Research and Discovery Series

A Running Record of Research into the Mind and Life

Volume 5

November 1950 - May 1951

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RADIO BROADCAST LECTURES 7 - 15 FEBRUARY 1951

FIRST ANNIVERSARY MESSAGE

INTRODUCTION

By October of 1950, L. Ron Hubbard, the author and founder of Dianetics philosophy, had seen the need for a second textbook on this new science.

Five months of public lecture tours and nearly constant instruction of auditors had given him a wealth of experience in communicating this brandnew technology. He had worked with auditors continuously, seeing what they had difficulty with, and his researches and analysis on what he did with cases had produced many new techniques and philosophical developments. He began planning the new book, which would become Science of Survival— Simplified, Faster Dianetic Techniques.

At the same time, spurred by a rapidly deteriorating international scene and the possibility of nuclear war, Ron was working hard at developing a new sub-science, Group Dianetics, which was soon to be revealed as the first truly workable system of handling the interrelationships of man and his groups and nations. This research on the third dynamic revealed some new basic philosophical truths, which Ron incorporated into Dianetics processing theory with the result that many cases previously inaccessible to Dianetics processing were now reachable.

After finishing a series of lectures to the Professional Course students at Elizabeth, New Jersey (see Research and Discovery Series Volume 4), Ron boarded a plane on 18 November for Los Angeles, where he planned to begin work on the new book. On 20 November he started a new lecture series in the Professional Auditor School of the Los Angeles Foundation. He began the series with a lecture on the relationships of thought, life and the material universe, and went on to reveal his latest discoveries and a system for reaching cases at any level of accessibility—a breakthrough of the technology, which expanded the field of Dianetics Standard Procedure to include cases formerly considered unreachable. Ron's work in designing Standard Procedure and the research resulting in the Accessibility Chart, first released to the Professional Course students in these November 1950 lectures, can be seen as the birth and early development of today's Classification and Gradation Chart. Ron was building a better Bridge.

During one of the lectures in this series, Ron talked about an instrument which an auditor could use to find engrams and areas of charge. One of the students on the course was Volney Mathison, a brilliant electronics engineer in the motion-picture industry. Working from the material in these lectures, Mathison breadboarded up the first electropsychometer. This instrument, over thirty years of evolution under Ron's direction, including six different series of meters and more than thirty different models, became what we know today as the E-Meter. The present-day precision instrument works on the same basic principle as the first machine developed from Ron's lectures in 1950.

The Los Angeles series was concluded on 1 December with a three-hour discussion on the fundamentals and application of Group Dianetics. This lecture was the first release of Ron's new discoveries about the third dynamic to the Los Angeles group. After the completion of the lecture series, Ron spent time in the Foundation working with the management. Meanwhile, without telling the management he was running an experiment (in order to test without interference the newly discovered principles), Ron piloted the new science, Group Dianetics, in the Foundation itself.

On 15 December Ron revealed to the management that he had been putting the tenets of Group Dianetics to work in the Foundation and showed them the results: a saner group of people working on their posts in coordinated effort toward the accomplishment of the group goals.

Meanwhile, Ron opened a new channel for communication of Dianetics philosophy to the public. On 12 December he began a series of fifteen-minute radiobroadcasts over 126 radio stations nationwide. The lectures were recorded on phonograph records by the Progressive Broadcasting System and distributed to radio stations across the country.

After his work with the Foundation on Group Dianetics, Ron delivered a lecture in Los Angeles on 19 December in which he released a brand-new technique of straight memory processing.

Shortly thereafter, Ron secluded himself in a house on the edge of the desert near Palm Springs, California, where he worked out the details of the Hubbard Chart of Human Evaluation, which forms the basis of the book Science of Survival. He had to pull out of the hustle and bustle of the Foundation in order to do this work, as he had found that the pressures of instructing the classes and administering the affairs of the Foundations left him too little time for writing and research.

Ron took a break in the work on Science of Survival in mid-January 1951 and traveled to Elizabeth, New Jersey, where he brought the Foundation up to date on the new developments in third dynamic technology and the field of preclear accessibility, and briefed them on the two new techniques of Straightwire—Lock Scanning and the Hurdy-Gurdy system.

By this time, Dianetics: The Modern Science of Mental Health was into its seventh printing.

He then returned to the desert house near Palm Springs to continue work on the new book. This work was to be completed finally in March in Havana, Cuba, where Ron dictated the actual manuscript of the work on a dictation machine. The manuscript was then typed up and Ron reviewed it. Science of Survival's first publication was a photolithograph of the manuscript he reviewed, published in a limited edition with his editing marks still in place and released at the First Annual Conference of Hubbard Dianetic Auditors in June 1951. It was then released as a hardcover book in August 1951.

During the time Ron spent in Havana, plans were being made to consolidate and centralize the Foundations. Because it was found to be very difficult for Ron to continue his research work and writing while also administering two separate Foundations, plus being on hand for each new course opening at both the eastern and western schools, and because a higher level of administrative excellence and public service was desired, the Foundations were moved and reincorporated in Wichita, Kansas, as the Hubbard Dianetic Foundation.

The new Hubbard Dianetic Foundation opened its doors on 15 April 1951 at 211 West Douglas Avenue, Wichita, Kansas. It was a newly remodeled building with twenty-six rooms for processing plus offices and a large lecture hall. All Dianetics auditor-certification courses were to be held at Wichita, and all of the courses and the administration of the Foundation were to be under Ron's personal supervision.

Our last chapter of the book is Ron's anniversary message to the New York Dianetic Association at their meeting on 15 May 1951, just one year after the release of the first book.

This first year of public advance of Dianetics philosophy and technology is a major milestone on the path of development of mankind's first workable technology for rehabilitation of the human spirit. The research work which has brought us the present technology of Dianetics and Scientology spiritual philosophies is laid down in these lectures, and the adventure of walking with Ron as he blazes the only road out awaits you.

The Editors

PROFESSIONAL COURSE LECTURES

Los Angeles, California

20 November - 1 December 1950

After completing a series of lectures to the Professional Course students at the Hubbard Dianetic Research Foundation in Elizabeth, New Jersey (see Research and Discovery Series Volume 4), Ron boarded a plane for Los Angeles on 18 November 1950.

The next series of lectures, with which this volume begins, was delivered to the Los Angeles Foundation Professional Course. In these lectures, Ron expanded Dianetics Standard Procedure with new developments in both the philosophic basis and practice of auditing.

The first lectures cover the fundamentals of Dianetics technology, including new discoveries found and developed in his continuing researches. After beginning with a basic lecture concerning the interaction of thought, life and the material universe, Ron goes on to brief the students on the new techniques. He expands the concept of the tone scale to cover the other points of the ARC triangle, developing parallel scales in the fields of reality and communication and further expanding the theory of the scale of affinity, or emotion.

Three days of lectures are devoted to widening the field of Dianetics therapy to cover cases previously inaccessible to Dianetics processing. New applications and combinations of the techniques in use are discussed, and Ron emphasizes the necessity of handling the charge and circuitry on cases. To this end, a new and easier technique of Straightwire is introduced, whereby auditors can unburden cases of charge in order to bring their preclears up the tone scale to where they can run engrams.

The series concludes with a three-hour lecture on Group Dianetics in which Ron brings to light, for the first time in the Los Angeles Foundation, the most recent results of his researches concerning man and his interaction in groups.

The information contained in these lectures was first published in 1951 by the Hubbard Dianetic Research Foundation, with Ron's permission, as a package of mimeographed lecture notes. These were later published in the book Notes on the Lectures of L. Ron Hubbard. The importance of this material is indicated by the inclusion of that book as one of the earliest books to be translated into other languages as part of the minimum materials of a Scientology organization in a non-English-speaking country.

This volume contains these same materials in their complete form, as prepared from the recorded lectures themselves.

During these lectures Ron discussed a device with which an auditor could locate engrams and areas of charge in his preclear. One of the students on the course, Volney Mathison, working from Ron's ideas, pieced together a meter. This first instrument was eventually, after many years of development under Ron's direction, evolved into what we know today as the E-Meter. We do not have a recording or transcript of the lecture in which this data was discussed.

THOUGHT, LIFE AND THE MATERIAL UNIVERSE

A lecture given on
20 November 1950

This chapter has been assembled from notes taken during the lecture in 1950 and prepared for publication by the Hubbard Research Unit, an organization formed by Ron to help him in expanding Dianetics through new publications and research. Permission was granted by Ron in 1950 to publish these notes, which were later made into the first chapter of Notes on the Lectures of L. Ron Hubbard, where they appear in more condensed form. We have unfortunately been unable to locate any actual recording or full transcript of this lecture.

Two Universes

If we could handle the basic laws of thought we could make man fairly sane, but we are too apt to overshoot the mark. We make things too difficult. Throughout the history of man, in all his various cultures, man has been searching for truth. The ancient Greeks, Babylonians and Hindus, as well as other cultures, each discovered some truths. Put these things together with more recent discoveries about the mind of man and you have Dianetics.

The ancient Greeks even had shock therapy. They used hellebore, an herb which caused convulsions. It changed their patterns but did not break their spines.

To get truth, one must not have emotional attachments to pet theories, nor even to philosophical truths. We sometimes have to change our most cherished philosophies.

In the recent past, investigators have been trying to explain thought in terms of the organism which thinks, and to explain the organism of life in terms of the material universe. They have not succeeded in explaining life in these terms. We are complete foreigners to this material universe. Darwin gave the most workable theory, yet it is only relatively true.

The creation of life is evidently the impingement of the universe of thought upon the material universe. Thought has as one of its purposes the conquest of the material universe, and this conquest produces life.

When we examine the ruling principle of the universe, we find that it is a duality that, like the angels, has two faces—survive and succumb.

A constant error has been made in man's reasoning through the ages, in seeking to find a Prime Mover Unmoved. One datum by itself is meaningless. It can only be evaluated by comparing it to another datum of comparable magnitude. The minute you agree that God exists, it becomes necessary to invent the devil.

The basic unit of the universe is two; you can't go to a basic unity of one. So Dianetics does not have only one dynamic principle, it has two: survive and succumb.

The four manifestations of the material universe, or big theta, may be said to be matter, energy, space and time, or as we abbreviate it, MEST. The apparent material universe is highly speculative in its reality. There are two basic dynamic principles of the universe, and these are survive and succumb.
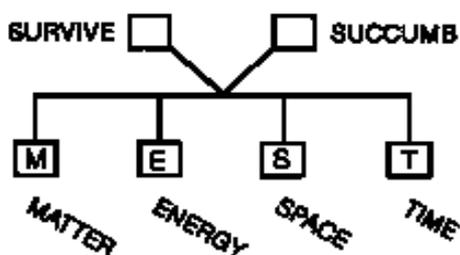
We don't know much about space. We know that it has three dimensions, although it has been said that there is a fourth dimension. The fact that we postulate the fourth dimension shows that we really don't know much about space.

Then there is time. What is it? It is here and it changes. It can be measured by the tick of the clock or the disintegration of the uranium atom. Shakespeare had a lot to say about time. Time is not an absolute; there are no absolutes. There isn't a single absolute truth in science, only relative truth.

Energy in the material universe follows certain laws, such as the law of conservation of energy. Flowing energy has a magnetic field.

There is a certain reality to this material universe. We agree it is there; we perceive it through our various senses. The fact that we agree or perceive that something is there indicates affinity. Affinity at the level of MEST is cohesion and adhesion—the affinity of the material universe for itself. Matter has a certain perceptic quality about it: Light, for instance, perceives something is there and bends around it. The material universe is in communication with itself and with us; the ability to perceive the material universe via its various channels of perception, such as sight, sound and smell, is communication.
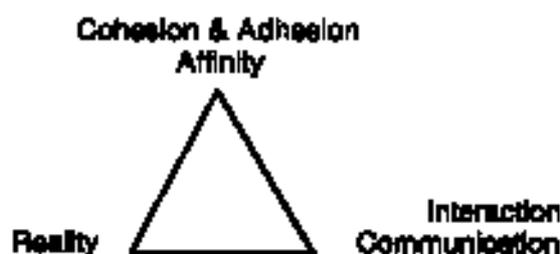
The universe of thought appears to follow laws similar to, but not the same as, those of MEST. It may be said that there is thought matter (ideas), thought energy, thought space and thought time.

We create thought time and thought space. Thought time, unlike MEST time, changes with the amount that is accomplished. Thought energy also follows different laws—it can even penetrate a lead screen. This universe of thought we shall refer to as little theta.

The unaberrated and creative person is close to the top echelon of little theta, in the highest realm of ideas. But one could be creative in terms of MEST, also. For example, a bricklayer uses energy and matter.

Thought energy and thought matter do not follow the MEST laws. Thought is a kind of energy but it can do things that MEST can't. What is thought doing? Thought doesn't necessarily occupy the same universe as MEST, but a new, unexplored universe. One mission of thought is controlling the universe of MEST, though that may not be all that thought is doing.

When thought controls MEST, thought is surviving. But when MEST controls thought, MEST is surviving. There is a contest between the two. For example, if you get swept to sea by the undertow, energy is in control. If you lose your car keys, space has eaten up the car keys. If you are late to an appointment, time has defeated you. In each case MEST has won.

Thought plus MEST equals life. Death equals life minus thought equals MEST. Thought in its most sentient form is man.

A man depends for his survival on his recognition of his brotherhood with the universe of little theta.

Life is valuable to life because matter has already been converted to usable forms. MEST is conquered by lower life forms for the survival of higher life forms.

Thought takes a little piece of MEST and produces a cell, then it takes that cell to conquer more MEST, producing perhaps a lichen, and so on, through higher and higher forms of life, such as plants and animals, up to man. And each of these forms may use some of those below it in the conquest of MEST. Man has the power of life or death over lower life forms.

It was written in the Middle Ages that angels have two faces, white and black, creation and destruction. One cannot create anything in MEST without destroying something. Some people object to this, and we get such things as super-preserved cockroaches, sacred cows, and so on. How crazy can you get? They have gotten thought confused with big theta. We would starve to death if we couldn't destroy lower life. But you don't destroy men—it doesn't work; it is bad computation.

Mankind is now technologically up to the point where it can think of mankind as a whole—his fourth dynamic. Up to this time the races of man each considered any other race as MEST. Man is again becoming a reasonable being. History unfortunately tells us mostly about turbulence and violence, about group engrams.

Reason cannot be created or controlled by force. Society exists by reason of persuading reason, or agreement between reasonable beings. Force belongs in MEST, not in little theta. Any state which uses force is doomed to failure. All nations which have used force have decayed and died—for example, Greece and Rome.

What is an engram? It is MEST kicking back, or turbulence, turmoil, confusion—thought has momentarily failed. Thought doesn't like to be confused with matter.

How does aberration begin? Aberration results from a collision of big theta and little theta, which is an engram, an area of turbulence. In Dianetics we try to straighten out areas of turbulence in thought.

In the areas of turbulence, the two kinds of time get mixed up. Little theta time is only now, but some of it gets left back in big theta time by an engram. Keep peeling off pieces of now-time, thought time, and leaving them back in the past and the final result is death. As we become more attached to little theta, freeing it up from MEST, we live.

We have to attack big theta on its own terms. We use thought to attain the use of big theta for our own purposes—that is survival.

As soon as you postulate the triangle of affinity, reality and communication on little theta, on thought, you can predict data in the social sciences.

Little theta creates for itself its own future reality. Thought is valued because it gives us the next reality. Reality is man's "blueprint" of what he will do with MEST. When we agree on this blueprint, it becomes reality. When we have disagreement, reality is lowered and destroyed. We can conquer MEST as long as we have agreement.

Communication with all mankind has never been attained. Therefore agreement among all mankind has never before been possible.

SPECTRUMS OF LOGIC AND EMOTION

A lecture given on
21 November 1950

Gradient Scales

Very few people are sufficiently aware of the great importance of emotion in processing. If you could take all of the painful emotion off the case you would have a release. Of course, on a practical line, it is very hard to pick up all the emotion without picking up physical pain engrams as well. It so happens that every painful emotion engram sits on a physical pain engram; nevertheless, if you could take all this emotion off the case you would have a release.

These various factors were not coordinated until we got the triangle of affinity, communication and reality. At this time we were able to coordinate the problem and get some solutions.

The front part of the Handbooks has in it a two-dimensional tone scale, but the tone scale is actually three-dimensional. It is actually a stack of triangles. Beginning with the base triangle, they go up on a sort of a geometric progression.

By making this into a three-dimensional scale, it suddenly becomes a great deal more useful. By examining this closely we can begin to understand a little bit more about emotion, and we will go into that more thoroughly later.

The next figure we have is a figure which is the most prominent part of a subject known as Dianometry, the measurement of thought, which is concerned with how people think and what logic is. And in order to understand this, one needs to know a little bit about the history of logic.

Once upon a time, man functioned on one-valued logic. You can see immediately that one-valued logic would be highly reactive: cause and effect, and that is all. But cause and effect were not determined by man to be within man. Cause and effect were exterior to him as far as he could tell. This was one-valued logic. Sum it up to the will of God. Anything that happened was God's fault! That is the logic of some savage in the jungle. If he gets his feet wet, that is God's fault. And if he dines too well upon slightly decomposed whale and gets a stomachache, that stomachache is God's fault. That is one-valued logic. This is a fundamental in reactive thought.

Then a man by the name of Aristotle codified logic. He said in effect that man has a right to think; he has a right of decision. That was a very great advance. Of course, men had realized this long before Aristotle, but he said so, and he gave us two-valued logic. That was a considerable contribution to the field of logic.

So here was two-valued logic, right and wrong—in other words, an absolute scale. There was no in-between about this. Something was absolutely right or it was absolutely wrong. This system fits in with law and religious connotations very closely, in that an action is either good or bad.

In a practical world you really can't deal very well with two-valued logic, and yet you will find today as you look around that most people— particularly the illiterate peoples of the world— have advanced in the culture up to two-valued logic: right and wrong, God and the devil. It's either constructive or it's destructive.

A girl kisses a boy—is that right or wrong? Now, you would say, "Well, it depends." No— that's wrong! "A girl gets married and has children"—right or wrong? You might say, "Well, I don't know, some of these things don't work out too well." Not in two-valued logic—that's right! There are just these two values at work.

The engineer in recent years found himself unable to work with Aristotelian logic, and as a consequence he changed it around to make it a little more workable. In the first place, he had staring him in the face a mathematics—Boolean algebra. Boolean algebra figures out all answers just in terms of yes and no. As a matter of fact, you can evolve all mathematics in these terms. "Is yes greater than no, or no greater than yes?" The brain, particularly by engineers who are accustomed to working on switchboards, is considered to work wholly on this basis of the yes is greater than the no. In other words, it's hotter than it's cold; it's redder than it's blue—yes, no, yes, no—except that the engineer in actual practice doesn't use that. He uses three-valued logic. More values in logic are being introduced in direct ratio to the advance of the culture.

So the engineer says right, wrong and maybe. That middle one is maybe. He had gotten up to the point where he felt that there weren't as many absolute values in the world. A car could be a good car, it could be a bad car, or maybe it wasn't a good car, and maybe it wasn't a bad car. As a matter of fact, it is very hard to think without using a maybe occasionally.

This evolved to where we End out that the second we really begin to regard the human mind, it is absolutely necessary for us to regard logic in infinity values. We immediately take a jump from three-valued logic into an infinity of values. And actually we come upon, then, a highly workable system of logic.

What we are dealing with here is a spectrum—a graduated scale. There are lots of these graduated scales in Dianetics. One of the basic principles of thought that we use is that there is no such thing as a completely sharp value. There is a graduated scale.

Combined Spectra of Logic and of Survival
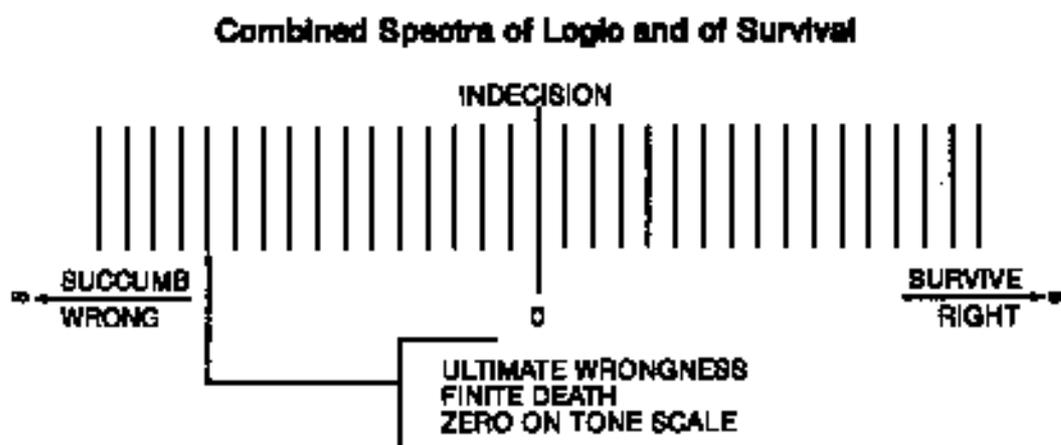
Here is a series of lines. In the center is zero, and to one side of the scale is right. That has an infinity value and that is survive! If anybody got completely, absolutely, infinitely right on anything, he of course would live forever and so would the universe, and so would the whole universe of thought. That gives you an idea of the incredibleness of being completely and absolutely right without a single wrong factor anywhere! An infinity value of right on any one solution would be immortality.

All the way over the other way is wrong, and on this side we have succumb. The scale goes out more or less to infinity in this direction too. Actually, you can argue about the infinity over on the wrong side because how wrong can a person get? Dead. That is how wrong he can get on anything.

So, from zero on this ladder of lines to the right we get a tendency toward immortality, a tendency toward survival; and going left on this infinity of lines we reach being wrong.

The reason there is an infinity on the wrong side has to do with the whole universe of big theta and the universe of little theta. A man isn't very wrong as far as the universe is concerned when he is dead. He is very wrong where he himself is concerned, where his own race is concerned, his own group and his own family. He is even wrong where mankind is concerned. But of course he is also partly composed of MEST, and if he was completely and utterly dead, this MEST would be dead too. If MEST ever got down to a point where it was dead, that would impose a stop, because if MEST died out like that, that would be the universe stopping; that would be the end of the universe.

A person dies by degrees. First, he dies as far as little theta is concerned, and then, little by little, cellular death sets in, and the last living thing in him probably is his fingernails. When they finally die, you can say the person is all the way dead. This takes about a year and a half normally. That gives you some sort of an idea of where zero is located on this scale. It is not quite where you thought it was. But if the energy of which those cells are composed died off, that would be the end of the universe.

Now, I'm salting this material down with a few little philosophic imponderables, but we find that this equation is very valid. We have here a thing which will graph logic and shows, more or less, how the mind operates.

You could call this the central board of the mind. This would be fed literally by thousands of such evaluators. This is the computer by which all the data of the problem is summed up.

Did you ever see a Chinese abacus? They knock the little wooden pellets around on this board. This is not a child's toy. You will see these things in Chinese banks, and mathematicians building ships use them to figure out all sorts of things. They will pick up an abacus and start knocking the wooden pellets around on the thing, and they will say, "Well, the square footage is 928 on this." You look at it and there isn't anything resembling a 9 or a 28, or anything else. It's a wonderful thing—they give it to children to play with in the Western world! But what it is, is something to keep tally on the brain. The mind does the computation and all the Chinese does is use this thing to keep tally on what he has thought of before. He is using the human mind as a servomechanism in his mathematics.

Some mathematicians try desperately to tell you "Mathematics is pure. It existed before man got here, it will exist while he is here, and it will exist long after he has departed. It is a pure science." That is an interesting point but it does not happen to be provable.

It is fine to put a mathematical formula down on a piece of paper and place it in the middle of an Egyptian tomb, hoping it will stand by itself, but it wouldn't be any good to anybody until the human mind addressed it.

We cannot escape the fact that the human mind is a servomechanism in all mathematics. We can't divorce any of man's activities from his mind. When a man examines any problem, this central board of the mind— somewhat on the order of an abacus—will go into operation and keep tally, and this is the way he makes a decision.

One could say that a person feels perfectly null about things, his mind is sitting about zero. (The mind never does this, however; it always picks up from where the last problem left off.) He isn't quite sure what he is going to do. Suddenly he decides that he is going to eat dinner. Well, that's fine. It is something to do; it's a decision. So the arrow on the spectrum will start to work and he moves over to two lines right about eating dinner. But he thinks about it for a moment, and he is not hungry. He doesn't want to eat now. This will pull him right straight back to zero again. Should he eat dinner? Shouldn't he eat dinner? Indecision!

The next thing that he thinks of, perhaps, is the fact that he wants to go to a show at seven o'clock and it is now six. So if he wants to eat dinner before he goes to the show, then he had better eat dinner. That moves out there to two values right again. And then all of a sudden he thinks about this place that serves beautiful duck, and he thinks to himself, "Gosh, the last time

I ate that duck—oh, boy!" So that's a few more values right. Then he reaches into his pocket and finds out he has only got fifty cents. So to eat duck is pretty wrong, and he comes back toward an irresolution again. Where is he going to eat? In other words, is it right or wrong? Well, that's one of these little indecisive, undramatic problems that a man solves all the time, and he solves it by these lines.

Let's take two people who have had a lover's quarrel, and the man thinks he ought to call the girl and apologize. He hasn't made any big decision till he starts thinking about it. Then he says, "I think I'll call up and apologize. After all, I love her dearly, and that's what I'm going to do because by apologizing, everything will come out fine." This action is six values right. But then he thinks, "But she told me I was a cad!" That really affects him and he thinks about it for a moment. "A cad, yes, she said that." So to call her up would be eight values wrong. (We count back from the last arrow.)

Then he thinks, "But Oscar is liable to call her up and she is liable to start going out with him, and I couldn't bear that. I think I will call her up." Just the thought of Oscar is pretty bad. That makes it immediately ten values right to call her up. He is getting up there to a point where he is going to call. As a matter of fact, he could make a decision and call at this moment, and he does make the decision and call but he finds out that her phone is busy.

So he immediately says, "It's that Oscar!"

Now he gets a little bit more upset about it, and here we have got some more values right, and this means he is going to call her or else! As far as he is concerned, the right solution is to call.

So he calls her and finds out that she has already made a date with Oscar, that she is off with him for life, and that she was just sitting there at the phone waiting for him to call so that she could show him up.

Immediately, as far as this problem is concerned, he recaps after the act and says, "You know, that was about twenty-five values wrong." Boy, is he wrong!

You can add up all of these problems in this fashion: how many values right and how many values wrong? We must then include something in all thinking: the evaluation of a datum. What is the value of the datum? How many values right and how many values wrong in relationship to the importance of the problem? The mind works these things out all the time and it can assign values; it has sub-computers that are handing up values to this continually. How many values right and how many values wrong? Back and forth the little arrow travels, and the person will arrive at a decision.

When people are indecisive, their computer is sitting dead center and you are getting no action. A computer which continues to sit dead center with no action gets an accumulating energy level behind it, and something is bound to happen. Something will break with this sooner or later. A person could actually have a type of engram that says "You can't possibly make any decision. You don't have the power of decision. You don't have any will power. You never can make up your mind," which would actually force the evaluation to sit in the center indecisively, and such a person wouldn't be able to think easily.

Then there is the person who has got an engram that says "I am always right. No matter what I think of, I am completely right. I'm right all the time." This freezes the computer over on the survive side all the time. He doesn't have a chance to evaluate his problems because he says "I'm right."

He thinks, "Well, the thing to do is to take this Ford car and drive it off a cliff," and he is right so he does it. Of course, that would be psychotic, and that is what is the matter with a psychotic. His evaluation scale is stuck in one place. He can't think. He can't evaluate problems. He can't make decisions.

A person who has an engram that says "I'm wrong, I'm always wrong, I'm never anything else but wrong!" starts to think out a problem very logically, but there will sometimes be enough false data entered into such a problem by the computer itself to make him wrong—because he has to be wrong. That is an interruption of thought.

So fixed values can enter into this computer circuit and prevent the person from evaluating his information properly, and at that moment he stops thinking well or easily. Engrams assign fixed values to practically everything.

For instance, someone says, "I'd like to get married. She's a beautiful girl."

And the engram says, "You hate women. You know you hate women. You don't want anything to do with women!" So he doesn't get married.

Now, supposing he has data in there that says "I can't believe it"; every datum has to be distrusted completely, so he could never have a sharp assignment of value to any datum which he has. He can't believe it. He wouldn't be over on the survive side.

A person who has "I have to believe everything" of course has the same trouble. It is just as much a fixed value. Everything he adds into the equation, even somebody telling him black cats are always green, has to be believed!

People who have a hard time with their sense of humor may or may not have an engram that says "You have no sense of humor," but that's not what causes it. The thing says, "You have to believe it," and humor is actually a rejection of material. The material comes in; it is thought to not compare with the real world and one rejects it—boom! Out it goes again. But if the person has to believe it, you can tell him a joke—you say, "Well, Pat and Mike are walking down the street, and they stop in front of a jewelry store window. Pat says, 'Boy! I'd like to have my pick!' and Mike says, 'By God, I'd rather have my shovel! "'—and the fellow just looks at you fixedly: "Pick and shovel... Were they workmen?" He's like the Englishman that lay awake all night trying to figure the joke and it finally dawned on him!

That is the person who can't reject it; he has to believe it. Now, if you give this person a release in processing, you are liable to trigger this, and you will observe the strange process of him laughing at all the jokes in his life that could never be evaluated or laughed at before. They will actually come up on a whole chain—literally hundreds of thousands of jokes and funny quips and sayings he has read in newspapers and so forth.

