because they were starving, and the group that was in power at the time was not thinking seriously about future groups. Otherwise the people who were doing all that construction back in the early thirties really would have been slugging.

Here was a group operating within a group. It was expedient to do this construction, but those in charge lost sight of the primary laws that underlie what thought is trying to do. They were simply borrowing from one part of the society to pay another part of the society without making a real, active effort to conquer this continent.

You could probably take a hundred million people and work them hard for a thousand years and you would just start to get this continent in shape. How anybody could waste five minutes trying to figure out how to get two men to lean on a shovel where one had leaned before, I don't know, but they spent a lot of time on it. As a consequence, Highway 66, for example, which nobody would have called a highway even in 1925, is today still a little cowpath, laughingly referred to as a transcontinental highway. It is full of chuckholes and most of its distance is just two narrow paths. Yet there were a lot of people out of work in the early thirties.

Somebody on purpose or accidentally had completely misread all the laws of economics and said, "Now we have a depression. Let's see how long it can stay depressed." They forgot that in order to increase productivity all one had to do was attack and make a conquest of the area. We would have had a transcontinental highway at least. We actually need four good transcontinental highways.

We start looking around at the parks and the various works of man that would have to be done in order to make this country workable and we do get an estimate that a hundred million people could work for a thousand years with all the available tools, and in that time they would just about start to get the place into shape.

Yet, not knowing a basic principle, it wasn't done. Now we have too many other things on the fire, and the manpower is not available because we have just created a flock of engrams in the last few years which are absorbing all our energies.

Notice how the group energy is dissipating because of the formation of engrams.

We handled that one wrongly back in the early thirties. The chances of our getting four transcontinental highways any time in the near future is rather slight. These things all have a bearing.

The instant that man as a group and as part of mankind lays aside these goals and goes over onto a side track and creates some more engrams, his group starts to get into very serious shape. These groups have gotten into such serious shape that there is a distinct possibility that this culture could be wiped off the face of the earth.

We forget how thorough we actually were in 1917 and 1918. We did a pretty good job over in Europe as far as war efforts were concerned.

A lot of people tried to build back a lot of Europe in the intervening years, but they only tried about halfway. They let a republic go by the boards to which they had made various guarantees. They had set up a group and then they had abandoned it—the Weimar Republic. Down that group went, in came Hitler. Things built up again. Now we did a very thorough job. They say that during the latter part of the war the skies were dark with planes going over the channel, all of them carrying bombs. Nowadays we have town-busters. Just yesterday we

dropped 85,000 incendiary bombs on one of these little bamboo and lath towns over in Korea.

At the end of the war I was educated at Princeton for a while in civil affairs. The Navy had found that you couldn't take an area and knock apart all of man's works in it and then expect to operate in that area. They didn't state it in those terms; they just said, "It gets to be a mess and we have got to have somebody to take care of it." So they tried to find officers who had had experience in Asia, and they brought them into Princeton and ran them through an assembly line of what happens to have been a very fine school. Hoping that their past experience was enough to carry them through with the job, the Navy jammed down the throats of these officers enough knowledge for them to go out and set up governments and to set up units that could handle people, to square things around after the military had been at work.

It is very interesting that knocking out the very few thousand Japanese civilians on the little island of Saipan would create a stumbling block which would almost upset all the plans of the United States Navy. That gives you an idea how dangerous it is to monkey around with a cultural unit in man.

People were worrying about Saipan with a capital 1M There was a baby a day dying in the stockade at Saipan. The Navy had said, "We are out to beat the Japanese. We don't have anything to do with these civilians," and they didn't do anything for them for a long time. But the morale of their troops there, the supply of labor, the fact that they had destroyed everything that had been there—all of these things swelled up and hit the United States Navy in the face, and the Pacific attack almost came to a stop until someone went over and stopped one baby a day from dying in Saipan.

Civil Affairs officers went over to Saipan and worked extremely hard. There was high priority on shipping, special transport, anything they needed. Emergency orders were given to this effect: "If you have issued any requisitions whether they have been answered or not, issue them again." In other words, "Double or treble your orders but make sure the stuff gets there." It was only after they had set Saipan back together again and done what they could for its civil populace that the attack could then proceed.

This is something that one learns not by reading textbooks but by going over and taking a look at it. There has been too little of that in the past. Men have evolved very beautiful tangled theories about history and groups and so forth, but few of the men who did that ever bothered to live much of it. I have noticed this as a failing in scholarly work, that there is too much data pulled from 5,000 years ago and not enough from yesterday.

Therefore, anything like this requires considerable looking. And in order to see any of what he is looking at one has to consider it a live subject, not a dead one. He has to look around and see the time that the Elks did so-and-so, and consider the Elks a group, and then see how this and that happened, and how they interacted with the town.

In your own experience, when you examine a philosophic echelon, there is no reason to suppose that because it is a philosophic echelon it has to be compared to a thick textbook. The best place to compare it is on the lowest basic echelon.

A mathematician deals with abstracts, so he gets a foot into the field of abstracts very easily—an abstract being something which does not necessarily compare to things which can be sensed, measured or experienced. In other words, an abstract is not necessarily a piece of reality. And for a short time he has one foot in things which can be sensed, measured or experienced and the other foot into the field of abstracts; but abstracts work so nicely that soon he has got both feet in the field of abstracts, and he walks around happily. It doesn't have to compare with very much. But somebody has to stand down in the field of things that can be sensed, measured, experienced—such as ice cream sodas, power cars and cigarettes—

and look over the situation, and then the works of the mathematician become quite real because they have been pushed into a reality.

When we start looking over the field of groups, we are not dealing with any abstract concept. We are mixed up with group problems; they are real to us; they are right in our hands. And we can see that the reality and workability of these things are very great.

For instance, today we have a group known as Dianetics. We have got the Foundations. One of the main reasons I undertook this series of studies was to see if we couldn't do something about world peace. But the next thing I knew, I had right to hand an example of what can be done and misdone with groups. I look at the group Los Angeles and I look at the group Elizabeth, and suddenly realize that we have in the Foundations themselves the pilot project of Russia and the United States. It isn't anything esoteric; it is right to hand. And we find out immediately what the remedies are and how we run engrams out of groups—in other words, how to process a group.

Although there are comparable laws in operation, the laws are of a different quality between thought and the material universe. (If you call it the finite universe, you are liable to get into arguments with physicists.) Looking it over it seems that there is a specific quantity of space, time, energy and matter. One can't talk of "expanding universe" or "contracting universe" unless he is talking in terms of some sort of a constant. So we will call it the material universe and that will get over any possible confusion.

Now, we find out that the material universe has an evident set of laws of reality. In other words it exists. The things on which thought has an agreed reality are slightly different. Every time we get into this problem we find out that we are dealing with two things, and the moment we try to deal with this as a single idea that the material universes reality is the same as a thought reality, we get into trouble. It is different. They are two separate things even though they are comparable.

Finite universe reality can be sensed, measured or experienced. In other words, electricity can be measured by its magnetic field, matter can have its mass measured and gravimetrically you can get its weight. And there are other measurements, such as taking two masses, putting them together and measuring the energy. We can also measure space, and mechanically we can measure time. As a matter of fact there are quite a few very reliable methods of measuring time. So these are things which can be sensed, measured or experienced on a very definite level.

It doesn't have to be postulated that we are just dreaming up the fact that we are doing it and observing it. This thing is. Whether or not its color is as we see it, and some of its relationships are as we see them, is beside the point. Every time we come across this thing we know something is there.

What gives science its enormous advantage is that somebody in the year 1600, with very crude tools, sensed, measured or experienced something about the material universe, and somebody else independently in the year 1950 can sense, measure or experience the same thing and get the same answer. This thing has a consistency about it which is very easily measured. So our concept of it is that it's real.

If we look these things over we find out that energy does certain things within itself and thereby becomes matter. We look at it occupying space and look at it with regard to time and we see that these interrelationships are constant. In addition, they have evidently been that way and will continue to be that way for a very long time. We could consider this, then, as a reality which is cohesed and adhesed. Time has a certain cohesion, a certain adhesion, and there is cohesion and adhesion in space, too. There are in energy very definite cohesions and adhesions, and matter couldn't exist at all if it weren't for cohesion.

One of the big questions the physicists are currently asking themselves is not what blows the atom apart, but what holds it together? So we have an affinity, but we had better call it a cohesion. This would be the affinity of the material universe for itself.

Along the line of perception, matter, for instance, has a certain perceptic quality about it. Light perceives something is there and bends around it. There are certain laws, in other words. There are certain parts of matter that go to certain parts of matter. There are radio waves which affect certain things. There are all kinds of interrelationships. This thing is in communication with itself.

So we have here a triangle of affinity, communication and reality. If this were studied further by a physicist it would demonstrate a lot of interrelationships. But we are not studying physics, we are studying thought, and we find out that there are approximating laws in the area of thought. We find out that if all of us agree on something, it becomes a reality. It is just as simple as that.

For instance, if the rumor were to go out that President Truman had resigned and the whole United States were to agree that President Truman was not president, Truman could be sitting right there in the White House but he would no longer be president; and as far as sanity is concerned, he would be insane if he kept on saying that he was.

We have certain ideas in our culture on which we have agreed. Anybody who violates those or suddenly disagrees with them is liable to find himself in very bad shape with regard to the rest of us.

There is a definite reality to a culture. It isn't something which is just postulated by somebody. It has sufficient reality that an agreement or a reality in thought can mold the material universe, and any time you get something which can exert that much force, you certainly have to admit of its entity. It has an existence. Man has not sufficiently realized to what degree this is so.

Suppose some gentleman says that a mountain should be moved, and nobody else takes it up one way or the other—they don't agree or disagree with him. But a few days later a couple of other people say, "You know, I think that mountain ought to be moved too." And then 500 or 600 people say, "You know, that mountain ought to be moved." That mountain is getting up to a point where it is about half-moved already. Once we get several thousand people agreeing that this mountain is going to be moved, the mountain gets moved—that is, within the limits of the ability of the people to carry the thing out. Of course, part of the reality of being able to carry it out is the tools they have dreamed up in order to move that mountain, the ideas they have gotten. In other words, the idea as a mass moves in against that mountain and something happens to the mountain. Or, the mountain being too resistant, something comes back and smashes against the idea. Then there is a turbulent area at that point.

Once it was agreed that nobody could travel at the speed of sound—it was impossible. People believed they would get up to the sound wall and then there would just be a dull crash and that would be the end of that. So nobody developed it any further. Then one day somebody thought on the subject and said, "I think I could get up above the wall of sound." He had noticed that the tip ends of tractor propellers had been traveling way above the speed of sound for a long time and that they had not fallen off. This was a new observation, and he decided that man could go faster than sound, so man has. And that is the way the universe of thought keeps moving in—with better ideas, better liaison.

If everybody were interested in doing things to perpetuate the universe of thought by conquest of the finite universe, we wouldn't get into any trouble. There wouldn't be any wars, and it would be a perfectly valid operation as long as we continued to do that.

Even the disagreements from man to man as to how this ought to be conquered would not set up very great turbulences. But the moment that some portion of thought conceives another

portion of thought as a part of the material universe, a misidentification is made and you get chaos and disaster. When the first body of thought makes the attack, that attack actually comes back to the central portion of thought and creates a turbulence.

In the field of thought there is the reality of ideas and agreements, and things are real in proportion to the amount of agreement which we have about them. That is a thought reality.

As far as affinity is concerned, it is the cohesiveness of thought. When affinity is broken down, thought itself is thrown into a turbulence. But thought in turbulence against thought is not destructive until thought becomes turbulent about thought via the material universe.

As long as somebody says to me "You know, I don't like you very much," and I say "Well, I really don't like you very much either," nothing much is going to happen unless the dislike has been routed through the material universe.

An engram is thought too forcibly impinged on the material universe. If the two of us had an engram which contained that dialogue, the disagreement would excite a turbulence which already existed and was held in place in the material universe, and the instant that occurred there would be trouble. But without the material universe as part of the equation, affinity would not even be broken.

If somebody says "I don't like you," and you say "I don't like you," that isn't a real break of affinity, that doesn't mean you are going to cut his throat. There may be less intensity of affinity, but nothing much is going to happen.

But if this person says "I don't like you," and hits you in the jaw (which is force impinging upon that portion of you which is also native to the material universe), we start to get into trouble because a real turbulence has been set up.

Affinity is practically unbreakable in thought until the material universe is entered as the route by which the affinity is broken.

It works the same way with reality. You and I can disagree for a long time on the subject of some reality or other, but unless a portion of the material universe is part of the broken agreement, we won't get into any trouble about it. The only things we have ideas and realities about, actually, are concerned with this conquest of the material universe.

There is a higher echelon above this level of thought we are operating in, but I don't know yet just what it is.

As far as communication is concerned, it has to be considered on a much broader basis than talk. That is not all there is to communication. One's ability to perceive the material universe via its various channels of perception, such as sight, sound and smell, is communication.

It so happens that man has become sufficiently turbulent that he actually perceives man via the material universe. Thought-entity one communicates with thought-entity two by perceiving this material universe aspect of thought-entity two, and we get a route of perception. In other words, thought is not perceiving or communicating with thought, as thought, nearly as much as it evidently might.

This postulates the existence of such things as one studies in parapsychology. One looks over some of the figures that have been arrived at in that field and he finds out that there is obviously something there. How well that can be picked up, I don't know. Evidently, once the turbulence has been removed, individuals can perceive more.

This perception doesn't seem to be part of electromagnetic waves, but there is a definite communication. If one gets into the business of how one person audits another person, he begins to see that there is a lock-up over in the thought universe.

If we look a little bit further into this problem, we find out what a group is.

A portion of thought conquers a certain portion of the material universe. In an orderly fashion we call that life. In other words, chemicals, minerals and so forth have been picked up by thought and converted.

Thought has the characteristic and quality of being able to convert, own and mobilize or motivate matter and energy through space and through time. Thought is a strange thing; it can pick up a few chemicals and they become mobile.

A number of portions of thought are operative in the conquest of the material universe, but thought is the driving force. When the material universe kicks back too hard and overcomes and drives out some portion of thought, life is lowered and the ability to conquer is lowered. When the material universe kicks all the way back, such as a safe falling on a man's head, thought is driven completely out of the material portion of the entity. That's death.

A very fair question would be, does death mean that the individual life portion, which was encased in or controlling the body, ceases to exist? If we have postulated that there is no such thing as thought and all is matter and material universe anyway, then it would cease to exist. However, the evidence seems to indicate that thought does not necessarily cease to exist simply because the material case ceases to exist. And the more we look at this problem, the more we begin to find out that there is supportive evidence of this. It is also supportive for the group entity in another way.

The group seems to have a life and body of its own. It is not the collective individuality of the people which compose it. For example, a general recently told me, "The boys got tired of shooting the North Koreans when they were trying to surrender, and we finally took some and put them in a prison camp and trained them up. Now they are fighting on our side and doing a very good job."

So they have made a new group. Somebody rewelded some people together who were running on one series of group ideas and now we have a new group. They are doing a similar thing to what they had been doing, but exactly in reverse, and they are doing it very successfully.

We can also look over the fields of communism and atheism—not that these things are comparable. But I gave a communist a fine release once, and the moment he got up to a point where he no longer had these terrible antipathies about money he forgot about being a communist. He was a human being and his general level of thought evidently was not wrapped around this ideology, but you could still have superimposed on him the idea that he was an aberrated communist. Now you could make an unaberrated communist out of him, or a democrat, or almost anything. It would depend on the group with which he was fitting himself. And whether he accepted that group or not would depend on how closely it matched the central mission of thought as to how much of the material universe that group was going to take over—in other words, how much constructive creative conquest of the material universe was going to be done by that group. And if you could convince him that you were going to do a better job of conquering the material universe—not worrying now about conquering other bodies of thought—you would find that person in there pitching.