Now, because he learns that it is socially bad not to have a sense of humor (this is something for which he may be indicted before the court of his group), he will watch the people around him fixedly, and when they start to laugh he will laugh. You can catch someone that way by telling him a story. You say, "A fellow walked into the restaurant with a big dog, and he sat down at the table and the dog sat down at the table alongside him. The waiter came up and the fellow said, 'Now I want some apple pie and a bowl of milk for my dog.'

"The waiter said, 'All right, sir,' and went away." (This person will be watching very earnestly.) "Then the waiter came back and he said, 'Well, sir, we have a bowl of milk for your dog, but we have no apple pie. Would peach pie do?'" and you look very bright at this point. The person will look at you distrustfully for a moment and then burst out laughing!

If you want to find a "You've got to believe it" engram in anybody, spring that joke on them. If they laugh, they've got one, because the person has had to learn to laugh at jokes socially although he doesn't actually think that any jokes are funny.

Somebody can say to such a person, "The best thing for you to do is to divorce your wife."

He will think this over for a while. "All right, so being married is wrong. Shall I divorce my wife? Well, I have to! Being married is wrong." That is an exaggerated level of activity, but you will find that there are people like that who are impressionable and suggestible.

That is exactly what hypnotism is. Somebody else is taking a point on the person's computation scale and moving it around. The person himself doesn't think; he has somebody else moving the arrow around for him. When it approaches the complete fact of this being done by somebody else, the person is either in amnesia trance or under hypnosis, or he is insane.

To arrive at correct evaluations one has to have the right to make decisions. An engram is fixed data; it does not allow evaluation. For instance, a forgetters such as "It is not to be thought of" sends intelligence down, and a man gets more and more wrong in his decisions. And how wrong can a man get? Dead wrong.

Now, if we take the right-and-wrong board and we put it together with the tone scale—the stack of triangles—we find out that they are the same thing in operation. This board could have an immediate value for one datum, or it could have a value for the whole person. A person could be, let us say, consistently and continually wrong. This would mean he would be rather depressed. And if he was continually wrong and nobody would let him be right, he would be in a state of apathy—tone 0 to 1.

Zero is finite death for the individual, for the group, for the future, for mankind. This scale could operate for anything or anybody or any collection of beings. Infinity would go on down further, but this would be talking about universal survival. We are not interested in universal survival because it is rather impractical. We know when a group is dead, it is dead. We know when a man is dead we bury him, and the rest of the universe can go happily on. It has no further bearing on him, if you consider death in that light. So we don't need to worry about the infinity value on the wrong side of the scale.

All of this has to do with emotion, and it also has to do with computation and perception.

If a man is almost all the way wrong, he becomes rather fixed as to what he thinks he should do. In other words, he is so close to dead he actually begins to approximate death—and that has a certain survival value all by itself. The opossum has borrowed part of this tone scale—the pretense of death. Everybody says he is dead, so he is dead.

A man will go into the same state. On the field of battle, a soldier will very often fall down without being hit at all. He is in a complete fear paralysis, he can't move. They call these people catatonics, and there are various classifications of insanity that come into this bracket. That would be a permanent state on the scale, for the whole being.

We find out that a person who is in a fear paralysis would not be able to perceive very much around him, and he certainly wouldn't be able to communicate with you. That is the trouble that we find with the catatonic in the institution—we can't talk to him and he can't talk to us. He is out of communication. So his communication is down very close to zero.

As far as reality is concerned on this scale, we know that we have agreed upon certain realities in the field of the mind. So actually this reality all the way down the line is agreement. We have agreed upon a reality as far as the world of thought is concerned. We have agreed that this is real, and so it goes on being real. We can see that nobody in a state of fear paralysis has any great sense of reality. He is not dead, but he is dead, and he is certainly not going to agree with you or anybody else. If you could just get him to agree with you, or get him to sense the reality of that fire which you have just built under him, he would move.

But along the line of affinity, if you cannot talk to this man and he doesn't know you are there, evidently, and there is no concourse or anything else, he cannot feel any affinity for you. And if he can feel no affinity for you, you are not going to pull him up either.

Sometimes affinity can be sort of regenerated, and you can feel affinity for him and he feels affinity for you somehow or other. But it's pulling him up by the bootstraps, because he is down there at a point where you can't communicate with him, you can't establish affinity with him, and he can't agree with you—he has no sense of reality. As far as the soldier who fell down on the battlefield and is now being rushed off to a hospital is concerned, he is right there at the instant he fell down on the battlefield. That is his sense of reality. He has no concept of the actual reality of his situation. He will be lying in an institution day in and day out with no change occurring. He is still on the battlefield.

Let's take a look at the affinity lines on this. We have come down to apathy, which is the lowest state on the scale, and when you get somebody in an apathy engram, you have really got something to contend with.

Someone who is working all right in other states may suddenly be triggered into one of these apathy engrams, and he will say, "What's the use? How could I possibly?"

You say, "Well, go back over it again."

"What's the use?" All is lost as far as he is concerned, and he refuses to go through it.

Of course, a person can feel slight despair about things sometimes, but that is not a real apathy state. That is a top order of that state. When a person gets into a real apathy state, you have got something on your hands. In grief a person will sit and cry. But in apathy he won't do anything. He has approached this level of fear paralysis and death.

Right above apathy, we get grief. Grief is actually the upper part of the apathy band, but it is called the grief band. The 0 to 1 scale has been named the apathy band. Actually, about 0 to 0.5 is apathy; and 0.5 to 1.0 on the tone scale, the upper half of that band, is actually the grief zone. There is where grief is located.

Right above grief we have fear. Fear is getting into the 1 to 2 band. Grief is that emotion which is felt when loss has taken place, and fear is that emotion which has to do with an imminence of loss, perhaps of one's own life, or of a friend by death or departure. A cut-down of one's survival potential by a loss: the threat of that is fear, the fact of it is grief, and the accomplishment of the fact is apathy. If it has taken place with great magnitude, the person will go right on down to the bottom of the scale, and if he has nothing in his vicinity to pick him up, he will land in an apathy state and stay there.

This is how a person is moved up and down the tone scale.

Now, there are two factors involved here. There is the kind of emotion— such as grief, apathy, fear—and there is the magnitude. For instance, there is terror, which is just magnitude of fear. Or you could take grief and call it sorrow; grief has to do with a greater magnitude of sorrow. It is the same thing, but there is simply more of it.

Above fear we start to get into covert resentment. Then we get into anger, which is the solid center between 1 and 2 on the tone scale. There a person is still fighting. Something comes in and threatens him with a loss, and this person says "Hrmmph!" and tackles it back again.

It is a strange thing, though, that when that anger is beaten back and defeated the person sinks into fear and grief, and if it is broken too thoroughly he will sink into an apathy. That is what is known as the breaking of an abreaction or, in Dianetics, the breaking of a dramatization. If you break an anger dramatization, for instance, too thoroughly the person is shoved back down the scale, because anger is a breakthrough point.

You will never be able to release anybody if you fail to reach a point of his complete tone where he is angry. One has to go up this scale if he is at all below it on any subject.

There may be a point somewhere in this case where he is saying apathetically, "Well, Mother was after all just Mother. Yeah, I love her very much," and you have just runs through this series of knock-arounds and beatings, and so forth. Sure, he shouldn't stay angry at his mother for the rest of his life, but if he has never been angry at his mother, you are lying below the anger belt and this case is not going to recover until he comes up to and through the anger belt on the tone scale; because every case will come up the line, one right after the other, on these emotions.

So he has run across this one where his mother denied him things and did this and that to him, and he is still telling you "Oh, I love her dearly. Yes, I love her dearly, I love her dearly." He is down in propitiation, which comes below the anger belt. Propitiation starts right down in the neighborhood of apathy. If you get someone who is propitiative, that is very bad. In lots of cases, you can tell where they reach that on the tone scale because they will bring you presents as an auditor. That is propitiation. That is "I'm buying you off. Don't kill me."

Anger is above that, but he can never get mad at his mother. Then one day he says, "Oh, if I could just get my hands on that woman, I'd kill her! I'm going to write her a letter, that's what I'm going to do. I'm going to fix her!" and he mutters around about it. You restrain him from writing the letter, but don't make it too positive that you are restraining him. You accomplish the restraint of the writing of the letter, because in a few days he is going to come up to boredom and he'll say, "Ah, well, Ma—she had her troubles." If you permit him to get that angry at the period when he arrives there on the tone scale, he is going to have a lot to patch up afterwards.

It is very embarrassing to most preclears when they sound off as they come up the tone scale and pass through this anger band. They start telling people off, and then they find out a few days later that they didn't need to be that brutal about it, they didn't feel that bitter about it, and now they have actually broken an affinity. Whereas, if they had just left Mama and Papa and Uncle Ezra alone during that period, when they got up above it they wouldn't give a darn about what these people had done. If Papa were to show up now (Papa used to beat him with a club or something like that), the preclear would say, "How are you? Sit down and have a cup of coffee," whereas if he had caught him earlier, he probably would have broken Papa's nose!

Nearly everybody has had their abreaction's broken by their parents. This doesn't mean, by far, that all parents are terribly nasty to their children. This is very far from the truth. But your worst cases have had some upset this way, and most parents in this society have broken the dramatizations of their children.

For instance, a child gets mad. Papa has got him sitting there at the table, and the kid is supposed to eat his spinach and he won't. He says, "I'm not going to eat my spinach."

And Papa says, "You're going to eat your spinach, young man, or you're going to march right straight to your room."

After all, this guy is not very tall and Papa is a lot bigger, and Papa wins.

It was a bad thing for Papa to win, by the way. You will find it in processing. It will probably come up as a lock because it is not an actual engram, but it has done something to the affinity scale.

The next point above anger is overt resentment. Just above that we start to get varying degrees of "Oh, well, what the dickens is the use? Oh, I don't care about it much anyhow"—boredom with the subject. Above that, you get relief. There is a surge point.

The reason this is in a geometric progression is because actually that relief point is about halfway up. There are so many degrees of pleasant emotion above the relief point that we don't recognize how high and how varied that relief point is. We just say, "Well, that's happiness," and let it go at that. But that is not the case. There are a great many degrees of being relieved,

happy, cheerful, ecstatic and so forth. They go on up the line, and the happiness end of this band is bigger and longer than the depressed end of it below the relief point. So above boredom we have got relief and then happiness. Pleasure and all the emotions of pleasure fit above this point of relief.

These emotions are actually a spectrum where you take little theta, walk in on it with MEST, and start reversing its polarity. The more its polarity is reversed, the more MEST there is and the less theta, until you get down to the bottom where the person is all MEST and no theta; he's dead. You start up the line again and you get a little bit more little theta and a little less MEST, until you finally get clear up to the top of the spectrum where you get pure survival, pure life, pure little theta.

This is what the Hindus are talking about when they refer to real saintliness. A real saint gets up to a point on this tone scale, according to the Hindu, where he becomes so much "all thought," so utterly and completely pure, that he sort of nebulizes on the spot and takes off for heaven in his own body. It is rather amusing that as we look at this thing hypothetically, that happens to be true!

At the bottom of the scale he is all earth and clay—dead. Further up he is resenting being overcome and is angry about it. And up the line he starts to win. That break point occurs when he is about fifty percent little theta and fifty percent big theta. Up above that point, the amount of big theta starts to fall away and the amount of MEST would theoretically start to drop out of the picture.

Actually, what happens is that he is more and more able to control the material universe. He is more rational, he can think more easily and ably, he doesn't make mistakes, and he begins to control the material universe more and more and more. He also has no residual physical error, so that probably his longevity increases markedly.

Though little progress has been made in the field of psychic phenomena in Dianetics, we have made enough progress to raise the hair of the whole society—just as we are doing on the subject of processing. But it is interesting to me that some of the past concepts of what life is seem to be very antique at this time.

We haven't had time to look up some of the confirmations thoroughly enough, but there is just a little bit more evidence in favor of immortality and the individuality of the human soul than there is against it. The more returns that come in from research, the more it tends over into this—not from any religious data whatsoever, or any religious conviction; it's just solid scientific results. And it seems to be turning up more and more the point that an individual is a continuum of life and activity, regardless of his own body.

We have got someone who is doing nothing but slug into this right now, and he is working hammer and tongs. All he is doing is assembling evidence.

The preponderance of the evidence is in favor of individual immortality. I never thought that would be the case. All my life, I had supposed that when a person was dead, he was dead. He looks awfully dead! Actually, that was all the scientific evidence the society had on that basis a few short months ago: "He looks awfully dead."

So, we look and we find that this affinity line is the emotional scale of the individual and that is what you are addressing. Now we find out something very important, that when you are unable to get any grief off an individual, you can even go to a point and start running relief. You can start running moments when he was bored. You can then run a few moments when he was angry. Then you can find some periods when he was afraid, and pick up a lot of those incidents, and the first thing you know, you will be able to pick up an incident of grief.

You don't go into these cases and say "Well, we want some grief. 'The file clerks will now give us the grief incident necessary to resolve the case. When I count from one to five and snap

my fingers, we'll get the grief.' Well, this guy doesn't cry; let's go to basic-basic." That is not good processing!

Where you will actually enter this is probably in the field of fear. If you can get some incidents where the person was afraid, particularly an incident where he was terrified, you can move down into grief.

A person's emotions can be locked up anywhere on this tone scale and frozen. You can get a stet emotion, in other words, and it can be set somewhere on the tone scale in some incident in his life where the bulk of his emotions are wrapped up, and it is not necessarily grief. It can be terror.

These are the interrelationships on this scale.

Then we have the tone scale on the reality level. That has to do with a person's ability to compute, to agree, to get into agreement, to get into his standard bank—data on what reality is and so forth; and to find out how this data may agree within the world and with others. There is reality, and reality does one of these reversals right straight down the line until you get down to zero reality. In other words, he starts converting reality over into other things.

It starts to get very erroneous below the anger level. What would be anger level on the emotional side would be an error level on the reality scale, which would be the logical scale— the logical concatenation.

Over on the communication side of it is the person's ability to perceive. Did you ever hear of anybody being blind with rage? Well, believe me, they are, because right about that point they stop perceiving. They also stop communicating. They just sort of put out ergs, and they go on down the line, communicating less and less, until they don't communicate at all. And as they go up along the line from there they can communicate more and more and more.

Actually, that communication can be terrifically aberrated. A person can have an engram which tells him that he has to talk continually. If he has such an engram, he is not in communication. He is talking, sure, and he may appear to listen, but he isn't. He is out of communication.

Communication is a two-way affair. It concerns also whether or not a person can receive communications, not just whether or not he puts out communications .

As a person goes down the scale, his ability to put out communication and to receive communication deteriorates. His sense of reality, for instance, goes down and at the same time his perceptions will go down, although they don't go down evenly.

But if we find someone who, for instance, doesn't have any sonic or vision and his sense of reality about all this is very poor, we will find out that his affinity level is bad as well. These three things are poor simultaneously. They all work one with the next.

On this affinity scale, we have the emotional scale. How does he feel toward his fellow man? You would be absolutely amazed to find out that most people are in fear as far as their fellow man is concerned—they are a bit afraid of him; whereas the only real proper protection that a person could have would be way up the scale. The higher you can get up this scale, the less danger men are to you.

These have been pointed up as philosophic, metaphysical and mystical principles through the ages, yet they are pretty simple when you take a flat look at them. Naturally if a person is afraid, he is going to do things to protect himself; in protecting himself he is liable to hurt somebody else, and if he hurts somebody else they are liable to hurt him.

What is the least optimum method of surviving? It would be going around protecting oneself all the time so that he wouldn't be hurt; so he has to hurt other people so that they won't hurt him—only they do because he does! There is an interaction.

This data on the triangle and the tone scale is data which you can use. You can see immediately where a person actually is on the tone scale, both as to an incident and as to the whole being. You can look over his computational ability, his emotional scale (his affinity level), or his ability to perceive and you will see where that person is on the tone scale.

Because we have an interaction like this, we have some sort of an idea, from the performance of this man, what his possible dynamic is. One of these days we will have a fine way to measure a dynamic.

If this person is all shut down on perception, know that his affinity level is low, too. Know also that his computational level is fairly low. But if this person is still being successful, realize you have got a man!

To the individual whose native tone scale is very high, you add the reactive minds scale to his endowed scale, divide them in half, and you will get your average tone scale between the two. You will get approximately where the person is seen to ride as an average. It is usually somewhere in the neighborhood of 2.2 to 2.3, and that is the whole tone of the aberrated individual. That is the way you could compute it. Now you have his whole tone.

A person would vary on this tone scale by endowment. It doesn't mean that the blank, unaberrated, uneducated individual would simply have, automatically, an infinity value on this whole tone scale. He wouldn't; his lifetime has been modified by his genetics and other things. But there would be the individual, and then you would have where his reactive mind lay on this tone scale, and between the two of them you get where he actually is in relationship to life.

When you pick away the reactive mind scale, what you have left will be the fellow cleared, and you will get his tone level lifting all the way across the boards.

This means that some people natively are able to communicate better than others. Some think better than others; some feel more affection and so forth than others. These positions have to do with endowment. There is a tremendous difference of personality from person to person.

When you start an individual in processing he has a certain ability to perceive the world around him, to measure present time, to think and remember and so forth that is determined by the whole tone of the individual plus his reactive mind. But when you are processing him you are inspecting just one thing, his reactive mind tone scale, because you are after engrams. And the engrams, as you start down the track, will become very, very apparent to you. You will find out that his sonic is probably off. That's normal. This is why you should be very careful to balance every case in the last part of your two-hour session. You bring him up to a pleasure moment and run it very thoroughly, then bring him up to present time and put him on straight memory over the whole session. You want him balanced out as the average individual. You don't want your reactive scale having more weight in his life than it ordinarily would have.

This last step is something added to Standard Procedure beyond what has been written before. You finish up every session by running one or more pleasure moments, and then complete the session by using straight memory on everything which has taken place during the session, leaving no occlusions whatsoever. Doing this, you will have a much more stable preclear

If you can't run current pleasure moments, run future pleasure moments whether they are imaginary or not. Usually they are just imagination, but you will occasionally find somebody who says "This is really going to happen." That is quite all right. Don't invalidate his future.

That is Standard Procedure. Do it and you will find your preclears more stable.

TONE SCALES OF AFFINITY, REALITY AND COMMUNICATION

A lecture given on
21 November 1950

Basic Tenets of Processing

I am probably covering many thousands of years of developed thought here. People have been thinking about how man thought for a very long time. What is man's relationship to the physical universe? What is his relationship to himself and his relationship to the group? These have been primary thoughts with man for thousands of years.

If what I have been covering seems a little bit rapid you will have to forgive me, because to cover it in full would probably require touching each step of the development, tracing each point back and showing the evaluation of each point in it, and this would probably take a minimum of two or three hundred hours of lectures.

The point out of this which is vital to you is the affinity, communication and reality triangle, as a triangle, and the tone scale of emotion and its relationship to the tone scale of reality and the tone scale of communication, or perception. There is a definite interrelation in these things.
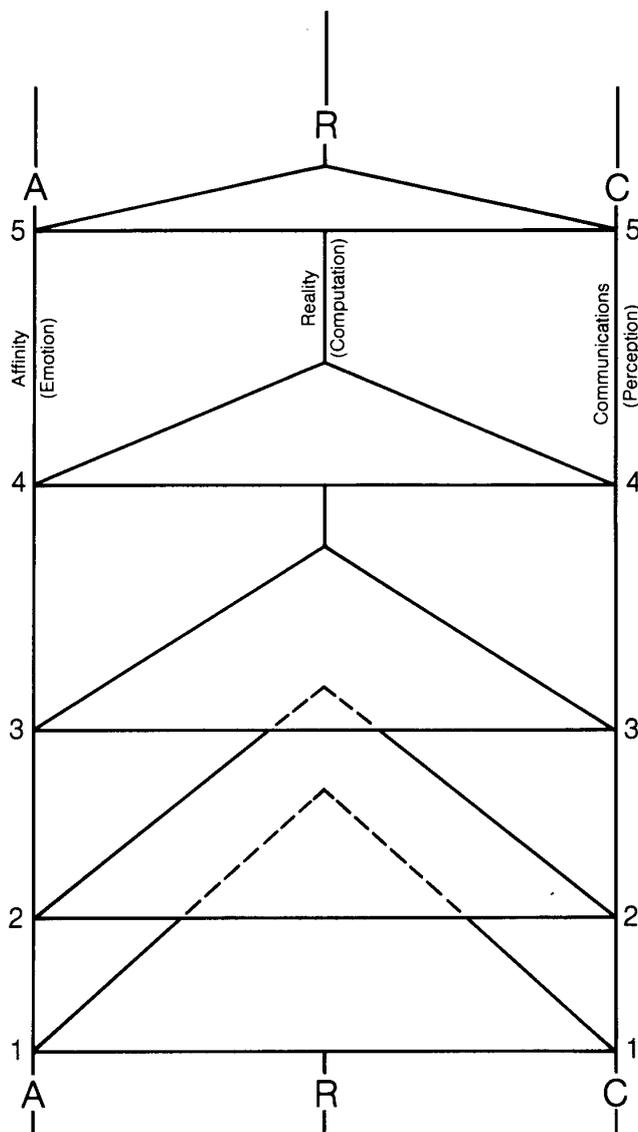
If you have a person who has to be dragged up to apathy, you had better drag him up to apathy before you expect to get any grief! If you have a person who has very bad sonic shut-off, bad visio shut-off and so on, you can drag him up the scale on the emotional scale and accomplish the perceptic turn-on, because he goes up the scale on a whole strata. The whole thing rises simultaneously. Every point of this triangle is dependent on the other two, and every two is dependent upon one. We can't cut down one without cutting down the other two, and we can't rehabilitate one without rehabilitating the other two. On the positive side, we can rehabilitate any point on that triangle by rehabilitating any other point on the triangle.

If you have a preclear with a sonic shut-off, it is not very advantageous for you to try to get every commands off the case that would shut off sonic. As a matter of fact, you won't turn on sonic that way. But you can turn it on by bringing the preclear up the tone scale on the affinity line, the emotional line. You cannot expect anybody who is chronically in grief to have much in the way of sonic.

Now, the interrelationship is close but it is not exact. These points don't raise evenly, all at once, but it is so close that you could address the problem of shut-off sonic by rehabilitating the computational ability of the preclear. The way to do that is to pick up all that you can about him being told that he is dumb, he is stupid, he can't think, and so forth, and you will find that it will bring up his communication level.

It appears to be very different to turn on sonic by making a person compute better about where he is and what he is doing, but that is what increases his reality. Or you can bring it up just on the basis of knocking out all the engrams that say everything is unreal. That, all by itself, will turn on sonic.

If you knock out all those things, you will find out that the person will have a better chance of perceiving his engrams. It is obvious that if a person believes everything is unreal and if he can't think about things straight, he will not be able to listen to something that he doesn't think is there. And if he can't think straight and if he can't work in the field of reality, you certainly would not expect him to be in very great affinity with existence. His emotional tone could not be expected to be at its optimum.

When you cut affinity on a person, sharply, you also cut communication and reality. And it is a strange thing that when one has cut communication thoroughly with another, and when one has a low tone scale value for that person, that person to some degree ceases to exist for the individual. One of the favorite things which you will hear people say is "As far as I'm concerned, he doesn't exist anymore. I hate him; he doesn't exist!"—or that they are going to wipe the other person out of existence, which is a little bit further up the scale. These things are interlocked.

You sometimes find an individual who has good sonic but a rather poor sense of reality. He hears it, but he doesn't believe it. This may seem rather strange. What you have got there is the fact that sonic-cuts in rather early; you can have sonic and a poor sense of reality. In the reactive mind, sonic cuts in fairly low, and that should tell you immediately that most people are in a bad state!

Now, it so happens that we say "Get the grief off the case. Get off these painful emotion engrams," and so on, but you are not going to be able to do much for a person on whom the summation of his reactive mind values is 0.4 (grief is 0.7 or thereabouts). You have got to raise this person's tone so that he can cry, so that you can get grief off! This is particularly true of a psychotic who is in an apathetic state.

I want you to keep in mind how many of these stacks of triangles there are. There are lots of them. There is the reactive mind tone scale, and there is, in the same individual, his natural tone scale. What is evident is the natural tone scale modified by the reactive mind tone scale, but when you enter into processing you are mainly addressing the reactive mind tone scale. The complete sum of the individual would be the reactive tone scale plus the whole tone scale,

averaged. In processing you are dealing with the reactive mind, and you head him right straight toward it.

An individual who normally may be just relatively bored with life has an average tone scale that is pretty high. Maybe it's up there around 2.5—well above normal—and his general conduct, his whole being in the society, is what we see. The person's native, genetically endowed tone scale is up around 4, and his reactive tone scale is down around 1 or 0.5. Take 0.5 and add it to 4.0, and you get 4.5, way up. Average it out and you have him way down. The average individual is around 2.5, and 0.5 would be his reactive mind tone scale. Or perhaps his endowed tone scale would be up around 3.5. Add the two together and you get 4; divide it by two and you get his tone scale at 2, which is overt resentment.

We must not forget that we are dealing with two tone scales with every individual; and the aberree walking around in the society is the average of these two scales, modified by the fact that the reactive scale is quite changeable and varies from day to day as it exists for the moment. There is an acute (momentary) scale and there is the overall sum of the aberrations in the mind, which would make up the average reactive mind tone scale.

But now, on an immediate level, we get this fellow's reactive mind tone which would vary maybe from 0.2 up to 1.5. He will get angry, then he will go off again on to these lower values, and up and down from moment to moment, depending on which engram is in restimulation. You would therefore be able to vary a person's overall tone quite wildly by merely taking him down the track and parking him in one of these engrams for a moment, then bringing him up to present time. You can make a person look like a roller coaster with this sort of thing. You can do this physiologically because it is also applicable to the physiology of the beings

His survival potential goes up and down this tone scale. If this fellow is in very good health and he is in very good shape, he is going to survive very easily. If he is in very bad health and poor shape, he isn't going to survive so well. This is his potential in terms of physical survival.

You can alarm a medical doctor who doesn't know Dianetics by bumping a preclear's temperature up, giving him a fast pulse rate, or changing his health and apparent physiological age. Sometimes you go back down the track with somebody and knock out a bad holder or a valence shifter, then bring the person back up to present time and he will seem to be about ten years younger. It is quite variable.

So when you are dealing with Dianetics, you are really demonstrating things that look like straight black magic to somebody who doesn't know what you are doing, because of course you are changing this person physiologically, and you are changing the tone scale of his reactive mind.

The reactive mind tone scale is always below 2.0. It doesn't contain emotions above that except manics, and these hardly count because the emotional text of them is implanted artificially. A person has an emotion "I'm so happy, I'm so happy, I'm so strong!" The apparent emotional scale on it is rather high and it could be added in that way, but the overall sum as far as the mind is concerned is very low because this "I'm so happy, I'm so happy" is inevitably in the vicinity of "My God, I'm so depressed." That is the manic-depressive.

You can get a person down the track and actually restimulate one of these manic engrams and you apparently get somebody who is wildly happy. He may stay that way for a couple more days and tell you, "Oh, I'm clear now, I know it! I'm absolutely clear!" then in a couple more days the thing wears out and he is very depressed. That is the manic at work; it's just part of the reactive mind bank. But the overall average of a reactive mind bank does not go above 2.0, ever. A person whose reactive mind is in very, very good shape might have one around 1.2 on the tone scale, but that reactive mind would be practically empty!

Let's start calling this tone scale a perceptic scale and we will get the same sort of answers. We can say a persons perceptics vary, and they do. As you restimulate engrams this way and that, they vary.

Now let's call it a reality scale, and we see that his sense of reality will vary. It is just as acute as putting him through the tone scale.

You are dealing with three quantities here which are interlocked, and you can raise any two of them by treating the third. So this is very valuable to you as an auditor.

You have possibly worked somebody who couldn't get off a grief charge although you couldn't find anything else wrong with the case particularly. He just lay there and said with a sigh, "Oh, well...." You were running into a reactive bank which was below grief for that case.

Another person could have an engram that artificially fixes him on this tone scale into anger, so he will dramatize anger on it. You had better knock that engram out. Because he is fixed on the tone scale, he is not going to get down to grief.

A person can be stuck on the track, then, in anger; and as you look up and down a person's time track, you will find that the emotions are parked somewhere on that track. There is an incident in which they are held, where the emotions are full on. There is where the emotional scale is locked up.

Now, this is just as valid and is the same kind of computation as somebody being stuck someplace on the track with a certain age flash. His age is locked up at that point.

Supposing this person has a chronic pain in his leg: he is locked up on the track at a point where there is a pain in his leg. One shouldn't think of a chronic somatic as something that is just accidental to be gotten rid of; this thing is a good locator. It tells you immediately that pain is locked up on the track at a certain point, and that is the only place where this person can feel and express pain.

This can get so bad that you can run a case into an engram, particularly one where a groupers has been triggered, and thereafter when the person has a headache, for example, his foot will hurt. When he has just received a big injury in the arm, the foot will hurt. When his mother has morning sickness, his foot will hurt. He has just one pain that he expresses for every pain that comes in. All of his pain is locked up in an incident where his foot was hurt.

Or we could take an emotion. Here is this person who is going around chronically dramatizing anger. He varies between red-hot mad and covertly mad, according to the intensity of restimulation of the emotional engram in which he is stuck. Ask this person to feel pleasure, he gets mad! Ask him to feel loving, he gets mad! Ask him to feel apathetic, he gets mad! He has a fixed value on the tone scale.

Now, just because this person with one somatic is dramatic and more interesting, don't overlook the fact that a person's emotions can be tied up on the track in the same way, so that any emotion which is in the bank will be retranslated into the one he is locked up in and that emotion will keep dramatizing itself. You'll see apathy turned out that way.

This should demonstrate something to you about the endocrine balance.

The new engram that gets restimulated has a little tab that comes up on it which says "The emotional tone of this engram is 0.6." But all that the person who is stuck on the track in an emotion of anger will register and express is the emotion which is right there—anger.