As long as you tackle the problem of conquering the material universe, almost anybody from almost any group will join up with you, because you are getting down to the center of his motivation. This means that if you dropped out of the equation the idea that Russia's primary mission is to conquer groups of people, and put in the idea that it is to conquer the material universe, a lot of turbulence would go by the boards and we would start agreeing with Russia.

At the same time, if the United States, instead of considering these vast nebulous menaces that have assailed it (many of which are quite real), started concentrating on how man could best conquer the material universe, you would see most of its problems evaporating.

In other words, if any entity of a group in the world today set out on a sufficiently sentient, well-regulated and advertised program of conquering the material universe for mankind, not just for itself, people would leave it alone. There is safety.

If we look around at various groups we find out that there are all manner of aberrations which one fights against. But if one can demonstrate that he comes about as close to the central mission as you can get, the antagonism folds up, because one has approached the highest level of affinity he can approach.

We don't have to enter any of this field on the basis of knocking out group engrams. The first step would be to take a good solid run at the material universe for the benefit of mankind—the conquest of space, time, matter and energy for the use of thought as a whole—and one would hold in abeyance most of the material which is inclined to flood in on him at the present time in the United States.

It requires, however, that one's efforts be communicated and that he be free from an unreality about it. Agreement must be gotten on the fact that it is an effort to do just that.

Had Hitler or Napoleon or Alexander the Great done this, they would have gone a little bit further in the world than they did. For instance, there was nothing left of Alexander's empire within two years after he was dead.

Napoleon succeeded in shortening the average Frenchman one inch. He had a fixation on the use of tall men as grenadiers and guards, and his fixation on getting guards and grenadiers killed off was such that he reduced the height of the French nation one inch. That is not a very great accomplishment. Here was all this leadership, this administrative ability, going to waste because of a complete paucity of understanding of what the group was actually trying to do.

Education along this line would have to carry with it the fact that a man is a man, and that the central mission and goal of men is not dissimilar to the world around them. It would simply have to be identified. It is a very strange thing that this has never been done. It has been sensed, but never isolated and nailed down for what it is.

People go off at wild tangents about this thing, and nations fight nations. One group says, "Well, the way for us to get rich is to go over and raid them doggone Bavarians." And then they find themselves completely pauperized as far as manpower is concerned because beyond the Bavarians there were the Pomeranians, a savage race that wanted to kill Bavarians all the time, and the Bavarians were holding up the Pomeranians from slaughtering the people who killed the Bavarians.

The reason why Russia couldn't jump at the United States was because the German nation was in between and it was opposed to Russia. So they knocked out the German nation and now there isn't a German nation in there to help the United States knock out Russia. Only the U.S. doesn't have to knock out Russia in the first place. This isn't the echelon of thought with which they should be dealing. They should be looking to the conquest of the material universe, not to the conquest of men.

Let's go a little further on this and look over the processing of a group. One first has to codify what its primary goal is and then one will be able to start scouting up engrams. This has a parallel in human beings. One didn't quite know what was wrong with human beings until he looked it over from the standpoint that human beings are trying to survive. Therefore he started to look for things that had tried to kill the humans. This is a very blunt, basic way to look at it, but all of a sudden we looked a bit further and we found engrams. Then we found out that we could pick up engrams, and then, by empirical testing, we found out that people started to get sane. So there must have been some truth in the matter; there must have been a reality there.

Looking along the line of groups, we find out that groups are basically trying to survive. But this has to be redefined a little bit: They are basically trying to survive despite the reaction and interaction of the material universe. Now, that changes the whole picture of the examination of history and politics all the way down the line. The group is trying to survive against the interaction and opposition of this material universe. As soon as we see this for what it is, we see that the group is not trying to survive against the interaction and reaction of other groups.

A group gets led very quickly astray on this. They look at another group and they are so poorly informed as to the actual identity of man as man that they see this other group as zetas or pinkas or something, but not as men and not as part of the universe of thought.

Life and bodies of life are more valuable to bodies of life than uncultivated matter. For instance, we couldn't eat very well unless thought had already combined with the material universe to create life forms.

But notice that every time we knock apart some species of life form, there is usually a bad result. This is what we call the imbalance of nature. In Montgomery County, Maryland, they decided that they were tired of losing their chickens to hawks. So the state legislature put out a bounty awarding people a dollar for every hawk they killed, and the farmers went out and brought back in wagonloads of hawks. That was 20 years ago. Now Montgomery County is so overridden with rodents that they can't raise corn.

It is all right to kill a few hawks—within limits—there is no great penalty imposed; but the moment that you really start over the border on this, you are in lots of trouble.

If a whole community can get into serious trouble by killing hawks, think what serious trouble will result for a community that goes in for killing men.

European nations have been holding down the continent of Europe, which is a big piece of material universe as far as this world is concerned, and doing a pretty good job of it. They have given us a lot of things which we have needed in the past. Then there is Asia. The amount of culture we have gotten from Asia is enormous. We look back and start adding up these things, such as silk, and we find this society is shot through with pieces of the material universe which have been conquered by Asia and given to us.

If we look over in Asia now, we find pieces of the material universe called guns have been given to Asia too, and they are having a good time over there right now.

Let us consider the goal of the group. We know that the lowest common denominator goal is this fact that thought is attempting to survive by a conquest of the material universe.

There may be methods by which thought survives other than in a conquest of the material universe. However, as we ourselves are composed partially of captured pieces of this material universe, we are of course very interested in continuing to capture it and keep it going. That is the goal.

Let's see how a group gets a modified goal with relationship to this. The moment we have spotted the exact goal of a group, we have spotted its center line of action. Anything that impinged and inflicted pain on the group, not by killing its individual members, but by creating pain or turbulence along this center line of action, would be an engram, and any mention of it or repetition of it would be a lock. This would be pretty easy to spot.

When we look for the central goal line of the United States, we find an effort to conquer the world of the material universe for man. We are certainly developing lots of tools at a tremendous rate that will accomplish this. The trouble is that we have used too many of these tools against other men.

Wherever this central goal line has been interrupted, we have an engram. For instance, the Indians caused us a lot of engrams. It was necessary for the white man to develop weapons with which to cope with them. When the white man first arrived in North America he didn't have in his possession weapons as good as the Indians had. There was a body of Norsemen who landed on the East Coast and spent a winter there. They were really cut to pieces by Indians, because all they had were axes and these were not much use against stone tomahawks and a very fine missile weapon in the form of a bow and arrow. The Indians had a very good armament, they were well skilled and their tactics were excellent, and the white man couldn't stand up against them. That was back around the twelfth century.

Coming on forward, we find out that the early settlers up around the sixteenth century with their blunderbusses were just about able to cope with the Indians, but not very well. The arquebus and the musketoon were extremely hard to load and very slow, and after the person had fired once and was trying to reload he was liable to receive a flock of arrows. Eventually someone invented the rifle, but the white man still didn't make any enormous inroads against the Indian until Colt finally invented a revolving cylinder.

The white man was sure going at it the wrong way. The first thing that the newcomers would do when they set foot on the continent was assume that they were facing the material universe, not thought plus the material universe, and they wouldn't try to go into any communication with these people; they would form no affinity. Then they would try to take from the Indians and immediately there would be turbulence.

The number of engrams that were laid down along the Indian line was so excessive that the American Indian finally went psychotic. We read about ghost dances and messiahs appearing from anywhere and everywhere, and a big tide of thought through the Indian nations that all he had to do was kill all his dogs and the buffalo would come back. They went crazy.

They had received so many engrams from the white man and the turbulence was such that they actually fell right back, and they wouldn't pick up the white man's weapons and tools or adopt enough of his culture because it was something that had hurt them. And so they backed up clear across the continent and finally got out in the plains, and by that time the cavalry had multiple-shot carbines and that was the end of the Indians. The last battle was in 1898, so it took a long time.

The white man could have had the whole continent and the relatively small Indian population as well if there had been affinity and communication. But the white man had some rather strange ideas. For example, a letter to the governor of Massachusetts from a lieutenant commanding a fort was answered by the governor as follows: "My dear Lieutenant, I think your latest idea of hunting them down with dogs is very splendid. I hope you will expedite it."

That is an interesting way to treat a race—with absolutely no affinity or communication.

It is also interesting to follow the track of the Indian race in America, to see how the receipt of group engrams inhibited it, and how they prohibited it from incorporating another group's ideas into its own group, thereby causing it to fail utterly. This series of engrams eventually overwhelmed it.

There are certain good, workable German and Russian economic practices and sociological principles existing in the world today which cannot be used in the United States because it has engrams as a group against the people who invented them.

We find out that these things are coming in sub rosa, anyhow, because they are needed. But if they were identified for what they are, you would find the whole group of the United States just throwing them by the boards. They would get rid of them instantly, which would be very far from sentient because the group as a thought unit taking over the material universe needs every single advanced idea that it can get in order to make itself and its conquests work.

So how do you run out these engrams? Well, man has kept the track wide open on this. For some peculiar reason he has been very fixated on the idea of writing history and has often said that there is some use for history, and some of the most remarkable reasons have been advanced as to why it is needed. A very full record is kept by any race. For instance, the Indian tried to keep a record by painting ideographs on the sides of his wigwams, and he kept records of all of his historical treaties by the way he wove his wampum and so on.

In Washington they have a big bureau of archives, containing a tremendous amount of history. You can actually go back along that historical line and find out where an engram was received.

It is very easy to run a group engram. It doesn't have to be attacked, it just has to be brought to light, because in the group itself it is seldom accompanied by material evidence except as a secondary consideration. In other words, by running this you are not going to repair any cells directly, but you are going to make it possible to repair whatever was done, and that is important. You could go back along the track of history of anything, knowing well what its delineated course was, what its original goal was, and sort that out against the history of what happened to it, and all you would have to do would be to widely communicate the whole process to the group and let the group reevaluate it.

You would find many individuals would become very hot about the situation, there would be a lot of arguments, and the thing would boil up quite wildly; but as long as the communication line was kept open and it could be permitted to boil, you would find the engram disappearing. It would just heat itself up and go on out.

For instance, there is a book by the name of Oliver Wiswell by Kenneth Roberts, which did a most signal piece of good in the United States. It ran an engram. When Oliver Wiswell came out, anybody standing up for the Tories was liable to be lynched, because people had been taught in school that those Tories were pretty bad people. When the book was released, people argued about it and a lot of statements were made; these statements were read and people voiced their own opinions, and soon they lost interest in the whole subject. They had finally found out that there was another side to the picture, so they had an understanding.

The running of group engrams depends upon establishing the fact that there was another side to the picture—in other words, that there is more data.

It is only the existence of this hidden data, suppressed—the other man's viewpoint—that creates any kind of an engram at all. There was an affinity with those other people and the moment that one begins to communicate about them, or even through the length of history with them, that affinity starts to build up. But you can't have an affinity with something that was an enemy without all of a sudden having the whole force of thought straighten out as that affinity starts establishing itself.

If we look over the track of the Dianetic Foundation and try to find out what the Foundation is trying to do, we find that for the first time we have an organization which is dealing with the raw material!

This makes some very interesting group engrams, because here we pick it up on a raw material level and throw it back against the society; and if we suddenly confuse the society toward which we are driving Dianetics with the material universe and consider them as our opponents in some degree, it will fail.

Within the Foundations themselves there have been certain incidents. Regarding money, it was a matter of taking and using every resource for its best possible benefit to further Dianetics. But people from another group, standing off, not recognizing this, would look at it and say, "Ah, money," and they would start to cut the money. The Foundation would come up against this and there would be a turbulence area.

So, it is necessary to go back and review the history of the Foundation and clear out these things. One could do this by writing a history of the Foundation with a close, solid evaluation of what it was trying to do. He would have to offer as much supportive evidence for the other side as for the Foundation, because if the thing was completely biased for the Foundation, the other side of the turbulence would be missing. There would be no understanding and therefore no communication, because there would be no agreement. You have to take the other side of the picture too.

Once that was done a lot of people would get mad, but the group could now discuss it with both sides of the picture known, and when this happened the group would get better. That is the way you run a group engram.

What really concerns us is an international situation whereby there is a consistent attack of group against group, with hidden data.

There is talk about what goes on behind the Iron Curtain, how Russia is doing everything wrong, and then sly comments are introduced about 14 million in slave camps, and 1 percent controlling 99 percent of the Russian populace, the rights of man completely violated, and an ideology which is so insidious that no man dares to look it in the face, for he would turn to stone, obviously.

Yet it is an odd thing that the Russian nation has so much appeal that all it does is put a probe into China and the group that is China goes communistic! It must be a pretty good idea.

When we start to look at it just to that degree, we begin to suspect that we don't have all the data on the subject. So we certainly better have all the data, because if we don't, our rancor will continue to rise above this area of turbulence until we consider eventually that Russia is not one of us as men. How does a nation go about creating war with another nation? The first step is to drop down a line of noncommunication. The next step is to try to convince the people of each of these two nations that the other nation is composed of something alien, not people. The next step is to show that there are human beings coming under the heel of these things that are not people, therefore it is very dangerous. They set up a remote example, and then they say, "What would happen to you as a nation if you came under the heel of these things which are not people?" And by that time the group is so far out of communication and so convinced about this whole thing that it will actually commit the insanity of war.

Take a look at the history of World War I. I am afraid that the lesson of World War I didn't come out soon enough. Soldiers are always learning this horrible fact that they are fighting men. It is hard but they do learn this, in almost every war.

If you examine the early letters of the war, you will find out that the soldiers are fighting devils that are not men, but toward the end of the war you will find a bemused, amazed and somewhat ashamed attitude—they found out they were fighting men; and the instant they found that out, their spirit and activity started to cave in. You can follow the courses of wars, and you will find out that this keeps taking place.

In World War I people found out that this "Gott" that everybody was worshiping was the same Gott. It practically destroyed the Christian religion in Europe as far as its enormous force in the world was concerned, because people had been told a lie. The enemy were devils, then all of a sudden it was realized that the members of the French nation who were worshiping the Christian church were fighting the German nation which was worshiping the Christian church. And the Germans told their troops that God was on their side, while the French told their troops that God was on their side, and after the soldiers got through, the group idea suddenly shifted to the fact that somebody must have been telling a lie.

You would be amazed at the amount of turbulence there was right after World War I on this very subject, and as a result, Christianity has never assumed the stature in Europe that it had before the war. In other words, there was an unreality and it broke the affinity level with a

group. Christianity is a long way from through in Europe, but no more can men talk about the divine right of kings. The knocking apart of this belief came as a consequence of some of this action.

Every time this course of action starts you will find at the other end of it a war. How do we break this concatenation of events? It is very easy. One opens up a communication line. Communication lines exist right now through the United Nations. Take the U.S. official mind off propagandizing the American way of life to Europe, and try to take the Russian mind off propagandizing the communist way of life, because they are both selling something that doesn't exist. That is the trouble with propaganda.

As soon as you start to sell the real Russian group and people, their actual culture, activities and goals, and start to sell the U.S. actual culture, activities and goals, each to the other, the engram and series of engrams will start to run on this subject, at least making it possible then to run the earlier engrams. There aren't very many of them. It is at this moment with the greatest of effort that the United States and Russia as governments are able to whip up mutual antagonism, because there just aren't enough engrams, but they are doing a pretty good job of it. They are laying locks onto some very slight engrams, and if you lay enough heavy locks onto enough light engrams you are going to get action sooner or later.

But looking this over casually, if you didn't know the violence of these efforts that are being made, you could see that these two groups could live in the world together.

So, by establishing communication you will automatically establish affinity. There are several ways to do it. You start by getting some agreement with Russia on certain lines. You can enter the problem from any one of the three points and get these communication lines open, then publicize these small engrams, clearing them up, getting them talked over controversially, and the thing will fall apart. There couldn't be a war under those circumstances.