Or we have one where the emotion coming through on an engram is rage. Papa and Mama are having a quarrel in the prenatal area. You are running your preclear, trying to get him to

express some of this emotion in order to run it out of the engram, and the fellow lies there apathetically during the whole thing. You run something else and he runs that apathetically. Then he runs a pleasure moment and he runs it apathetically. Don't get the idea that this person is merely apathetic; he is stuck in an engram which has apathy as its emotional tone.

The most common emotion for a person to turn on solidly, for some reason or other, is terror. But, of course, someone in this society can't go around expressing terror, so the whole thing simply gets sealed up. His necessity level on the expression of emotion just closes over the whole thing. This entire case will present the most occluded aspect on emotion that you ever want to see. The person can go through a grief incident, an apathy incident, a boredom incident, and there is nothing there at all. It is covered up terror. And then one day, all of a sudden, if you really know your business and you know about the emotional scale, you will get him into an engram and he will go "Yah! Yow! Wow! Wow!" and practically explode all over the room in terror. If you let him escape out of that engram now, you will just double-seal it. Ride it through and get that emotion out and the first thing you know, you will be able to take him up to a pleasure moment and he'll feel pleasure.

One case was stuck in about four places on the track, each one of them a terror moment. I had quite a time with him. I worked with the case for quite a while before I finally got this person near what he was near. His visio turned on and inevitably it was a coffin, and he was in stark terror, with a servant girl telling him all about being buried in the cold ground with the worms. This child, who was already shut down by grief, went into terror. There were also holders right there in the terror. And there he had been for years and years, as far as his emotions were concerned, standing alongside of his grandfather's coffin.

Similarly, the shut-off of computation will occur in an engram someplace, and if he is stuck in terror or in something that turns off perceptics, don't expect this person to be able to think very well. The engram doesn't have to say "You're dumb." Just by being restimulated with the person held on the track in it, it will turn off his perceptics and his affinity, and he isn't going to think well. Did you ever see anybody quite as rattle-brained as a person who was experiencing terror?

These things should not be confused with the overall basic mechanics of the mind. You can take an engram with not a word in it, pack it full of enough pain and emotion, and you can have a person's computational ability, his sense of reality, his affinity and his communication shut off. It has got so much impact that when it gets restimulated he is automatically at that place on the track. That is what is meant by a mechanical shut-off.

The rest of them are statement shut-offs, computational, like command somatics: Mama says, "I have such a pain in the back of my head, I have such a headache." So if he is in Mama's valence in that incident, he gets a pain in the back of his head.

The real meat of engrams is on the mechanical level. Language happens to be just one perceptic in the engram. So don't overlook the mechanical aspects of an engram, because they are very important. And there is an interlocking on this triangle of these three factors. This is the way you handle mechanical computation.

Now, let's take a look at the time track. There are twenty-six perceptics on one time track, including sight, sound, hot and cold, pain and emotion— all the senses, straight across the line—and each one has its own track. In other words, as a person comes up and down the time track he has all these things available.

This time track gets out of phase. Various parts of it get occluded. So you get someone running through an engram getting pain and a faint impression of sound. Actually, he should be running through the incident on all perceptics, but he is only hitting those. How thoroughly do you think that engram is erased? It has got twenty-four senses left in it!

Somebody who tells me "You know, it's a funny thing about engrams, but after you erase them, they reappear" must have been running the preclear out of valence. Furthermore, he couldn't possibly have been running the right incident to resolve the case, and probably shouldn't have been running any pain engrams at all. He should have been running some emotional engrams, trying to tune up this case, shooting out some circuitry, and knocking out some valence commands. In other words, he should have been doing anything but running a basic area engram on somebody, out of valence, and running two perceptics out of twenty-six. That should give you some sort of an idea of the mechanical importance of senses.

Computationally, you run all these things out of the engram. That is to say, each one of these things can be shut off by a statement; but they can also be shut off mechanically, and that is the basic shut-off. The language is incidental to it.

You cannot pull the text out of an engram independently of all the rest of this material. It is useless! If a person is doing that, you have some problems in circuitry and emotion that you should solve before you get down to running engrams.

Don't label a pianola case as anybody who will run text. A pianola case, a case which is running easily, is a case which is running in valence and running out twenty-six perceptics for every engram. They don't have to be sorted out one by one. This person is in valence and he is running out all the perceptics as they occur in the engram. In other words, he is getting the pain in the proper places, the feeling of moisture, the feeling of hot and cold, and all the other perceptics as he goes through this engram. That's a pianola case!

You send him to the engram necessary to resolve the case, he goes right there and runs it off with all the perceptics, and the thing reduces or erases. You send him someplace else and that reduces or erases. That is a pianola case. A pianola case is not just somebody who runs text.

The way you make a pianola case is by first addressing the case computationally, to get into some of it to find out what it is and what the overall computation of this case is. Then you try to knock it out mechanically. Get some of the emotion off the case. Try to get this person up to some apathy, maybe, and knock out some of these emotional charges that are on the line; try to find out why you can't get there. You will generally find out that it is circuitry and valence problems. Then you will have to shoot some circuits out of the case.

At long last, after you have fixed the case up so it is in beautiful shape, you then run yourself some full-parade engrams—from the bottom to the top—and you will have made a pianola case.

People are sometimes over anxious to get into a case and run engrams: "We've got to run some engrams! Well, let's put him into a painful emotion incident. He doesn't get any painful emotion off. Well, let's go down in the basic area and run some engrams. He's getting text in the basic area? Well, that's fine; we'll run out the text." But you could run that text in the basic area, probably, for two thousand hours and find all sorts of engrams. As a matter of fact, the person's tone would come up a little bit and he would get a little bit better because you would have taken some of the charge off some of these valences, but he will never reach clear that way!

All you have to do is fix up the case so it is pianola, using these three factors. You want to pick up his ability to communicate with his own past, with the present and with the future. You want to pick up his feeling of affinity for his fellow man and for himself, and you want to raise his sense of reality about his own past, about his present and about other people. Raise these things up, because he is not going to be able to run anything worth a nickel until you get his tone scale up the line.

You are lifting your preclear by his own bootstraps and it is tough, because as you try to bring him up the line, what is depressing him is some of these engrams. And there is where the smartest side of auditing is: shooting circuits, knocking out the emotional blocks, getting him

moving adequately on the track and getting him into his own valence. Unfortunately, this is the first thing you tackle and it is the toughest end of the case, when the case is the most aberrated. The case is never going to be as bad as it is the first moment you address it.

Maybe eighty hours from then, you are still shooting circuitry. Maybe two hundred hours from then, you are still trying to adjust this case into being a pianola case. But if at any time down along the line you get the sudden idea that "Oh, well, we'll just run some engrams in the basic area. I'm tired of worrying about the rest of this thing. I've tried running out some of these emotional locks and where he is held on the track, and tried to resolve these computations. Let's just run some engrams, because he's out of valence anyway and it doesn't matter," you can then go on, I imagine, for a couple of thousand hours and you won't get anyplace.

So this is the place where you spend the time, getting the case into shape to run, raising the person's ability to communicate with himself—his sonic— and picking up his general affinity. You have to knock out the preponderance of apathy in this case in order for him to come up into grief. You have to knock out the preponderance of grief in this case for him to come up along the line, and you have to knock out some of the fear and terror in this case just to get him up the reactive scale far enough so that he can get sonic on, and that is what we are trying to do.

It is actually better to go into a case at the beginning and just find little incidents where the person was maybe frightened a bit. They are probably locks on a real fear charge someplace in the case, but they are locks, and as locks they are holding attention units. When you knock them out, one by one, you are going to free attention units and raise this person's tone a little bit. And when you do that, he is going to get better sonic or maybe some impressions.

The only thing wrong with the whole reactive mind is the fact that it has absorbed attention units. But you, as an auditor, can get some of them back and you can turn on some of these emotions. You have to put the case together with your bare hands sometimes. People can be in very bad shape.

A person can be very thoroughly stuck on the track and you may not be able to find where he is stuck or be able to budge him. Yet you can still get enough attention units to run something on an emotional line, to get some charge off his circuits or perhaps get him more into valence. In other words, you can do things for this case even if the case is stuck on the track.

But don't start in on a repeater techniques basis, have the person repeat a lot of phrases, and then say, "Well, the case isn't doing very well." That is not auditing!

The auditor who is clever takes a good look at this case and tries to find out what he has to do to make it run, and the mechanics of the case are lying there right before his eyes.

The one thing that you will learn above all others in the professional certification school is that the tools with which you are working are not hit-or-miss, now-and-then tools. You will become a better auditor if you just recognize one thing: You are working with precision tools which work. Use them with conviction and assurance, and your cases are going to resolve very readily. If you learn that well, you have learned the major thing that you can be taught, and you can get the rest out of books.

It means that when you tell the somatic strips to go anyplace, you know that it went. You know the file clerk will cooperate with you if you can reach him at all. You know that the engrams exist. You know how early you have to go. You know his emotions are tied up on the track someplace. You know his computational ability is tied up somewhere. You know what you are working with. You know about these circuits and you go after them with assurance.

For instance, you look over the case and find out this fellow is in a very apathetic state most of the time. So you see if you can actually run an apathy engram out of him. Painful emotion isn't expressed simply by the word grief: A grief engram doesn't cover the field of painful emotion,

because there are terror engrams, apathy engrams, and other such painful emotion engrams. So you try to knock out some of this painful emotion and get his emotions freed on the track.

But this person can't even move on the track. All right, use some Straightwire and knock out some locks. Have him remember the time when he was five years of age and somebody pushed a fist down his throat.

He says, "I can't ever remember things like that. I can't remember early; nobody can remember early."

And you say, "Well, let's see if you can remember your father and mother."

"I can't remember anybody. I don't remember names; I don't remember people."

Where do you start in with a case like that? Well, as an auditor, you know your tools. You know the mechanics of what this person's mind looks like mechanically and computationally. You know that you are dealing with the tone scale on a reactive mind basis. You know that this person has emotion and is able to attain a certain level at his optimum. You know something is suppressing that and you know the various tools you can use to get to it.

What do you do with someone who is like that? You say, "Well, take a look at me. Now, who am I?"

"Why," he says, "you're Mr. Smith."

You say, "There, you've remembered one person. What do you mean, you can't remember people? Who do you work for?"

"I work for a fellow by the name of Jones."

"Ha, there is another one you can remember."

Start opening up the channels to the past, in other words, in any way that you possibly can, and start freeing attention units. Start putting him into communication with his own past and the reality of it will pick up.

So there is a variety of ways to use this same triangle; you keep going around on it. He communicates with his own past which then has greater reality, immediately. If you do that with straight memory, you have also freed some attention units and he has got more force of mind to tackle the problem.

You could go on with a person hour in and hour out, day in and day out, on straight memory and you would probably get him up to a point where he was pianola. I have seen it happen that a person's tone was raised to such an extent and he had so many attention units finally freed by straight memory that if you suddenly asked him to go back down the track and pick up an engram, he would.

There is the difference, then, between a certified auditor and a book auditor. The book auditor doesn't know, he hasn't quite tried, he guesses these tools may work or they may not. So he sits there in a rather doubtful frame of mind, and after he has had lots of practice, he finally comes down to the basis of "Well, possibly there is something to this," or "Gee whiz, there certainly is!" But he never gets into the complete knowledge of the fact that he is using a certain set of tools, or has the assurance he needs in order to use those tools adequately.

A certified auditor takes a look at the case and says, "Well, let's see what's wrong with this case. This person is in a very apathetic state of mind. Let's find out about his parents. They quarreled a great deal. Let's see who was guilty for giving him the bulk of his engrams. Let's

see how good his memory is. Let's see how good his perceptics are. Let's turn this thing on, and if we can't get anyplace, let's knock the circuitry out."

In other words, he goes right straight along the line with Standard Procedure and never questions himself or the preclear once. He knows this person works just like every other preclear on the basic level at which he is operating. So he works with assurance, he knows his tools and he can knock the case apart with Standard Procedure.

Now, you will see from what we have covered that there is a triangle—affinity, communication and reality—which is interlocked. Whatever else you are doing in a case, you are always dealing with this triangle; and where your preclear errs on any point in that triangle, you can increase his potential on that point in which you are interested by improving him on the other two points.

Before we understood this triangle, if a person's perceptics were shut off, one could only address his perceptics. In other words, if a person's communication was bad, one tried to do something about it along that level, which took time. Now we can take a person whose communications are bad and we have got three points of entrance. We can address communication itself; we can increase this person's sense of reality; or we can address affinity for other people by finding affinity breaks, rejections, and so forth, back in his past, or by finding emotional engrams or even light emotional locks. What we are trying to do is turn on his perceptics.

Nothing increases a person's sense of reality as much as being thrown into a high-tension emotional engram! It is not just the fact that it comes off; it is such a convincer, computationally. Before this, he knew that nobody could ever tear him to pieces this way. You get him into the incident, and he comes up off the couch, his shoes fly across the room and he says, "There must be something to Dianetics; therefore there must be something to my own past—there must be something to me!"

His sense of reality has toughened up, right there. That is one of the values of an occasional "exploder" in a case. You are building up his sense of reality, so of course his sense of communication comes up, and certainly his sense of affinity comes up.

We are working upon a triangle. Any time we get one point of it that we have to resolve before we can go on with this case, we can address three points to solve that one. That is valuable, and knowing what you know now, after a study of this triangle, you should be able to derive new ways to use it. This is not material to be learned by rote, but derivational material with which you can think. An auditor who can't and won't think about his preclear's case is not much of an auditor. This is material with which you can compute cases. The more you use this and the more you look at people around you, the more use you will find for it.

Let's take two groups in the world, Russia and the United States, and ask "Why are Russia and the United States so mad at each other?"

Well, one corner of the triangle is out—communication. We talk about their iron curtain, they talk about capitalistic imperialism—there is no communication, so of course there is going to be no affinity. And as far as the reality of their aims is concerned, we regard them very poorly, and we can't compute about Russia. The whole sordid fact of the case is that nobody is thinking on the subject or computing about Russia. Because communication is off and affinity is off, how can one think about it? There is no reality to the problem, so one won't address it as a problem. That is a use on a group level for affinity, communication and reality.

Or you can say, "I wonder what's wrong between my wife and myself the last couple of weeks? We haven't been getting along too well." Then you suddenly realize that when you come home at night you don't bother to say much. Just do this: Simply walk in and say, "Good evening, dear. How are you? What did you do today? I had a pretty good time today. How is

everything?" The affinity will go up, and you won't have any trouble with your wife. Don't bother to talk about the fights.

Any time you put anybody into communication with you, you can't help but raise an affinity level, and you become more real to them, their problems become more real to you, they also become more reasonable, and you go into a further and deeper agreement with each other. That is how you can get with your worst enemy, actually, and effect a compromise. You can reverse this thing in the world of living as well as in the world of engrams, and you can do a lot with it.

Right here you have the hub of all interpersonal relations. If you want to know what Dianetics can do for you with regard to your personal relations with the rest of the people around you and the rest of society, there it is.

This is derivational material. You can think with it. If you see a situation declining between you and somebody else, you can do something about it.

In other words, over on this reality side, reality is in essence, in the field of thought, agreement. If you just agree with somebody who is busy fighting with you, the tone scale starts up. Sometimes it will come up so fast that affinity will shoot up and you are in perfect communication with that person; there is no more fight. It is as easy as shooting sitting ducks when you know how.

Or if he is mad at you all the time, you can say, "But look, these are the reasons why I have to do this thing. Is this reasonable or isn't it?"

The person looks it over and says, "Well, you're right. That's about the only thing you can do, isn't it? Well, let's go out and have a drink."

Those are the basic tenets on which processing is erected.

THE AUDITOR'S CODE

A lecture given on
22 November 1950

A Life-and-Death Proposition

In this lecture I am going to cover the Auditor's Code and beginnings of Standard Procedure.

Very bad things happen when the Auditor's Code gets broken.

There are two major crimes in Dianetics. The first one is the invalidation of the preclear's data, and this is probably the most serious breach of the Auditor's Code. The second one is failure to reduce every engram which is contacted, or the basics on that chain. Those are the crimes of high treason against your preclear

The reason the Auditor's Code is the Auditor's Code doesn't have to do with whether or not it is nice or civilized. It has to do with whether or not you get processing done on your preclear Actually, an auditor by reversing the code could considerably upset the mental health of the preclear, and if he could upset the preclear's mental health, he could probably upset that person's physical health too. This is not something that should be regarded lightly.

The invalidation of data is a very serious thing. When we regard the tone scale and affinity, communication and reality, we can see immediately that the invalidation of data is a reversal of reality.

This shows you the dynamic nature of affinity, communication and reality. They are vectors which represent something, rather than just static lines on a graph. They have in them force values. There is a certain flow along these vector lines, and by interruption of that flow one can actually reverse its polarity at a particular point.

If we knew more about the actual electromagnetic-gravitic nature of thought as opposed to energy we would be able to understand just what was getting reversed, but just by the fact that we can see that something is getting reversed we have approached this problem of what the energy is that is contained in thought itself. We can see that there is a flow.

Take affinity. It is a flowing line of force which, if suddenly reversed, reverses the polarity and makes an encystment. There is a sudden impulse which makes a storage of energy. This would be impossible, however, in the absence of something to store it in.

There has to have been a collision with MEST, or something wrong between thought and MEST, for these lines to be severely interrupted. And we have to have physical pain before the reversal of one of these lines becomes highly dangerous to the health of the individual.

It is the communication of thee to me via MEST that is important. If we could have a communication between just thee and me without sound waves and cells and matter and so forth, we wouldn't get this phenomenon.

By looking at affinity we see how very easily one of these lines can be suddenly interrupted and an encystment made over an old physical pain area. We can see that in a grief charge. Many grief charges, when they release, are very strong indeed.

It is hard to understand, at first, how the simple transfer of a piece of information to the effect that one has suffered a loss could encyst so much energy, but we are actually already dealing here with a turbulence in thought. We have a vector of affinity, which is a measurable force line; then there is a loss, a sudden reversal of force, and finally an encystment of it.

A reversal in the force vector of reality is the same problem, except it has to do with one's concept of reality, which has a great deal to do with agreement. We have agreed that we perceive what we perceive.

Now, there are many question marks that could be interposed between perceiving something, recording it and recalling it. Just how all this takes place, what is actually being perceived, what is actually being recorded and what is actually being recalled we are not in any position to say.

This has been a philosophic football for ages. The last person to take a kick at this football was Bertrand Russell, who in a recent long and learned tome concerning perception entered some new confusion into the subject. Descartes also mentioned this, but it had been going on for a long time before that.

In other words, if there is a shout in the forest and there is nobody there to hear it, was there a sound? Or, the barn is red but is the barn red unless somebody sees the red barn? If you get into this, it might be a red barn, who knows? But we do know that we are perceiving parts of this material universe with the perceptions of sight, sound, tactile, kinesthesia and so on.

In parapsychology you start running into communication that hasn't anything to do with perceiving the material universe, and looking this over, one would predict that such things would exist. It would seem impossible that people who were operating off the same energy bank could not be in communication other than via the material universe. So there is an apparent communication there.

Incidentally, I have picked up some engrams out of people that blocked telepathy, and their sensory perceptions seemed to pick up. It seems like almost anybody has some telepathy, but it certainly does get closed down.

Reality is that thing which thee and me agree is real. We have agreed it is real and so it is real.

Suppose somebody says "Well, look at those twelve black cats up there on the stage," and we don't see any black cats; if he keeps screaming about these black cats and makes any commotion about them, we have him put away. He has not agreed with our reality, and that is the prime insanity.

It doesn't mean that there weren't twelve black cats on the stage; it means that we didn't agree that there were. That factor has got to be interposed because, after all, we are dealing exclusively with perception in this case.

If everybody decides, for instance, that Marshall Field does not own Marshall Field and Company, then he doesn't own it. If he continues to say "But I do own it," and everybody has agreed that he does not, the fellow must be insane because he obviously isn't facing reality.

If reality has so much to do with agreement, how is it that we all agree so well on reality? Maybe evolution isn't the most accurate theory on which one can embark, but certainly it has the factor of natural selection. Perhaps the race has naturally selected out of itself people who have disagreed with our realities. A fellow doesn't have much chance to reproduce in an insane asylum. So natural selection seems to have taken care of the fact that we all agree pretty well on what reality is.

For instance, if somebody says "Communists should rule the world; democracy is a decadent imperialism and you have got to change your government immediately," I don't think many people would agree with him. He is not agreeing with our reality, therefore we put him out of communication with us. We also don't feel much affinity for him.

But taking reality by itself, it can be seen as a force flow. If somebody suddenly says, in a moment when a person is completely disarmed, that this force flow is in error, there will be a reversal of polarity on the force flow of reality—with exactly the same mechanics as in grief.

Such an invalidation of reality is saying "Your reality does not agree with us," and that is non-survival.

If a person's reality continues to agree with those around him (even if not very well), he can get along fairly well in his group. But if he is suddenly found to be in error as to his own reality, and if he is challenged at a moment when he is relatively disarmed, or if he has embarked upon a new reality for the group, which he is hanging on to rather tenuously but on which he is depending greatly, and somebody invalidates it, the encystment is very severe! It is a species of grief charge, but it is on the reality force line. That should tell you how important this reality is to us and how desperately we hang on to it.

The conservative, for instance, is doing nothing but hanging on to a reactive reality. He doesn't want things changed. He may have spent all of his life trying to assemble a reality. If somebody then says "That isn't real," he must either fight and go right down the emotional tone scale, or fall into apathy. If he says "My reality is not real, I confess"—how wrong can a person get?

So it is a very serious thing to invalidate somebody's reality unless it's for the betterment of the reality of the group, and then one had better invalidate it rather artfully. One could invalidate reality so thoroughly, so suddenly and so well that it could kill a person. The bottom of this strata is death.

Take a small group within a larger group and invalidate the reality of that small group, and then force home through the larger group that what the small group has been dealing in, which has been recognized for a long while as being real, is actually unreal. That small group will die. That is the way one could knock out, for instance, a minority in any government— simply invalidate it and then prove that it is invalid. In other words, add a reality to the invalidation so that the invalidation itself becomes a reality to more minds than the smaller group and there will be an immediate disappearance of it.

This information could be very dangerous in the hands of an agent provocateur or a propagandist, but that is the way it is done; and where they have had successful operations, they have stumbled across this one.

There is a time factor involved here—the speed with which it is done. If one could space out over a time period the relay of the information that someone had suffered a loss, the encystment would not be so sudden or sharp. That is a theoretical statement. It's something one could prove or disprove by test. It is something that is predicted, and that I believe to be true.

That is very true on the subject of reality. The forcefulness depends upon the thoroughness, of course, and anything that would be tremendously thorough would probably be very sudden. If there was a rapid enough encystment, with enough impact in it, the person or group would die.

We hear of people dying of a broken heart. Probably people can also die of a broken reality. One of the main things that happens between friends who become enemies is the fact that their reality line breaks down, though it may be less, for instance, than an affinity line separation. How do we express a break-up between friends? By saying they had a disagreement; their reality line severed.

Now, there is a similar force vector in existence on communication. The suddenness with which a communication is shut off and the counter-force which shuts it off create an encystment on the communication line. For example, the psycho neurotic stutterer has had a sudden, sharp shut-off of communication.

One can therefore predict that it would be possible to reverse the polarity on the force line of communication, reverse the polarity on the force line of affinity, and simultaneously reverse the polarity on the force line of reality and kill somebody just like that.

We are not playing with a flock of words on a page when we talk about the Auditor's Code. We are talking about life and death. How wrong can you get? Dead!

There is an interesting thing about thought: It is dealing with MEST in such a way that it doesn't have too good a grip on it. Space, time and elemental forces have a very bad impact against those things which thought has managed to assemble from the material universe. The concern of thought is to be right and to survive infinitely. To be infinitely right would be to infinitely survive.

The analytical mind has as its first computational basic "to be right," and when a person starts admitting he is wrong, watch the downward curve of that person's mental health. I don't mean a dramatization of "I'm wrong, I'm wrong, I'm wrong," but someone having it proven to him continually that he is wrong. He has a computational break there on the subject of "I've thought these things out, but they are wrong."

This sort of thing can't happen in the absence of considerable turbulence between thought and the material universe—in other words, a series of physical pain engrams. That makes these things possible. When there is no physical pain engram the amount of this that can be done is slight, and it would pass away in a few minutes.

But when thought has already been pretty well convinced that it isn't kingpin over this material universe because it has been hurt by it too often—there is too much pain and turbulence there already—and when you start convincing somebody, on top of that, that he is continually wrong, you will get a very serious brand of trouble; because the moment he starts saying "All right, I know it, I realize it, it's proven to me, I'm wrong," he is saying, "I'm dead." How wrong can you get? Dead.

Take small children in school. They start handing in their work and the teacher keeps saying, "Well, you're wrong," and "There's an error here, and this is wrong and that's wrong, and I have to correct you. You have to learn to accept criticism." How these children have an IQ of five left when they get through most schools, I don't know. But what they are wrong on are subjects which have not been properly taught to them. If a child is wrong on a school subject, the thing which is in error is the school curriculum. The insidious thing called the examination has probably destroyed more ambition and ability than Genghis Khan with his piles of skulls.

The human mind is built to be right. One of the main difficulties the analytical mind has, after it starts to accumulate a few engrams and they get into restimulation, is trying to keep on being right although it knows there is an error in the computer.

For instance, a fellow driving a car down the street suddenly climbs the curb and runs into a lamppost. Probably it was an engram clicking in with "You're just wrecking yourself," or "I've got to make a wreck of myself to convince you."

If you asked this person why he had this accident, he would probably say, "Well, it was the sun shining on a windshield over there; and besides, there was a pedestrian up on that corner and he almost stepped out into the . . ."

And somebody else might say, "There was no pedestrian there, and the sun is way over there," and the person would get very confused because he had given a justified reason for having done something that he was not aware of having any reason for doing. It was inexplicable.

The analytical mind suddenly observes itself in operation, observes the vehicle in operation, observes that an accident has taken place, says, "Must have been a reason," can't find one rapidly, tailor-makes one and says, "Well, there you are, I'm still right." Then somebody comes along and invalidates that reason.

If you want to see a man spin, just invalidate his justification. The justification is already so tenuous that it can't support any challenge. The analytical mind has to justify itself for having

done what it thought it did, since it doesn't know about the existence of the engram that caused it, and it can get into a mighty fine setup on justifications. I have read some of the most remarkable and wonderful justifications. There are whole philosophies which are the justifications of one man. The world is filled with them.

Go down to the police court, the magistrate's court or the supreme court and listen to lawyers telling the judge, back and forth, why their client or this corporation did something. Then the client stands up and says why he did it and so forth. They have at least reached an honest dishonesty. They know they are lying, but the analytical mind doesn't know this when it starts justifying.

If a person was really right, he would have a rather calm attitude toward what he had just done. But if he is running on a justification, his reality force flow is already so dispersed that it can be hit rather easily and rolled up and encysted. So that is another kind of an engram that can be implanted into a person.

There are actually, then, two new kinds of engrams. There is the physical pain engram (which is practically all the engram there is), and there are three others which can impinge upon it:

1.   The painful emotion engram

2.   The encysted communication engram

3.   The invalidated reality engram

They could all be done forcefully enough so that a person would practically fold up. Have you ever seen anybody fold up in grief? Have you ever taken some preclear and run out a grief charge and then seen this person look about ten years younger? That is what can happen with grief.

In people's lives you will also find these other two types of engrams. They have been handled all the time, but we had not suspected their magnitude and how they had to be cleared up to get a case to progress.

The reversed communication engram is as important as a grief engram. It is sitting there on actual physical pain on its own vector line. You can turn on sonic on a case by finding and running these reversed communication engrams.

For example, suppose the physical pain engram is a prenatal As you come up the line you may find this communication engram at four or five years of age which has no physical pain in it, but it is a reversal of a communication line.

These are two new factors in Dianetics. I found out that people were contacting them just in the normal course of human affairs but not assigning to them the sudden and abrupt shock value they could have—that it could happen in a very short space of time.

Most psycho neurotic stutterers, for instance, have a reversal of communication on themselves which is quite sudden and sharp. It is usually along this line: Let us say a boy is telling something which he knows to be the truth. He is communicating, and he is putting forward a reality at the same time. Then somebody, to protect herself or himself, forces people to believe that the child is lying, and then right in the same concatenation of events forces the child to admit that he is lying. By this time you have the child pretty frantic. In fact, he will go immediately into an apathy if that second step is added. That is a communication engram. It is also an invalidation engram, but it shouldn't be considered separately. The two engrams have intermingled, but they are both engrams.

Naturally, if somebody has also broken affinity with this child by forcing him to admit he was lying, you have got all three of them together. And this one happens to be a very severe and

serious engram, the likes of which you will find every few cases. As a matter of fact, on cases where the reality is low, where there is a lot of dub-in and the preclear tells you lies, doesn't believe himself, doesn't like people, and so forth, if you look down the line you will find several of these triple engrams. And you had better clear them up because these cases are not going to improve much until you do.

The context, perceptics, personnel and so forth in these engrams generally match up to the physical pain engrams underlying them, which is why you have a serious situation on invalidating the reality and reversing the affinity of a small child—it is generally done by the same personnel who are in the physical pain engram. These are highly specialized locks, but they are of such super power that you have to call them engrams or people won't run them.

By handling a grief or a terror engram lightly and not as an engram, you can spin the whole case so that somebody has to unsnarl the thing before the case will go forward again.

So, regarding the Auditor's Code, you as an auditor have to make it your business to come into an affinity with the preclear Otherwise, you will not get anything done.

You are communicating with him and you are trying to get him to communicate, in a very intimate state, between himself and his own past, which is rather difficult for some people to do. At the same time you are trying to help him out on the subject of building up his reality. You start building up considerable force with this preclear on the three lines of affinity, communication and reality, and if you have built them up well, or if they exist and you have worked with them, you are going to have something pretty strong at work there.

Then if you suddenly invalidate his data, it will break all three abruptly. When this happens it is usually done to a person who is not completely analytically aware, who is back down the time track and can't defend himself ably. He is depending much more thoroughly upon his auditor than the auditor usually suspects. An auditor is prone to overlook this, even when he himself, on the couch as a preclear is depending upon his own auditor.

A person is very badly startled, for instance, by noises which happen in his vicinity while he is in reverie. This is because he cannot marshal his forces immediately in order to combat the situation. His defenses are down at this point. He is counting upon another human being to safeguard him from anything that happens in the environment so he can go back and find out what happened in his past life. And part of that trust is, of course, safeguarding the various life forces of the preclear himself, which can be interrupted.

I want you to understand this clearly so that you will deal very severely with the next invalidation or the next Auditor Code break that you run into.

I had a case one time who was in the basic area and was erasing. It had been a horrible struggle to get there, and then suddenly somebody very close to this person waltzed in and invalidated practically all of his reality! The preclear went into a state of apathy and seven months later was still not back into the basic area. So don't underestimate the force of these vectors, or the trouble which can be caused by opposing them.

You are dealing with thought, and thought combined with MEST in an orderly and harmonic way is life. Thought communicates itself and goes into, handles and works with and around MEST along these three vectors. You are handling a person's life.

I studied quite a few civilizations before Dianetics came into being, and I found out that this hard-boiled Anglo-Saxon civilization probably has cards in spades over any other I ever ran into on the subject of just common, ordinary, mean discourtesy where another person's brains or rights are concerned, which is interesting, especially as we do a lot of talking about human rights.

I am reminded of the early days of the Puritans and the laws and codes on which those people operated. The blue laws, for instance, of an early Puritan town are something to behold. They prohibit people from rushing out naked into the middle of the street. They prohibit this, they prohibit that. And people say, "My, those were certainly moral people. Yes, sir!" But you wouldn't hold with that too far if you saw what kind of a society they were really trying to get along in. This society was so bad that it had to have laws like that.

Every time you see a stringent law code, you are usually looking straight at a society which has something basically wrong with it which has to be corrected by that punitive code. Hence the Puritans. These people were trying to combat tavern brawling of the magnitude of a couple of people getting killed every night! Hopalong Cassidy never faced anything like one of the taverns of an early Puritan town!

They needed law and order, and the Puritans tried to bring it into the society. They made pretty good inroads on it. But the society in which Puritanism existed was the maddest, wildest, brawlingest society imaginable.

This was also the period when piracy was very high. Have you got any idea how bad societies have to be to support such a thing as the terrors of piracy, where suddenly a bunch of men from one ship swarm aboard another ship, kill everybody on board and tie the captain to a mast, string gunpowder around him, then laugh heartily and get onto another ship and sail off someplace? It sounds very romantic in the movies, but that interrupts commerce!

This society does a lot of talking about safeguarding human rights. But on close inspection one finds out that we don't have very good rights, because these laws have to exist to enforce them. And these rights are fast deteriorating at the present time. There are the amendments to the Constitution—freedom of speech, freedom of the press—and now we have such things as "freedom from want" and "freedom from liberty"!

What are all these things? They are a complete redefinition of democracy. We must have had a bad time regarding personal rights in the society to have laid so much stress on them in the English-American groups.

Listen to children in the street and what do you hear? "You're a liar!"

"I am not!"

"You are too!" Polite little devils.

"That's mine!"

"Willie, you let him have that!" and so on. This society is impolite!

Or go down around the long shore district where this kind of thing starts to run in the raw, and you will hear such comments as "You dumb fool, you're stupid!" passing for "Good morning."

People in this society, which is a highly vital and virile one, are going forward on these vectors with such rapidity that they keep superimposing controls over things that should not be controlled, and part of this effort to control latches on to other people.

It's like Christianity back in slave days. They said, "The way you get lots of slaves is to take them rum and Christianity." So they took them rum and Christianity and they managed to fix them up pretty well! Of course, their brand of Christianity was a very strange one, but it was nevertheless very much to the point of people trying to control other people with something which was supposed to make people more or less free. So they used Christianity to try to control people.

Naturally, if some point in the society uses Christianity to control another point and another point and another and another, this will go along just so long before these points will counteract by trying to control the original point, and soon the whole thing will sink down and become more and more reactively controlled. A tries to control B. If he tries long enough, B pretty soon will try to control A, and that is the start of a dwindling spiral.

This business of human rights becomes a dwindling spiral. People try to defend these rights and they try to set it up so people will continue with these rights. Actually, there must be a tremendous amount of reactive activity in the society trying to deny to people these rights.

A tells B he has no rights. B then begins to tell A he has no rights, and the first thing you know, this declines to where you get a police state. There is nothing in it but force. The universe of thought merges and becomes more and more a material universe until at last there is just a material universe with a flock of cemeteries around, and that's all. Thought has backed out. Too much force has been added into the equation.

The postulation of human rights is actually an effort to keep these three vectors from being interrupted so seriously as to undermine and cause an individual or group to deteriorate. That is actually, fumblingly felt, the aim of laws which safeguard human rights: the protection of these three vectors. Now that it is known what they are protecting, I hope they can codify it better, because a serious crime in such a society would be to walk up to somebody who has just lost a friend and say abruptly, "Bill died."

Rights. The right to do what? The right to live, the right to talk, the right to communicate and the right to investigate—all of these things are very important. Any one of them interrupted too badly will leave a highly charged lock that, up the track, can be called an engram.

In processing you should go back and try to find these-things and try to get them off the case. Unstop each one of these three lines as nearly as you can and you are going to have a much better acting case.

You wouldn't, for instance, try to educate a person to love children who has engrams which tell him to hate children. Pain is telling him to hate children, and now you are going to educate him? That is not possible. You would have to introduce more pain on one side than is on the other, and you would get the kind of equation which is practically the world of law in operation. Engrams force an individual in a certain direction and something has to happen to keep him from going in that direction, so social force is applied in the opposite direction. But of course the more social force that is applied to the individual, the more engrams get implanted; so more pain drives him in the original direction, and more pain has to be applied in the opposite direction again, which makes more pain in both directions. And in dealing with this sort of thing you are dealing of course with force, which is native only to MEST, and the type of force used, physical pain, is native only to MEST, So the end product is MEST—matter and energy existing in time and space.

But these things are antipathetic to thought. They are the things that thought is trying to combat, so they force thought out. That is death.

It is interesting that when there is an attempt to regulate a society by the infliction of pain, it goes into a dwindling spiral.

The navy in Napoleon's day had gone into a dwindling spiral of having to increase the magnitude of punishment, up to a point where they had such interesting things as keelhauling, yard hauling, flogging through the fleet, and the most weird inhumanities in the name of keeping things right.

It was also very interesting that they would punish a man up to a point where he would finally tell the crew that he had done wrong. They would beat him into a statement. That these people, just before they were hanged from the yardarm (which could practically be ordered by the

second mate, it had gotten that bad), would come out and confess demonstrates that they must have been pretty badly beaten down. They must have been dwelling on the brink of going into a spin in the first place, to be forced into one in that fashion. It didn't take much to tumble them over.

There was a society which had gone on this basis of having more force this way to more force that way, back and forth.

A society can be pretty well forecast as to what will happen. It will either suddenly recognize that it has got to interrupt the existing code, just reorganize the entire code and throw out everything that has to do with punishment completely, or the society will blow up totally.

People come into a society sometimes and are roundly cursed for trying to reform it. Up in Montana, for instance, in the old days, the cowboys very badly objected to people coming in and reforming the area. This was because most of the people who came in to "reform" the area actually came in to get a little more money out of it by getting rid of the boys who had a monopoly on the crime before they got there. That was the way they were doing a lot of the reforming. This then spread around that it was a very bad thing to reform the society, and they invented this horrible epithet reformer. So there was a terrific antipathy to anything labeled "reform."

Actually, that society if just left to itself would have simply killed itself off and ceased to exist.

Here was a society thoroughly engaged upon the application of force to prevent force from happening on an individual level. Bill says that Gus should not exert force against Bill, and the final argument is a slug from a .45. There you have really got a society on the skids. They talk about it being young and virile—it was suicidal! It had a civilized world on its borders—that is to say, the East. But nobody modified that society itself. It actually died and passed away and was supplanted by people from the East.

That is what happens in a social order by just the interruption of affinity, communication and reality, and it certainly happens in an individual. The more interruptions you get along these three lines of communication, affinity and reality, the more you inhibit thought from acting smoothly within the organism, and the less thought is actually available to the organism in the business of living. It gets to a point rather rapidly where a person grows old and looks it.

The society as a whole does this, and the individual does it in the same way. He puts forward force in order to live; he gets force back. He puts out force; he gets force back again, and that is his normal business of living.

It's bad enough just in terms of wear and tear, without any engrams being entered into it. But then engrams start getting entered into it, and it's no wonder that in this society people of sixty-five can't play baseball!

My main concern here is to give you the picture of the seriousness of breaking affinity, communication and reality with your preclear, to show you how to rehabilitate the affinity, communication and reality of your preclear and to show you also that there are actually three types of high-powered locks that you can call engrams—not just painful emotion.

ACCESSIBILITY

A lecture given on
22 November 1950

Handling Less Accessible Cases

The first thing to cover with Standard Procedure is the subject of accessibility. The Standard Procedure Charts should begin with accessibility. It actually begins with "For Accessible Cases." There isn't any difference in Standard Procedure for an inaccessible case and Standard Procedure for an accessible case except that one is just a bit further removed from a pianola case. The effort is the same; the distance is much greater.

The problem of accessibility is not just the problem of treating someone who is inaccessible by reason of insanity. The accessibility of an individual has to do with his own ability to communicate with his environment and to communicate with his own past. When we regard accessibility in this way we find that we have a great deal more scope in the word inaccessible, because there are many people who can turn in something like a day's work who are yet inaccessible cases. For instance, the person who is bound and determined to stay sick, who won't talk to you, who will have nothing to do with being healed in any way, is an inaccessible case.

In the past, insanity has been measured in terms of the danger the society could expect from the individual rather than the rationale of the individual. Therefore we have made an error in this society of just branding certain people as psychotic who are intractable and who are dangerous to themselves or to society. Start to go into legal codes and you will find out that what occupies a very dominant position in every code is whether or not this person is dangerous to himself or society. That certainly does not include all that it should include.

The rationality of an individual is very much to point, because that individual who will not ably care for himself, for his family, for his group or for mankind is not rational. And that person who, by his acts, actually endangers himself, the future, the group or mankind (the classification should not be limited just to a person who strikes a blow or tries to eat razor blades), who is so irrational, for instance, as to believe that the atom bomb is the answer to our future security, is of course insane. What is insanity? It is just irrationality. And does that person threaten the society? Yes, he does.

So let's look at the psychotic in terms of a time factor. Let's not overlook the important by stressing the dramatic, since the important is not always dramatic. The sudden punch, the immediate slam of impact, is very dramatic.

Look in the newspaper headlines and you will see "FIVE-BILLION DOLLAR WAREHOUSE BURNS UP." That is news. And right alongside of it there is a little item which says "The United States now has 3,750,000 juvenile delinquents." I'm afraid that warehouse can be rebuilt rather rapidly, but the job of rehabilitating 3,750,000 juvenile delinquents is an enormous task and it means a great deal in terms of the survival of this society.

The evaluation of the data is all wrong. You find that three people died in this five-billion-dollar fire, but you look over here in this juvenile delinquent column and you are probably looking at hundreds of thousands of dead people. This shows the value of a sudden punch to newspapers. The time factor enters into it. In other words, if we spread bad news over a long enough period it is no longer bad news. Is that rational? That says that if bad news is spread over a long enough period—no matter how bad the news is—its not bad.

What one is doing is walking away from the sudden impacts that cause communication, affinity and reality break engrams. A sudden impact creates a rapid encystment, but if it were spread out over periods of days or weeks it wouldn't be so bad. That is, if the information were

trickling through a little at a time without creating any anxiety (since this is a dispersal of attention and is in itself bad), it would not deliver this impact, although it is no less serious on an analytical or reactive level.

Is one driven to the conclusion, then, that the press is mainly interested in reactive news? And is one driven to the conclusion that the field of healing has been too interested in reactive logic (if you can call it logic)? There must have been a lack of rationale in the way the problem was regarded. That regard must, in itself, have been a reactive regard. They have been living on a tremendous amount of engrams in this society. So the five-billion-dollar fire gets the headlines.

Actually, war news more closely approaches important news, and so we get the old truism that if we can just get a good war started, the newspapers will sell like hotcakes.

There is a story about William Randolph Hearst, a United States editor and newspaper publisher. He sent a photographer down to Cuba to get pictures of "that there Cuban war" before the United States went into it. The photographer cabled back and said, "There is no war down here."

Hearst sent him back a message which said "You get me the pictures and I'll get you the war!"

A war is a great menace to the society. It menaces a lot of people. It continues over a long period of time at a high dramatic level, and so we concentrate our attention upon war. But it is an interesting thing that the focus of attention is so sharp on something dangerous that man begins to look like a bird hypnotized by a snake.

Reactive attention is very interesting. When attention is too fixed, such as when a datum is too fixed in thought, one cannot be completely rational regarding that thing at which one is looking. In other words, he isn't evaluating what he is looking at with relation to the rest of the environment around it; he is merely looking at it. That is what happens in a war. Everybody starts looking at the war and their attention gets fixed on it because the war is news, it is dramatic, it is dangerous and so on; and as the attention gets more and more fixed, the society gets more and more psychotic on the subject of this war.

There are two reactive things about attention. The first is this fixing of attention. The other one is too great a dispersal of attention, which is very bad. That is actually fear of the unknown. The mind is hunting; it knows there is danger in the vicinity and it is trying to find it. It can't fix that danger on anything and so it hunts, distracted—it can't fix itself. All of a sudden such a mind may, out of sheer relief, fasten upon one thing and then fold all of its attention in on that one thing and fix it too closely. The optimum attention would be a little span wide enough on the subject to see on either side of it and evaluate it, but not too big a span to lose sight of that thing which is being observed. And so we have a great deal of reactive attention.

You will find that this is the main trouble with an engram; it either disperses the attention completely or it fixes it completely. It deals in lights and darks. And this is the main trouble with news as it is promulgated. It seeks to fix and root the attention by making a big dramatic splash, whereas an evaluation of the situation would demonstrate that there are much more important things, perhaps, in that same newspaper than this thing which is supposed to fix the attention. Unfortunately newspapers are thought to sell better this way, and so five-billion-dollar fires and so forth get punched up and poured at the society continually.

The rationale involved, then, has something to do with the time span. "Five-billion-dollar fire," hitting fast with impact, is very interesting. It is a sharp point. But the same words spread out over a long period of time would, by proportion, not be as interesting.

If a person is suddenly dangerous or irrational, you say immediately, "Obviously a psychotic"; but if the person is just continually irrational, and none of his acts draw any blood from anybody, apparently, you say, "Well, this person is not particularly irrational; this person couldn't possibly be a psychotic," and yet, actually, they should be so classified.

The society, the group, the family, the future, are most seriously menaced by the things that go along nicely and plainly, not the ones that puff up and hit people in the face—the obvious things. It's the ones that just go along, psychotic all the way through, that are dangerous.

I have talked to people who were most "reasonable" on some subjects, who were actually gibberingly insane. And if you go down to an institution you can always find somebody there who appears to make sense. The only trouble is that after you have listened to him for a while you can't add up anything he said because it just didn't make sense all the way along the line. He merely sounded rational.

Our standards of requiring rationality from human beings are very low. We are very tolerant as to the amount of rationality which we expect from people, and as a consequence a great many inaccessible psychotics go unnoticed right in our vicinity. You might not realize this until one day you as an auditor sit down and start to talk to Grandpop. Well, Grandpop has always had the pip and he is a bad hypochondriac and so on. (Incidentally, he takes care of the baby most of the time.) But you want to do something for him. So you say, "Would you like to feel better?"

"Yeah, yeah. I've got to take my tonic. That will make me feel better. That's the stuff." (His tonic happens to be eighty-five percent alcohol!)

And you say, "Well, no, I mean we could really do something about this. Now you see what it has done for Betsy Ann, you see what it has done for Uncle Joe, and you see over here what it's done." But regardless of the evidence he will stick with his tonic.

Watch this man's patter. It is fascinating—not because he is resisting any processing; that is not your test. That happens to be an excellent test but one which you should not use; it's not proper. Compare him with what his environment demands of him and whether or not he answers up to the demands of his environment. There is rationale. His environment demands certain things of him. Does he do those things? He demands certain things of his environment. Does he accomplish them? There is the full-dress-parade rationale, including the dynamics, including competence and everything else in this interplay. It isn't whether he matches up to one thing. You could start to address him on almost any subject and you would get more or less the same answer.

It's very interesting; he is very skeptical and doubtful but says he is so reasonable about all of this. (It's sort of like the lady I knew who had an open mind—it was always open to doubt.) For instance, you talk to him about the fact that maybe it would be a good thing if he moved to the house down at the other end of the garden, which he could have all by himself. And he is very reasonable about the whole thing but it just somehow doesn't get accomplished. It's actually desirable from his standpoint, it's a lot better, but he just doesn't go down there. It never works out, and you can't quite put your finger on why. It is like trying to pick up handfuls of water.

A social worker knocks on a door, and here is this man who is pretty badly unshaven and so on. She wants to know why he doesn't go to work and support his family. Here he is, an able-bodied man. And he has got the best reasons you ever listened to, wonderful reasons, why he cannot work. He is apparently very rational. But there is work. There's the kind of work that a human being would normally desire to indulge in. He is starving, the children are sick and dirty, and his wife is in bad shape, and he should do something about this. But no, he has got lots of reasons. And that fellow passes for a sane individual—only he's not. He is actually an inaccessible case. We will just drop this word psychotic (giving you to understand that it means the sudden punch) when talking about the inaccessible case.

This case is inaccessible to the social worker. This case will probably be inaccessible to you. This case is also inaccessible to the medical doctor. This case is just inaccessible across the boards to anything, except maybe the bartender's offerings.

Here you have a consistent, continual break of communication between this individual and his environment, and the environment and this individual. You have a broken communication line. Every time there is one of those there will be a broken affinity line too, and you will also find the broken reality line is there. This person isn't facing reality at all. He isn't in concourse with his fellow human beings at all. He is merely going through the motions.

The real test of such a person—and as you begin to address such people you will begin to appreciate this more and more—is whether or not he can communicate on any subject lucidly. That's fair, but let's see how many subjects he can communicate on and let's find out whether he is really communicating on these subjects or just running on. Does it really make sense? Is he facing the reality of his environment or isn't he? There is your test of accessibility.

Accessibility, then, is whether or not these lines of force flow more or less uninterruptedly between the individual and his environment, and the environment and the individual. That is the measure of accessibility. Is he capable of affection? Is he capable of communication with things and can things communicate with him? Does he see a reality in various situations? Can he create, himself, a reality? One of man's greatest functions is creating realities.

Little kids are always at this and they generally get cuffed for lying. They understand so little of what reality is that they think it is perfectly permissible to create realities all the time.

I wish I had some of that imagination left from my youth. You can sure write fiction once you have the data. The only trouble is that the more data you get, the less you do it.

These are the tests. And I place in your hands, right here, an intelligence test and a measure of rationale which you can use without paper or pencil or anything else. If you understand this you can talk to a person for a short time and you will be able to get a fair measure of his accessibility.

When you start to put him into Dianetics you will start to measure his accessibility more closely, because you are now testing his ability to communicate with his past, his affinity with himself and his sense of reality about his own past. And you are measuring those things directly, so you will know more about his accessibility. Just because a person will lie down on the couch and close his eyes and go back down the track is no reason that this person is accessible. He may be standing completely outside of himself. He may not really be in contact with any part of his past, or he may be in contact with a past that never existed. It's fortunate if you can at least get him to lie down and go back down the track, because then you can do something about it. The cases you are worried about are the cases that won't lie down and go back down the track. So that is your measure of accessibility at its optimum; less optimally, will this person answer questions?

That may sound ridiculous to you as a gain—will he answer questions? Regardless of whether the answer is rational or not, will he just answer them? But I can see somebody walking down the cells of an institution and at about the fifteenth or twentieth cell saying "This person is all right, he can answer questions," and feeling very relieved that he had found somebody who was practically sane in relationship to his environment.

Will he answer questions? If you can get a person to do so, you can start to regain attention units. You can get his attention on you, and the second you do that you can build up his affinity with you by getting him to agree with you. Remember that these points are very closely related. Understand that in processing you should get a person to agree with you. For instance, if you can only get him to agree to the fact that there is a day, not even if it's a good day or a bad day, that its just a day, and he says yes, you have already punched up his reality, his communication and his affinity, right there. So you get him to agree with you and you agree with him.

Some very adventurous and quite brilliant psychiatrists in the past have sometimes gotten into super agreement with psychotics by imitating them. The psychotic picks up a chair and he smashes it against the wall, so the psychiatrist picks up a chair and he smashes it against the

wall. What is agreement but mimicry? And so the psychotic goes into affinity with the psychiatrist. After that they can talk. They just built up an agreement, which immediately built up communication and affinity.

When you are talking to a relatively inaccessible person, you are talking at him. So, if you can get his attention just long enough to get him to agree with you, find some points in the conversation on which he will agree and stress those points, and then agree with his points even though they seem a bit irrational to you—"pick an agreement" with him, in other words— you will get the whole stack of triangles marching up the line. That's one of the best ways to begin.

You can conduct a few experiments on this. If you, for instance, stepped into a padded cell with a psychotic (meaning the extreme inaccessible case) every day at about ten o'clock and did what he did just for a moment, just made the same motion that he made and then walked out again, and you did this for a while, I think you would find yourself eventually getting up to a point where, when you said what he said, you could interject something with which he would agree. And if he demanded something of you, you would agree on that and demand back and forth. If you kept on doing this you would eventually get into communication with this person and he would probably sit down on the edge of his bunk and have a long conversation with you. He might not talk to anybody else, because you have just built up one person as a reality to him. But you could pick it all the way up the line. If you can get one person to be real with him, then you can get other people to be real with him, and finally what you are really trying to do is to get him out into the world where all is real.

We are dealing with a spectrum, then, that has to do with just these things. Any time you can pick up one point of the triangle and increase it just a hair, you have picked up each of the other points and so you have brought about accessibility.

The whole problem of inaccessibility is the problem of a person being low on the tone scale reactively. What you want to do is pick up the points of this problem—pick an agreement with him. To hammer him and force him will not work. This person is usually just sodden with circuitry, and someone has been highly dominant in his vicinity.

So the first point on Standard Procedure is accessibility: How do you increase this accessibility and how accessible should a person be to run engrams? Pay very particular attention to this. You should understand how inaccessible cases really are. Understand that it is a gain if you can get this person to answer a question. If he can answer a question and remember something about his own past, that is a pretty big step. If you can get him to actually contact pleasure with his eyes closed, or contact anything with his eyes closed, that is a big gain there. Now, if you can get him to move down the track and contact his past, that is a big gain. But don't think that the person is accessible yet, until he can run an engram with all twenty-six perceptics, in valence. At that moment he is accessible. There are few people who are!

Now, the problem we are going into here is the problem of the "normal" person.

On the Standard Procedure Chart it says, "For Accessible Cases." I never wrote that on there, by the way. Actually, no threshold of accessibility had been considered at the time that was written. What is the threshold of accessibility? It is when the person is accessible to run engrams with all twenty-six perception in his own valence, and doing fine. Of course, he could not run them with twenty-six perceptics out of valence. So when he can run the engrams in that fashion, then he is accessible for running engrams.

Earlier than that, he is accessible for repairing breaks on communication, affinity and reality. Earlier than that, he is accessible for being talked to. Earlier than that he is accessible for being looked at. Now, you wouldn't consider that that had anything to do with accessibility, offhand, would you? It is awfully hard to audit somebody who is running so fast you can't catch him!

So the problem of accessibility is a problem of degrees. The highest degree is the pianola case, the case that plays itself. A pianola case is able to run engrams with all twenty-six percepts. You keep patching up and repairing and taking circuitry out of the case until such time as it will do that, and then you run engrams—unless you actually can get charge off the case. But again, you are really dealing in terms of accessibility to run engrams.

You sometimes have to run engrams with the person out of valence, more or less, because they are pretty jammed up and so on, but it is not a good thing to do. You can get tension off the line by doing that and regain a few attention units, but this will not fix up that case.

When you start to take circuitry out of the case, for instance, you will very often run engrams with high line charge, very intense, with the preclear out of valence. You will run the charge off these things. You will try to get him into his own valence and to get him back down the track to the earliest time this circuitry appeared. But don't think you are really running engrams off this case to the degree and magnitude that you should. You do not start an erasure on this case when it is doing that; that is just the beginning.

Take an auditor, for instance, who goes down into the basic area and starts to run out engrams in a routine fashion on a person who is consistently and continually out of valence, whose sense of reality is very poor, whose affinity is very bad, and who, as he is running them, gets some kind of a vague impression that something might be happening but he isn't quite sure, and so forth. The auditor who will go along and run that case that way is going to be a very confused auditor before long because he is going to find that the darned engrams seem to reappear. Of course they never went anyplace. He is going to find that the person's valences are all messed up. He is going to start getting unconsciousness.

After a person has been run that way long enough, unconsciousness will start to come off on every moment of the past. In other words, if you send him to yesterday, when he was wide awake, and run him through a moment of yesterday, unconsciousness will start to come off because unconsciousness has been restimulated on this case to such a degree that it is just loaded with it. It just comes off anyplace. It is an interesting thing.

But that would be thoroughly bad auditing. It means that the auditor has attempted to pronounce a case pianola and run it long before he should have. He has abandoned the job of taking off painful emotion, communication invalidation's and reality breaks. He has abandoned this job long before he should have. He has just kicked all that out and said, "Well, there's no reason to go after these things; there's no reason to get any circuits off the case. We'll just run engrams." He will find out that something somewhat like a file clerk will work with him and the somatic strip will work with him, and he can get the guy to move on the track and to run out a valence, maybe, in spite of a very, very low sense of reality and very, very poor communication with his own engrams. But the auditor will find these engrams reappearing. Of course, they never disappeared. And he will find all sorts of strange things happening to this case. When that is occurring it means simply that the auditor pronounced the case accessible long before it was.

Now that is what is meant by accessibility and that is what we are trying to attempt. There is your first major step: determining the accessibility of the case, and repairing the accessibility and increasing the accessibility up to a point where it can run engrams—physical pain engrams in the basic area with all twenty-six percepts. You keep working at this case until you can do it, and you do not do anything to this case which keeps the case from doing it. And the first thing you know, your case will be running fine. This is Standard Procedure.

So that is a wide look at this problem of accessibility. We have looked at how to patch up and put together the affinities, the communication abilities and the reality conceptions of the individual. I point out here that these things have to be done, and you have to get out the circuits and get the person in his own valence. Sometimes you have to work with a case a long, long while.

I wouldn't really call a case open until it would run an engram in the basic area with all twenty-six perceptics on. That case I would call open. As for the preclear whom we can just get to move on the track, his case is not open. Nor is it open if we can run an engram way out of valence; nor if we can just run some kind of a grief discharge or something on this person— "He's crying his mother's tears, of course, but he's at least crying." No, those would not be open cases.

The case is open under two conditions. The first is when a major portion of the grief is off the case or when you have got the central grief engram off the case. The second is when the case can run basic area engrams with all twenty-six perceptics on. Then the case is really open, because it says immediately that you must have gotten some grief off it, and it says immediately that you must have repaired these vectors of communication, affinity and reality.

THE ACCESSIBILITY CHART

A lecture given on
24 November 1950

Points of Case Entrance

In this lecture we will go further into the subject of accessibility. I have drawn an Accessibility Chart which complements the Standard Procedure Chart, so that one can look at any case, spot it on the chart and know what to do. This chart is for any person in any stage of processing.

Degrees of Accessibility

1.   Personality accessible for conversation

2.   Memory accessible for Straightwire

3.   Affinity, reality and communication break locks accessible

4.   Circuits accessible

5.   Affinity, reality and communication engrams accessible

6.   Own valence consistently accessible

7.   Engrams accessible for erasure

8.   Full reason accessible (clear)

You can see by looking at this chart that there are various points of entrance. This chart covers all cases, even the psychotic. It is the first time we've paid any attention to the psychotic on a Standard Procedure Chart. He belongs there and he always has. He sits at this first point, "Personality accessible for conversation," and above that point he is inaccessible. This is simply the matter of a man's personality being accessible, and we have to work the case until the person's personality is accessible. That is the point of entrance on a psychotic.

The wrong point of entrance on a psychotic is to try to hit engrams before the personality is accessible. Sometimes you have to, but get the personality accessible first if you possibly can. That is the proper procedure and you do it by establishing any communication with him. You establish any awareness in him for the world around him (communication is awareness). You establish any affinity with him, and that could be by sympathy or by mimicking him and getting him to mimic you to some degree. Establish some reality with him on the lines of agreement— getting him to think about something, getting him to agree with something—and you can establish that by agreeing with him.

You enter the case of a psychotic by touching on any one of these three points, and you try to pick it up, even just a little bit, because the moment you do, the other two points are going to increase as well. If you can get a psychotic's attention, you can sometimes just tell him to come up to present time and he will come out of the engram in which he is held.

So in order to process a psychotic, or a person who is not willing to go along with you on what you are trying to do, you have got to establish affinity, reality and communication with his personality.

This goes further than just dealing with a psychotic. When you begin to audit a person who has been rather outraged as to processing, start establishing a little communication, affinity and reality, and just by talking to him and picking up these points you can bring him up to where he will be willing to work with you.