Russia, however, is imbedded into an enormously violent turbulence occasioned by a long and arduous rule which entered into Russia with Genghis Khan. You have to know a great deal about Genghis Khan and the machinations of the Tatars and the hordes that came through there, and know how they treated people to understand how much violence there is underlying these various political efforts and the confusions which have kept coming into Russia since that time.

But you can run that one too. That has got to be run in Russia. It has no effect upon the U.S. except that it makes Russia just a little less sane as a group and makes her easier to shift.

This lecture has been about things which are in a large measure highly theoretical, but I have tried to show you that they have an actual practical application in the world. These things all require refinements. Any one of these tenets can be argued with. That doesn't mean that I consider the tenets shaky, but you are perfectly at liberty to argue with these things. The difference between a cleared society and one which is staggering along under its engrams is that in a cleared society one has the right to protest.

There are various things which happen in the existence of a group that becomes mad, and the only way, actually, they can become mad is by the group itself suppressing the discussion of those things.

Let us look, then, for an engram in this group in the United States just on the grounds of suppression. What is the most suppressed thing in the United States? It happens to be sex. And as you start processing people and looking over their lives, it is an astonishing thing to find out that that is the major aberration which you will find along the line. It is the most suppressed thing.

So, one of the dynamics has gone out of general communication. When this occurs, a great deal of trouble can ensue. That is what happens in groups. There is a group engram on the subject. People are trying harder and harder to run that engram. But they are not going back to the source. All they are doing is running late locks on it. What had better be done is that somebody had better write up the source of this aberration—how this suppression got into society.

The moment the group was given the real data of how this occurred, and was then just left to roar and scream about it for a while, you would have the entire engram run out of the entire group of the United States in a matter of months. And if somebody doesn't get on the ball and do it pretty soon, I will have to!

HANDLING PSYCHOTICS

A lecture given on
10 November 1950

An article entitled "Handling the Psychotic," which closely follows the content of this lecture, was published in the December 1950 issue of the Dianetic Auditor's Bulletin. The article is reproduced in the Technical Bulletins of Dianetics and Scientology, Volume I, page 55.

A Problem in Accessibility

The problem of handling psychotics is one that has discouraged man for a very long time. You probably won't appreciate this completely until you are out in the field practicing and you find the state of mind of the family and associates of a person who has just had a psychotic break.

Man is completely awed and made entirely afraid, usually, when he confronts psychosis. Hardened psychiatrists, medical doctors, and the families of psychotics who are up close to this person—all react in a very positive fashion: they want to get rid of this man. They want to put him someplace. They want to make him quiet, quickly. The family, for the first day or two, will regard this person who has had the psychotic break as Papa or Uncle Willy or Aunt Susan. But by the second or third day, if not immediately, they will say inside themselves that this is not the person they knew. Usually they can think only in terms of "Let's put him away. Let's get him quiet. Let's get him out of sight. Let's do something drastic and extraordinary." You will see how true this is.

Man, in other words, has this rejecting reaction toward irrationality. Of course, the one thing man uses as a weapon is his reason. Because of his reason he has managed to ascend to a height far above the animal kingdom. When he sees reason suddenly depart, then he himself becomes very disturbed. He identifies reason with personality, so the instant reason departs, he negates personality too.

Actually, psychosis is not a very serious thing unless it is the psychosis of missing parts, and that is very easily identified. You can always tell a man who is suffering from a missing brain. As a matter of fact, quite a bit of the nervous system can be cut away or eaten away by bacteria without making it impossible for the person's reason to be restored. But certain centers when attacked begin to imbalance reason more and more.

So there is that psychosis which, to be very plain about it, is the psychosis of missing parts. We cannot rehabilitate this person but we can still do something for him. Just because somebody whittled away on his prefrontal lobes and so on, don't abandon this case completely and put it aside. However, don't expect to get very good results either.

There is also paresis, where bacteria has taken away certain portions of the nervous system and the person doesn't coordinate well or has various delusions. These delusions are not produced because something has happened to the nervous system, just as such. What happens is that the missing portions of the nervous system were necessary to keep the engrams in balance, to keep them back where they belong. A certain portion of the nervous system disappears and the engrams are now rampant.

In a prefrontal lobotomy case the operation, when delivered, is normally succeeded by a person's ability to think the things he thought before without worrying about them. I ran into one prefrontal lobotomy case who had been hearing voices and having a bad time in general. After the prefrontal lobotomy he could sit there and hear the voices but he wasn't having a bad time in general. This was a "big gain." He had lost his power to react, and that was the total gain. He was more tractable.

Some of the many treatments used on psychotics actually have in view doing something for the psychotic, but most of them have in view keeping the psychotic from doing something to the society. The idea is not to cure the psychotic. Long since, people have said the psychotic is incurable because psychosis is “genetic” or “hereditary.” These conclusions were not unjustified in view of the fact that a psychosis does come down through the generations, but it comes down on a different level than through the genes. You can get idiots and morons through the genes if insufficient gray matter is called for in the blueprint, but this isn’t the type of psychotic we are going to be worried about.

The moron is of no great concern He will blunder along. He does not have these vicious impulses unless they are in engrams. He does not dramatise just from the fact that his brain is not strong. If he dramatises, it is out of an engram and you have got a good chance of doing something to that engram.

Wherever you can find an engram and there is even part of a frontal lobe left, you can normally do something for the person. Don’t expect any terrific results, but you can probably bring the person back to where he can care for himself, unless he has had his coordinative switchboards sliced through so that his analytical mind can no longer regulate his bodily or glandular functions. If this mechanism has been tampered with, there is nothing much that can be done about it.

The repair powers of the brain are very great. The psychiatrist has had an awfully hard time, poor fellow, in trying to make these prefrontal lobotomies stick. The first time that it was practiced, the prefrontal lobotomy merely consisted of a slice. They took what was probably the analytical mind, and put a slice across the thing. This kept the engrams from reacting. The bulk of these brains promptly grew back together again. The axons, neurons and so forth looked this situation over and said, “Well, we can join up again,” and did, leaving a little bit of scar tissue. This was heartbreaking as these people began to dramatise again. They relapsed, in other words. So the next practice of the prefrontal lobotomy was more thorough. They took a big, wide slice out. “Now, that’ll fix ‘em!” And so it did. It fixed them beautifully.

Over 2 percent of the people on whom prefrontal lobotomies are performed restore themselves somehow or another. Remissions are well in excess of 20 percent. By remission I mean he can go home. Of the people who go home, several percent do not have to be cared for night and day by a nurse. This is considered a successful operation.

I am emphasising this, not to slam psychiatry (I wouldn’t slam people who would cut up human brains just because they don’t know any better!), but to demonstrate to you the extraordinary measures that have been taken about psychosis.

When people get around irrationality they start responding irrationally to it by a contagion. As long as a man reacts or restimulates that much around psychosis, he of course is not going to be able to do anything about psychosis. This is the situation which you as auditors are going to face continually.

In a short time, professional auditors are going to be called upon almost 100 percent to do the work done on psychotics in the United States. There is going to be a repercussion to the end that Dianetics does work and we are going to get our validation at that time. There will be some new books and better communications, and people won’t be going around talking about cults. When there is psychosis in view, they will be screaming for an auditor.

You are going to have to treat these people eventually, so you should know something about them for three reasons:

1. So that you can prevent the people around this psychotic from committing irrational acts with regard to him;

2. So that you yourself will not commit an irrational act around this psychotic;
3. So that you will not look at a psychotic and assume that nothing can be done for him.

The time an auditor most needs all his reason is around a psychotic. They are not easy to treat. They require a great deal of patience and endurance on the auditor's part. Actually, if he just keeps at it, he can resolve these people unless they fall under the heading of missing parts. But with what patience will he achieve those goals? With what patience will he bring a human being back to reason? It won't be by just snapping his fingers, unless I get a couple of weeks off to figure out the rest of what is on my agenda. For two and a half months the problem of making a psychotic accessible has, as far as I know, been solved. But I can't get enough slack time in order to find five psychotics and run it through for a standard operating procedure and modify it so that everybody can use it.

The problem here is that of accessibility. The Standard Procedure Chart has right under its heading "(For Accessible Cases)." I have talked earlier about accessibility, and the least accessible character of them all is the psychotic. That's what it means. He is inaccessible.

If we modified our terminology to make it a little more workable, we would stop calling them psychotics and start calling them "inaccessibles," which would be more to the point. When a person got down to a level of inaccessibility, we could recognize that he was psychotic. It wouldn't be by any esoteric design of how he wove tapestries; we would just know that he was not accessible, therefore for our purposes he would be immediately classified as psychotic and we would take measures then to increase his accessibility.

The problem is one of keeping your head. If you can do that and keep at it, knowing your Dianetics, you can resolve these psychotics one after the other. But the working of a psychotic is not without its peculiar problems and perils. A paranoid schiz who rolls over and fishes a knife out of his pocket while he's still in reverie, opens it up and looks fixedly at your throat will not steady your nerves. Actually all you have to do is tell him to put the knife away and go back into the incident and the chances are very good that he will do just that. I've worked with quite a few psychotics and have never had one of them actually harm me. I have had them come within an ace of it until I reminded them that I was me and not their Uncle Benny.

The possibility of their actually carrying out these threats is very slight, particularly when they have sensed as basic personality the fact that you are their route to the outside world. Once basic personality really catches on to this, you get nothing but cooperation, no matter how this psychotic looks. He is in dramatisations, the engram is in control, and basic personality is back there taking a back seat. But basic personality will cut through once in a while and keep him in there pitching, enough so that you can work on him.

You have to keep your reason. You also have to resist the demands of families that you permit something to happen to this man immediately. He is a psychotic; he has gone unreasonable. What happens in nature when somebody makes a mistake? You walk down the street, and you make a mistake as to where you put your foot; you put it on the wrong side of the curb and you fall. The punishment for having fallen is receiving pain. Having received this pain and knowing the pain is there waiting, you get up and you don't fall the next time if you possibly can help it.

So when a person goes irrational, the first reactive thought is to do something to this person to punish him. "He must have something done to him, for he has gone into the field of unreason." That is not a rational intention but it is actually the reaction underlying some of the weird things done to psychotics, as in the days of Bedlam.

Practically the whole category of treatment has to do with punishment instruments. A human being when he errs receives pain from life. So when a human being errs so far as to become completely unreasonable, other human beings deliver pain to him. People will demand of you

that something be done. They will think of the most extraordinary things, such as electric shocks, transorbital leukotomies, prefrontal lobotomies, topectomies, wet packs, and if it weren't disallowed now, they would also think of whips.

You can say, "Look, he's in no danger. He's all right! Just let him settle out for a few days, huh? And then we'll go to work on him. He'll stop being violent in a few days, probably, and we'll pick up a period there where his violence tapers off and we'll work him."

"Oh, no!" they say. "He's got to have an electric shock right away. You've got to wait till we give it to him. Oh, we've got to give him an electric shock! "

I've had a psychiatrist tell me that, yet what is the matter with having this man be quiet for a few days? "We have got to give him an electric shock. If you do not permit this to happen, today, this afternoon, we are going to throw this man out of this sanitarium!" He spoke with that much heat. Fascinating.

Look over the records of electric shock and you will find this to be the case: A remission takes place, electric shock or no electric shock, in the same amount of time, patient to patient. That's interesting data, but it is not advertised. Out of a lot of propaganda about electric shock practically none of it is fact. The truth of the matter is that whether a person is given electric shocks or is not given electric shocks, he has about an equal chance of being remitted. Thousands of records on the subject demonstrate this unequivocally. In other words, there is no point in electric shock.

Probably a layman not used to this sort of thing would be unable to stand in a room long enough to watch a full electric shock given. It is gruesome! It is not just a matter of putting a guy on the table, turning on a little switch and picking him off the table again. There are convulsions and everything you could think of, and it may be attended by a broken spine.

One dear old lady was going to get some Dianetic auditing on a Wednesday. So on Tuesday they gave her an electric shock, and she died under that shock. The fact that something else is going to be done will occasionally catalyze people into action. Therefore, working in institutions and with people over whom the auditor does not have sufficient control is not without its liabilities. Things may happen to these people that he knows nothing about, yet he may be blamed. So if the auditor takes over a case of that character, he should receive a full release of responsibility. It would have been bad luck for this one auditor up there if, for instance, he had gone in on Wednesday and the electric shock had been given on Thursday. It required a very hard search of the records to establish that this woman had died under an electric shock. Nobody in the institution would admit it. But they didn't tear up the electric shock appointment book. It was not on her chart. "She just died frothing at the mouth."

None of these things are nice, none of them are pretty, and your stomachs will be turned the moment you start into this line.

If you just pick up a fresh psychotic and start to work him, you are not going to do so well. They shake you, obviously. But if you stand up to it and just watch one psychotic who is in a thorough spin come out of it because of your auditing, practically nobody will be able to touch you for weeks! We're dealing here with white and black. It's a rough job, and no reward compares to it.

I'm telling you this mainly to toughen you up toward the problem. I want you to understand that a psychotic isn't something from which you should run. But also a psychotic isn't something that you should expect to rank with a game of jacks. You may be in a room with a psychotic for hours and hours and only succeed in delivering ten minutes of actual processing. Sometimes you have to catch them on the fly, so to speak, as they are sailing around and so forth. I worked one psychotic who, every time he was asked for a phrase or to say something, would throw things—pillows, ashtray, anything of the sort. One just ducks and says, "Go over it again."

Your assumption that they are reasonable people does a very, very great deal to help psychotics recover, no matter how unreasonable they are. You don't pay much attention to granting them all the things they ask for, but you talk to them reasonably. You are validating basic personality and you will toughen it up.

Psychotics get worse when they get near institutions because they are treated like unreasonable people, and they continue to be unreasonable. So treat them like reasonable people. Don't lower your voice the way you talk to a child or a dog, and don't jump them, or challenge them, or command them and so forth. Just talk to them: "Now let's go out and get in the car." The odd part of it is they may gyrate three times in the middle of the floor, but the next thing you know, they will go out and get in the car. It takes a little time for basic personality to get toughened up to it.

There are many, many ways of approaching a psychotic and gaining access to him. Homer Lane, a layman over in England, went into one of the large sanitariums there and asked the superintendent if he could be given the worst psychotic they had in the place. He was told, "Oh, no, we wouldn't be permitted to do that."

"Well, just give me one of your very bad, hopeless psychotics."

"Oh, no, we couldn't do that. No, he—he—he'd kill you."

And Lane said, "Well now, I'll take that responsibility. I'll give you a release. After all, if he's hopeless I can't do him any harm. So let me talk to him for a little while."

Finally the superintendent gave way. They let Homer Lane, who was not a very big man, into a dark dungeon, and there, naked, dirty and frothing, standing about six foot six and weighing about 250 pounds, was a howling, screaming maniac. Homer Lane let himself into the cell very quietly and stood there. This shaggy thing looked at him and started to jump. Homer Lane said, "I heard you could help me."

The maniac stopped in mid-flight and said lucidly, "How did you know?" They released that man in a couple of days.

This gives you a sample of some of the bizarre methods that can be adopted to regain accessibility. Another one is followed by Dr. Frieda Fromm Reichman. She will go into a cell with the toughest, meanest, orneriest psychotics imaginable, and by a process of acting crazier than they act bring them out of it. That's right. There's nothing wrong with her nerve. I admire her a great deal. I know of her record, and it is amazing how she has been able to work with practically no tools but her own wits and actually get remissions from these people.

There are just tons of these tricks and ways to do it. But these things never deviate from the principle of getting into communication, by any means whatsoever, with basic personality. Under no circumstances appoint yourself the taskmaster of a psychotic. Never give way to a punishment complex. Have a full confidence within yourself that you are going to produce marked results with this person. If you let your own guts begin to quiver, you are going to fail. These methods, no matter how bizarre, do not depart from this short list. Nobody ever cured psychotics by screaming at them, beating them, or doing other very bad things to them.