You can pick up reality on some people simply by convincing them that what you are going to do works.

So, by communicating with a person you can bring him into processing. You wouldn't argue with him, because reality depends upon an agreement, and arguing is disagreement. Regardless of whether what you are saying makes good sense, a person with whom you are arguing is not going to permit you to process him.

Suppose the fellow says, "I know very well what causes my trouble. I have a libido complex on my left udipis."

You say, "Well, that's probably very true; that's very interesting. Tell me more about it."

He does, and you say, "Well, you know, some of the people we've found very often did have this sort of thing." And the first thing you know, he is willing to have some auditing.

If the person refuses to talk to you the first time you see him, sometimes if you just go away and see him later and you are always nice to him, soon you will find that you can talk to him a little bit further—enough to get him to agree with you about something and for you to agree with him about something. Pick up these three points, and you have got his case started. But you won't do it by arguing. You won't do it by hammering around at him.

You won't accomplish a thing unless you go according to these affinity, communication and reality tenets.

So, what is meant by point 1 on the chart, "Personality accessible for conversation," is a person who will actually sit and answer questions on an inventory or talk to you about his condition without being highly antagonistic toward you and what you are doing. This is an actual point of case entrance which you have to establish, and if that case entrance point is not known to you, you won't try to establish it. That is the first thing you have to establish with every person you process, no matter what his magnitude of neurosis is.

Once this person will sit and talk to you, you want to be able to do some Straightwire. An inventory is the entrance into Straightwire. You start giving this person an inventory and suddenly he is actually working— he is being processed. It is supposedly just an inventory to be filled out, but he is being processed, he is in communication with you, and you are demonstrating to him that you are interested in what has happened to him in his life. The affinity level will pick up and his accessibility will come way up. This applies to anybody.

The second point on the chart is "Memory accessible for Straightwire." You can ask him the proper questions that constitute Straightwire. Find out whose valence he is in, who his wife reminds him of, who the last person was that insulted him, and so on. If you are doing your job well, this person will be getting lots of relief and will go into a slight tone 4 and be able to laugh about things. Just by working with him in this fashion you are releasing attention units and bringing more and more of him up into present time. You are getting the materials with which you are going to work in terms of circuitry, and you're finding out some interesting things about him.

In picking up the materials of circuitry, you want to find out who the people were who surrounded this person, what they had to say, what they did, what their dramatizations were and what their relations were between each other and with the preclear And you want to find out if possible the exact words with which those people expressed themselves. In this way you will learn a great deal about the engram bank of this person. Try to find out specifically who on the case is the dominant, which is to say, a person who seeks to dominate.

A case becomes difficult when the childhood of the preclear was spent with other people than those who surrounded his prenatal period. A lot of the data is missing. However, this person will still be selectively affected by the people who have surrounded him later, so you want to

find out about those people too. You may be able to find out about early material even if his parents died when he was two years of age.

You want material there so that you can start to put together your picture of the preclear's case. When you have gotten straight memory working fine, then start into the affinity, reality and communication locks, and run them. This is something you do on any case; it is point 3 on the chart, "Affinity, reality and communication break locks accessible." Either by straight memory, or by putting the preclear in reverie and sending him to the moment, you are trying to take the tension out of the breaks of affinity, the breaks of communication and the breaks of reality.

Naturally, on an affinity line you may find yourself working, not with a lock, but with an emotional engram. You may just be able to slide into one and get it off the case. At that moment, that is the thing to do, because at this point you are testing the case for circuits. Here, at point 3, you are not only restoring to the case a great many attention units so that this person is more alert and more aware, but you are finding out whether or not this material is available and whether or not there are any circuits on the case which would suppress grief and apathy engrams.

So it is at this point that you put the person in reverie and try to get some grief or apathy off the case in order to raise the general tone of the case.

Here is an example which shows how important this is. A person had three psychotic points on a Minnesota Multiphasic, and an auditor was given orders to do nothing but blow a grief charge on this case. Just one grief charge was blown, the person was brought back and retested, and lo and behold, two of the points of psychosis had dropped out of the case.

The aberrative pattern of this case did not change. There was just so much less of it because of blowing that one grief charge that it became something with which the person could live quite safely.

Charges on the affinity, reality and communication line are so called because they charge up the engrams. The engram is sitting there all ready to roll, but it is not going to have any terrific effect upon the case unless it gets charged up. Later on, life, by losses and so forth, charges up the engram bank. The engram bank without any later incidents would not be charged up at all—it would be null. But the later incidents furnish the energy, which goes into the bank, activates it and makes the engrams very serious in their effect upon the preclear

As an analogy, imagine a ten-thousand-volt short circuit, with the current running in the wrong direction. Should one just throw a hand grenade into the machine to stop it, or should he try to bleed off some of the current which is pouring into the short circuit? He would try to bleed off some of that current. Similarly you would try to run out these affinity, reality and communication engrams to get the charge off the engram bank so the engrams would not then very badly affect the person.

So, between point 3, "ARC break locks accessible," and point 4, "Circuits accessible," is the first point on the chart that you put a person in reverie; you are trying to see if you can get off a grief engram or a communication break engram. If you can't get these things off the case easily, you go straight into the problem of circuits because the only things that suppress engrams are circuits, such as "You must not cry," "You must not show your emotions," "You can't be yourself." So at this point on the chart you are looking for circuits, and you are looking for the dominant person in the preclear's environ.

There are ways and means of blowing circuits. You can knock out circuits with the preclear out of valence. Circuits are usually charged up, and you have to get line charge or other material off the case to discharge them. Try to get points where Mama said "Don't cry" and so on. I'm not referring now only to control circuits; they are a rather special type of circuit. You are also looking for commands like "You've got to protect yourself," or "I've got to protect you from yourself." With that type of circuitry in a case the person is being protected from himself, he is

protecting himself from himself, and he is not going to be able to get to any of himself. The circuit is an interposition there, and so that circuit has got to be run out.

I want you to understand that when we say circuitry, we are talking about "you" commands, like "I've got to protect you"; and when we talk about aberrative commands in general, we are talking about "I" commands, such as "I have a cold," "I am stupid." Those are not circuits. They are just aberrative.

"You" commands are circuits. They come from the mouths of dominant people in the vicinity of the preclear and have to be picked up as early as possible. You often have to run circuitry completely out of valence just to deintensify it.

Blowing circuitry out of a case is the most skillful operation in Dianetics. It requires a full knowledge of running back a chain of engrams. If you don't know how to do it, you are not going to be able to crack anything but pianola cases. The difference between a case which presents a problem and a pianola case is chiefly a difference of circuitry. Circuitry includes as a subheading "control circuitry"; you are shooting for the whole field of circuitry.

So we get the circuits out of the case, and then we go back and break some locks. We just keep oscillating between knocking out circuits and breaking locks, and then trying to get out some ARC engrams to get the charge off. That is the next point on the chart, "Affinity, reality and communication engrams accessible." If we aren't successful in that we go back and break some more locks, shoot out some more circuits, and then try again to get some ARC engrams. And we just keep doing this.

When an auditor first puts the preclear into reverie—between "ARC break locks accessible" and "Circuits accessible"—he should find out if the preclear will go into his own valence in the basic area and run and erase an engram, because sometimes he will. A certain percentage of cases will promptly go down into the basic area, pick up sonic, go into their own valence and start erasing engrams. However, the better proportion of cases won't. But even though the preclear is out of valence, you run out what you contact, deintensifying and reducing it. You get the basic on its chain, reduce that, and then you come back up the line and knock out some more circuits.

If the preclear can't run in the basic area, it means that the bank has been charged up by affinity, communication and reality break engrams to a point where he cannot get into the basic area and be himself. The standard manifestation of a very seriously affected case is exteriorization as he goes back down the track. He is not in himself, he just sees himself.

Occasionally, people who are exteriorizing badly as they go back down the track will get into themselves merely if you tell them to, and at that point they can run affinity, reality and communication engrams. They cannot discharge one of these ARC break engrams out of valence.

It is standard to start running a highly charged engram with the preclear out of valence, but by the second or third pass over it you can get him into his own valence, at which moment he will run off the charge. Sometimes cases are just out of valence and exteriorized at these great emotional moments or blunted reality moments on the track, and interior in themselves at the other points on the track. A very serious case is out of himself all the way down the track, including pleasure moments. It isn't safe to be in himself, so he is standing outside of himself, and there is a terrific amount of charge on the case.

That is the mechanical reason a person is exteriorized. The computational reason is continuous commands from somebody to the effect of "Watch yourself," "I can't be myself around you," and so forth, which are actual valence shifters and can shift him outside himself. But supercharged emotion, communication breaks and reality breaks can charge up the bank to such an extent that the person is continually exteriorized. When you get a case like this, work to get

the person interiorized before you do too much else with him. Even that person can sometimes be gotten down into the basic area to run out an engram.

Our next point, then, is to knock enough circuits out of the case to get the preclear into his own valence.

I have been asked whether, if the preclear can be gotten into the basic area at this point, you would go ahead and work him there, or whether the auditor should nevertheless go after circuitry.

The only reason one would be working the preclear in the basic area at this point would be so you could get to the circuitry. Don't think you are making an erasure on a case at this point. He is not erasing; you are getting deintensification.

Just because the preclear can get the text of an engram does not mean he is running engrams. I have seen people run scores of hours without anybody trying to get the circuits off the case, and what happens is the case will finally ball up to the point where the preclear starts yawning when sent back ten minutes on the track. In other words, the whole bank gets so loaded up with anaten that when you send the person back to last night's dinner or something he'll yawn. There is unconsciousness coming off inconsequential moments.

The only reason that you would go into basic area engrams and run them out of valence without the proper somatics and so on is to get the circuits off the case. The target is to get the circuits off the case so that you can discharge some of the charge out of these affinity, reality and communication engrams. Any time you can discharge some of these ARC break engrams you are moving the case closer to the own valence step on the chart. That is your goal.

Circuits are not run just because they are aberrative. They are run so that the case will resolve. In fact, in the bulk of cases you can't discharge affinity, reality and communication engrams until you get the circuits off the case.

These circuits say, "You must not cry," "You mustn't show your emotions," "You've got to be strong," "You've got to be brave," "You mustn't ever be yourself," "Don't do that, now," "You mustn't be weak," "Little boys don't cry," and so forth.

This type of thing can be on the case so heavily that, for instance, when you run the preclear back to the point where his dog died (and you know that this fellow's life just practically went to pieces at that moment), his chest heaves but he says off-handedly, "Yes, my dog died. Oh, well, you know, little boys have dogs and they get attached to them, and the dog died."

You look at this preclear and say, "Are you inside yourself?"

"Well, no."

Run it several times, through and through, and try to get something off the case on this dog's death, because that is a charge. It is this kind of charge that charges up the engram bank. If one could get all the charge off a case, the engram bank wouldn't be able to do anything to the preclear

So the fact that this fellow can't cry about his dog alerts the auditor to the fact that somebody told him not to cry about his dog. That is a bit of a circuit which may lie in the same engram, and you can try to shoot it out. If you can't get that, then try to find out what the major circuits are on this case about displaying emotion, and find the dominant who was saying "Control yourself," "You mustn't cry," and so on. Somebody was laying circuits into this case. Find those circuits and start to run them back down the bank, and run out the basic engram which contains those circuits to get a reduction on it. Run it out of valence or any way you can, but get a reduction on it and the tension will ease.

You will usually find that if you have got the circuit that is holding up the case, you can run it right down the bank and the preclear will go "Yow! Yow! Yow!" and really blow the charge. This circuit is lying on top of that charge. And if you are on the right circuit which if deintensified will resolve the case, that engram will blow. This is known as an exploder. It is not very hard to get the tension off one of these super circuitry engrams.

The first time that the engram is run, and as you come down the bank looking for the earliest time, you may not find any charge on it. But if it's the right one, that earliest one will have some sort of charge on it because it is being run up against its locks. The engram is getting the charge out of its locks. The preclear is out of valence and is crying somebody else's tears. You are trying to settle him back into his own valence and trying to peel off those locks. A person in the prenatal area in his own valence does not display emotion. He does not display any emotion during that whole period. If he displays any emotion in the basic area, it is because he is out of valence or because a lock is lying right on top of the incident. Run it and the lock will pry off.

Anybody who is getting a head somatic in the basic area is not in his own valence. The basic area comes before the first missed period and at that time a zygote doesn't have a head. So if someone has a localized somatic, he is running a command somatic of some sort or he is running way up the bank and the file clerk is giving the wrong answers.

The circuitry on a case interposes between the file clerk and "I," so the file clerk is apt to give you almost anything for an answer. You can't get straight answers off the case.

A person can't lay circuits or an engram into himself. You can have a person who has a command "I have to believe what I say" or "You have to believe what you say"; then later, if he learns autohypnosis, for instance, what he says will become locks. But somebody has to have told him these things. Straightwire's first law is that a person does not aberrate himself. He is aberrated by others.

Ask someone, "Who in your life used to say 'Control yourself'?" If the person looks at you for a moment and says "Well, I do, all the time," and he can't come up with anyone else, realize that he is so solidly in this other valence that he doesn't know where his own valence is.

So at point 5 on the chart we are working affinity, reality and communication engrams. The auditor starts getting the charge off a case until he can't get any more. Then he tries to run him in the basic area to get the person into his own valence and run out real engrams. With these, he runs out the whole engram, but if he can't do it at that time, he comes back up and tries to run out some more affinity, reality and communication engrams. If he can't get these, then he gets some more circuits off. When he gets the circuits off, he goes back and runs out some more affinity, reality and communication engrams. Then he returns the preclear to the basic area to try to run out some engrams. The auditor keeps this up as a continuing rotating process until he can run out an engram in the basic area with twenty-six perceptics.

One doesn't run engrams as a steady practice until he can run them with twenty-six perceptics and get a complete and full erasure in the basic area.

So, first the auditor gets enough locks off to get this person shaken loose on the track. Then he puts the person into reverie and moves him on the track, and tries to get off some emotion or some communication breaks. If he can't do that, he tries to get the basic area. Sometimes the preclear will go into his own valence and run out a full engram. If that doesn't work, the auditor knows he is dealing with circuits. So he finds out what the circuits are, generally by Straightwire, and runs them out. In running out the circuits he will go into the basic area, but all he is after is circuits. He is not going for an erasure; that is not his purpose.

An auditor working in the basic area and just running people out of valence and so forth because he can get context doesn't know his purpose. At this point the purpose is to find and deintensify circuits so that the person can run in his own valence and so that the auditor can reach the affinity, reality and communication engrams.

This is Standard Procedure.

Now, you have gotten to where engrams are accessible for erasure, so you run them in the basic area for a while and start to get an erasure off the case. You erase engrams for a while and you're doing just fine, and then suddenly the preclear doesn't seem to be in his own valence anymore and is not doing too well. When this happens you should go right back over the whole process again, because what has happened is that you have taken a layer off the available engrams. Engrams lie in stacks like sandwiches, and the meat of the sandwich may be the engram, but the bread of that sandwich happens to be affinity, reality and communication break engrams. Now you have to get some charge off the bank before he can run some more engrams.

So you get some charge off the bank. You run some more circuits off and maybe find some other dominant person on the case. You straighten it up again and get some charge off—get off some more affinity, reality or communication engrams—and then you get down into the basic area again and you'll find out that the preclear has some more engrams. You continue to erase in the basic area as long as you can with the preclear in his own valence, and when you can't do that, you again get late life charge off the case (anything over two and a half years old). When you have actually blown some charge off the case, you again return to the basic area and continue the erasure.

The whole process of clearing from beginning to end is an alteration of these two things: getting charge off and getting engrams off. You run the engrams out only when the preclear is in his own valence, but you can deintensify an engram with the person out of valence.

You run circuitry engrams so that this person's auto control is deintensified. You want to get charge off so that you can run affinity, reality and communication engrams late in the case. You get these charges off later, and then you go earlier. An alternation from one to the other will finally accomplish the erasure of a case.

Anyone who starts to try to erase a case which is consistently out of valence, out of contact, with no sonic or other perceptics, is not doing Dianetics.

The Dianetic auditor, when he finds out his preclear is not in good enough shape to run his engrams properly, is right in there trying to get off the heavy affinity, reality and communication engrams (which usually occur late). You have known these before as grief engrams, but there is more than just grief you can go after. The auditor runs these ARC engrams off to deintensify the bank so he can get at it.

If you can't get off the ARC engrams, then there are circuits and you get the circuits out, and in order to do that you have to run engrams out of the case.

It is a continuing process and that is practically all there is to Standard Procedure. There is no other Standard Procedure.

Anything else that you are supposed to know in Dianetics as far as processing is concerned is how to accomplish one of these points. How do you get a circuit off? How do you trace a line of circuitry engrams down to the bottom and deintensify one there, and then what do you do after that?

This may seem somewhat different to Standard Procedure as you have learned it. I have tried to communicate it in the past as well as I knew how. Sometimes I find new methods of communicating it more easily. I generally discover these by analyzing what I myself do with cases.

It is a standard thing for somebody to come up to me and say, "I've got a case that's running so-and-so and so-and-so."

And I say, "Yes, and he's also doing this and this, isn't he?"

And the auditor says, "Yes; how did you know?"

So once in a while I ask myself, "Well, how the devil do you know?" It isn't by instinct or by shooting dice. It has to be analyzed. Once in a while I can break down the analysis a little more closely. Then I can make it more easily communicated and shape it up a little better by finding out what hasn't gone across to people.

The Degrees of Accessibility Chart makes it go across more easily and puts it where an auditor can look at a case and say, "Ah, this person is out of valence." Or someone will come up to him in a nervous, fearful manner, stuttering and stammering, and instead of starting into the case on "I can't talk," the auditor gets charge off the case, because this person is suppressed on the tone scale to a point where his communication line is almost zero. Therefore the auditor knows his reality is bad.

It has been hard to measure a person's concept of reality in the past, but if he communicates on that level you know his reality is poor. And if you look over his affinity level you will find out that that is very bad as well. When the preclear talks in this nervous, fearful manner, and he tells you "I like people, I like people," he is talking out of an engram, because the mechanical charge on the bank is saying that people are very dangerous; what he's telling you is just a defensive mechanism. So you would work on picking up affinity by finding out who broke affinity with this person. In addition, you would find out who smashed his concept of reality.

If someone is saying "I've often thought to myself, 'The Russians are liable to land on the coast tomorrow,'" you can see that his reality is bad and that what he is going to tell you is probably a little bit off.

If a person is wearing glasses, his communication line is low and you have to pick up affinity and reality. Glasses don't mean a very low communication line, but they mean it is down just that much. I would normally not start processing anyone who was wearing glasses by simply running them down the track into basic area engrams. I would pick up a lot of charge off this case first.

I want to tell you again that every session of processing is concluded by running pleasure moments and by using Straightwire on the session of processing itself (unless you were doing Straightwire in the session, in which case you would omit it). But if you have placed the person in reverie at any time during the session, make sure that when you bring him up to present time you run a pleasure moment and then Straightwire, with him in present time, making him stay in present time and remember the past. In this way you will get rid of the artificial locks that build up, and you'll keep a case happier and far more stable.

We want one hundred percent of the people who go through a certification school to be able to crack the toughest cases that walk. At first, when we first started teaching, maybe only twenty-five percent could have tackled a tough case, but it has been increasing since then. With the introduction of this Accessibility Chart we may get that up to eighty or ninety percent case-crackers. That's what we're trying to do.

OPENING THE CASE

A lecture given on
24 November 1950

Handling the Mind's Mechanics

The computation of a case is of number one importance in that it gives you the mechanical basics and a method by which you can take a set of factors in the case and understand the case, as opposed to attempting to go through just the routine of putting a person in reverie, sending him back down the track, finding nothing, and bringing him up to present time.

The Accessibility Chart tells you how to compute. There is no variation in Standard Procedure. The chart just gives you a method of computing the state the case is in.

There is probably nothing more destructive in an inept auditor's hands than repeater technique—or you might call it right-back-at-you technique. The right-back-at-you technique is highly destructive to the preclear's pride and actually lays into the case a communication break lock.

The fellow says, "I can't get anything."

So the auditor says, "All right, repeat 'I can't get anything.'"

The preclear as a human being has told the auditor "I can't get anything." Yes, it may be out of an engram, but when the auditor has said "All right, repeat 'I can't get anything,'" he has told the preclear in effect that the preclear hasn't any thought of his own about it and that he isn't communicating with the auditor.

So it becomes doubly important or doubly destructive. By throwing that phrase back at him, the auditor is also breaking down the preclear's reality because he is saying "You can't think," which is part of the preclear's reality.

There are two divisions to a case: one is the mechanical trouble with a case and the other is the statement trouble with a case.

Language has gotten into the engrams and as such is very important.

That is the statement side of the case. Engrams contain statements which can accomplish practically all the trouble that anyone could figure out. "I can't see," "I can't feel" and "I can't hear" are examples of such statements. So there is the statement side of the case.

The fellow says, "I can't get at this, I can't get into it," and the auditor is assuming that all that's wrong with this case is a statement, whereas most of the trouble with this case is over on the mechanical side of the ledger. That has to do with the mechanics of mind operation: too much emotion on the case, the person invalidated too often, the mind's effort to reach this and that in the case, and the way engrams are stacked up and crossed over and scrambled, just in terms of other perceptics than statements.

For instance, a piano playing hasn't any words in it, yet sometimes an engram will contain a piano playing. It is just a perceptic of sound. It doesn't say "I don't like music," yet we notice that this preclear does not like music. So if the auditor says "Well, let's go over this phrase 'I don't like music,'" he is assuming immediately that it is over on the statement side of the case.

About eighty percent of what is wrong with this case is over on the mechanical side. In this instance it is the perceptic of piano music that he is objecting to, because it restimulates an engram.

Now, let's just for a moment wipe out language and everything it means as far as aberration is concerned, just abandon it for a moment as aberrative, and we will find out that what we have left on the case is pain, tactile, the whole category of the perceptics, too much emotion, invalidation's and numerous other factors—in other words, we have the mechanics of mind operation.

As a matter of fact, a person can actually have invalidation's without any recourse to language whatsoever. For instance, a girl is cooking a cake, and she is very proudly going along. Of course, she is getting flour on the floor and so forth. She has just cracked her second dozen eggs when Mama comes in, takes one look at this mess, shoves her aside and goes to work cleaning it up. Although not a word has been said, that is an invalidation.

The action says, "You have no place in this kitchen. You can't bake a cake." Furthermore it says immediately, "I haven't enough affinity for you to be tolerant of your actions." As a result there is a mechanical situation which, although it hasn't any language in it, is a perfectly valid lock.

Another example would be a fellow who is knocked down. Somebody comes along and kicks him, and there is the sound of shoes, the tactile of being kicked, the pain of being kicked and the kinesthesia of being kicked. Somebody else walks along and kicks him some more. Another person picks him up and slams him into a chair someplace, cuffs him a couple of times and walks away. There hasn't been a word said, but there is an engram. This engram has got physical pain in it and it has got an affinity break in it.

The person couldn't talk back, nobody tried to reason with him in any way, he had no purpose for being there and he was helpless, so there is a break right straight across the boards. It is understandable how, as a mechanical engram, that would in itself give a person a certain hostility. So the next time he is tired and he hears a foot scuff or a kicking sound, the engram becomes restimulated and he feels that human beings are kicking him.

Another example would be an automobile accident where a man looks in through the car door and finds his wife dead. Not a single word has been said. There is the physical fact of her death. That is a grief engram, but it doesn't contain the statement "You have to feel sorry."

These are the mechanics of mind operation.

A man cannot go back down his own time track which is supercharged with emotion and be inside himself all the way back down that track. That is a mechanical inability. There is no statement preventing it. The thing is just too highly charged.

You are trying to get off the charge.

Let's say that every time your preclear, as a little boy, started to cry, somebody came up to him and hit him without saying a word. That is a control circuit on a mechanical level. The person is actually saying "You can't cry," but he isn't verbalizing it.

That is how engrams work.

Dogs, for instance, have very full engram banks, and they have never rationalized a single word in them. The words in them are just that much more sound. Did you ever see a neurotic dog? There are lots of them. There are neurotic and psychotic horses as well. No language in there says "You are crazy." The horse is just crazy. He gets crazy on a mechanical level. He has been beaten, punished, manhandled and mauled about until he finally gets up to a point where he is crazy. If you get on this horse and start to run down the road, beware! He is likely to run right straight into a tree, head on. Then people will look at you and say, "What's the matter with you? Don't you know how to ride?"

That horse is crazy. He isn't crazy because you said something to him while you were riding him that restimulated him. Just the kinesthesia of having somebody on him and the tactile of having a bit in his mouth were enough to restimulate his engram.

We are dealing with twenty-six perceptics. Language is just an. incidental. It is a special aspect of the perceptics of sound and sight.

Words read off a page are occasionally much less aberrative than words which are heard, because there is a mechanical force to the sound of a voice, there are actual sound waves to it, whereas sight waves seldom glare enough. But if you get a big, glaring electric sign, you will very often get a very heavy impact off a written word.

We pulled a circuit off a fellow once who had been standing in a penny arcade with his hands on an electric shocker machine, and right above him was this sign in neon lights which said, in effect, "Learn to control yourself!"

You occasionally will get a computation on a case which says that the written word is aberrative and the spoken word is not. Therefore everything that that person reads becomes aberrative, but spoken words are less aberrative to him.

Speech is a specialized portion of sound and sight; it is a subdivision of two of the twenty-six perceptics. That should give you an idea of its relative importance.

However, our language gets rationalized by the analyzer and goes back and reevaluates engrams. They are restimulated, and because we deal so much with speech, and so many people are so worried about speech, and these mechanical actions are translated so easily into speech, speech has a special aberrative value all its own.

Speech is learned by mimicry and the observation of action. A baby hears the words get out and sees somebody leave. He thereafter learns, when this is seen several times, what get out means. Or somebody says "Get out" to the baby and boots him out, so that is what it means. It is a special sound accompanied by something going out; and there's kinesthesia, tactile, visio and all sorts of things mixed up in the definition of get out. The words mean an action. The person knows that now, and when this reappears down in the engram bank, the earlier engram can get restimulated mechanically.

The mechanics of restimulation belong at a mechanical level. Any sound or perceptic can restimulate an engram, not just speech. For instance, a person is kicked and knocked out. The next point of the engram is the sound of footsteps and there is also the smell of some onion soup cooking. Then there is some music playing off in the distance and an old car driving up the street somewhere. That is the total of the engram.

This person may then go on for a long time without that engram being restimulated. Then one day he is very tired.

A person has to be a bit weary for an engram to key in. Therefore it is tough to key in the first one because the child's analytical awareness is very high; but as engrams cut in, his analyzer, as its standard state, cuts down more and more until engrams are very easy to restimulate, because the engram bank only restimulates when the analyzer itself is attenuated in its awareness. Sometimes children go until they are four or five years of age before they get any engrams keyed in. Then they start into the dwindling spiral, and after a while get to be adults!

So this person is tired, he hears some footsteps and smells some onion soup. We don't need the car or any of the rest of the perceptics, or even the kick. Because he is tired, he has analytical attenuation. All of a sudden this person feels nervous; he feels he should leave or do something, and he can't quite focus his attention on what is wrong. Actually that is the trouble with engrams: they don't tell the analyzer what to fix the attention on. So the person's attention

scatters. He knows something is wrong in the environment but he can't find it and so becomes nervous.

After that, when cars go by which sound like that old car, he has a slight awareness of something, but it is merely a fear of the unknown because he cannot focus on what it is.

That is how an engram keys in. After that, any perceptic which is in that engram can key it in some more.

You'll notice there was no speech in this. If we start to add in the speech, we find out that this engram would have been much more serious if it had had a "Stay there" or a "You can't feel anything" or something similar in there. Now we are adding in the statement side of the engram. And that is why human beings can evidently go crazier than horses; the statement side can be run in over on the mechanical side and it just compounds the felony. So statements should not be your main point of concentration.

It happens that this whole society is just a little bit aberrated on the subject of language. It should be. English is one of the most aberrative languages that exist, except for Japanese. Japanese is just crowded with homonyms and its slang is something to wonder at. It is worse than English, but English is right behind it. Take any English cliché literally and it means something else, so the language is a sort of double- or triple-talk language. To the reactive mind it means one thing, to the analytical mind it means another.

The way one would deaberrate a language would be to fix it up so that its literal meaning and its analytical meaning were identical, so that no analytical phrase, when read literally, would do anything but define— differentiate.

There is an appalling lack of differentiation in pronouns in the English language. A language should be built on the basis of exactly defining every pronoun. If a fellow's name is George, his personal pronoun I should probably be George-A. And when somebody is speaking to him the phrase would probably be George-E. And if you were speaking to a whole crowd, you would address one person in it and say George-E-plus. In this fashion you would get a relatively unaberrated language.

So we are dealing with the mechanical side of the case, divorced from language, and then we put the language on top of it.

But let's keep them divorced for a moment more. Here we have this person who was kicked, and the engram has been restimulated. Then one day this person has his dog kicked to death before his eyes. All right, there is grief. There has still not been a word said along this line. The early engram had to do with kicking and with footsteps, and the same perceptics appear in the killing of the dog and there is now a grief charge. The original level at which this first engram could operate was not very high. It wasn't supercharged; it just had some pain in it and so on. But now we get a grief charge there and the intensity, or charge-up, of the engram comes way up.

If we take off the dog's death in processing, the tension on that engram goes back to where it was before. This is why you take the grief charges off the bank. It is mechanical.

Here is an engram of somebody being kicked, with certain perceptics in it, and here is a grief charge with similar perceptics which intensifies this earlier engram way up from five volts to five thousand, immediately.