You will hear an occasional story about somebody who walked in saying he was going to shoot this catatonic schizophrenic, and then got a gun and the catatonic schiz jumped up. That sounds good but the chances are he might have triggered this fellow further. This is not a 100 percent workable solution. Building a fire under a catatonic schiz is spectacular, but he is liable to lie right there and be burned. He knows you are not going to kill him. You mustn't overlook these facts.

There are some methods of gaining accessibility which you would not ordinarily expect. Occasionally just by walking the legs off the psychotic, you'll get him so tired that he will go to sleep, get some rest and wake up accessible.

Often it is very hard to get into communication with these people. It does no good usually to tell them that they have great responsibilities of their own and they ought to snap to, as that is what they are running away from. People sometimes do a lot of arguing with psychotics about the great responsibilities which are awaiting them. Of course the psychotic just retreats further and further. He doesn't want anything to do with these responsibilities. Another means of gaining accessibility has to do with drugs. Someone who wants to gain accessibility with a psychotic via drugs should stay solidly in the field of stimulants and away from sedatives. It is amazing what a stimulant will do to return accessibility to lots of cases. A psychotic who could not even talk to you will suddenly be in communication after Benzedrine starts taking effect. Now, what is said to him does not make new engrams nor new locks. He is accessible and you can talk to him.

In other words, a psychotic can either be depressed by use of a sedative into a stupefied state where everything that is said to him or around him or done to him while he is worked with will be knocked right in there with the rest of the engrams, or he can be given a stimulant and brought up to a level where his accessibility will often return, and he can be processed while in that state. There are several stimulants. Benzedrine and Dexedrine are two, and lacking everything else, just simply enough hot coffee will sometimes produce results. The alerting of the body also alerts BP, and BP can be brought up to a point sometimes where he can take care of it.

It was imperfectly known till recently that you can deliver psychometry to a person through the various hours of the day, and you will find out that his intelligence varies. It varies also with the day of the week, with the date of the month, with the month of the year, and with the year. This variation takes place because of engrams. All engrams have a time tab on them. If most of the pain in the engram bank has the time 10:30 at night on it, you won't be able to work this person at 10:30 at night because he will be too highly restimulated.

Certain stupid statements kick around the society like "Most people die at 2:00 in the morning." Actually, there's no difference between 2:00 in the morning and 2:00 in the afternoon as far as the physiological being is concerned, except that people normally sleep at this time in the morning and their heart rate goes down. But people are more likely to be frightened at night because of aberrations and so on, which can close in to make the night hours not so good.

You will find that this has a very definite application to the psychotic. There are people who will not work at certain hours of the day. It is very common, but you have to be a little bit alert to observe it. Anybody, by the way, who would take a person who is on the verge of a break and work them on into the evening and deep into the night hours is taking his life in his hands.

The trouble with this is that it is not completely predictable. There may be those who work best in the night hours. It just depends on the time tabs on the engram. With the psychotic there are usually periods during the day, or there is a day of the week, when he is more accessible than on other days or hours.

A not extraordinary case was that of a young lady in a sanitarium who every morning would have to be put in a wet pack, they said, until about noon. At noon she would begin to perk up and around 2:00 in the afternoon she would get all dressed up, perfectly sane and rational, and walk around the grounds being very companionable to everybody. But the next morning she would have to be put back in a wet pack again until noon.

It was interesting to note that the record on this particular patient said that it was necessary to put her in wet packs, and that if one put her in wet packs for enough hours in the morning,

she would be able to keep on going the rest of the day. Well, this was a case of misreading data like I have never seen it misread before. So a suggestion was made, “Why don’t you just omit the wet pack?” The same cycle kept right on going. This person, then, could be worked in the afternoon.

So there are times when psychotics can be worked, and other times when they cannot be worked. It would be necessary to study a psychotic to find out if this happens to be taking place. Don’t look for it in everybody.

There is also this fact that you should know: A psychotic break usually takes place when the person is very tired. Let’s look over the mechanism of a key-in. An engram cannot key in unless a person is running at very much suboptimum physical condition. If he is very tired or sick, something like that, an engram can be keyed in. This is until he gets lots of engrams, and after that they just sort of key in by banks or chains; they don’t key in separately. But at first it is very hard to get those engrams to key in. Once keyed in, of course, they stay in and after that can be restimulated.

Now, take a person who is on the verge of a psychotic break, who has had no rest and poor food, and has a lot of people around him handling him and doing things to him—no matter whether they are auditors or attendants or anything of the sort. These things will be sufficient to snap him. When he starts down this dwindling spiral the first time, remember he is still tired. We are talking about the first few hours of a psychotic break. He is tired; he is probably not well fed and he is probably being badgered by things in his environment. This is not the time to work him because the more you work him, the more you’re going to key him in. Possibly this won’t happen, but it is so liable to happen that you ought to put this down as a general rule: If a person goes into a break, the first thing to do is give him rest. Put him in an unstimulative environment if you possibly can.

Note that if you can still run a lock or Straightwire on this person, it is not a psychotic break. He is just badly restimulated.

The warning to you here is not to work people when they are tired. If you see that somebody is very weary and you are the auditor—I don’t care who that person is—don’t work him. It does not mean that you are liable to precipitate a break in this person, but you just are not going to have a good session, that’s all. Leave your preclear alone. Tell him to skip the session and go get some rest, you will take it up some other time.

In this way, as you work, you will not have to know as precisely as you otherwise would who may have an incipient psychosis. In other words, taking this precaution on everybody makes it unnecessary for you to know each person you work as intimately as if you had psychometry on them. You just don’t work people who are tired or who are too hungry.

If you take this precaution, any psychotic that you happen to be working who is in an accessible stage won’t suddenly pitch overboard and go in. Furthermore you won’t be picking people up at random, and you won’t throw them into a restimulated condition (which they would have gone into anyway) and produce any bad effects on them through what you are doing to them.

You as a professional auditor will probably not follow a program of just sitting down and working people and working them and working them; you will probably operate on this basis: Two, four or six people will come to you one after the other desiring to be audited. What you will most likely do is open their cases. When you have them running and you have these people a little bit instructed as to what to do so they can’t get into very serious trouble with each other, you launch them out and let them work as a team. You can work and release many, many people this way without taking up all your valuable time. You as trained auditors have got no business sitting there listening to routine running or doing a routine swamp-up.

Every now and then you have these cases come in so you can check them over and set them back to running again. Then you bawl them out and put them back on the track of what they are supposed to be doing. You keep them from running at 16, and start them back with the erasure again, and all that sort of thing.

In doing this, of course, you are actually exposing Dianetics a little bit by taking two people who are neurotic and turning them loose on each other. So you want to give them this precaution: “Don’t work each other when you’re excessively tired. Don’t work as an auditor when you’re excessively tired. Don’t let yourself be worked as a preclear when you’re excessively tired; and be worked by a minimum number of auditors.”

Don’t let auditor after auditor after auditor work a case. Settle this person down with one auditor. If he doesn’t like this auditor, so what? It is much safer to keep those cases running together than it is to start swapping auditors. If it is a violent antagonism, you should have been enough on the qui vive in the first place to have picked it up and you should never have matched them together. But once you have matched them as co-auditors, leave it that way. That is very arbitrary, but it demonstrates to you that you have to be very quick in spotting whether or not people are going to be compatible as auditors. Now the number of husband-wife teams which you should start is exactly zero. Don’t arbitrarily disrupt a husband-wife team which is running well, but don’t start one. You can’t lay down a blanket rule and say no husband-wife teams, because there are a few of them that run just fine; but the bulk of them don’t. The wife patty cakes or the husband patty cakes and they are intensely restimulative. Bluntly, any husband and wife who have ever quarreled have no business co-auditing. How many does that knock out? The fact that they have quarreled demonstrates that they are to some degree reactive mind partners, and you don’t want these people auditing each other. They will practice tacit consent and everything else.

If you follow these few admonitions you will very definitely stay out of trouble with regard to this. You have to simply make sure that your coauditors understand perfectly that they are not to audit and not to be audited when they are too tired or hungry, and that once one person starts to audit another, he sticks with him.

Don’t change auditors. Repair and patch up the auditing of the auditor that you have appointed who is doing the auditing, rather than just hauling him off the case for bad auditing. Otherwise he will go someplace else and do bad auditing on somebody else. So you straighten out these little faults he has, such as letting his preclear bounce out of every engram, or insisting that he run out of valence rather than in, or being absolutely certain that the best way to get him clean and clear is to get him as tired and as restimulated as possible. Correct these faults in that auditor; don’t just knock it off. But be very alert for bad auditing.

Another aspect is, of course, invalidation of the preclear’s data. That is not as serious actually in precipitating psychotic breaks as the other three factors—namely, too many auditors on this one person, auditing a person who has had insufficient rest, and just plain bad, inept auditing.

Dianetics has on it limitations which call for those admonitions. They are not very hard to see. A person who does a lot of auditing when he is tired is going to get restimulated. How do engrams key in? If you get a person tired and give him an emotional experience, that will key in an engram. So there he is, auditing, and he is tired, and he is listening to engrams. The next thing you know, he will get restimulated. It just follows; it’s very sequitur.

If you observe these things you will never have any trouble. However, you may have this kind of trouble: Somebody calls you up and tells you that Uncle Benny has just gone for a spin and you have got to do something about it right away. Why have you got to do something about it? Let me be blunt about this. They will say, “Dianetics did it!” Yeah, that’s why you’ve got to do something about it. “After all, you’re connected with these people, and you’ve got to do something about it. He read the book!” And if you at that moment permit yourself to be startled into making no further investigation, you will do yourself a very bad

disservice as far as your auditing is concerned. You will be auditing on very limited data if you suddenly go over and start to work Uncle Benny without asking any further questions.

You are going to find this sort of situation occurred: It was late at night, probably, and Uncle Benny had read the book and thought that something might be done for him. Somebody started to invalidate his data. There was a quarrel, and this quarrel had taken place 975 times before. Uncle Benny had already had a couple of psychotic breaks, or he had been an incipient psychotic for years, or perhaps he was a war casualty who had spent some time in a sanitarium. And the only thing that happened was he was not reading the Encyclopaedia Britannica, he was reading Dianetics at the time he spun. Of course, because there is data from engrams in the book, there is a chance that he would be a little more restimulated than by reading the encyclopedia. Yet there is data from engrams in the encyclopedia too.

You should not at this moment permit yourself to say “Well, then I must do something about this right away because . . .” You had better look the situation over; the chances are you will find the last lock. You have got to find the last lock in order to do anything about this. But if it is 2:00 in the morning, that is a tough one because you don’t want to audit him then. Of course, you may be called upon to keep him quiet or do something like that, and if possible keep him from being thrown into the nearest hospital. You should have some sort of a hospital liaison but it is very hard to procure at this time. The day will come when you will be able to select your hospitals, I’m sure. Right now the hospitals won’t select you.

So you are faced with a tough situation. But remember this: It isn’t your responsibility. You didn’t give birth to Uncle Benny. You didn’t educate him. You didn’t create the psychoses that run along in this society from which he is suffering.

The reason the power is being placed on you is somehow or other they know you can do something for Uncle Benny, so they are going to put every single line of force they can on you to make you do something for him. They are going to rouse your responsibility for Uncle Benny. They are going to try to give you a sense of guilt. They are going to tell you all sorts of things about him that are not true; because if Uncle Benny has gone crazy in any environ, you can be absolutely certain that somebody else in that environ is probably crazier than he is, and that that is the person you will probably be dealing with in regard to Uncle Benny. So discount 110 percent of everything you hear about Uncle Benny.

I have been through this several times. Recently I was in receipt of telephone calls from a town out West where some horrible thing happened and all I asked was to not permit the person to be given electric shocks. The psychiatrist raved, “If he can’t be given an electric shock immediately we’re going to throw him right out of here, we’re going to get him ri-right out, we’re going—going to—don’t want anything to do with him!” “Let’s be calm and talk about this for a moment. Now, what condition is this person in?”

“That’s no business of yours! The whole thing is d-d-wap!” That man was in bad shape!

“The chances are,” I said, “that your patient, if left to himself, left off sedation, given rest and given quiet for a few days, will settle out. And although he may not become completely rational, he will not be as violent as you say he is at the moment. And by the way, why is he being violent? Have you put him under restraints?”

“Well, of course, of course! What else could we do?”

What can you do? The fellow was all right but they put a straitjacket on him. He wants to get the straitjacket off so he gets violent.

Were we to go down and take a man off the street and haul him in and say, “You’re crazy, and we’re going to put this straitjacket on you,” would this man fight? Believe me, he is going to fight. Supposing he has not got all his reason present. Well, by golly, he’ll fight twice as hard. That is the same problem.

Happily, I can report that one of our professional auditors picked the fellow up and took him out to his house, out of the periphery of his wife who drove him crazy by throwing things at him and screaming at him “You’re losing your mind.” He took him out to his ranch and managed to get in some Straightwire. The fellow has settled out to a large degree and he talks rationally, sentence by sentence. Each sentence is rational but the sentences don’t add up to anything. So he has come along that far now. They are giving him more Straightwire, he is in an unstimulative environment and nobody is doing anything very much to him, and this person is going to come out of his spin very nicely. The only reason he went so far into it is because the first moment he started to spin they called for guys with butterfly nets and started putting restraint on him. With his wife still screaming, he was hauled off to the local spinbin, which of course put on the finishing touches. This happened, I think, at 2:00 in the morning.

I relate this rather sarcastically, however the chances of your facing a situation like this are very good because insanity is not unusual. According to figures of the United States Navy (taken from a survey they made to know who to recruit and who not to recruit) one out of eight has been, is, or will be in a mental institution in this populace. It’s fantastic, yet those are the figures that they got. The current institutional population, according to another department of the government, is around 1.9 million. And those who are being cared for at home and all the rest of it number around 19 million. The two figures are easy to remember.

That many people would make a pretty good population for a country. The whole population of Australia is only 7 million people. Yet over 19 million people in these United States are crazy. And you don’t think you will be called? The people in the vicinity or in the family of any person who is psychotic can be absolutely counted upon to have been affected in some way by the same aberrational pattern, either from this person who is psychotic or from having it come along the line. You will find these people going into very steep depressions, because they are intensely restimulated. The psychotic is giving forth with exactly the stuff it takes to trigger them.

So when you pick up a psychotic out in the society, you normally pick him out of an environment where the whole atmosphere is crazy, and as long as he is there, it is just vibrating. Don’t expect anybody to make a rational decision about the situation because nobody will. On rare occasions you will find somebody there who is very stable, but usually it is all along the line of “We’ve got to get rid of him. We’ve got to punish him. We’ve got to do something to him. Push him out. The doctor knows best.” Yet no doctor is going to do anything for this man. So they are in a turbulence area. When you walk into one of these areas, don’t you get turbulent too.

There are two kinds of psychotics—the dramatising psychotic and the computational psychotic. Don’t mistake one for the other and don’t just decide, because someone is apparently computing, that he is not a psychotic. He has moved over into the center of a demon circuit, and he will be found to be rather stupid in that the sequence of his replies will not be good.

If you want to know how one of these people acts, start talking to somebody’s demon circuit and you will find out the intelligence limitations of one of these demon circuits.

The paranoiac, for instance, is a computational psychotic. The paranoid is usually a dramatizing psychotic. They don’t differentiate that closely, but those are the two types.

The worst psychotic is one who has broken affinity with himself to such a degree that he would kill himself. He is running on the basis of “The world would be better off with you dead,” so he kills himself. If he is a computational psychotic, this is the most dangerous case. He is not dangerous to you; he is not going to murder anybody except himself, and he is liable to be very cagey about it. He is running square in the middle of a demon circuit. He is apparently talking very rationally, and you will find people trying to reason with him. But he is not there to be reasoned with. You say, “Now, please, don’t commit suicide. This is all

nonsense. After all, your wife loves you, you have a nice family and you have everything to live for. Promise me you won't commit suicide."

And he says, "All right. I promise you I won't commit suicide." You turn and walk out the door and he immediately throws himself out the window and lights fifteen flights below where they have to scrape him off the cement.

This data may not seem to be very important, yet some medical doctors of the United States Navy didn't seem to know this. A man by the name of James Forrestal was permitted to do just this! They were unable to tell a computational psychotic. All they needed to have done was to have talked to him enough to find out that he wasn't computing. Instead of that, they talked to him and he seemed to be giving responses that were not too abnormal. Actually, if they had started asking him what 12 times 12 was, or whether the sun was shining brightly every day in Maryland, they would have picked up non sequiturs.

They were talking to a demon circuit. They weren't talking to James Forrestal. He had submerged. So they walked out and left a very great and brilliant man in the hands of a demon circuit, and James Forrestal went out the window and that was the end of him. It was the fault of ignorance. They didn't know that there are two types of psychotics.

So don't underrate the value of this datum: Don't try to reason with a demon circuit. The time wasted trying to reason a psychotic into doing something is just time badly spent. The chances are, if you suddenly start to talk cheerfully about something else entirely different, completely ignoring his woes and the things that he keeps talking about, the circuit will pick up or another circuit will cut in and even "I" might start talking to you. But don't concentrate on a demon circuit.

The thing wrong with talking to demon circuits in human beings is that if you start paying attention to one, you validate it and it will start building up and taking over more analyzer. So this is actually something you shouldn't do very much.

Start validating basic personality and it gets stronger. "I" gets stronger.

Look what happens to someone who has some small success. He is more important, he is more himself, and he is less nervous. That success has validated "I." The society is validating "I" to some degree, therefore he is better balanced.

One of the main psychoses of this Anglo-Saxon society is to invalidate "I" continually: "You're your own worst enemy." "You think you're the big 'I am.'" Well, what you should learn is a little modesty." The invalidation of "I" in this society is responsible in a large measure for the fact that the "I'd in the society very often lack sufficient stability to overcome demon circuits.

So the validation, then, of these various entities in the mind practically creates them. If you negated a part of the mind hard enough and long enough, it would cease to exist.

So, when it comes to the validation of "I," let us compare it to the validation of a demon circuit. Someone says, "I'm going to kill myself. Life is just not enough to live for." This is not a rational line of conversation; it is a demon circuit talking.

If you say, "Now look, life really is worth living," the demon circuit starts setting up and getting tougher. Attention is being paid to it and it gets validated. Pay attention to basic personality instead.

Of course, if you invalidate the demon circuit to the degree of paying no attention to it whatsoever, it is also liable to fall in on you. But don't go into a big, sympathetic rapport with a demon circuit when you're working on a psychotic, and don't go into a big, sympathetic rapport with a dramatization.

A person's psychotic dramatization pays no attention to the environment. It is an engram and it just runs off a record. Usually, half of the record will be missing. The half that is not being dramatized normally contains control circuits and hold-downs, and it is suppressing the half that is there. Start paying attention to this dramatization and you simply restimulate it.

It works on a purely mechanical basis. The person says, "I am a small baby, and I don't know what's happening to me." Or, "You are a baby; you don't know what's happening to you."

If someone says "Now look, you aren't a baby. Be reasonable," how does he know he is not approximating the other part of the engram? If he is, he is merely going to build it up and make the dramatisation part of the engram tougher, because his use of the word baby will just restimulate that word baby in the engram, thereby validating the engram.

The same thing happens with a circuit. Start reasoning with it and you are actually talking to an engram, only this engram is computing. The best thing to do is to pretty well ignore it. Talk about the weather, horse racing or anything that is fairly well off the subject. You can just keep on talking about it monotonously if you want to, and you will produce results. Recognize that if you start talking in the same terms the psychotic is talking in, you will restimulate his engrams.

Many psychotics have been given electric shocks and insulin shocks. There are certain peculiarities about these. You should know something about the procedure of giving an electric shock. I don't advise you to go and look at one, but you should know, however, that you treat the last shock first, and that the shocks have to be reached before anything else can be reached in the case.

These are the principles involved in working with psychotics. The state of mind one has toward the psychotic, above all else, is something one has to pay attention to.

An auditor has to have courage. When he gets the preclear into an engram he has got to have nerve enough to run it, no matter what it does to the preclear! Because if he doesn't run it, the preclear is going to be in bad shape. You can't go into an engram that looks violent and then pull out. You have got to run that engram, and the safe thing to do is to run it. To back out is very dangerous. You can fold up a whole case by losing your nerve on running an engram. So you have got to be courageous. And this is peculiarly applicable to a psychotic.

These people can be helped. These people should be helped, and the Foundation is doing all it can to make it possible to help them instead of just abandoning them out across the countryside.

A break was taken at this point in the lecture. We have been unable to locate any further taped lectures or notes for this date.

EDUCATION AND DIANETICS

A lecture given on
11 November 1950

A Science of Knowledge

Educational Dianetics is the oldest branch of Dianetics. Its actual name should be Advanced Epistemology. It was with epistemology that this whole study began, and probably after the aberrations are swamped up, it is the thing which will continue on forever and aye, because epistemology means nothing more nor less than the philosophic study of knowledge. There is the crux of the entire situation, the entire basic integration of Dianetics— knowledge .

When one started to study thought, he of course had knowledge as his closest approach to an examination of thought. Knowledge is still very important to thought, although thought itself is evidently on a somewhat higher echelon than just knowledge because knowledge is a sort of crystallized thought.

So epistemology is a subject which may have a very fancy name, but it is also a very simple subject. When you peel Immanuel Kant, Hegel, Hume, Locke, and earlier, Plato and Aristotle off this word, you find out that basically everyone is talking about merely knowing things, and that man knows things and that there is something called knowledge.

“I see a cat” is knowledge. Someone does the act of seeing a cat, and it becomes knowledge to somebody else that this person has seen a cat.

This is not a terrifically complex subject, but until it was stripped down, epistemology had managed to surround itself thickly with chevaux-de-frise, the outer bastions and the donjon keep in order to prevent anybody from knowing anything about knowledge.

What was knowledge? How did it function? Following along this track, one first tried to find out if there was an energy and came up against the fact that thought as an energy is a lot different than any of the electromagneticgravitic group energies of which we know. It doesn't behave in the same way. Thought, traveling more or less as itself, will go before the fact or after the fact almost at random. It doesn't much care. It will do accurate prediction of events for which there is evidently no present evidence. There are many authenticated cases of clairvoyance. Thought has got backwards time tracks, and it doesn't think anything of knowing something before it happens in the finite universe. This has happened enough times so that one can say that it is one of the things that thought, probably, can do once in a while. That is in the field of parapsychology.

So thought is pretty strange in a lot of ways, but it can be approached through the field of knowledge. We think, observe and imagine, and out of this comes knowledge, which as far as we are concerned is that thing which is stored in man's mind.

I don't care how far you extend man's mind. You could extend it back via radio direction to a central intelligence or anything you wanted to, but it would still be man's mind. This is a very wide definition of mind. But when we deal with knowledge, what we are dealing with is evidently thought which is impinged on, activated by and contained in the mind. Therefore, in order to know very much about knowledge we have to find out how the mind operates so that we can know something about knowledge itself.

It is on that actual detour that Dianetic processing came into being, because the more one examined knowledge for man, the more one was struck with the fact that he had to examine the vessel of, or the computer of, or the imager of knowledge. So he had to deal with man's mind if he wanted to know something about knowledge.

By that time the German transcendentalists had gone over the hills and far away, and if you got out a set of binoculars and looked very hard, there they were out on the horizon still chasing their tails, with no concept of what they were trying to look for. To them knowledge was something that was going to transcend all human experience. In other words, man could never contact this and it would never influence man. Well, if this was so, then why worry about it?

The only knowledge which is of any slightest value to man is that knowledge which man can sense, measure or experience—in other words, the knowledge which influences him and with which he influences. That knowledge, of course, if it comes into the bracket of being sensed, measured or experienced, immediately says that it isn't beyond the bounds of human experience. What we have confronting us right at that moment is the great simplicity that if it's never going to be in a sense, measure or experience bracket for mankind, then as far as man is concerned it doesn't exist. And the moment you look at it this way and say it doesn't exist, you are taking Immanuel Kant and very sadly consigning him to the curiosa of yesterday. Any time you get knowledge which transcends the bounds of all human experience, this immediately puts the gag on anybody who wishes to criticize the person who is putting forth such a thing, because that person is saying "I am the authority and you don't know." If somebody were to point out to this fellow that he too is human, of course his argument would fall down. 1

Nobody ever bothered to point out to Kant that he too was human, so what he was writing about was obviously way beyond the bounds of his own experience—so of course he couldn't know anything about it. This *reductio ad absurdum* of his own argumentation—if somebody had had brains or nerve enough to have done it 162 years ago—would not have left the whole subject of epistemology rotten for 162 years.

Actually the reason Dianetics has suddenly come into this society depends on that pivot point. It is the fact that 162 years ago Hume, Locke and Kant decided that they were going to delineate the basic laws of all philosophy and particularly epistemology. And when they got through, it was so resounding, and everybody was so frightened, that nobody thought for 162 years in this field.

Therefore we have 162 years of accumulated data which has never been sorted out. You pick up 162 years of accumulated data, integrate it and give it a good solid testing, and you can't help but come up with something that will practically shake the society, because you have 162 years of backlog of smart people. Yet not one of them had ever thrown away formalized epistemology. They were still in the state of mind of "the laws have all been drawn up on this so we're not going to touch it anymore."

It took, then, somebody from a field such as engineering, indoctrinated into the belief that problems are solvable and all answers are basically simple, and that those things which don't work and can't be applied, or sensed, measured or experienced, probably don't exist so can be thrown away. The moment you do that, you look over the field of epistemology and, open sesame! You realize that man's mind is that thing which contains the knowledge, computes the knowledge and imagines the knowledge which man uses and needs. Then all you have to do is solve the problems of the human mind and you have the whole business of epistemology figured out.

first let's classify knowledge. The only things man is really interested in are those things which influence his survival and are workable data in his battle to survive. He is interested in data, then, which he can use, or data in the field of the aesthetics, which he evidently does use but without which, again, he wouldn't survive very long. He has a complete periphery of knowledge; no matter where it goes or how it goes through, he is solving the center line on one problem. It is survival knowledge.

The more closely a datum influences or can be used in or opposes the survival of man, the more valuable is that datum. In other words, those things which are in opposition to, or which

are influencing or forwarding, man's survival become the most important data. Data which is not considered important, by which we mean data that hasn't anything to do with what we are trying to do, is just moved aside. So we categorize knowledge in this fashion. It does have a center line and there is a way to measure it. How valuable is it?

We look at the problems man is trying to solve and we find out that he has made quite a bit of progress on the solving of problems. Mathematics, for instance, is a whole body of formalized knowledge, most of it abstract, and every single scrap of it has to do with survival.

We look over the field of education and we find out that the knowledge which people are really trying to put into the brains of children and young people is survival knowledge.

We look at what Mama and the family are trying to do for the baby in general, and they are trying to teach this child to live, more than anything else. And they are trying to teach him to live in such a way that other people can live with him. Occasionally, by aberration, they take some strange routes, but the whole urgency is first to teach a child how to eat. Did you ever see Papa and Mama sitting there trying to teach the child how to eat with a spoon? This is very interesting.

I was in a restaurant and there was a very sedate couple—they evidently had their daughter and grandchild with them. The grandmother finally got very disgusted with the way the daughter was poking a spoon at the child, so she pulled the high chair over and started to feed the child. The child wouldn't open its mouth at the right time, so Grandma opened her mouth and then the child opened its mouth. She was unconsciously giving the child a mimicry object, and the sequence was following through with practically everybody in the restaurant opening their mouths too! There was the effort to relay knowlew

Some shortsighted blunderer back in the past someplace unpopularized imagination. He said, "Aesthetics and imagination can have absolutely no bearing on survival, so we can just cut these things off and move them aside, out of man's ken." And boy, did he hurt, right there, because imagination is sort of intuitive computing. Without imagination nobody could get a very good look at the future, because one composes his own future out of imagination. In other words, it is a sort of big freewheeling computation more or less autocontrolled and as such it is a pretty marvelous mechanism. So we shouldn't decry imagination. It is a part of knowledge.

Children's so-called hallucinations and delusions are concepts of how or what they ought to do about something, and they are beautifully founded because children have very fine computers but no data in them. They have a great time trying to measure up the real world with what an unimpeded computer can do about it, and they can end up way out into the blue with no trouble whatsoever. I wish I could see in this country a few thousand artists whose imaginations were as unimpeded at 25 as they were at 3, and with all the data too. We would really start seeing things. But imagination shouldn't be decried and neither should any of these other things. This society, for instance, has a fine time telling people they can't figure and so on. It is built into the structure of the language. "You're dumb, you're stupid, you can't figure this, you can't do that," and so on. Start looking around and you wonder how in the devil we ever think of anything anyhow with all the conflict and contest against knowing anything.

Part of what we should have known a long time ago is that this thing with the resounding word is in essence a great simplicity. It is knowing what one needs to know to go on knowing. Otherwise he as an entity, at least here on earth at this moment, ceases to know. It is as simple as that.

The study of the mind leads us into Dianetic processing and an understanding of its various mechanical principles.

We shouldn't fall into the fault, though, of suddenly conceiving that we know all there is to know about the human mind and what it can compute, because we don't. But we now know how to patch it up and unburden it so it can do its computations. In other words, we know enough to take away the things which are interfering with it and to then leave it pretty well alone.

That is a lesson that every ship commander in the last war had to teach his radio operators. The radio operators would come aboard with all this standard equipment from the navy yard in beautiful cases and in working order. Then these boys would talk to somebody else around the shop and they would figure out how to make the radios work a little better. So they would start putting in a gimmick here and a wire there and leading an antenna someplace else, and the first thing you know, you would open up one of these cabinets and it would practically fly in your face like a jack-in-the-box, it was so crammed with stuff it didn't need! Repairs were almost fatal. They always had the idea that it could be made to work better by monkeying with it, and about nine-tenths of the time you were completely out of communication! The FM walkie-talkies were operational because you couldn't do much to them. They had about two thousand connections, and it required a morning to check one of them out. Nobody quite understood what they were so they didn't monkey with these.

But people have been doing that about the human mind in the process of education, and here is where we enter the main point of this lecture. They have been fooling around with the human mind without knowing too much about it but always figuring that they could make it better, which is a gorgeous misconception. They didn't know anything about it but they figured they could make it better. For instance, they have been trying with all their might to train the standard memory bank, which needs absolutely no training. That is the backbone of education; so it is quite a denunciation of educational methods as used.

About the best thing that you could do for the standard memory bank would be to get the engrams off it that keep "I" from pulling back out of it the things which have already been recorded in it. It records and goes right on recording, except where you get hysterical deafness and inattention, and the material goes into the standard bank. The problem is to get "I" and the bank unburdened enough as far as circuits are concerned so that "I" can get the information out of the bank.

Instead of that, an enormous amount of effort has been applied by all educational outfits in the past toward getting these standard memory banks trained so they could remember. One couldn't go further wrong in education.

What you want in education is to teach a person how to procure, absorb, use, evolve and relay knowledge. Those would be all the steps involved, and that is what should be done if one is trying to educate somebody. All the gimmicks which have been put into the educational system and impede this along any one of its lines should be taken out, and one would have to know something about the mind in order to do this.