Even though no pain has taken place in this second engram, it is a terrific loss and there is physical pain on which it can append. But there has to be this first engram. If the dog-being-kicked-to-death incident couldn't latch on to an earlier engram, it would be an incident which could be taken apart more or less analytically. A person would feel bad about the dog being kicked, but he wouldn't get a psychosis or neurosis as a result thereof. He would

just have a reaction to the dog being kicked, and after that he would probably not react because of it. He might say, computationally and otherwise, "I don't like dogs being kicked. That was an awfully good dog, and I think I will go get another dog." He could stand up to it. But having the earlier physical pain under it, it supercharges the lower engram.

That is why you have got to get these affinity, reality and communication break engrams off the case, because it takes the tension out of the bank. It is still mechanical.

The statement side of the engram compounds the felony. For instance, after this fellow has been kicked, and then his dog is kicked to death, someone comes along and says, "You can't cry," "You have to control yourself," and "You have to be a big boy like Father," giving him a valence shifter and a shut-off and so forth.

In processing this person, the auditor finds out about the dog and finds out that there is probably an earlier engram in there that this one is appended to. He tries to get the preclear to go through this secondary engram and nothing happens, because it is held down by a standard type of circuitry—"You can't cry," "You have to be a big boy," and so on—which suppresses the charge. The auditor is trying to get this charge to blow so the bank will deintensify, and it doesn't; so he has got to find out why it doesn't blow.

He asks the preclear "Who in your family didn't like tears?" "Who in your family didn't like to cry?" and so forth, and traces it back, and finally finds the dominant on the case. He traces the circuit phrase back as early as he can on the case and deintensifies it, and then he comes back to this engram. He doesn't just abandon the thing and say, "Well, fine, we've got this fellow's emotions turned on."

There is only one reason the auditor is trying to turn these things on, and that is so that he can get the five thousand volts out of the situation. So, he gets rid of the circuits "You can't cry" and "You have to be a big boy like Father," and when he has got the worst of that off the case he comes back and addresses the moment the dog was kicked to death; the fellow cries, and the case deintensifies. The bank is then not as highly charged, so the person can go back down the track more easily.

This is so significant that there is no psychotic or severely neurotic person in existence (unless it is by virtue of having had his brains hacked up or shot out) who didn't get that way through a dominant—a person trying to dominate him or other individuals, someone seeking to control other people. The worse the dominance and the heavier it is, the more liable is the individual to psychosis and neurosis—because that's the circuitry; that's what keeps the bank charged.

If the person could have seen the dog kicked to death and then just sat down and wept about it, he would have deintensified it right there and gotten off probably about eighty or ninety percent of that charge, leaving only about ten percent for the auditor to pick up afterwards. Even if he could have gotten off fifty percent of it, it wouldn't have assisted, to any marked degree, his future aberrative pattern. But because of charge suppressed in the past by control circuitry or other types of circuitry, he has a very tough bank. It has been supercharged by all this emotion which is inaccessible to him, having been curtained off by circuitry.

When you start into a case and the fellow says "I can't get into that," give him the benefit of the doubt. Don't go into statements. Look at it from the mechanical side of the case. This has to do, mostly, with the mechanics of mind operation.

Take an auditor who pays attention to nothing but mechanics and an auditor who pays attention to nothing but statements, and find out which one of them can resolve a rough case. You will find out that the auditor who pays attention to nothing but statements will not be able to, and the auditor who pays attention to nothing but mechanics will be able to resolve the case. That is the difference between these two things.

This does not mean statements are not important. It would be impossible to separate these things completely, but the auditor who paid attention to nothing but the mechanics—the charged bank, the physical pain on the bank, the perceptics and so forth—would have a better chance of resolving the case than a person who paid attention to nothing but the statements. Actually, to resolve the case you have got to pay attention to both.

So pay attention to these mechanics of the case, of a bank supercharged with grief. Pay attention to the existence of the engram as something received personally rather than out of valence, and to the value of picking up, for instance, automobile sounds and pianos and so on out of engrams, because they're all sounds. Then take the statement side of it and add that in to make a complete picture.

When somebody says "I can't get into it," don't ever say to him "Go over 'I can't get into it,'" because you would be laying in a lock. You might just as well kick him!

It is true that a person who knows he has engrams will begin to look for these engrams' reaction in his awake speech, but as an auditor don't coax him into it. Assume that in present time, with his analyzer on, he does not talk out of his engrams. Don't ever throw at a person the fact that he is talking out of his engrams, or try to convince anybody he has engrams, because you are working right at the heart of insanity.

It is relatively true that a person who is in present time—or even when he is stuck on the track—walking around in the workaday world, is not reacting to any enormous extent out of his engrams. Sure, he gets upset, and sure, he feels he can't sit down and write a letter to anybody, and he isn't doing so well, but just leave him alone as far as his having engrams is concerned. Don't try, yourself, to assert control over other human beings because you know they have engrams. That is an Achilles' heel, and it works both ways. That is an effort at controlling another human being, to try to convince him that he is doing what he is doing out of and because of his engrams. You would be invalidating him as an individual, by saying in effect "Aha, you haven't got any ideas of your own. You're nobody. You only talk out of your engrams. You only get these ideas from somebody else." You could work on a person like that and probably wind him up in an insane asylum.

It would be even worse to feed the fellow's statements back to him in processing for the purposes of repeater technique, because at that moment he is depending on you as an auditor. You are in solid communication with him. You are trying to punch up to him the reality of his past life, but there is no need to feed back his engramic commands to him to get processing done.

He knows he is going back after engrams. What you should do is consult his file clerk. The preclear says, "I can't get into it." What you don't do is say to the file clerk "Is this the phrase which is keeping us out of the engram?" The file clerk will probably say yes, but it is possibly about twenty-two engrams up the bank from the one you want. So you are evaluating, then, to pick up that phrase which the preclear has just used and feed it back to him. That would be preempting the duties of the file clerk.

Now, this is the right way: The fellow is lying there and he says, "I can't get into it." The auditor thinks it is a statement that is keeping him from getting into it. So the auditor says, "The file clerk will give us the phrase which is preventing an entrance into this. When I count from one to five that phrase will flash into your mind. One-two-three-four-five (snap!)."

The fellow may or may not come up with "I can't get into it." If he does, his file clerk gave it to him. And if he compares it to what he just said, he usually says, "Ha-ha, I was talking out of an engram." The auditor doesn't punch it up. He doesn't tell him "Oh, yes, you were." The auditor lets the file clerk work with him on it, and the preclear won't mind it a bit. The chances are pretty good that the phrase that will come up is "There isn't any door here," not "I can't get into it."

You get the actual material that is in the engram you are trying to reach by getting the flash answer from the file clerk. If the preclear's file clerk isn't working, there are other ways to go about it.

The person who, while actually in the engram, tells you suddenly "I can't get into it" is probably informing you analytically that he can't get into it. The chances aren't even fifty-fifty that he is talking out of that engram. The chances are very good that he is talking out of an engram that is someplace else on the track, and that by making him repeat that, you will jump him into another engram—completely aside from the fact that you will lay a lock into him by forbidding him to speak. That is saying, in effect, "Nothing is coming out of your analyzer; it's just out of your engram bank after all, you bum." There goes affinity, and you won't get much processing done that way.

The latitude which has already been used on the subject of picking up the preclear's words and feeding them back to him is, even at its narrowest, not justified by the results, because you can get a flash from the preclear and you very often get an entirely different phrase that explains the whole thing.

It is true that a man running through an engram is more likely to use phrases out of that engram than he is out of his own analyzer, because his analyzer is shut down. So the reactive mind can come through much more easily when he is in the engram.

Very occasionally when the file clerk can't get through well and the preclear is having a bad time, you know that the preclear is obeying some phrase—for instance, "I can't talk"—because he has just used it. But he has used maybe fifteen or twenty phrases since then, so you fish back to the phrase "I can't talk" that you know explains this and tell him to go over it. Probably the preclear won't connect it with what he said before.

But don't use it consecutively. Don't pounce on him. Let the phrase go by. For instance, a person habitually says, "Oh, I don't know, I just can't see that," and all of a sudden his visio goes off while he is running an engram. Say, "Could it be the phrase 'I can't see that'? Give me a yes or no," and the person says, "Yes!"

Even in the present-time social concourse never say to someone "Oh, you're just talking out of your engrams. You know that's in an engram." That is bad Dianetic manners. And never feed a preclear back his own conversation, because the preclear will go into a relative state of apathy. A case can be halted in its forward progress by too much of this and too much use of repeater technique. The chances are that the trouble with the case is mechanical anyway, unless you are shooting for circuitry.

If you are trying to get out basic area engrams and this person has a lot of difficulty trying to get phrases, then you haven't got this case in a shape to erase engrams.

Usually, if you can get the person into the early basic area and into his own valence, he will thereafter just run right straight on through the engram in his own valence without bouncing or getting misdirected None of the action phrases will really have any effect upon him, because he is listening to two people quarreling, or to Mama complaining, and he understands it for what it is. He'll go through it three or four times, and it will be gone.

When he is out of valence, however, and somebody says "Get out," he gets out, because he isn't well differentiated as to himself and other people. He has got himself confused with Mama, so he is in Mama's valence.

Insanity is too close an identification. An identification of himself with another person makes him react to commands given to the other person.

For example, a person is running an incident in which he is being dragged along a hospital corridor, and a nurse says to an intern, "You had better go back after it." The person's lack of

differentiation makes him think he is being talked to (he would have to be pretty well out of valence for this to happen), so he promptly goes earlier on the track in response to the nurse's command.

Action phrases are only action phrases when you are working people out of valence. But they are very important to watch because most people in the early parts of the case are out of valence.

A person who was solidly in his own valence would have a rather hard time getting and keeping a chronic somatic. But practically nobody is in his own valence because pain, all by itself, can knock a person out of valence.

This is the mechanical side again. Pain itself is a valence shifter. Grief charges are also valence shifters, all by themselves, without any valence shifting command.

None of the aspects of the mechanics of mental operation could be created by language alone. The mechanical aspects of the mind, such as bouncers and denyers and so on, have their actual beginning over in the mind's mechanical operation, and the words merely designate some point of it. The person in the society, through learning the language, has agreed that a certain statement means a certain mechanical thing in the physical world, so when this statement appears in an engram, it approximates the mechanical thing.

You couldn't turn a person into somebody else just by a valence shifter unless the person already had a mechanical gimmick in his mind that let him turn into somebody else. There are plenty of horses around in some other horse's valence, and there are plenty of dogs around that are in their masters' valences and vice versa. That works both ways.

Standard Procedure is as it is. It is unchanged. These points are all in Standard Procedure. However, this outline tells you how to compute on a case so as to know when to use the various points of Standard Procedure.

I have advanced your knowledge of Dianetics to the point of being able to look over a case and know at what point to enter the case. You ought to be able to take the Accessibility Chart, look it over and look over your preclear and say "Well, this case starts here." In other words, if it has lots of grief on it, and no particular circuitry, this case starts at point 5. Or you can look at a case that is just a bit tougher and say, "Well, look, we can start this case by breaking circuits right now."

The auditor sees that this fellow is super-controlled, so he asks him, "Do you ever cry? How did you feel when your father died?"

"Well, I guess I felt pretty bad but I didn't cry about it."

As a matter of fact, he will look at the auditor and a couple of moments later his chest is heaving. The auditor thinks to himself, "Suppression of affinity, reality, communication engrams—circuits." So he starts this case off by getting circuits. If he can't get any circuits, he has to start breaking a few locks.

"When was the last time somebody told you you were a liar?"

The preclear says, "Oh, I don't know. Nobody really ever—oh, yes, my wife. Yes, she is always saying I'm a liar."

"Let's remember the first time your wife said you were a liar."

Down the track he goes on Straightwire, and the auditor starts knocking communication break locks off the case.

Or he says, "When was the last time somebody told you you were blind?"

"Nobody would ever say anything like that to me."

"Okay, when was the last time somebody said that you just couldn't see anything?"

"Oh, 'couldn't see anything'—that's my boss."

And up come some attention units into present time, because that is of course another communication lock: he can't see. Remember that communication is perceptics.

Start this case by breaking some locks, and after a while you'll get it to a point where the preclear can remember some circuits. Get him to do that, and then run some circuits and shoot them off the case. Then maybe you can run some ARC break engrams.

You work another case a few sessions, or maybe even just one session, and you see that he is pretty badly occluded. Well, just see if you can get some memory off him. "Do you remember the house you lived in when you had measles?"

And the preclear says, "I never remember where I live."

"Well, do you remember one of your school teachers?"

"I never remember people."

"Do you remember a comic strip character?"

"I never remember people."

"Who am I?"

"Oh, you're Joe."

"Well, you remembered me. So you can remember people."

"Ha! So I did! Yes, that's right."

That is how Straightwire is entered on that echelon.

If you are talking to somebody and you say "What did you have to eat for breakfast?" and the person keeps on going "A-a-a-a-a-a," and you say "Well, how do you feel?" and he says "A-a-a-a-a," that preclear is out of communication! So you enter his case above point 1 on the Accessibility Chart, and you just ask him about this and that, and maybe pick up a matchbox and give it to him, or offer him a cigarette, or just sit with him there. Or if he is going "A-a-a-a," you can go "A-a-a-a," too.

The person may look at you and say, "That's wrong with you too, is it?"

And you say, "Yes, I've been troubled with that most of my life. It's terrible, isn't it?"

Try to jockey in there and get any contact.

To take a worse case, you sit down and say, "You know that epizudic which you have consistently? I think I could do something for that."

And he says sneeringly, "Yeah? Well, doctors are no good."

"Well, this isn't medicine. This is Dianetics."

"Yeah, one of them quack things."

"Well, I think something could be done for this."

"Aw, what are you talking about? Nobody can do anything for this. That's my epizudic."

Well, you have got a job of reaching his personality, because he is not there. He is accessible only to disagreement. But talk to him a while and you might finally find out that he is violently interested in horse racing. So you say, "You know, I won five bucks on a horse once."

"Yeah, you did?"

"Yeah, it was out at Tanforan, and the horse's name was Heartbroken."

"Oh, old Heartbroken! You know, I won twenty-four bucks on Heartbroken one time! It was back in the spring of 1925!"

You have gotten into communication. You go along the line a bit further, perhaps seeing the person on many occasions, and the first thing you know, this person is accessible to Straightwire. There's where you enter the case.

So the Accessibility Chart is actually a chart of case entrance.

ARC AND THE DYNAMICS

A lecture given on
25 November 1950

Expanding the Field of Processing

We've covered a lot of material concerning affinity, reality and communication, and in this lecture we'll go over how you use this data and how it is applied, and coordinate it with Standard Procedure.

If you look over the chart of survival that was published in the Handbook, you will see it is graded in tones 0 through 4. There is an arrow pointing upward for survival, and one pointing downward which represents the suppressor factors. The survival arrow has three components which are the "how" of survival; those three components are affinity, communication and reality.
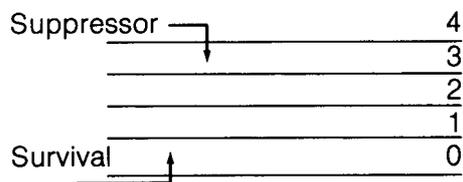
There is one of these tone scales in every person for each dynamic.

The first dynamic tone scale could be called the first dynamic graph on an individual, and similarly with the second, third and fourth dynamics. And each one has affinity, communication and reality as its component parts of how it is surviving.

This tone scale has application, then, to the individual, to the progeny and the future (sex), to the group and to mankind.

For instance, one could draw this up just for mankind about mankind and one would find, as far as reality is concerned, that races are badly out of agreement with one another about how they should conduct their business of surviving. So there goes reality as far as mankind's attitude toward mankind is concerned. Of course, with man not knowing many of the facts and not having very much truth, one could not have expected a reality to have existed there anyway.

Looking at the languages of mankind and their methods of communicating in general, we find out that they all see, feel, hear and so on—they do have that in common—but their languages are so polyglot that from group to group they are really out of communication. For instance, how many Americans speak Russian?

Regarding affinity, a great many organizations from time to time in the history of man have jumped up and said, "Well, man is a very evil character with no love in his soul, but we are going to try to make him love his fellow man. We have to teach man to love man." (That's a manic, by the way.) Then in order to convince man that he must be taught to love his fellow man, they first have to convince him that he is a dog and that he hates his fellow man—and there goes affinity.

That is war, because there is no affinity, no reality and no communication. This says no survival.

I wouldn't give a plugged copper for the survival value of mankind at large if he continues along a highly mechanistic line of action with guns, tanks, atom bombs and so forth. It predicts

that his survival is extremely poor. Compare this, which is theoretical, to the real world, and we find people slogging through the snow and drizzle of Korea, shooting up other people, and we find the development of bacteriological warfare and so forth.

No one is putting any effort into raising the level of affinity, reality and communication between nations. The way to do it is to speed up and increase communication lines. Today there are very sophisticated means to communicate. We had better use them.

On the reality side, somebody had better find out what the reality of all this is. Should the world go to pieces because of somebody's cockeyed idea? How real is the idea, for instance, that the way for Asia to survive is to have two hundred thousand Chinese troops stream into Tibet and shoot everybody they can get their hands on? That certainly is not very real.

How do we go about establishing the truth of the situation? A body exists at this moment which can examine the truth of such situations—if it would ever permit itself to hear truth and not parliamentary protocol—and that is the United Nations. They could find out what the reality is and by communication spread it around, and affinity would pick up.

I can sit down with any dozen Russian officers and have them in perfect agreement that the only way to run the world is by a democracy. I have done it. I just never used the word democracy. They agreed perfectly with the political principle that no government which is unsupported by the majority of its people can long exist. If they agree to that, they have agreed to democracy, immediately.

The sloppy ideas people have of all of these ideologies are very interesting. Ask them to define these things and they can't tell you the first fundamental of any one of them.

Actually, democracy is a method of organizing. It can't be called an ideology because it is an organizational plan. It says the best and smoothest way to run the country is to let the people make their own decisions about how they want to run it. Then if there is any beef it is their fault, so why should they revolt? It is the safest way to run a government.

As a matter of fact, the Foundations were having a bad time here and there, and people were getting out of agreement with one another and so forth, until the people in Elizabeth put together a staff meeting. The Foundations had been running on a management line, and a couple of the board members were just frantic at the idea of employees suddenly setting up management. Well, maybe Western Electric or the Chrysler Corporation can get scared at something like that, but not the Foundation. It belongs to the staff anyhow. I got back to Elizabeth and looked over their staff conference, and simply issued orders to let the staff go on and manage. The place is now running like a clock.

On top of a democracy you can build almost anything you want. A nation which is running on democratic principles—that is to say, the principle that the people have a good right to say what goes on in the country and that they have individual rights which must be safeguarded—can go ahead and do just about anything it wants; on that basic it can start putting in economic pins.

A common meeting point of all governments would be "Do your people agree that you should govern them?" If the fellow answering says "No, we have to take great punitive measures in order to keep them in line," you can absolutely guarantee that that government is shortly going to cease to exist. Look back along the historical track and you will find out that governments cease to exist when they disagree with too many of their populaces. There is no weapon to date that will stop a mob. They can kill the whole mob off, but then they haven't got anybody to govern. All governments have been up against this sad fact.

So that is where these elements fit in on the basis of the fourth dynamic.

On the third dynamic, the group, one can look over the problems of any group in terms of finding out how much affinity there is in this group, one for the next, and to what degree

people in this group are able to talk to and be with, in general, other people in the group. Then find out what the agreement is of all of these people in the group on the subject of the goals of the group.

If we look over those factors and analyze them, we will be able to predict the survival of the group or its nonsurvival.

For instance, take a new corporation that is going to build washing machines. It gets going and they get what they think are the right people to handle manufacturing and sales and so forth, but they don't get anybody to handle personnel. They expand, and one day you find that their washing machines are not coming off the end of the assembly line. They have the very best production manager that they can get hold of; he sits and makes beautiful graphs and blueprints and so forth, and still no washing machines come off the end of the line.

Do an analysis on that company with regard to the three factors of ARC, and you will be able to spot the trouble and fit in the missing factors which will create these things in the group. As soon as these are created in the group it will start to function as a live group, and washing machines will start to come off the end of the assembly line.

The main trouble has been that the big corporations did not understand, for instance, communication and the necessities and needs of communication between management and employee. One of the things that they failed completely to understand was that the aggregate mass of employees were doing the most work. So the employees tried to tell them this and management would not listen, and all of a sudden there were these two camps of management and labor, and they have been going to the races ever since.

It is an unreal idea, anyway, that these two entities—management and labor—exist in a big corporation, because the fact is that management comes on down the line in a sort of spectrum. Everybody is doing some managing, and everybody is doing some labor.

If you ever saw anybody labor, it is the managers of a big corporation. That is really a midnight-to-midnight task, trying to keep up with a large organization.

Those companies which have provided a house organ and have social activity programs and so on get along fine, because their people are getting into communication with one another. Companies which do not have a highly punitive attitude toward their employees, of course, have a chance for the affinity to build up.

I saw a ship go all to pieces once. A captain went on board who hated enlisted men. (He had been one himself too long and he hated them.) But it never really got through to the enlisted men because, after all, this ship was built out of 160 years of tradition to keep the thing together. It was going pretty well until one day when all the men were being sent out on maneuvers at dawn. The captain went up on the bridge and said, "Why aren't these boats away from the side? They were supposed to leave here at 5:45 A.M."

Somebody tried to tell him that the galley ranges had broken down at about 4:00 A.M., and that the electricians had gotten them fixed by about 4:50 A.M. and they were trying to get some hot food into these men before they sent them out, because they were going to be gone all day.

The captain, standing up on the bridge, replied, "Well, I don't care whether they get any hot food or not! They're a bunch of dogs anyway. Get them over the side and into those boats, and be quick about it!" Quite by accident, somebody had leaned on the public address system. The second the captain recognized it had been on (the man was not what you might call a courageous lion) he immediately dived into his cabin and locked the door. He spent the rest of the cruise on his bridge, expecting at any time to be thrown over the side. This completely broke off communications.

Actually, if he had had nerve enough at that moment to have gone down and given those men a personal growl and said "What's wrong with you people? Go on, get over the side," it would not have had very much repercussion, because he would still have been in communication with them.

You can look into any organization and find out what factors are breaking it up.

A house organ that is published regularly and is handed to people to read may have a modifier in terms of reality. A lot of house organs don't quite deal in what one might call complete truth. And the second anybody begins to find that house organ to be untrue in any way, it is chopped off as a communication channel. The management can spend a million dollars on it, getting the best editors, the best paper, printing it in the best time and handing it out to the employees, but that magazine or house organ is dead. It is not a communication line.

A person cuts off a communication line which proves itself to be false. For instance, there is the story about the little boy who cried "Wolf." Several times he cried "Wolf," and each time people found there was no wolf. Then the last time he cried "Wolf" there were wolves, and the sheep and the little boy got eaten up and it was all very sad. He had proven to be a false channel for communication, so he was cut off.

We were putting together a newsletter for the Foundation and somebody rushed down from the management level and said, "What on earth! You have so-and-so writing this newsletter? Good heavens, don't you realize that he will have to be thoroughly supervised as to what he says?"

When the editor came in I immediately gave him a little chit which said "The editorial policy of this newsletter shall be what the editor says it is. The news which is written in this newsletter will be what the editor puts into it," because if that newsletter had gone under a barrage of censorship it might have gotten to be a cheerier organ, or gotten up to the point where nobody would have mentioned the fact that Doakes, the other day, when auditing, let a preclear bounce out of eighteen consecutive engrams—it might have omitted these items and been very cheery—but that would not have been communication.

Communication would include the reality of everything that is going on. That is how it has to be done. It has to be true or it is not communication. The second it is discovered not to be communication—that is, it's discovered to be false—nobody pays any attention to it anymore and it cuts right off.

That is one of the reasons why the American press is declining. They have been having a very hard time in terms of circulation. They have blamed it on the radio and on almost everything, but they never thought to blame it on themselves. The quality of reporting is bad. The whole American press seems desperately to want to slant itself in favor of this and that.

About the only way that one could put out a news organ that would be a news organ that people would accept well and constantly would be to tell the truth bluntly as one saw it. And if one couldn't arrive at the truth in any other way, then he would write a pro story and a con story on the same subject, and then people could read them both and make up their own minds. This adds to the self-determinism of an individual, if he knows that he is getting truth and he is permitted to make a selection of what seems most likely to him.

One of the main things that happens to a police state, a totalitarian state, is the fact that it warps its press, and the press, which is a main line of communication amongst people, is so consistently full of lies that it ceases to exist as a line of communication and the society goes out of touch with itself. Because it is a lying press nobody believes it. By cutting reality, one chops communication and then affinity goes, and the country will start to fall apart. That is what happens with a group.

Let's take up the second dynamic. Here you have two individuals who, together as thought entities, are going to create the vehicle of new thought into the future—hence the pleasurable

aspect of sex. The reverse on this is two people who are going to murder the future, and we get pain. It is whether or not thought is permitted to perpetuate itself or is stopped in its perpetuation. Death stops it; death is pain. The creation of new vehicles for thought to exist in the future, of course, makes for a great deal of pleasure. So here is where we get the intensity of sex, because it takes two people to come together.

They are in very intimate communication, perceptically, so affinity goes way up. Reality then, of course, and for other reasons, goes way up. Dedication to purpose goes way up, and the truth of that purpose is not even slightly questioned by them in their actual states. Aberratively, it is questioned. So on the second dynamic we get a great intensity of these things.

A family, which is part of that same dynamic, overlaps from "group" back into the second dynamic. So a family is a very strong unit because it fits on two dynamics: the sex dynamic for the future and the group dynamic for mutual defense and aid. If a family is going forward and bringing the children up into good men and women, and really doing a good job of it, the affinity amongst that family is going to increase and the communication lines of it build up, because that is dedication to a natural purpose and it happens to be true. Everybody will agree on this fairly well, except for some very aberrated people.

The main thing that happens in deteriorating marital relations is the breakdown of understanding, a breakdown of communication. One person cannot understand why the other person would not, and they finally fall out of a direct relationship to each other and you get divorces. Most of these things are based on the most confoundedly aberrated misunderstandings, and the two people just break off communication. That is the first symptom of a future divorce.

Then there is the first dynamic, the dynamic of self. It may seem odd that one would have affinity, communication and reality with himself and about himself, but without these things a person is not very sane and certainly is not very happy. "I," in an unaberrated state, would be very close in purpose to the central purposes of little theta—the universe of thought which is attacking the universe of matter. "I" is little theta in this attack on the material universe.

But start pushing "I" away from these dedications to purpose and its effort to control, and start dropping collision and pain in on "I," and the more this happens, the more "I" is forced into a situation whereby it cannot forward little theta's plans, and it gets driven into a very bad state and breaks with the body, which is big theta.

The various portions of the body are in themselves sections of thought and life, and they break apart leaving the organism without unity. The organism has many identities within it. There are the cells and the various functions of the body, and they can be seen to go to war with one another when there is a great deal of pain present. So it gets out of line. And individuality starts cutting in, in direct ratio to the amount of pain experienced.

This postulates a very interesting thing. Possibly, long ago, little theta in its attack on the material universe was simply little theta. It was doing a good job and was very much in communication with all of its unities and entities, and then it started to collide with the material universe. It lost ground here and gained ground there, and it lost ground someplace else, and this was a pretty hard job. Little by little, pieces of little theta started to break off and individualize.

Of course, if little theta was just little theta, and there was just the universe of thought alone with no identity and no individuality in it, it would never get the job done. But if everything was completely individual action, operating highly independently, it would not get the job done either. So the optimum working state lies somewhere between those two points.

What happens, however, is it breaks down to the unit of the individual. But the unit of the individual does not function well unless he functions with a thought for the future and his

group, and he functions best when he has a thought for his species and a thought for all life. This is an expanding idea.

Now, here is how this thing contracts. Mankind collides with the material universe and then starts colliding with men. As a result we have mankind breaking down into groups, and we get the groups themselves breaking down into small units, families. And we get those units breaking down into individuals. Then we get the individual breaking down into other individuals.

For instance, take arthritis. Arthritis evidently comes about through some sort of a disturbance in the endocrine system and the avoidance of the injured part by the blood. The blood is flowing through the area in a limited fashion, and calcium deposits form. Actually, the injured area is being avoided by other cells and there is a deterioration of that area. Or sometimes too much attention is focused on the spot by other cells and over-healing occurs. Thus individuality comes about through this breakdown.

In a state of terror in an individual, for instance, the red blood corpuscles lake in the stomach. They leave the extremities and conserve themselves. This is an overall survival mechanism for the body up to a certain point, but after that it destroys the body, because the blood cells have considered themselves as individuals and said, "We don't have to work with the whole organism," and so they don't and the body dies.

One cannot go all the way up this line and get to nirvana with little theta, because nirvana would never get anything done. But when it breaks down to the point where the individual starts to go to pieces, it has gone too far. The individual has to exist as a unit within himself. Because a pain in the leg is liable to affect by shock some other portion of the body, the body has a tendency to consider the leg as an individual. Medicine tends to practice this. Some fellow hurts in some portion of his body so they chop it off. If he has a pain in his liver they cut his liver out! The amount of surgery that is being done is not justified, and many doctors will tell you this. They are taking parts off the individual because those parts have become enemies of the individual.

An aberrated individuality starts to get breakdowns within the body, first of agreement—"My stomach disagrees with me." Agreement as to the overall function in the organism starts to break down because of pain, and therefore communication—nerve flows and so on—begins to jam up. The affinity within the body, the cohesive life force which holds it together, begins to break down and the person is less and less alive. The aliveness of the person depends upon a smooth functioning of all the parts in unison. When that is being done a person is very much alive. There is affinity at work, and that is how this works on the first dynamic.