What you have to know about the mind is the fact that it can be impeded, and about the only way it can be seriously impeded is via moments of pain and anaten. Material laid in during those periods will put the mind into such shape that it doesn't perform these functions well. But if you take that material out you still have the problem of straightening up educational misconceptions. You have to find that out first.

The next thing you have to know is, how, in education, would you go about relaying information? Here we have got a complete problem of communication from beginning to end where, as far as education is concerned, it is not possible to relay data to people, which they are going to use, on any other level than a parity of level.

One could try to narrow the whole field of education down to educating people in schools, but education doesn't narrow down to that. It starts out with babies learning by mimicry and so on, and by the time a child gets to school he is actually about half-educated. The

tremendous amount of knowledge he has already gotten rather outweighs a lot of the information he will get later.

Most people are educated by altitude and authoritarian teaching. The teacher says he knows, and he says the data is valuable and has to be recorded; he also tells the student he has to think about this data and to figure out from it things that he is told to figure out.

We have gone into the field of giving people knowledge and letting them use knowledge just about as deeply as the tip of a finger into a pool. We have taken such a tremendously limited sector and fixed it so thoroughly with a bunch of rules and nonsense that it is a wonder to me that anybody ever got educated—and I don't even know if they are!

I look back over all of my schooling and I find out that certainly 95 percent of it was a complete waste of time. It is a rough deal when you take a person's youth and mangle it in this fashion. So people had certainly better know something more about education than they do at present.

You will probably be very deeply interested in relaying Knowledge of Dianetics to other people. Since that comes under the heading of educating you had better know something about it.

In the first place you want data to go into people's heads in such a way that they can get at it again and, if necessary, reevaluate it. In other words, you don't want data going into their heads that would be hung up on the order of "You've got to believe this, and this is the way it is and it is this way because it is this way, and you are never going to be able to change your mind about it being this way, and it's going to be this way from here on out."

In any 10-year period, you can take the number of data that were considered absolute truths in the society at the beginning of that 10-year period and look at them at the end of the period and you will find out that a large number of them have bitten the dust.

So, if a person being educated in the field of engineering this year, for instance, were unable to reevaluate all of his information on the subject of engineering 10 years from now, it would simply mean that 10 years from now he would be using information which was already old hat, and that 15 years from now he would be lucky to hold up against the young whippersnappers that would be coming in. And there is the tremendous rub between the old hand in the field and the new one coming in. The new one coming in has got more and newer data. There is no difference in their ability to compute on their data. With his set fixed education the young person just happens to be educated at a different, more advanced point on the time track, and of course he is using it very facily because it applies to his environment.

The old man starts to slow down on this thing and he begins to consider he must be pretty stupid. So he thinks slower. He doesn't compute as well on this material, and as a result he starts to get scared, he entrenches, he becomes conservative, and he says, "No, it shall not advance." But the young men keep coming up and the old men keep getting ridden down in the fray.

That is not a type of function which is native to man in a rational state. That is incident to the type of education which is done. Older people are not necessarily more conservative than younger people and they very necessarily don't think slower. A little testing along this line generally proves it, but there is an aberration in the society which says that old people are more conservative and that they think slower than young ones. I have found it in the bank lots of times. So some poor person gets up to 40 years of age and he's done. It says so right in the engram bank. Now, we pick up that computation and is he done? No.

So our problem, then, is to get information into the standard bank, make the information available to the computers, teach the person to derive from that information the future

information he needs, keep that information in a state where it can be reevaluated at any time, and keep uninhibited the dynamics of the individual about that information so that he can execute it and expedite with it. All those are necessary steps.

If a person hasn't a force of will to execute what he knows, somebody has done him a very bad turn somewhere along the track. And modern education rather constantly does this bad turn to people. When a person is given enough undigested information, he gets in bad shape after a while.

Take someone who has had a packaged education drummed at him; he has been made very nervous about the whole thing, he has got to get this material, he has got to remember it, he has got to be able to put it back on the paper and he has got to be able to figure about it in a certain way. The first thing you know, he walks into a job and doesn't know what is going on. Yet he has studied all about these things.

So, we add another factor: The education which a person is receiving must have been consistently compared, step by step, to the known world. You can't step into an abstract in education. That is to say, you just can't keep on the glorious, pure line of the abstract and never compare it to things which can be actually sensed, measured or experienced. You have got to keep one foot on the ground, no matter how delightful it may seem to talk about the purity and glory of pure mathematics. Unless you can teach someone how to figure out his grocery bill, it is not going to be much use to him.

Therefore, every datum which a person receives should have some comparison with the real world. There has to be a comparative level. In other words, education would not be best conducted in a school where the real world was very far away.

An engineering education would probably be best conducted by engineers in the process of engineering. If you want to teach a man to build bridges he has certainly got to have the basic fundamentals of those textbooks. They contain a lot of fine information. But let's see him reading the textbook between 2:00 and 4:00 in the afternoon or between 8:00 and 10:00 at night, and let's see him out there walking around with people who build bridges the rest of the time. You could probably educate someone who could build beautiful bridges in a couple of years instead of six, and when he got there his bridges would hold up, which is something quite normally overlooked in some quarters.

To do these things in this society at this time would require rather definite reforms. However, now that we know these things about education they should of course be practiced in the Foundation as much as they can be, and actually they are. For instance, you don't go very far along one of these theories without seeing something about it in action. Engrams are very easy to locate in people. You can observe behavior and you can observe the real world, so you are not far out of touch.

But supposing we were teaching you Egyptology, and supposing we just went on talking about Egyptology and the Ethiopians and the various rites that they used to practice back in Egypt, and we went on and on along this line being 100 percent esoteric. By the time you got through, you would probably walk up to a scarab and say, "What's that funny looking bug?" Somebody would say, "That's a scarab," and then you would immediately know. It would have been compared to the known universe.

But it would be a lot better to dig around a few old tombs, look up a few civilisations, take a look at some Ethiopians and mull the whole situation over; and by the time we got through, all the information we'd have picked up would be oriented information oriented against the real world. That is a very necessary step.

The first thing one should do when he starts teaching a subject is to tell people what is done with the subject. One doesn't just start out in high gear teaching people a subject, and when somebody asks "Well, what do you do with this stuff?" say "Quiet, bud," and go on teaching

the subject. One would not be teaching a subject; he would merely be putting some recordings into the standard bank which are unintelligible and which may or may not be fished up later by the student for his use.

I found somebody one time teaching calculus in this fashion. It didn't say in the textbook what you used calculus for, the instructor didn't say what calculus was or what it was for, and I noticed that everybody in this class (it was my calculus class) was just studying away and writing things down, and they were differentiating and integrating and having a fine time. I spent about two weeks trying to figure out what you did with calculus before I let myself open to a barrage of calculus. I asked the instructor two or three times and he looked embarrassed and looked away hurriedly, at which point it suddenly occurred to me that he didn't know too well either. He was a mathematician but he had never been through engineering. So how does an engineer use calculus? This I had to know before I would monkey with calculus any further.

I finally found a book by a man named Thompson whose method of writing was probably very disgraceful. It didn't start out on a level that no student could understand, so naturally the book was considered no good. It started out with Jonathan Swift's "Fleas have smaller fleas upon their backs to bite 'em,"¹ and so forth, and this was his example of what you did with calculus.

I looked this over with some interest and read a little bit further into the book, and I found out that in calculus you measure rates of change. It gave some examples of how rates of change could be very confusing mathematically, and after I looked this over for a while, together with some other things, I was perfectly willing to get down and study calculus.

Yet it seems reasonable that a student should be able to ask and have a right to ask at any moment "What do I do with it?"

If you asked a little kid learning arithmetic "What do you use arithmetic for?" he would probably answer, "To get A's."

During the war we were having some veatch standing on one ship, yet we were riddled with officers. There were 60 officers on that ship but there were only two people who could stand a top-deck watch—the four-striper in command of it and myself. The old man was standing 12 hours on and 12 hours off and I was standing the other 12 hours on and 12 hours off. Of course, being the captain he pretty soon got tired, so I was standing 24 hours on!

I became very desperate about how to encourage these young men to learn how to stand a watch and steer a zig-zag course and so forth. All these poor people were straight out of college, after which they had had 90 days indoctrination and were then told, "Here is a stripe and there are your orders. Good-bye and God bless you," and what was really meant was "God help you"!

Then someone said to me rather snidely, "I bet if you graded them they would measure up." I thought that was very interesting. So I graded an officer D and put it up on the bulletin board, and they snapped right into it. Their indoctrination was not toward doing a good job but toward getting A! I pointed this fact out to them, and a couple of them, who were very smart boys, thought this over and got kind of mad when they started figuring out where they had triggered along the line and gone off course. And they made good watch officers. Those that couldn't be reformed we continued to rate watch by watch with an A or a G or something, and the others we reformed by making them work for the ship and not for a grade.

But these people had had about 18 years of indoctrination, which is a long time to indoctrinate a person toward just one thing—getting a grade. If you indoctrinated a person all those years on the fact that the great god Voodoo was the only god, he would probably fight and die for the great god Voodoo. Well, don't think it is very peculiar that a person will fight and die for grades after 18 years of indoctrination.

And so what does the modern educational institution offer as an invitation to a person? It offers an A.

The defined purpose, then, becomes a very important fact in education: “What is this information going to do for me in my business of survival, for the future race, for the group and for mankind? How is it related into the scheme of epistemology? What sector does it cover? How important is it?” And the student has a right to look it all over, and when he has looked it all over be able to say “That doesn’t look important to me,” and after that leave it alone. There is no reason to try to force pieces of information into heads that are not going to do anything with them. And if they don’t know what the information is for, they are not going to do anything with it.

So, the principle of altitude examination teaching is 180 degrees wrong. In altitude teaching, somebody is a “great authority,” and he holds his position by being a “great authority.” He is probably teaching some subject that is far more complex than it should be. He has become defensive down through the years, and this is a sort of protective coating that he puts up, along with the idea that the subject will always be a little bit better known by him than by anybody else and that there are things to know in this subject which he really wouldn’t let anybody else in on. This is altitude instruction. And in order to get people to sit very alertly and do exactly what Us, he has another trick: he gives them examinations.

Society gives examinations via doctors and teachers, and there is hardly anybody who doesn’t have the word examination or test in his reactive bank and who sooner or later doesn’t get it push-buttoned. Furthermore, there is an anxiety created around this examination because the person is indoctrinated in the belief—very early in life—that if you fail school, the world will fall in, the sun will go completely out of its firmament, you will be left to starve and die in the streets, and everybody will hate you. Actually little kids sometimes look at it and have this much of a break on it. If they get flunked they go to pieces in a hurry.

So there is this anxiety around a person’s grades, and this comes forward until he finally gets up to a point in education where when somebody says the word examination to him it not only push-buttons him but it also threatens Mama, Papa, love and general survival. It is a terrific whip. It keeps people in a state of confusion, and when their minds are slightly confused they are in a hypnotic trance.

Any time anybody gets enough altitude he can be called a hypnotic operator, and what he says will act as hypnotic suggestion. Hypnotism is a difference of levels in altitude.

There are ways to create and lower the altitude of the subject, but if the operator can heighten his own altitude with regard to the subject the same way, he doesn’t have to put the subject to sleep. What he says will still react as a hypnotic suggestion. It isn’t a sudden little trick or a mechanism in the mind that is very unusual; it is just this difference of altitude.

With parity, such as occurs between acquaintances, friends, fellow students and so on, there is no hypnotic suggestion. But you start to get up into the professorial class and it begins to tip a little bit; the student starts getting bemused, or as it is in the modern university, the poor student sits there and gets knocked out like a light on this material. He isn’t going to get that information back, except as positive suggestion. The material will lie in the bank more or less literally. The student may have the atomic element chart down pat but he would not be able to tell you what an element is.

Altitude teaching simply suppresses the information in the standard bank so that it cannot be reattained by “I.” This is the effect of a positive suggestion. In other words, “I” has not been permitted to reevaluate this information, so the information stays stet. And ten years from now, when it is no longer valid information and people know a lot more, this person will still be saying doggedly that this information is absolutely true and this is all anybody knows about it. That does a student a terrible disservice right there.

Furthermore, the information isn't recallable or useable in the central computers of the mind by "I," so he can't think with it.

One thing that must be completely safeguarded in the human being in the process of education is that he must be permitted to think. He can be taught the basic fundamentals of any subject if they are known, and from that he can actually be taught to derive all the future information he needs on the subject. He must also be taught that he can execute and expedite—in other words, lend his dynamics to—this knowledge. He has got a right to use this information, to think about it, to figure out new things about it, and to execute with relationship to it. If those things are safeguarded you could then, and only then, call the person well educated.

But how many fields have existed, particularly in the humanities, where it was assumed very broadly that the basic fundamentals were known? People have been told that they are known when they are not known.

So we get another point in education which is very important: Those things which are not known exactly must be labeled as such in the process of education. We don't then get big, wide statements made to the effect that "every kleptomaniac when he cannot steal anything burns down the house"—a direct quote from a textbook on an inexactly known subject. If it's an inexactly known subject, let's tell the student that we are teaching it as such; and all of a sudden the student will pick up that this is its possible use in the real world, that this is what we know about it and what we know about it is not exact, and then he'll take off from there. That would be educational honesty, and it is something which should be part of the educational ethic.

All of these points I am stressing as desirable would form, when amalgamated, an educational ethic. It is astonishing that today there is practically no educational ethic in existence.

What is the responsibility of the teacher and the institution to the person who is being educated? I am afraid that the kingpin around an institution is the person who is being educated, not the person who is doing the educating.

Now, regarding the reduction of altitude, people shouldn't feel they have to take data just because somebody said so. If it makes sense to them, if they can compare it to the real world, if it makes their thinking clearer, or if it makes the subject better for them, then they should take it, but nothing should be forced off on the student. Furthermore, if he has some misconcepts, clear them up for him. Don't penalize him because he has misconcepts or because he has the wrong answer. Try to help him so he can get right answers. That is a complete reversal on the examination system.

The educational ethic should also make absolutely certain not only that the ability of the person to execute or expedite with the information which he has been given is not at any point impeded but that every effort is made to help him execute and expedite with that information. To do otherwise is to seriously threaten his survival.

So there is such a thing as an educational ethic and it should be written up, promulgated and practiced. If this were done, the general alertness of the whole nation would probably be raised within a couple of generations to a point undreamed of. What they call education today is practically without ethics. A person is permitted to come in and study. He is tolerated while he is there, he is given the information, he is examined to see if he knows the information, and then when everybody is sure that his standard banks now contain some of this information, they dust their hands and crow proudly over their great task done. That is not the way to do it.

The principles covered in depth in this lecture were outlined in an article entitled "Teaching," which is reproduced in the Technical Bulletins of Dianetics and Scientology, Volume I, page 131.

AXIOMS AND FUNDAMENTALS ABOUT DATA

A lecture given on
11 November 1950

An early transcript of this lecture was found which showed that there was a gap in the only tape recordings we have been able to locate. We have used that transcript to fill in the missing section of the lecture.

The Anatomy of Knowledge

I want to give you some axioms about data. Understand that knowledge is composed of data. You can have, of course, the half-felt-out, intuitive data that can't be precisely defined, but this doesn't mean that these are not themselves data. The effort of man is to as closely and precisely understand every datum as he can. He takes various routes toward this understanding.

One should never despise any route of understanding. The engineer makes a very serious blunder when he underestimates and refuses to have any concourse with mysticism or metaphysics. He thinks largely in terms of scientific thought. He does not want to have a great deal or anything to do with philosophy, if possible. He is lost in a wilderness of words. He doesn't understand what lies behind these words, but he has been told at school that certain fields in philosophy barred scientific knowledge. Therefore he is antagonistic.

He has been told, for instance, that Ohm's law was held up by metaphysics for many years, and that Piazzzi's discovery of the eighth planet unfortunately coincided with the publication of one of Hegel's metaphysical works which proved that due to the perfection of the number 7 there could be no more than seven planets. So Piazzzi's actual observation of the eighth planet was thrown aside at that time in favor of Hegel's metaphysical dissertation.

He looks at this turmoil in the field and assigns his distaste and antagonism to labels.

The field of philosophy is merely the field of the inexactly known, the unknown, and the broad, unending horizon toward which man continues to travel in an effort to know. Just because a datum cannot be precisely defined is no reason to throw it away. Just because it is inexactly known is no reason to discount it.

So we find out that the principles, for instance, used by the mystics in the twelfth century are very useful along certain lines of evaluation. These are routes of knowing, not bars to knowledge.

The people who bar knowledge by using various routes and then saying that because you are not traveling along this route you cannot know are committing the same crime that the engineer commits when he says he will have no concourse with mysticism, metaphysics or philosophy. The engineer doesn't realise, for instance, that everything he is doing today stems from the sixteenth century when a philosopher by the name of Francis Bacon codified science, and that the definition of science as made in 1872 by Herbert Spencer is very precise and workable, and that the engineer actually works with this. That definition is "A science is a unified body of knowledge." Understood in that definition is that it is a unified body of knowledge which is oriented by axioms.

The word science means "true." What the engineer is dealing with are things which he can sense, measure or experience. The instant he steps over into the field of mathematics he goes straight into the teeth of philosophy. You can't deal with mathematics without dealing in the field of philosophy. The engineer says philosophy is bad and mathematics are good, yet they are both talking about the same thing.

His contest may very well be with Platonic reasonings as opposed to mathematical reasoning. However, there is nothing weirder or more abstract, actually, than mathematical reasoning. Leave it to a mathematician to get both feet over into the unknown and get stuck there! Then he tries to pull back and get into the real world again, but he has lost contact, and he has a terrible time doing it. Then he invents something called quantum mechanics and introduces a large number of “bugger factors” and somehow or other gets an answer, but he doesn’t know how he is doing it. If he would just step back into the real world and approach the problem again, quantum mechanics would probably become as simple as geometry. But because he keeps taking off from an unknown position further into the unknown without consolidating or backing up into a known position first, he has a hard time of it.

Philosophy has always had this same hard time. There is nothing so absurd in the real world as those things which are found in the books of philosophy. There is also nothing as sensible in the world as what is found in the books of philosophy. There is nothing in the world so workable as what can be found in the field of science. There is also nothing in the world so unworkable as what can be found in the field of science. These statements can be made on almost any field and battleground of learning. If one is seeking knowledge, he should never despise a source of knowledge, but he may often practice this principle: “Certain bodies of knowledge have not, in the past, led to a solution of the problem in which I am interested. I shall therefore, willy-nilly, move off the path of my reasoning these bodies of knowledge which have led nowhere.” That is a highly arbitrary action, actually, but it clears the field.

People say, “The phlogiston theory of heat never led anyplace, so we will just move anything related to that off the field, and therefore we will be able to think more clearly about this.”

Let’s go up into a wider sphere. “Has religion produced anything that I can use in my field of search?” If his answer is no, then we can let him move all of religion off his field of search and go on searching. He will find himself suddenly confronted with many more fields than that of religion, and his field of search will be clarified at that moment.

Or, supposing he said, “I have never found my answer in science, and I am searching. Let me remove from the field and course of my thought and search the whole body of science.”

That is the principle of compartmentation, which is very useful. You move off your field of vision large bodies of knowledge which have not, heretofore, contributed to the solution of your problem. Men do that all the time.

Men also keep squarely before them great bodies of knowledge which have never led anywhere. But this is a fortunate thing. It means those bodies of knowledge will be preserved, and sooner or later maybe somebody can use them.

Man assembles and accumulates knowledge like a pack rat. Every single scrap, datum and empty cartridge shell that he can pick up along the track, he clutches to his bosom and stores somewhere in his library.

You might say the greatest enemies of the human race have been those men who have destroyed knowledge, or who have destroyed bodies of knowledge—the burners of books. Julius Caesar might possibly have some spot in history, no matter how minute, despite the fact that he cut off the right hands of fifty thousand Gauls; that wouldn’t necessarily stain a man’s history forevermore. But he put a torch to the library at Alexandria and destroyed at that moment the only existing storehouse of several civilisations. What was in the library of Alexandria (which I believe was destroyed five times in all) we can’t say. We can hardly guess. Knowledge was there which comes to us now only on a by-route, sort of on a rumor basis.

Let’s take the Tarot. The Tarot is a deck of cards. It contains the formal deck of cards and then there are 26 other cards. These other cards are picture cards of one sort or another. They have very interesting signs and symbols on them. You look at the Tarot and you are suddenly

impressed with the fact that it is a philosophic machine to produce answers in some fashion. Men have been trying to unravel the mystery of the Tarot for some thousands of years. It is probably around four or five thousand years old.

It has, for instance, the symbol of the triangle, the circle and a dot. It's the problem of the microcosm and the macrocosm. It's the principle of the internal and external universes, objective and subjective knowledge and so forth.

One day I was fooling around with some of these old principles and I suddenly took a look at that triangle. I had two things that were related. I knew that communication was somehow related to affinity. All of a sudden a third point fell into view: reality. A piece of knowledge! Communication, affinity, reality—a very useful little triangle.

The triangle has been kicking around in the Tarot for a long time. I have had some strange and obtuse definitions connected to it, but it is a piece of knowledge.

The whole Tarot was probably in the library at Alexandria. But this deck of cards comes to us solely because it was used by gypsies in fortune telling, and in Egypt by fortune tellers. That is a strange route to get knowledge from.

And yet man has come forward along his track, and he has brought his knowledge forward with him. We are a great civilization today because we can communicate knowledge readily and rapidly via the printed word and other means. A civilization progresses somewhat in ratio to its ability to communicate.

Knowledge, then, is very valuable. It is actually the very thing of which survival is made. It is the basic building block of why we are alive. Knowledge, therefore, should be understood for what it is.

Let us take one of man's endeavors in the past—his effort to understand the subject of God or the Prime Mover Unmoved, the Creator, from whence came all this. Let's look at man's effort to find something, and let's see if there might not possibly be some sort of a misconception in his sequence that always prevented him from meeting up, squarely enough to satisfy everyone, with this entity which existed.

We find out that man has been prone to an error in reasoning. He has gone up as far as he could go along any line of thought, and has then assigned to that point and position on the line of thought a new unity. And he has said, "Now, you see, everything proceeds from here."

The physicist goes along that line of thought. The chemist goes along that line of thought. They get just about so far and then they run into an unsolvable situation and say, "This was created by God."

That's fine, but each time they go further we notice that this problem keeps moving back.

Children often ask the question "Who made God?" Religion is always open to this question and therefore has not been as solidly ensconced in this society as it might have been.

On inspection one finds out that a unity disobeys certain axioms as far as knowing is concerned. There is definitely something missing about this unity. In the first place, every datum is as valuable as it explains other data.

For instance, let's move back along the line somewhere and pick up a basic mathematical equation—the Pythagorean theorem. It explains a lot about surveying, so we say the Pythagorean theorem is a very valuable datum. It is as valuable as it explains other data.

A datum can be evaluated only in terms of other data. In other words, no datum can be evaluated by itself.

No datum is valuable until it has been evaluated. That is self-evident.

A glass is a datum. It is a thing all by itself. What do we do with it? We know it is a glass or a holder of something, and that it contains water and one can drink out of it. It might have an aesthetic value, too. There might be a spot of cheerful color on it; so it has a value. But it hasn't any value unless it has some of these qualities; therefore it is immediately related to other things.

But let's pick up the datum psi. I don't think you are impressed. In other words, this datum has got to be in communication with other data in order for you to understand anything about it at all. I could say it is a Greek letter, to which you might reply, "That's very nice, so the Greeks had letters."

But now I say psi is the number you multiply two by to get four. You would say that was interesting, because you are interested in mathematics. "We multiply two by psi and we get four." That's fine. It's not very valuable because it doesn't go very far. We go back to our first axiom again. It doesn't relate to a lot of other data. It relates to the fact that psi can now only be two. So why do we have psi? It isn't very far related. It's just an obtusity that has been thrown into the picture. Psi, all by itself, means nothing. Unrelated to other data it is not valuable. It is not understood. It doesn't predict anything. It's isolated. It doesn't communicate with you; you can't communicate with it. Therefore it has no value.

Now, if I reached down and held up a rattlesnake and threw it into your lap, immediately you would decide that that was a very valuable datum. That is very intimately related to survival right now and it is an interesting datum. It is not an intellectual datum, but it is certainly one that you have to understand and appreciate. That is the stuff of which survival is made.

If you get into an automobile and go driving off down the highway at 60 miles an hour, you are placing an enormous amount of faith in the data of a lot of people, aren't you? But you are in communication with and have been around that for a long time, and you have a lot of data with regard to automobiles. You probably wouldn't realize how much data you have on an automobile until you started checking it through.

The automobile is pretty valuable to the community because it has a use, but its use is dependent upon the fact that it is related to all kinds of valuable things in the society. If you suddenly picked up all the automobiles in the United States today, moved them aside as a datum and said they don't exist anymore, it would be pretty tough on the United States for a while.

Or, let's get a little more basic. The automobile depends upon the internal combustion engine. If we took the internal combustion engine out of this society the lights would go out right now, the trains would stop running, people would not get where they were going, and the freight, letters and communications would be interrupted throughout the country.

So we start noticing that every datum has something to do with communication. For instance, if the internal combustion engine went out it would interrupt travel, which is a form of communication, and so on. So data seems to be valuable to the degree that it communicates. Whether it is a route or an object, there is something about it that we can get into communication with, one way or the other. If it is a painful datum or object, we want to get out of communication with it, or knock it out of the body of data. All these things are interrelated on an enormous network.

I mentioned earlier that every time man got up to an imponderable he suddenly said, "Well, there's one above that, and everything stems from that cause, and you had better be good because everything stems from it. That's the end of that problem." Only it was never the end of the problem and nobody was ever satisfied.

We find out that by suddenly posting one datum and saying that everything proceeds from it, we couldn't possibly understand the datum because there is another axiom: A datum can only be evaluated in terms of data of comparable magnitude. In other words, don't try to evaluate a mountain by evaluating a grain of sand. One evaluates mountains in terms of mountains.

What is the order of magnitude of a datum? That is very important.

We wouldn't say, for instance, that if all the tape recorders in the country were suddenly taken away, the society would be in as bad a state as if all the internal combustion engines were taken away. As a matter of fact, you could take the tape recorders out, and so what? So the tape recorders are out! They are not data of comparable magnitude.

So let's not try to understand communication by this. There are other ways.

Supposing we took all the pogo sticks out of the United States and we took all the internal combustion engines out. You couldn't say that you understood all the internal combustion engines if you understood a pogo stick. In other words, the datum pogo stick cannot be evaluated by the datum internal combustion engine in this society. This is the difficulty that people have when they get into savage countries and try to communicate with the people.

I was trying to teach a class, one time, of little Chamorro boys and girls. I think they were in about the third grade, and they were supposed to be in the process of being taught English. I was about sixteen, and it was territory that had been thoroughly chewed up in the process of the last war. These little children had been ordered by the government to wear one article of clothing, so they wore only shirts. The shirts came down just above the navel. Some of them got real flashy when they were rich and wore only shoes.

These children were pretty cute. I tried to teach them a bit about English and arithmetic, and something about hygiene and a little bit about the rest of the world. On the first few subjects I could get along just fine, but as soon as I struck that last one, that was tough. I tried to relate every datum I gave them to data which they had to hand, but naturally they didn't have to hand data of comparable magnitude to the rest of the world.

It was easy to go back to when I was a child and was reading about how the Germans were attacking and the French were retreating, and the like. I knew at that time, as far as my conscious life was concerned, one valley. It was a big valley, about 50 miles in diameter. I actually knew more world than most children do at that age because I could look about 75 miles through the clear mountain air of Montana and see the Bitterroot Range. That was a pretty big world. But I was thoroughly convinced that just beyond the Bitterroot Range raged the whole war! That was the rest of the world. All I had to compare it with was the valley, and naturally, if I compared the rest of the world with the valley, then the rest of the world must be just about the size of the valley. It was very understandable.

Trying to relay information to these little children was very similar. Once I tried to tell them about a skyscraper. At that time I think the biggest one we had was the Woolworth Building. One little boy figured on it for a long time. I came in early one morning thinking he had forgotten about this problem long since, but there he stood on a stool at the blackboard drawing huts to the height necessary to make the 73 stories of the Woolworth Building. He had gotten up there to about 25 huts. He was building them all with stilts, as these were the buildings he had seen. He got up along the line and finally decided that these confounded huts piled up this way were going to fall over, and so, obviously, the thing could not be done and I was a liar.

I had a lot of trouble with these children. They had no data of comparable magnitude.

Similarly, in the past, as people have gotten up to the entity of the Prime Mover Unmoved, they have promptly said, "Well, that's it, boys," and then walked off from the whole problem, giving no one a datum of comparable magnitude with which to evaluate the Prime Mover

Unmoved. It wasn't the fact that the problem kept on going back, it was the fact that nobody set up the comparable datum.

For instance, everybody understood that survive was evaluated against not surviving, but they understood it without examining it. I understood it without examining it for a long time and then I found out that survive was sitting alongside another datum which said succumb. There had to be a datum of comparable magnitude: live/die. Of course, those happen to be opposite faces on the same coin, but they are still data of comparable magnitude. So you could understand what would happen if you didn't survive. You could also see what would happen if you didn't succumb, and checking the two against each other clarified a lot of things.

The odd part of it is that the further one goes into data and knowledge, the greater simplicity he discovers, because he is going in toward data which evaluates wider and wider bodies of data. He is searching for and discovering new, valuable information. And of course he always wants to find information a little more valuable than he had before. In order to be more valuable, that information has to embrace more of the data of the search, and the data becomes simpler and simpler just from that axiom. It also always has to have alongside of it data of comparable magnitude. So, a datum is as valuable as it relates to and evaluates other data, and is as understandable as it compares or is compared to data of comparable magnitude.

In other words, to really get a good look at the Prime Mover Unmoved situation, we would probably have to have five or ten data instead of just two. Actually there are two. Going back into early mysticism, we find out what the second one is: the devil. It's always been there, just like succumb.

There are lots of explanations for the devil. They say he is the little god, and the new god coming in always supplants the old religion's god and calls him the devil. Unfortunately these two data happen to be of comparable magnitude.

We go back to the early days of the magician and look over his data. He had lots of valuable data. He didn't quite know what to do with a lot of it but it certainly was interesting. This is not the stage prestidigitator; he is merely the debased successor. The early magicians were philosophers.

They said every angel has two faces, a white one and a black one. The white face is good and the black face is evil, and any time a god or a man is set upon an eminence he always has two faces—a white one and a black one. It is all right to say "God is good," but then somebody immediately says, "I am the god of vengeance," and you have the white face and the black face again. So, there's "God is good" and then there's the devil.

Just because they say hell is below is no reason to say it is not a datum of comparable magnitude. It isn't a creative magnitude; it is a destructive magnitude. And we get the principle on which these things have been operating satisfactorily for man for a long time: construction and destruction—good and evil—right and wrong. God is the symbol of survival forever. The devil is the symbol of succumb.

We have got these two data now and we can understand one to the other. If we had about five more data in the same rank, we would be able to understand the subject a lot better. So the best thing to do is to go up the level two or three steps and then come down the level again and predict down the level about three more data, and then we would be able to understand it. We won't be able to understand the new pair very well except against each other, but with them we may be able to predict a wider spread down below and so get our five on the good-bad/God-devil equation.