So, there are a number of possibilities you have in administering processing for finding the central point that you must first reach in order to resolve the case. We have to discover where, in all of this multitude of possibilities, do we find one which, when touched, will begin the case upon a resolution of its difficulties.

A person's mind can be reached on any one of the four dynamics, or any one of these three parts of any one of the four dynamics. If you can just bring reason along any of these lines, you will be doing something.

You can talk to a fellow on the subject of politics and pick an agreement with him and straighten something out along this line, and he will actually become healthier in himself. People make the strange mistake of believing that there would be no physical repercussion on themselves just because there is an upset in politics, but actually this is not true. A physical repercussion in the individual is inevitably attendant upon a political upset. These things cannot be separated out that completely.

It is incorrect to direct too much processing toward the first dynamic, forgetting that the other three dynamics are in this being as well. It is just as much inefficacious to address only the first

dynamic as it was for psychoanalysis to address only the second dynamic. There are four dynamics to work with. Use them.

So we can rehabilitate a person from the standpoint of mankind. Look at the fellow who continually tells everyone around him that man is an evil beast. If we can just find out in processing where he picked that idea up, if we can find a point in this fellow's life where he is being convinced that all man is evil, we can key it out.

There is an enormous amount of love and affinity talked about in Christianity, and here and there you find people who are going along with this and getting along fine. But you find someone else who has read nothing but the Old Testament of hellfire, damnation and brimstone, and he is not getting along fine. Look at a person who believes that life is good, it is worth living, and that man is good, and you will find this person is usually fairly healthy. Then look at the fellow who believes in hellfire and brimstone and you will generally find a lot of psychosomatic illnesses. The one who is talking only hellfire and brimstone is blocked on the fourth dynamic, and it is some of that fourth dynamic interruption which is causing his inaccessibility.

One can pick up factors of any one of the four dynamics and resolve them by straight memory, by running the locks and by running engrams themselves, and by picking up circuits.

There are many kinds of circuits, and they cover every one of these four dynamics. There is a whole set for each one. If you don't believe this, sometime when you are processing someone who simply doesn't like things, don't just work on the first dynamic by asking him "Well, who told you that you didn't like things?" or "Who told you that you weren't any good?" Deal with it on the fourth dynamic instead; ask him, "Do you know anybody who used to say men were no good? Or that things were always sour and would run wrong?"

And the fellow may answer, "Well, yes, my grandfather." You start getting the feedback on what his grandfather used to say and you will discharge locks. These locks are not particularly addressed to the individual. They happen to be resident in him, and they would have to be part of his engrams in order for them to have any enormous effect upon him. But remember that what Grandfather said was usually implanted in either Papa or Mama, depending on whose father he was, and this would have come straight through into the preclear's engram bank. And you can break these locks and get this person into good shape.

Anything which would tend to break down any part of any one of the dynamics can be addressed therapeutically and rehabilitated, with attendant recovery of the individual.

I ran into one of the nastiest bunches of circuits I have ever contacted in one individual: "You can't trust men," "You can't trust anybody," "You don't dare trust anybody," and so on. This was all on the fourth dynamic. It ran on down the line to "You can't trust governments," and it finally came down to where he couldn't trust himself. This fellow was practically wiped out by this one series of circuits and was badly out of valence. These circuits were found resident in some of his basic engrams. We took some of the tension off the locks and then off the engrams themselves, reducing them as far as they could be reduced, and suddenly his sonic turned on. Because he couldn't trust anybody or anything, his affinity, communication and reality had naturally been wiped out. Sonic, tactile and visio were all off, but sonic particularly had been wiped out.

Sonic was not off in this case because somebody had said "You can't hear." It was off because of the mechanical aspects of the case. It is true that the statement "You can't hear" would have a lot to do with turning off sonic. There were a lot of these in the case, but they didn't prevent sonic from turning on. In this case we rehabilitated the person's trust—his trust in men and in existence, which was his primary circuitry, and as soon as this was done we were able to get into the basic area, and sonic turned on. We didn't have sonic all the way up the line but we did have it in the basic area, and before that, there was nothing.

The general deterioration of the individual occurs in the mechanical line of continuous pain and shock on any one or on all of the four dynamics. If you have learned that lesson, you have learned a great deal, because you have suddenly broadened your periphery into an enormous fan, so that you can look at an individual and say, "Now, what is wrong with this individual with regard to men and women in general? Or with regard to his relationship to families?"

One preclear had had some marital difficulties, and I started giving her some Straightwire on the subject, running this back down the line. We found that the grandparents were in violent disagreement over everything and that they hated marriage, each one of them, but were somehow or other allies of hers. And just by putting her attention onto it and blowing out locks, I blew a line charge with Straightwire. She laughed for about twenty minutes! It wasn't funny; it was just the reversal of line charge up the line.

What had been rehabilitated in this person? One of the strongest things that you can have in this society—family, and regard for it. For her, this strong unit of family, which lies on both the third and the second dynamics, had been destroyed so that her belief in it and her affinity, reality and communication about it had all been interrupted. We had a sick girl on our hands who, years afterwards, had married some luckless young man and then wondered why they finally had to get divorced.

She was simply following in the pattern of her grandparents. And she had started breaking down, by contagion, her husband's reactions. He had probably had just enough of that type of material in his own bank for it to really shake him. As a consequence, there went a marriage.

We just handled that with Straightwire. She didn't go back down the track or anything. We picked up the grandparents quarreling on the subject of marriage, saying marriage was no good, and that triggered the case, which was then accessible.

I had mentioned something to her about Dianetics, but as far as she was concerned there was nothing wrong with her. After this happened she wanted to know if there wasn't something more to Dianetics. She had moved right up on the Accessibility Chart.

There is such a thing as selective restimulation. A person has a "standard issue engram bank, American society, 1950." First he lives with somebody who has one particular set of aberrations. Later on he lives with someone else who has a different set of aberrations, and then he lives with yet another person. When he is married to the first person, a certain section of his bank is in restimulation, certain phrases out of the engrams and so forth. One phrase in an engram can restimulate in the business of living, and the rest of the engram might not restimulate. So he has one type of aberration that's cutting in to his engram bank and restimulating certain portions of it. Then he leaves this person. That set of aberrations doesn't completely go out of restimulation, but it drops in its intensity because it is not being super-charged all the time by new locks. Then he lives with a second person who has a certain aberrative pattern of action, and this selects new aspects out of his aberrations, restimulates those engrams more than others, and picks those up considerably. Now when he lives with the third person, the second person's activities have a tendency to sort of die out in him, selectively. So one gets the aspect of a changing aberration pattern with the individual, depending upon his environment and upon whom he is with.

Therefore you can say in this wise that it is perfectly valid therapy to change the environment of an individual. And changing environment is a valid therapy because it will permit the things which the environment is restimulating to go out of restimulation. Actually, if a person could change environment often enough, nothing could remain in solid restimulation very long, because of the selective restimulation of his engram bank.

Several doctors of psychosomatic medicine, who do nothing but change the environment of the individual, have tremendously effective practices. As long as the patient stays well in the new environment they will let him stay there, and if he doesn't do well in that one they will push him over into another environment. However, they haven't completely realized that the people

in the person's periphery have more effect upon him than any other factor, so if the doctor sends this fellow with his mother from here to there and the fellow keeps on getting sick, it seems to indicate that changing a person's environment doesn't matter. But has the environment been changed? In this case, no. So changing environment would include changing personnel.

Occasionally in your career as auditors you will be sorely tempted to change the environment of the individual, and may even do so. You will be working uphill against an unfavorable environment in which your preclear lives, and your work is being rendered ineffective, and you'll want to change his environment. It is valid therapy and it does work.

There are three valid therapies. One is processing. That is the valid therapy because it will stay that way. The next is education. Education permits the analytical mind to reevaluate its data and in this wise the engrams are differently restimulated than before, because it is only the data in the standard bank and the ability of the analytical mind which is used by the reactive mind. The reactive mind has no mechanics of its own beyond just using what the analytical mind can do.

For instance, it is not the reactive mind which makes a manic capable of building a bridge—it is his analytical mind. The reactive mind is merely able to say "You've got to build a bridge." His analytical mind could build a bridge anyway, and if building bridges is what he ought to do he will go on building bridges after you pick up the engram, and he will do a better job of it now that the manic is gone.

In the educational line you can effect considerable change in an individual. But you must not confuse this fact with what they call group therapy in big institutions, where they get a lot of psychotics together and have them discuss a particular book or something. Immediately, of course, these people have gone into communication with each other on the third dynamic, and when that happens their whole tone will pick up. Any way you can pick up these tones is a valid therapy.

So there is education, which consists of teaching people. Children, for instance, by learning new skills and by learning how to handle themselves in various ways, get up to a point where they are actually overcoming their engrams. A person can work up the line on this educationally.

The third valid therapy is environ, which also includes food. It is quite often true that bad nutrition as part of the person's daily life can render him susceptible to psychic ills that would not otherwise be restimulated. I studied this in Oak Knoll. l I was studying Americans who had been Japanese prisoners of war and had been thoroughly maltreated on the subject of nutrition. It was odd what this had done to their aberrative patterns. When they were under the onus of very bad nutrition their ethic level fell to pieces.

We think of our brave boys being over in a prison camp in Manchuria during the last war and acting as heroes. No, they did not. As soon as they were helpless and their nutritional lines came way down, their aberrations restimulated to such a degree that the bulk of them behaved practically no better than beasts. It was gruesome. I don't think one would ever write any part of that saga; it would be bad material to have around in the society. It might be contagious.

These, then, are the three therapies.

So what does education complement? Education immediately complements reality, because it has to do with truth—what is true, what isn't true, the agreement and the selection of data. And because one is communicating with other people, with subjects, with the material universe, with man and so on via this educational process, communication picks up. And of course if those pick up, affinity is going to increase too.

There is also a limiting factor on how education should be administered. Any education administered which is false or about which the person himself is not permitted to think but is

told "You've got to believe this, that's all there is to it" would be actually an interruption on this line.

Why do children start hating school? People are interrupting their communication lines continually in school. Education should do exactly the opposite. It should build up all their communication lines. If that were done children would not hate school. Start breaking down the child's own communication lines that he considers important, and naturally his affinity goes down, so he hates school. So education at work as far as environ is concerned would be trying to get the person into a friendlier environ, or one in which he himself or his group can triumph.

Thought is in contest in trying to take over MEST.

Sometimes, if one can get a man to a point where he is doing an active job, handling material objects, is up against material dangers which are very easy to locate and do something about, and he can win in this process, it will very often so completely rehabilitate him that no other kind of processing is necessary. He simply goes into communication with MEST.

A fellow sitting in a Morris chair reading a book is not very much in communication with the material universe. He is not out there feeling it, seeing it, hearing it, and so on. He is merely taking a secondhand bite on it. So if he gets out there, all of a sudden his sense of reality goes way up. There is nothing which improves a person's sense of reality like a fifty mile-an-hour gale in the face. Let him argue with that! He is communicating on tactile, and his various other perceptics start increasing, because he is right up against these things; and he becomes more aware of himself, so inevitably his communication and his affinity for himself go up.

One might even go so far as to say that the deterioration of the mind of man began to take place when man as an individual no longer had to combat the elements, because at that time he started to go out of direct communication with the material universe, and by starting to ease up on it, his necessity level wasn't kicked up there continually.

The environment which would be most favorable to this individual, then, would be one which would absorb his external attention, and by doing that get his sense of reality, communication and affinity going up on all the dynamics.

His education can be done on any one of the dynamics, and his own environmental change can be done on any one of the dynamics.

Then there is the strength of the environmental aspect of the various dynamics. Take Stalin's fourth dynamic in terms of environment as an example. He is heavily guarded. He is contacted only by the same people, continually. Material is very tightly screened as it comes through and he is continuously in the same environ. Because of the rigors of management, which have mostly to do with thought, he doesn't have a chance to go out and ride a horse or take a look at the countryside. He is too pinned down. So Stalin's environmental aspect on the fourth dynamic is very bad.

It is people with that level of communication, affinity and reality who are controlling nations today.

So we see this whole pattern through one individual, and we have to regard him as being influenced by all four dynamics and impinged upon by these three things in each one of the dynamics—breaks of affinity, breaks of communication, breaks of reality and agreement, along each one of the four dynamics.

When we do that we can derive an enormous number of new thoughts with regard to treating preclears. Let's not worry about this one little narrow periphery of the preclear's first dynamic or whether or not he likes his sex life, but let's take a look at the whole sphere of life. Then we can see how these things have affected him and what people in his vicinity were suppressors on these various points. For instance, who were the suppressors on the subject of man at large?

Who was the suppressor about the group, about politics, about the church, about various institutions in his vicinity, such as that of marriage? All these things had an effect upon him.

Anybody who was breaking affinity, communication and reality on any one of these subjects was potentially dangerous to the sanity of this individual, if this material lay in his actual engrams. Remember, all this comes down to the physical pain and unconsciousness of an engram.

The mechanical aspects of the engram and the statement side of the engram combine together to lay as underpinning for all of this, and we are trying to get to this underpinning and remove it.

But we have got to have ways and means to unburden this mind and gain accessibility to it to a point where we can run these engrams out rapidly and successfully. Never take your eye off that ball—that in the final analysis you are trying to get engrams.

Real case erasure occurs by running engrams out with the preclear in his own valence, to complete and true erasure of twenty-six perceptics in every engram, and that is what you are evolving toward as you do therapy on this person.

All of this I have been giving you is material you can look for in the form of locks, so that you can pick up more and more attention units to put this person better together and brighten up his sense of reality, and so that you can reach circuits. And I am giving it to you so that you can have some comprehension of how many kinds of circuits there are and how many things these circuits can suppress.

A circuit does not only come under the category of "Control yourself" or "I have to tell you what to do." It can be on the basis of "Nobody in a labor union knows what he is talking about." Think of what this sort of thing does to a company, being in the banks of its manager. Circuits broadly influence the various dynamics in this way.

There are many factors that influence the sanity of people, yet those factors are infinitely simple when you resolve them down. There aren't very many of them; the basic factors are few. There are four dynamics, and each one of the four dynamics can be graphed and broken down into affinity, communication and reality. The auditor is looking for what broke those three things and suppressed them on any one of the dynamics, and it is very easy to find.

RUNNING STANDARD PROCEDURE

A lecture given on
25 November 1950

A Wider Field of Action

The Accessibility Chart complements the Standard Procedure Chart. This chart gives you a measure by which you can tell what to do with the case from an estimate that you make of the accessibility of the case.

On the Standard Procedure Chart you will find that it starts out "For Accessible Cases." It sort of starts out fully mounted and at a gallop. We never bothered to go back and point out how to get on the horse. It's very important, if you are going to ride, to be on the horse! This chart shows you how to get on the horse.

Nothing has changed regarding Standard Procedure; however, in the light of the Accessibility Chart the entrance points are now seen to be much broader than they were before. An auditor must be able to break the toughest cases, even the psychotic case.

Accessibility is a relative matter. The only fully accessible person would be a clear. The word accessible includes the accessibility that "I" has to the rest of the organism, the accessibility that the world has to "I," and the accessibility that "I" has to the world, all of which is at its optimum in a clear. But when curtains start to drop between "I" and the standard banks, "I" and the universe, and "I" and his fellows and so forth, "I" eventually gets pretty inaccessible.

This is a study of the submergence of "I." "I" in an optimum state would be very much on top and running his own show in cooperation with other people. That is the natural way for this to be, but the organism has gone into collision with the material universe here and there. MEST has won here and there and driven thought back a bit, and every time that happened there was pain. A very simple example of this would be a small boy knocking his shins on a rock. He has at that moment broken affinity with MEST. His shin broke affinity with it, and he, to some degree, not only broke affinity with MEST but also broke affinity with his shin because the shin hurt him. So this gets submerged on a totally mechanical line.

The use of the words mechanical and mechanistic refers to the mechanical aspects of thought function, not the structural aspects. I haven't been talking about broken arms as a structural inability, or a cleft palate as a structural impediment to communication. Dianetics refers exclusively to function. So the functional aspects of the engram refer to the way the pain is encysted and cut off from "I," and the way various other breakdowns have occurred. That is functional mechanics.

Pain or any of the perceptics in an engram can create functional disorders all by themselves.

The function of thought gets interrupted by pain, whereby thought, by an impact or shock from the material universe, impinges itself upon the matter which thought has already captured. Thought is on a raid, you might say, on the material universe. It is taking it over more and more, and it is making the natural laws of the material universe turn around on the material universe and conquer and take over more and more material universe. It is using the material universe against itself in this fashion.

So, if thought has captured a sector of the material universe and the impingement of the two is very sudden and sharp, the reaction there is pain and it is registered as a turbulence between thought and MEST, the material universe. That turbulence resides there, and it is an area which goes out of communication because it is something that thought should not have done. The material universe to that degree has won.

What you are doing in Dianetics is pulling apart and straightening up all these areas of turbulence so that thought again can take over that area. Thought has been debarred by the turbulence caused by MEST in an area, and when you start to erase physical pain engrams and so on, you are straightening out thought in those areas and removing areas of turbulence so that there is a free flow and a free play of thought through its own organism and through all the organisms of the society. That is a basic definition of processing.

When there is too much turbulence in an individual, "I" is pretty well submerged and goes out of contact with the body, with memory and with the past. These are actually occlusions and they take place on the basis of functional mechanics. "I" is not going to penetrate into an area which has been very severely hurt. Because that was dangerous once, it is dangerous again; therefore "I" doesn't go back into that area and that area goes out of communication to some degree.

Psychosomatic illness occurs because an area has gone thoroughly out of communication. "I" is unable to tell what is going on in that area; therefore the functional mechanisms of the body cannot heal that area properly, trouble occurs and the person gets psychosomatic illnesses.

"I" can get submerged by these impacts. And after it gets just so many of them, "I," looking for the danger, cannot see into these areas which it must not approach, mechanically, and begins to scatter its attention looking for the trouble in the vicinity. In looking for the trouble, various things happen which restimulate this functional, mechanical thing called an engram, and these moments of sudden and severe restimulation become locks on it. So "I" on a conscious level, looking at what has happened to him in his analytical life, avoids what has happened to him in the functional pain areas, and so attributes all of his trouble to the analytical sphere. Having made that fundamental error, errors multiply very rapidly from there.

"I" can get so thoroughly submerged that a person becomes psychotic; in other words, "I" is not in contact at all. At this moment personality is inaccessible; that is a psychotic, either a computational psychotic or a dramatizing psychotic.

There is the dramatizing psychotic who is dramatizing just one engram and going through, probably, just one valence of one engram, over and over and over again. Then there is the computational psychotic, whose mind has been taken over, you might say, by another entity, another "I" of super control on it, and he is computing in a strange way on one or more circuits; he is an animated circuit. But the actual "I" of the individual is submerged, and it is your task, in processing, to rehabilitate the real "I" of the individual to a point where it can again command the organism. That is a basic definition of the treatment of psychotics.

You can do this by establishing some affinity, some communication and some reality between you as an auditor and the actual "I" of the individual, not the demon circuit.

It is a strange thing that in a psychotic person, if you insist on talking to "I" and just keep on talking to "I" as though the person is quite rational, soon "I" begins to build up in strength. Another area of little theta—you, as an auditor—can move in on the individual and rehabilitate the actual entity. Then you can build that entity back up again and the individual's personality should become accessible. That is the lowest level of accessibility.

People are generally considered psychotic in this society only when they are violent or dangerous to themselves or to the society. There are many other people in the society who are actually equally psychotic but who are apparently tractable. They are no less inaccessible than the raving maniac.

For instance, someone like this will sit in a living room and tell you (meanwhile nursing a bad case of arthritis) "I'm fine, there's nothing wrong with me." And they'll go on about this and that, and tell you that nothing should be done for them. Such people are also inaccessible. One has to establish communication with them, build up some affinity, build up some reality, and contact the actual "I" in order to get some processing done on them.

A person's refusal of auditing when they obviously need it indicates an inaccessible personality. You build up the accessibility of that personality not by disagreeing with him, but by agreeing with him. By establishing affinity, communication and reality with this person, you are then able to establish the reality of what you are trying to do.

The Dianetics validation booklets we are working on will be highly therapeutic to the society because it demonstrates the reality of Dianetic processing. And a lot of people who are, on an educational basis, inaccessible to Dianetics will immediately become accessible on the presentation of such evidence. That builds up the reality, which builds up affinity and communication, and you can then get some processing done. That is another stage of inaccessibility.

Finally, you get this person up to a point where you can give him straight memory. This is Step Three of the Standard Procedure Chart. If you haven't been able to get an inventory done previously, sometimes you can work one against the other and get both an inventory and some Straightwire done at this stage.

The inventory, all by itself, puts you into communication with the person, puts "I" in communication with his own past and is therapeutic. So the accessibility step can be started with this.

However, a person has to be able to answer questions and he has to be able to remember something of his past life before you can get an inventory on him. So you can go into Step Three at this point together with the inventory and find out when he was sick, who his father and mother were and so on. That builds up his accessibility. So if this person can't be put into reverie and can't be put back down the track, he certainly can receive Straightwire—you can get him remembering. You can build up affinity, communication and reality with this person to a point where he will remember.

Now, "I" could be postulated as consisting of a number of attention units which can get very badly distributed down the person's time track so that "I" has less and less of them. If you could bring a person one hundred percent to present time he would be sane. These physical pain enturbulence areas capture thought and life force little by little, but if the attention units could be pulled up out of there, the person would be in good shape.

An engram has to be restimulated before it will capture any of these life units. In other words, an engram could be a sleeper (unrestimulated), and it would have no effect upon the individual at all. A person could live for seventy years with a serious chain of attempted abortions, and if not one phrase of them ever got restimulated nothing would get keyed in. It is practically unthinkable that this should happen, but theoretically it can be postulated.

As you are processing people you will find all kinds of engrams which were never in restimulation. You just knock them out as a matter of course; as you go into the bank it is necessary for you to knock them out because they get in the road. You are actually restimulating some of these engrams for the first time in the process of getting rid of them.

For instance, an artist has an engram that says "I can't paint, I can't draw, I can't do anything," but it has never been active. In the process, perhaps, of getting out a chain of criticism, this engram could be put into restimulation for a couple of days, and this poor artist would not be able to do any work! But it would be very temporary.

That is why every session should be ended by running some pleasure moments and straight memory on the session. That is part of Standard Procedure.

So, you get some straight memory done on this person, and then you run locks—minor incidents where he has suffered breaks of communication, invalidation's of his reality and breaks of affinity with life. Go into the case mildly and look it over, and you will find out that these locks exist. Every time an engram is restimulated it takes another couple of attention units

off "I," making "I" just that much weaker. You can pick up the restimulations of these engrams by straight memory and return a certain amount of "I" to itself, making "I" stronger.

You may, yourself, have distributed some attention units down the track in the process of processing, so you run a pleasure moment, coaxing into it as many attention units as you can, and this has a tendency to centralize those attention units. Then you bring the preclear up to present time and he has more "I" there.

Then you run straight memory on the session of processing to rescue any additional attention units that were laid back down on the track and get it all up into present time, thus stabilizing "I." Your preclear will feel a lot better if you do this.

In running Straightwire you are looking for minor locks. You are trying to rehabilitate communication with this person, to restore his perception, with straight memory.

You can say, "Do you remember anybody who used to say 'You can't see it'?"

The person will think for a moment and say, "Well, yes, my father used to say that."

"Let's remember a moment when he said it."

"Ha-ha! Yes, I remember when he said it." Right at that point you have broken a little lock on the communication line.

Perhaps you have observed the preclear wearing glasses, and so you know that somebody in the preclear's past used to talk about eyesight, or "couldn't see it," or something of the sort. Somebody broke off communication in that channel someplace. So you ask, "Who in your family used to talk about eyesight?" By straight memory you start recovering it and this will restore quite a few attention units back to "I."

You can also take him down the track and run these locks as engrams.

The difference between a lock and an engram is that there is no physical pain in the lock. It is a restimulation of a time when there was physical pain. So by knocking out the locks the engram has a tendency to go back and be a sleeper. If you could recover all the attention units off all the locks in a case, you would have a clear. He would be a very temporary clear because the engrams could restimulate again, but he would appear to be a clear, briefly.

After the locks have been run with straight memory, you try to get some grief off the case.

Now, I'm going to change the name of these grief engrams. I'm going to call them secondary engrams. A primary engram, or an actual engram, is one which contains physical pain and unconsciousness. A secondary engram is a great big lock, a sudden impact, a terrific restimulation of that basic engram. The death of a person causes a grief charge. Therefore a grief engram, or an apathy engram, or a very tough anger engram would be a secondary engram, because all that these things have in them is charge. "I" has received an impact from his environment and it has restimulated physical pain in his background, and the two of them crash together, thus charging up the primary engram by this experience. There is also analytical attenuation accompanying it. So a great loss of something or a moment of enormous terror that restimulates an earlier engram has a tendency to charge up that engram. At that point it stops being mildly restimulated or a sleeper and becomes a supercharged piece of pain, and it has created a big lock which is called a secondary engram.

The reason it is called an engram at all is because auditors don't run them like engrams unless you call them engrams. They will put the preclear through them once, and the person is exteriorized and can't get into it, so they say, "Well, that's not important. There was no physical pain there anyway." These secondary engrams have to be run through and through with all perceptics, in reverie, just like primary engrams, to desensitize them.

The person has to be gotten into his own valence, just as if you were running an engram. The person won't get a grief charge off unless he is in his own valence. In the same way, a person cannot get his own pain in an engram unless he is in his own valence.

Secondary engrams, then, are the points when an impact from the environ which did not contain physical pain, yet contained threat and menace to the individual, impinged upon a physical pain engram and restimulated it so thoroughly that it charged it up.

If you could get all of the grief and all of the charge off a case, you would have on your hands a release—actually, if you could just get all the grief, you would have a release—because you would have bled the charge out of the engrams and the engrams would go back to being sleepers.

It takes a terrific impact such as the death of an ally, a big loss of some sort, to make one of these secondary engrams. A sudden charge on the affinity line, or an enormous slam into a person's communication line damming it up, will create a secondary engram. And you run these things out just like engrams. They really become secondary engrams when they break down affinity, communication and reality simultaneously; that's when they are the worst.

This is one of the reasons why the parting of two lovers can cause such a terrific psychic reaction in one or both of them. It is breaking down more than one type of affinity: a very strong sexual affinity, a group affinity and personal affinity. They are going out of communication with each other. For instance, they say, "I'm not going to see you again"; they are talking about perceptics. They disagree, and thereafter you will find them saying about each other that the other person was not true or trustworthy, and so forth. Their reality has been broken down.

So you want to find these partings, deaths and sudden shut-offs on various lines.

You estimate a case in terms of where you can enter the case. Find out where your case plots on the Accessibility Chart, and that will tell you what part of Standard Procedure to start on.

For instance, a person is exteriorized all the way down the track. He is watching himself. He has, evidently, a low sense of reality. Maybe he has a little trouble talking to you and so on. An estimate of the case shows that he is in a fairly serious state. You would probably enter that case at step 2 on the chart by finding out whether or not his memory is accessible. You may find out his memory is accessible, but maybe he stumbles around about it. So you will have to break quite a few locks by Straightwire in this case before you can even get into it, and you aren't really going to be able to run anything but a few locks and minor things that he can reach.

Now let's take a person who can move on the track and is only exteriorized at moments of great stress but otherwise is interior to himself. This person is not nearly as tough a case. Normally with a case like that all you would have to do is find the secondary engram which is supercharging some of his engrams and run that out, which will knock some of the grief off the case. So he is started at step 5 of the Accessibility Chart, "Affinity, reality and communication engrams accessible (secondary engrams)." Run some, get some grief off the case, and you will get him into his own valence in the basic area and the case will fly.

What you are actually hoping for in cases is that you can start them all at step 5. Book auditors have no trouble resolving a case from that point on down on the chart, because a case which is entered there doesn't pose any great difficulty. Someone who was not too good an auditor could be considered able to resolve cases from step 5 on down. A really good auditor might be able to consider resolving cases from step 2 on down, and a real crackerjack could resolve them from step 1 on down. In other words, this is also a measure of your auditing skill.

Now, suppose the preclear is exteriorized all up and down the track and when you try to run secondary engrams he gets no tears. He lies there and his chest heaves and you can see there is

terrific emotional suppression. His twitching toes demonstrate the presence of physical pain which he is not feeling; the heaving chest demonstrates the presence of emotion which he is not getting rid of. That is a circuitry case.

The Standard Procedure Chart shows how you handle circuits. You search for them with straight memory, and sort them out so that you can run them. Then run the engrams which contain these circuits so as to knock the circuits out of the case.

Handling circuits becomes the most skilled operation in Dianetics, and this is where you ought to have a lot of concentration—on circuits. There isn't a poorly running case around the Foundations which isn't running poorly for one of two reasons: the first is just plain bad auditing. That can be patched up easily by just running out the auditing, and dropping into the engrams the auditor let him bounce out of and reducing them. The second reason is circuitry. You handle this by breaking up the circuitry, and when the circuits are broken out of the case sufficiently, that will permit the person to get off secondary engrams.

Get the secondary engrams off the case and the preclear will be able to get into the basic area and get into his own valence consistently. That's step 6, "Own valence consistently accessible." Then you run out primary engrams (pain engrams in the basic area) and you have started the erasure. Later, another circuit may pop up someplace and you will have to go back into circuitry again and knock that circuit out. Then you get some more secondary engrams off the case and return to the basic area again.

Cases cycle in this fashion. One has to get off secondary engrams in order to get basic area engrams. A case has just so many basic engrams available. When the preclear begins to run out of those, starts having a hard time getting into them, and his sonic is not too good and he is not doing too well in his own valence, then the auditor has to go back to step 5 and get the secondary engrams which are all ready to go.