In other words, you have to keep climbing upstairs in twos, not in ones. Man has been trying to go up in ones. Then he finds out he can't get any further. He can't get any further because

he hasn't put two there. Then he has to get a higher postulate in order to put four or five more there. So he gets more data of comparable magnitude.

This is very interesting on an educational line. Very few teachers in the past have ever gone along the line of thought that they had to find the data of the greatest magnitude in their subject from which all else derived and that the whole subject had to be precisely aligned along this line. In other words, we had to have at least two data of comparable magnitude at the beginning of this, and then we had to have interrelated and predicted data falling into the lower and lower echelons and the greater and greater complexities of the subject. It has to proceed from a simplicity to a complexity; it can't proceed from a complexity to a simplicity.

The trouble which you have with cases is because cases proceed up the ladder instead of down it. It is very easy to run a clear. It is rather complicated to run a release, and it usually gets quite arduous when you run a person who has never had any processing.

There you are entering the whole problem from the level of complexity and trying to proceed toward simplicity, and it is a tough run; but in view of the fact that you know what the simplicity is and you know what makes it a complexity, you are a lot better off than you otherwise would be.

If we could turn this thing around and arrange to have nothing but clears at the beginning, it would be a very simple problem.

Fortunately, educational lines don't run this way. One never has to proceed from a complexity to a simplicity unless it is for the purposes of demonstration.

The first thing stated in any subject should be its purpose. What is it for? That would be its simplicity. For instance, "This is the subject of dancing. One studies it because people like to see people dance, and you would probably like to dance and we all like dancing. There's nothing wrong with dancing that we can find out so far, but even if there is we're going to go ahead and teach you dancing anyhow." In other words, one makes a statement like that at the beginning.

All educational subjects should start out with purpose, and this purpose should be very carefully delineated against the real world of the person who is doing the study. What we are trying to teach the person couldn't be taught to him thoroughly unless he could evaluate it against his own real world. So the first study in any teaching should be, what is the real world of the student we are teaching? And I'm afraid that very, very few professors know this. They have not made a good, thorough study of the real world of a child. They have had some ideas on the subject, but once they have studied it they have immediately said, "It's delusion."

Of course it's delusion to the instructor because he doesn't see the child's real world. But he has to take solemnly into account that real world of a child if he wants to teach the child, and he actually has to accept this as a real world if he expects this child to learn anything.

For instance, I had to accept the real world of these little Chamorro children (the ones who built up the enormous pile of nival shacks to make the Woolworth Building) before I could explain to them anything about anything. And as soon as I did and evaluated everything from that quarter, the whole problem finally resolved. I got them convinced eventually that there were trains and various things simply by building it up out of oxcart wheels and all sorts of other items. I just took their society apart, found the comparable component parts in it, tried to build these component parts up to a comparable magnitude and let it run, and these children got a pretty good idea of what the world was like. They brightened up on it quite a bit to the point where they would open a book and see a picture of a skyscraper and all of a sudden they had it right there.

It was interesting that the level of understanding of these children did not include the recognition of an outline as being a picture of a real object. You would never suspect it,

living in this society. For instance, if you showed somebody a photograph they would say, “Yep, there’s Bill Doakes.” Not these kids. It was simply a square of white paper. I would show them a picture of themselves and they would say, “Uh-huh, it’s a fish, isn’t it?” Yet I could show them a mirror and they knew that right away. We don’t recognize that in this society we have built up a terrific artificiality on the subject of outline. We have an enormous code of communication. Look over cartoons, for example. Those children would not have been able to understand a comic strip.

You have to know what you are looking at, and when you look at children and see them slugging away, you can recognize clearly where people have failed to evaluate the real world of a child. And you certainly couldn’t enter any information into this child that he could use unless you knew the real world you would have to work with there. This real world may include a hundred Indians lying dead on the front lawn, or the possibility that at one fell swoop one can become Roy Rogers, Hopalong Cassidy or Captain Midnight, or that one can take an old apple box and have there a roaring fire, or a beautiful, ready-to-serve, perfectly edible dinner which can be tasted. You are dealing with a broad real world there. These children have got tremendous factors with which to evaluate; but what one doesn’t normally evaluate with them are their emotional values, which are also very important. When one doesn’t find out what these values are, he isn’t able to communicate with children very well. For instance, the last place in the world you put a child if you want to teach him anything is in a closed room. The one place that you must not put a child is in confinement. Just run a little experiment: Have a child sit on your lap and simply put your arms around him loosely; he will sit there for maybe half an hour, then lock your hands around him. It will act as an immediate barrier.

Life is not to be trapped by space or limited in position in time, and children are very alive. So if you confine a child in a room under restraint, can you expect him to learn anything? No wonder children get to be 15 years of age and can’t even write intelligible letters. I think that practically any child could probably learn everything he learns in school by the age of 10, if properly instructed. It doesn’t require any great amount of brains on his part. You would just have to keep showing him what it was.

There is another factor that you must not avoid in looking this over and that is that the path of learning must not be particularly smooth. The analytical mind is so composed as to overcome obstacles toward known goals. The individual is not aided if you do all of his leading for him. You can’t lead him; you can’t drive him. The business of being led or driven is native in himself, and if you keep your hands off it he will continue along the line. Any time anyone tries to lead or drive him excessively, the ability within himself to surge toward goals is interrupted.

When one tries very hard to encourage a child as to the value of some study—tries to oversell him an idea—it is quite destructive because he is liable to find out later it wasn’t that good. The only thing you can do is tell him the truth, as near as you know it, and fit it into the framework of his own understanding. This applies to the university student as well as to the kindergarten child. Tell him as nearly as you know, by his own frame of reference, what it is he is going toward as far as you have investigated the subject, and then leave it strictly up to him whether or not he is going to go there.

I wrote an essay one time under command in a university, and the name of the essay was “My Actual Opinion of University Education.” Unfortunately the professor was dealing with a fellow who hadn’t gone to high school. I had gotten into university on a Board of Regents, so the academic world was a strange, new one to me and I had a completely fresh look. I had arrived after considerable traveling and being on my own. People had generally addressed me as Mister, not as “Hubbard,” or “you,” and I rather objected to being suddenly massed up in a sheep pen. It looked to me like there were bars around the place.

At the end of the first year I was asked to write this essay, which was the grade essay of the English course. Rhetoric was the name of the course. The dean had taught this course

personally, and he had made the remark that the longest sentence in the English language was 264 words and that this was a very fine piece of writing. So I looked it up. What a fraud! The thing was full of semicolons and colons, there were several and's and many but's, and it was a very poor example of English. It didn't even flow.

I said, "Well, a fellow ought to be able to do better than this," so I wrote a 500-word sentence and it had one and, one but, no semicolons and no colons in it. I scanned it all back again, verified that it made sense and handed it in. The only trouble with it was that its subject was what I actually thought about a university! And I was called up at the end of the final lecture and told that unless I completely rewrote this theme I would not be credited with the course.

I had said what I thought, and what I had said was that a student was not permitted to think what he thought in a university and that his selfdeterminism was insufficient to enable him to get from the university the information which he would need in the continuance of his own life. Of course, when you write a 500-word sentence it starts to build up with impact! So I had to write another theme, and what I wrote consisted of about two paragraphs that said, "I like universities. I think they are wonderful. I think people who teach in universities are very fine people. I see the cat. The cat is black." I handed it in and they gave me an A.

Later on I tried to get back the first theme—I didn't have a copy of it—and I found out that it had probably been destroyed. I considered this a jump of my author rights and wondered what had happened to it. Five years later I heard from William Allan Wilbur, who had been the dean of the Columbian College at George Washington University and had received that theme. He had been retired and had seen my name in a magazine. He wrote me a letter saying, "About the only thing in my entire university career of which I was ashamed was having to call you up because of that theme." And he went on for about five closely spaced pages, unburdening his conscience and telling me that things had to be that way in the university. Was I enlightened! I wrote him a long letter.

This man had a mind that could actually, by itself, fly free as a bird. He was a pretty good writer. He was a good thinker. He was quite a man of the world actually, but fitted into the university framework he had had to act along certain lines. He had not acted as William Allan Wilbur; he had been filling a slot. I was appalled. I have looked since at universities and haven't found that this is uncommon, although I have found that some western universities and one in Chicago have begun to adopt new and more flexible means of educating people.

But the university is actually far too late to reform education. It should not even be reformed in kindergarten or the first grade. Education should be reformed as the baby begins to learn. It is clear back that early. By the time he goes to kindergarten he has already attained an enormous body of knowledge. He can speak the language. The primary tenets of body handling are already there. What he needs, of course, is basic education given to him actually along the axioms which I have been giving to you in this lecture. What is the purpose? Why does one do this? It has to be oriented for him against his frame of reference and his frame of reference is a pretty hard one to match.

He learns mainly by mimicry. Mimicry is number one on the learning agenda. Man's ability to mimic teaches him more than any other single factor.

You ask somebody how to fire an arrow out of a bow and he says, "Well, you just take the arrow in your right hand and the bow in your left hand and you present it before you in a horizontal position, and then you plant your feet one slightly advanced of the other with the right foot at a 45-degree angle from the left foot at a distance of 18 inches...." It won't work. You don't quite mesh on this one right away. So what he does is say, "Well, that's very simple. You just take the bow and you go back like this." You watch him for a little while and go over it with him, and if you are a good mimic and not otherwise impeded you will not only be able to hold the bow properly but you will be able to hit the mark accurately.

We have introduced enough aberrations into the progress of learning to interrupt natural mimicry. We have undermined people's self-confidence in many ways. That self-confidence must not continue to be interrupted, and the first place it is interrupted is in the home, in the child's efforts to mimic. Children will mimic anything. Well, they had certainly better have something to mimic. The conduct of people around the child and the models the child has are terrifically important. People, understanding the child is learning by mimicry, should take time out in order to give the child something to mimic. You will find the education of the child increasing by leaps and bounds if you do this, because his only frame of reference is to mimic. He wants to be a grown-up, and he is going to try to act like a grown-up. So you have to start giving him a grown-up to act like. Then when he starts getting into formalized education you again have to set things to his frame of reference; you have to give him a good and adequate purpose for it and you have to show him what lies before him without beating him into it or driving him toward it. If he will carry along and work on this level, you will have at the end of that run of the university a thoroughly educated person.

I am afraid the difference in education which people can get is very wide. And I'm also afraid that at this time the education which is given in grade school, high school and the university is very thoroughly destructive toward the initiative and ability of human beings.

We graduated 280,000 bachelors of art two years ago, which is a lot of people, and the effect will be of some benefit to the society because these people are going to get in there and pitch on what native skills they have. But supposing we had graduated 280,000 people who were not bachelors of art but accomplished artists in their own fields. This society within the generation would change its whole face and complexion to something far better than we have now. The end and goal of any society as it addresses the problem of education is to raise the ability, the initiative and the cultural level, and with all these the survival level, of that society. And when a society forgets any one of these things it is destroying itself by its own educational mediums.

DIANETIC THERAPY - QUESTIONS AND ANSWERS

1950

This text is a previously unpublished article written at an unknown date in 1950. It was found as a typewritten copy, originally called "Dianetics Advances Psychotherapy (Questions and Answers)" by L. Ron Hubbard.

It is common knowledge that most quack panaceas or therapies base their claims of success on about two percent of the "cures" they presumably effect. In many instances even those results are traceable to other concurrent factors in the ailing person's life, such as change to a happier environment, improvement in finances or just plain abiding faith in touted miracles.

But, like every other valid science, Dianetics does not depend on the exceptions to prove its theories; it bases itself on evidence derived from a large majority of cases only.

When Dr. Wechsler, noted neurologist of Columbia University and Mount Sinai Hospital, recently proclaimed that many ailments wrongly diagnosed as appendicitis, gall bladder trouble, tumors or abscesses, ulcers and high blood pressure are really attributable to mental malfunctioning, you may be sure that his psychosomatic findings came from a preponderance of cases investigated.

The amazingly wide scope of the psychosomatic field was a primary discovery of Dianetics when the theory was first promulgated and tested more than twelve years ago. In the past year, with the universal application of Dianetic processing, the erasure of psychosomatic ills has become a large though unintentional byproduct of our humanitarian science.

In the course of contacting engrams in the prenatal area it was found that many chronic somatics automatically cleared up and mysteriously disappeared. Exactly how this is accomplished physiologically is not as yet any better known to Dianeticists than the physiology of psychotherapy is known to neurologists, but it happens in an overwhelming number of cases, and that is the important proof. What is a psychosomatic illness and how do you recognize it?

Dianetically, a psychosomatic illness is a chronically restimulated somatic (pain); it is a memory of a past event in which pain was inflicted during partial or full unconsciousness of any kind. This memory is suddenly restimulated by some factor in the present-time environment and is constantly held in the mind's attention. Thus the pain and disorder of the original or past incident are felt in present time without a knowledge of their cause. Dianetics, by helping the person to recall that incident and to sense all the circumstances which made it painful, removes its "charge," or aberrative content. In other words, the person learns what is bothering him and is no longer afraid of it. With the disappearance of the aberration, the psychosomatic illness vanishes.

Do you recommend the processing of expectant mothers?

Definitely not. There is a great possibility that the unborn child may engraph—that is, that the engrams contacted in the mother may, in their dramatisation, re-record or be implanted in the fetus. The unborn child has too many engrams installed in its cells before and during birth to risk more. This subject will be dealt with more fully in later articles on Child and Preventive Dianetics.

Would you include cancer among the diseases supposed to be psychosomatic, or in the realm of the mind?

Recently we had the opportunity to observe leukemia, carcinoma and Hodgkin's disease cases, as a consequence of which we more than incline toward the belief that cancer may

often be engramic. In fact, we have submitted our findings to three reputable cancer researchers and offered our services in speeding up their work.

Can Dianetics be applied to the correction of speech defects?

Dianetics has had only limited application to speech correction, but enough to convince us that stammering and stuttering are engramic in origin. Our clues have been engramic phrases like "Don't be in such a hurry to talk," "I get so excited I can hardly say a word," and "Don't say it." Another command which frequently turns up is "Shhh!" Cases of this nature do not usually present any particular difficulty and should be handled by standard Dianetic procedure.

Isn't Dianetics a kind of hypnotism? Absolutely not. Anyone in doubt as to how hypnotism works need only consult the authoritative books on the subject by Estabrooks. ¹ In fact, this is recommended as a means of proving that Dianetics and hypnotism are total strangers. The reverie used in Dianetics merely consists of shutting the eyes in order to help the person to remember, recall and recount past incidents in complete detail. It is not induced by commands of any kind and can hardly be called trance, sleep, slumber or even catnap. The person in reverie is keenly, acutely aware and analytical of everything said to him, and can open his eyes of his own free will at any time during the session. Also, in the straight line memory technique of Dianetics, reverie and eye-shutting are not used at all.

WRITING BEGUN ON *SCIENCE OF SURVIVAL* - November 1950

Ron left Elizabeth for the West Coast on Saturday, 18 November, where he was to lecture to the Los Angeles Professional Course students and spend some time preparing a new book.

In Los Angeles, Ron acquired an apartment and a typewriter, and between lectures to the Professional Course students he began work on *Science of Survival*.

Realizing that because of administrative pressures and the time spent with the Foundations his research work and writing were suffering, Ron pulled out of the Foundations for a while. He went to Palm Springs and found a modest house on the edge of the desert where he stayed while working out and writing the notes for the Hubbard Chart of Human Evaluation. This Chart formed the basis of *Science of Survival*, which was to be published and released in 1951.

Ron said of this book that when a person finishes with it, "he won't be a book auditor, he will be an *auditor* !"

The data found in *Science of Survival* is still, today, indispensable to any person in any area of human relations trying whose success depends on proper understanding and accurate appraisal of human personality.