This chart, then, is a measure of where you enter a case. For instance, if a person is terrifically exteriorized all the way down the track, you know there is an enormous amount of charge on this engram bank, and you have to get some of that charge off by breaking locks with straight memory and by running the locks themselves. Then if you cannot get to secondary engrams to run off grief charges, you are up against circuitry, so you have to handle that.

When you really start an erasure of the case from the bottom to the top and you are getting a complete erasure, you are erasing twenty-six perceptics. You don't have to ask for them one by one. The person will be in his own valence and he will actually to some degree be re-experiencing the moment. Its reality will be absolutely unquestioned to him, and he will run these things off and erase them. But a case should be worked with until it is in that shape before you settle down to running an erasure.

This does not mean that you must not run out engrams which contain circuits. Basic area engrams have to be run out of a circuitry case. You've got to run out engrams which contain circuits. They sometimes have to be run on the basis of a person being out of his own valence, getting no unconsciousness off and just getting reductions. You go down a chain of engrams which have to do with circuits until you find the bottom one, and then you run it out completely even though the preclear is out of valence. There will be tension on that circuitry if it is the circuitry which is causing the case difficulty, and you have to take the tension off it.

The clue as to what kind of a circuit to look for is usually found by Straightwire and by running locks. Find out the wording of the circuit and get the person to jump down the track to the first engram in which this appears. Coax him down. Sometimes you have to go down on a ladder basis into the basic area to reach one of these basic engrams. After it is run out, the tension will go out of that circuit, and it will be possible to knock out some secondary engrams later on the track. Once this is done, then test to find out if you can get into the basic area and start running an erasure. If not, you take out more circuits and secondary engrams. You take more charge off

and keep getting charge off the case until eventually the person will go into his own valence, stay in his own valence, and run engrams.

Running a full erasure, then, is what you are striving to do. You should not start to try to run a full consecutive chronological erasure on a case until you can run it in valence and get a real erasure out of each engram. Otherwise the engrams will have a tendency to come back, and the preclear's sense of reality will deteriorate. He will get better in some fashion, very slowly, but you will be working against the enormous mass of charge contained in later secondary engrams, and you may be just ignoring that fact. If you try to run an engram in the basic area, and the preclear can't run it in his own valence and is out of contact on it, there is charge on this case.

Sometimes, if you're running out a basic area engram and the fellow is badly out of valence but the thing is reducing, one phrase gets stuck, and if you can't find that phrase earlier, you can say, "Go to the charge, or the engram which contains the charge, that represses this phrase," and the preclear is liable to go clear up into late life and get a live secondary engram there. You run that one and return to the earlier one and you'll find out it will erase. It should not be major standard practice to go north every time, because usually it is an earlier phrase that is suppressing it.

Running out the secondary engrams takes the charge off the case, and if the person cannot get into his own valence or has difficulty staying there, the case may well have a lot of charge on it, but it doesn't have to have very many valence shifters. It has to have some.

If a person is running an engram and all of a sudden he is out of valence and having difficulty, you know that you have hit a valence shifter. Knock it out and he will get back into his own valence and run it through. But if you can only occasionally get a person into his own valence, and he starts running the engram as though it has lots of charge on it, you know that this basic engram has been charged up by a secondary engram which was an analytical environment shock of some sort.

If you are working a case and you know there are deaths on it—his mother, father, grandfather and so on are all dead—but these secondary engrams won't bleed off the case, and you keep trying to run these deaths and nothing happens, there is circuitry suppressing the case which has to be handled first.

It is true that one has to run engrams to get out the circuitry, but those engrams will normally just reduce. Sometimes they even appear to erase. Let's say you're working with basic area engrams, and the preclear is out of valence and having a hard time with them, but you push him through somehow and get the charge off them. When you start your erasure again you will find pieces of these engrams. There wasn't a complete erasure on them. You can't run an engram out of valence and so on and expect it to be gone, because there are pieces of that engram left.

Patty-cake auditing is that kind of auditing which ignores secondary engrams and circuitry, and merely permits the preclear to run anything he likes, out of valence or any way, without auditor control. That would really be dumb auditing.

This doesn't mean, for instance, that you don't ask the file clerk for the engram necessary to resolve the case. You can find out immediately whether or not there is a lot of circuitry on a case and whether or not there are secondary engrams charging it up by trying to work with the file clerk. If you find the file clerk won't work with you, that means there are secondary engrams and circuitry which have to be handled first.

Or suddenly the preclear says, "Yes, my file clerk's working."

"Well, what did you just get?"

"This model train just turned around the curve and the engineer leaned out and handed me the sign, so my file clerk's working." No, it is not. This person has a terrific amount of control circuitry on the case, and you can shoot it out in terms of locks or in terms of engrams, but that is what you should head for—the circuitry.

One case had a remarkable piece of circuitry. Practically all the circuitry on the case was just along one line: "I've got to protect you from yourself." The case was just sodden with it, and the person could not run any engrams or get in contact with anything. An auditor hit this word protect in the case, started to run it and ran down the chain of engrams into the prenatal area.

He found it appearing there, started reducing engrams, found a couple of big secondary engrams where the circuit appeared too, ran those, and the case started running.

This case had previously resisted therapy mainly because the people working it didn't work circuitry. Several other auditors had tried to run engrams and couldn't get the person moving on the track, so they just said "It must be the words 'not moving' or 'stay here' or 'I'm not going back there'" and tried to run these phrases with repeater technique. But they were paying attention only to statements.

It was not statements. It was functional mechanics. The case was terrifically overcharged, and yet no emotion could come off due to the circuits. The auditor found who in the family had laid in the circuit, got the key words of it, ran that phrase, got it right on down the bank, hit it in the bottom of the bank and brought it up to the top, and the case started to run.

If the earlier auditors had understood functional mechanics they would have saved the preclear about a hundred hours of lying on a couch getting back sores, and saved themselves a lot of time.

Circuits will give all of these appearances. There hasn't been enough emphasis on circuits.

When you go into a case, if you find there are circuits on this case, the person doesn't move on the track worth a nickel, and so on, that case is inaccessible. They may be stuck on the track, and you can of course try to shake them loose and get them moving on the track on a purely mechanical basis. You will often find somebody is latched up in some incident when he is twelve years old, and you'll run it a couple of times and get an earlier incident out of it, and the preclear will start moving on the track. That is normal procedure. But if the preclear won't move on the track, and the auditor has found incident after incident in the person's twelfth year (which is the number flash he's getting), what is wrong with that case is circuitry.

This case is probably so drained out by all this charge and circuitry that he has only half a dozen attention units left to move on the track. The engram in which he is stuck is probably one in which somebody said "Well, I think you ought to wait for a moment" while he was sitting in the sun, and it was enough to have held the person at that point on the track. Actually, if it gets to the point where you can't easily get him moving on the track, you can just overlook the fact that he's stuck on the track and start giving him Straightwire, start looking for circuits, and try to get some charge off the case.

You will find out that wherever a person is stuck on the track that solidly, there's a lot of charge on the case.

So you start removing the circuits that are suppressing the charge, and picking up the charge which is charging up the circuits, and soon the preclear is moving on the track in his own valence with sonic.

Sonic is turned on, when it's thoroughly off, by picking up the affinity, communication and reality of a person, not by running "I can't hear."

You find out where to enter a case by looking over what the case can do. There are not very many things wrong with a case, ordinarily, when you view it from this lowest common denominator of every case. Can he move on the track? If not, take it a step earlier than that. Can we talk to him? Does he know where he is? See if you can establish some affinity by communicating with him and so forth. If you can actually communicate with him, and get him communicating with you, you will start to build him up.

One of the reasons one has such a hard time with psychotics is that the society picks them up, manhandles them and pushes them off as dangerous. They are saying to "I," "Look, you don't belong to us any more," and cutting communication with "I." Down goes the affinity and there goes the person into a rather permanent type of psychosis. Restraints, particularly, are very bad because they break the essentials. "I" might have had one half of one attention unit left, and somebody puts a straitjacket on the person and says, "You go in there now." They have immediately put him out of communication with the material universe. He can't move. He has been denied space, and there goes that half of one attention unit.

Now, you as an auditor are expected to go in there and work against all of these things and produce some sanity in this person, and the interesting thing is that you can.

Once personality is accessible and you are able to talk to the person and get him to remember something, "I" will start to build up. It doesn't matter how long it takes. You are trying to get the preclear to remember moments when affinity was broken, when communications were cut and when his reality was impinged on. And the more of these things you find, the stronger "I" will get, up to a point where you can finally put the person into processing in reverie. If you then find you can't approach any major charges, go after minor ones. Get "I" built up to a point where "I" is bigger than the charged-up engram bank. The reason "I" can't do anything about these engrams at first is that "I" has been drained down to a point where it is smaller than the charges on the engrams and so cannot get into them. You want to rescue, from any quarter that you can, power for "I." That is done by running secondary engrams, and even by handling locks by Straightwire— anything you can do to increase the power and voltage of "I." You build it up so that "I" is bigger than the engram bank, and you as the auditor make the differential difference, and then the preclear is able to go into the engrams. In this way you produce processing.

The Accessibility Chart tells you what part of Standard Procedure to use on any case.

A case may be running well in his own valence. Then if something happens in the environment, such as a big invalidation of data or a death, suddenly the case that has been running at step 6, "Own valence consistently accessible," is found to be running at a higher point on the chart.

Every time a case bogs down it has actually just changed positions from a lower point on the chart to a higher point, and you have to address the case in this new wise, because something in it has gone into restimulation which has worsened it momentarily. So you can use this chart to measure a case from time to time. Check this one against the Standard Procedure Chart and see how they compare, one to the other.

The first thing one checks on Step Two is secondary engrams ("painful emotion" on the Standard Procedure Chart). Try to get secondary engrams off the case. If this is not possible, then the case has got circuits suppressing it. In spite of the circuits one can normally get some minor locks off the case.

The reason why people sometimes have a hard time spotting an engram or getting one out of somebody is that they have violated some portion of the Accessibility Chart, which is the complementary Standard Procedure Chart. They are trying to run engrams out of somebody who has a very low sense of reality. One has to pick up the preclear's sense of reality first; otherwise the person won't know if he's running an engram or not—he won't even know if the engram is real. If someone is in that state, you will find very little is real in his life.

THE ANATOMY OF CIRCUITRY

A lecture given on
25 November 1950

Force versus Reason

I want to give you a definition of all circuitry. Circuitry consists of "you" phrases. They are phrases addressed from an exterior "I" to the person as "you," such as "I have to tell you," "I have to control you," and so forth. "You've got to control yourself" is still someone else addressing the "I." That is the form of the phrase. And these "you" phrases, which are circuits and become circuits, are invariably received from persons who seek to nullify the independence of the judgment of others.

How well that fits some parents! They wonder why the child has such a tough time in life. The child says, "I think I'll go out and play."

"No, you can't go out and play." (There isn't any reason why he can't go out and play.)

"I think I'll have something to eat."

"No, you don't want anything to eat."

He says, "I'm hungry."

And he is told, "Why, you're not hungry. You just ate."

Persons who seek to nullify the independence of the judgment of others are people from whom circuitry is gained. All circuitry is to some degree control circuitry, but there is that specific species called control circuitry.

This does not mean just that these people are trying to control others. That is a secondary method of control. There are other methods of controlling. For instance, Matilda has found out long since that she is not able to control Oscar physically by throwing him on his back and kicking his teeth down his throat when he does things that she does not like. So she tries to order him around to some degree, and finds out that that doesn't work either and that she gets a bad reaction. Then she takes the next possible step—she nullifies him. She cuts him down enough so that she or anybody else can control him, and she does this very simply by cutting off his affinity, communication and reality. She says, "You're wrong, you don't know anything, nobody likes you," and invalidates him completely. And if she works on him hard enough, eventually, sure enough, he doesn't amount to anything anymore, and she is then able to triumph in her dire danger.

The only trouble with Matilda is that normally she wasn't in danger. She doesn't get into danger until she has sought by this means to cut somebody else down in an attempt to overcome him. And if she cuts him down enough, all of a sudden one day he will have a resurgence, and there she will be, lying out in the woodpile with an ax in her skull, because these efforts to control and cut down and nullify somebody else are all repercussive. They interact.

In fact, any government which harms the head of any individual within its borders is doomed. It has started at that moment its dwindling spiral. It may be around for a couple of hundred years, but it is done for, because the interplay has already been started: government, harm, control, and so forth. It has been unjust and has actually injured an individual irresponsibly. The first time a government does that, it has started a dwindling spiral that will wind up in the rubble and dust which was the end of Rome, Babylon, Chaldea and all the other dead civilizations, and which will be the fate of this one too.

For instance, the government kills a man. It says, "Well, we'll get no more trouble from this fellow. We will get rid of him." That's very simple, and they kill him. Only that fellow is not dead; he had friends. Furthermore, the people who killed him as part of the government are themselves suddenly convinced that this government is dangerous—it can kill people. Although they seemed to have enjoyed killing the person, they become a little more protective themselves. The individuality, then, starts to pick up beyond where it ought to be. So instead of being individual, they become aberratively separate, which is different than individualism.

Individualism would be doing what "I" wants to do. Aberrated individualism would be doing what one did because of the reactions caused by others—in other words, reactive thought.

This chain is very easily started and is rather hard to interrupt, but it can be and has been interrupted in the past. For instance, the British sailors mutinied in the early nineteenth century. They simply decided that they were not going to put up with it any longer, and that things were going to be a lot better. They did not kill anybody to do it. There was a very smart man in charge of that mutiny. It was very much of a white mutiny. They just quit. No ships sailed, they were very polite and courteous to their officers, they were courteous to all the shore officials and they conducted themselves with decorum. The British government observed this and tried to make trouble but was unable to, so it collapsed and surrendered in the face of this, and the British navy became more habitable. Flogging through the fleet, the types of rations and so on all got changed because all of a sudden there was a group which was not using violence and which refused to.

That one doesn't use violence is part of the philosophy of many civilizations and cults. But that has a limitation on it. Someone who says "Well, the thing to do if they want to hurt you is to just lie down and let them walk on you" has missed the point. What one does is face force with reason and refuse to partake of the force but continue to give out reason. If one does this he is using far more horsepower than the force has got. And actually it is a tremendous kickback against the force.

Force is borrowed from life's contact with the material universe. Life then gets confused in these turbulences and says, "The thing to do is to apply force to reason or force to life, and then naturally these people—these things—will all go off someplace and lie down and behave." Then when thought sees something which is not reasonable, which is force, kicking back against it to this degree, it says, "Aha! That is the material universe, and we are supposed to conquer that!" and there is tremendous boil-up of turbulence, instead of facing the force with reason.

Force has this Achilles' heel—it can be conquered, but it has to be conquered by reason. One uses the fundamental, then, that life has always used to conquer the material universe. From the tiniest step forward to the most complex step, such as the building of New York City, life has been doing this to the material universe: It learns a law of the material universe and then turns that law around so that another part of the material universe is brought in under its aegis. Then it takes another section of laws and turns those around, and so on. In this way it is learning the basic rules and axioms of the material universe, what its laws are and how it functions. And the more life learns, the more it just keeps turning the material universe around on itself.

For instance, an engineer goes down to build a big dam across a river. He builds something to conduit the river and soon he is using the river to build a dam to block the river. Unless he does that, he does not get a dam built. And that is the way life works.

From the moment thought first contacted the first chemical and virus and started to make the first cell, it was conquering that little law. It didn't have to know much, but it knew a little, and it turned that against the material universe more and more. And it has come to the point where we are now going at such a geometric progression that people talk about the ease with which we could blow up the planet. They haven't yet gotten up to the point, though, of realizing that they need the planet!

But as thought does this, pain comes in on it occasionally, and there are turbulence areas where thought gets thoroughly mixed up with the material universe.

The laws of force, then, get mistaken for the laws of thought, and the two of them go into a turbulence. As soon as that turbulence (engrams and aberrations) gets big enough, life just has to back out, because it is no longer reasonable enough to take the material universe and start turning it back on itself. It is at this moment that the material universe starts winning.

What happens between two people, two children, two parents, two nations and so forth, is that they have borrowed, because of these aberrations and their turbulences, physical pain. Physical pain is caused by contact with the material universe with too much force. This pain has gotten turbulent, and so the laws of the material universe, which are those of force, interaction and reaction, get turned against thought. And every time they do, thought reacts against them as a natural reaction.

When thought sees force, thought's natural reaction is to say "Pick it up and conquer it." If you get a human being convinced that he no longer has any right to attack force with reason, he will go into apathy. He quits. He is dead, and thought might be said to have retreated from him. Thought says, "We don't want this person any longer. He can't conquer any more MEST. We're through with him." He is practically dead, and that is the aspect of apathy: no life.

Therefore, making a child obey by applying force and nothing but force would inevitably wind up into the fact that the child either goes into a complete state of apathy or he turns around and conquers. Blind obedience in the face of force is something of which man had better be extremely afraid, because it is the stuff that wipes him out.

Circuits, then, are the material universe forces which have channeled themselves through a human being or society via aberration into another human being. We are talking about the laws of force; one human being has mistakenly considered another human being as a thing of force—MEST—and is trying to control it or force his own conclusions on it, without permitting the other person to be an individual with individual judgment. He is not permitting this person to be himself, to be a responsible, judging bit of little theta or thought, but is trying to interrupt that process.

That is why circuits are so thoroughly bad. "You have to do what I tell you" says "You do not have the right to use your own thoughts and judgment about this."

When that phrase is given just like that in the analytical world, without any basic reactive thought about it, people merely say this person is crazy. So he is.

But when we have this same thing lying in an area of turbulence, surrounded by pain, and out of the pain reaches this force that hits the individual, the reactive mind is activated to a point where it, being much closer and much more a part of the material universe, can say to the analytical mind from an unseen and hidden place "You've got to do what I tell you," and there is something there that is MEST controlling the individual. That is why these things are bad. They enter and all of a sudden the person starts to split up into other identities, and so on. Circuitry can be expressed like this:

"I" is flanked by two circuits, one on the left side and one on the right. These are either control circuits or just plain circuits. They are pieces of the analyzer roped off, and each one says, "I'm going to tell you what to do." "I," in the center, has a tough time kicking back against all of this. And as the circuits grow and get charged, they take in more and more analyzer and more and more of the individual, with "I" getting less and less.

Eventually it looks like this:
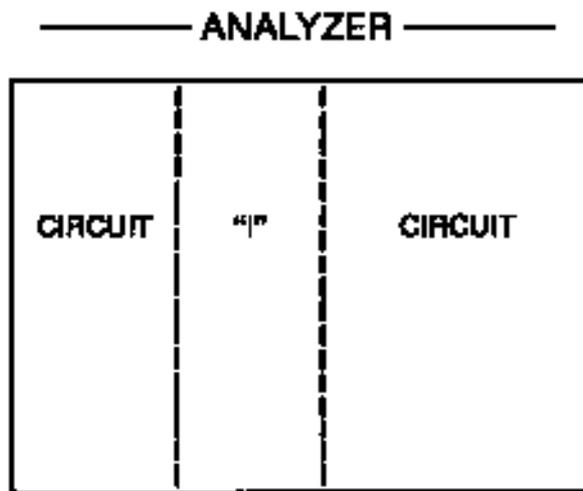
A psychotic is one whose "I" has taken up residence within one of these circuits and has become a false "I." There is the computational psychotic.
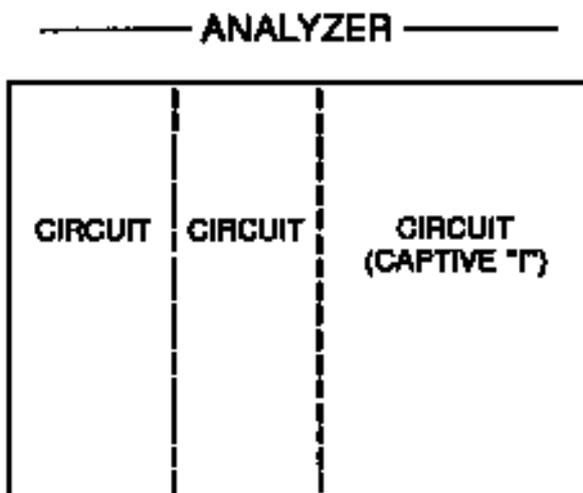
"I" is no longer in the center but has moved over into the middle of a circuit which says "You've got to do what I tell you."

Just in the normal course of human affairs, a person, by shifting valence, becomes the "I" in different circuits.

For instance, take a person who is normally very subdued. He has circuits inside his reactive mind that are saying "You've got to do what I tell you," which then go ahead and tell him what to do. These are residues from old engrams left by Mama and Papa and so forth. They are laid in as parts of actual engrams. One day he says mildly to somebody, "I want you to get me a glass of water."

And the person says, "Sorry, I'm busy."

He gets a restimulation on this and suddenly his analyzer shuts down in the area of his own "I," he moves over into a circuit and is temporarily not himself—he is temporarily insane. He rages, "You've got to do what I tell you!" There is the circuitry passing along.

A schizophrenic is someone who is supercharged by secondary engrams up to a point where he is mainly circuitry with precious little left of "I." Therefore "I" is never in control. His personality starts changing because the circuitry "I"s are laid in by other personalities than his own. He has been usurped by other people.

Thought is trying to conquer MEST. In the process of aberration, thought, in attempting that conquest, gets human beings confused with MEST, tries to control them, and ends up by doing so. But this control is resident in a live mind. Being resident there, it plays havoc, because the thought lines and harmonics are disrupted and this person is trying to apply force. That is the normal picture of a schizophrenic.

Someone caught someplace on the track dramatizes other personalities, moving from valence to valence. These are circuits, false "I"s laid down into the mind as sleepers, and are part of an engram. One day they become terrifically restimulated; a secondary engram is laid on top of them, they charge up and then they take over and submerge "I." To restore "I" requires a release of that secondary engram to take the charge out of the circuits and allow "I" to come back up again.

Many psychotics cease to be psychotics at the first grief charge that is blown, and many psychotics are all ready to bleed charge Take them down the track and they are so supercharged that they just start exploding in all directions. On the points where they were psychotic their aberrative pattern does not alter, but it deintensifies and they are no longer psychotic along this aberrative pattern because "I" is able to take over some control of its own. "I" is supposed to be in control of the organism, and whatever upsets the control of "I" upsets the whole being.

The person who was responsible for the circuitry in the preclear was a person who denied others independence of decision as to himself, groups, the future generation and mankind. Every time an effort was made to upset that judgment was a lock on an engram. And each time an effort is made to upset one's right to be oneself or to communicate with oneself, along any of the four dynamics, may become a lock on engrams.

Now, all circuitry is control circuitry to some degree, but some of these circuits are very specific. They are laid in by a terrifically dominating person. Circuitry can also be laid in by a very sympathetic person: "Well, you had better take it easy. You had better not work too hard. Now, you know how you are, dear, you're not very strong." Get that inside of an engram and it becomes highly persuasive. That is actually a tertiary effort to control somebody.

So there are degrees of bombast with which this is done. However, that only affects the false emotion on the engram, not the effectiveness of it, which can be extremely high if the engram gets charged up. For example, there is this pleasant little lady who says solicitously "Control yourself, dear. Don't cry. After all, we know it's all for the best." Get one of those circuits charged up and an auditor has a very hard time locating it. That type of circuit would result in a super controlled individual who is very quiet, who never cries, never emotes, never bombast's, and who walks through life a very model of propriety: "Oh, Father was a nice man. He never raised his voice, he never got angry"—of course, nobody liked him very much either. "However, Mama went completely to pieces. She was put into an insane asylum. Mama was crazy."

The auditor finally finds out that the father's circuitry consisted of phrases like "Suppress yourself," "Don't cry," "Don't move," "Don't have bad manners," and so forth, but it was all done so pleasantly! That is super control, because that seems to say "I'm your friend and that is why I'm telling you this. Now just control yourself. I'll kill you after a while, but that's fine! " So don't always look for the person who is terrifically bombastic.

Very often someone who is dramatizing and being highly irrational says, "You have got to be reasonable!" He himself is being anything but reasonable, but that is just part of the engram content. It's like someone screaming "You have got to be controlled like I am!" and he's practically knocking the roof off. These circuits are easy to spot.

"Who was the tumultuous person in your family?"

"Oh," he says, "Pop."

"What did Pop used to say?"

"Oh, he used to really ruin me. He used to come home at night and he'd . . ."

But the difficult one is when the auditor has a super controlled, super circuitry case and he just can't quite figure out how to get to this case, because he has found five people already who probably laid in the circuits, but even though he got to those circuits and ran out some engrams containing them, the case didn't improve. And these people in the preclear's life were obviously bombastic, mean, cussed people that surely would just ruin this person. Eventually the auditor finds out that it was Aunt Tizzy who was always so nice. Every time the person got sick as a child, Aunt Tizzy would come over and say, "Well, it all comes down to this, honey: I love you, and you must take care of yourself. You know you're not very strong. Now don't cry." This type of thing sets up a sympathetic vibration.

A sympathetic vibration is what occurs when one tuning fork vibrates with another one in the same pitch. Or if you hold a hat while a symphony orchestra is playing you can feel the vibrations inside the hat. It is vibrating sympathetically because the harmonics hitting it are in the same pitch as this thing will resonate to.

Similarly, when a person says "I am very sympathetic to you," or his mood is expressing this, or he says "I am taking care of you. I will always take care of you. Stay right here," the individual has a tendency to vibrate to it.

That is why a sympathy engram is deadly. Because the circuit is there, given in a moment of delirium, and it is pretending all this time "I am your friend. I'm going to take care of you. All you have to do is stay here and everything will be all right. You just mind your father and mother, and you just mind me, and everything will be all right. I will come back and see you any time, now, that you need me," and so on. And you'll work and work with this case, trying to find out who in the name of common sense came in and created this identification. "I am your friend" says "We are identical." "I will take care of you" infers "We have some identicalness." "I love you" says "We have affinity." "I talk to you, I pet you on the head"—pleasant, perceptic communication; and "Everything I tell you is the truth" creates false reality. All this boils down to the sympathy ally, and the ally is extremely important.

So, when looking for circuitry, don't just look for bombast. What you are looking for is the person who interrupts, knowingly or unknowingly, the identity or judgment of another person.

Did you ever hear of a child being spoiled? Children don't get spoiled with affection or by being given things. You can give the child practically anything and if he hasn't any big vengeance against the world and you haven't built him up with a lot of force, he will handle it all right. He won't break it up, except by accident and his own clumsiness; but it will be actual clumsiness or inability to handle himself. You can just smother him with affection and gifts and you won't spoil him. But don't interrupt him. Don't give him a car and then say "Now, of course, you can go every place but down to your clubhouse and to school in this car. And I think you had better have it oiled and greased every Monday. And I'm giving you this car only on the conditions that..." The person's independence is then wrecked about the car. And that car will probably wind up against a lamppost, because that type of super control over a child is what brings these destruction angles into play.

A child gets spoiled, then, because somebody else tries to control "I," when "I" is the one who is supposed to control himself. "I" left in his own control will cooperate thoroughly and fully with other people and groups in accordance with how much he understands the needs of the rest of thought and life. But try to control "I," and "I" says, "That's MEST, which I'm supposed to conquer," and there is where turbulences enter.

Control circuitry is where this effort has been made to enter the mind and the personality of another person, creating identities which will tell him what to do. This is commonly known in armies and in families as "training" a person to have a "social disposition." Give them enough of a social disposition, and I can guarantee that you will find them over in the state mental institution. That's what has happened to those people; they've been given too much social disposition.

HANDLING CHRONIC SOMATICS

A lecture given on
27 November 1950

Using Standard Procedure

This lecture will cover Standard Procedure as illuminated by the development of the Accessibility Chart which was covered in the earlier lectures. This material exactly parallels Standard Procedure as covered in the first Bulletin.

Standard Procedure includes the taking of an inventory. There is a point of accessibility which has to be established in addressing a new preclear The thing to do is to try to take an inventory, and depending on what kind of an inventory you get, to start in at that point on the Accessibility Chart which is indicated by your findings on the inventory or during the first few moments of reverie.

The Accessibility Chart belongs right above Step Two of Standard Procedure.

The first thing an auditor has to do to establish the preclear's position is to find out what his probable sense of reality is by observing his ability to receive communication and send communication to the auditor. There is a considerable ease of communication possible between a person who is not aberrated and a relatively unaberrated auditor. The person who, when the auditor says "Now, did your mother ever call you 'dear'?" replies "What did you say about my mother drinking beer?" is not necessarily deaf. This is a person, perhaps, who Hobson-Jobsons all of his words into something else, the person who doesn't get a joke easily, and so on. It is an estimate of his ability to communicate and to tell the truth and of his general reality. It is interesting that these estimates, as rough as they may be, can place the preclear on the Accessibility Chart.

When a person is unable to communicate with you easily and smoothly, with perfect vision and perfect hearing, you had better look for communication interruptions by Straightwire and find out what they are.

If a person's engrams have expressed themselves in terms of physiological defect, they might be said to have expressed themselves less seriously in terms of mental aberration. The person in whom an engram is expressed in terms of a physiological defect is actually fighting back against an engram; he is not obeying an engram as well as he might be. If he obeyed the engram perfectly that had to do with sight, for instance, his actual eyesight would probably be good but mentally he would not be able to perceive what he was supposed to perceive.

Anybody who is wearing glasses is fighting back an engram that says "I can't see." By wearing glasses he is saying, "Nonsense, of course I can see!" and a fight takes place with the engram saying "You can't see," and the person saying "I can see! " Things start to get blurry, so he hangs glasses on his nose and says, "There, I can see!" For a while he is all right and then the engram cuts in a little bit tougher and says, "You see, I said you couldn't see," and the glasses become too weak.

An ophthalmologist can explain all about how an eye normally deteriorates because of "the neurological decay and deterioration attendant to the stress of modern living and automobile horns," and so on. That is a lot of bunk. What actually takes place is that the "You can't see" engram wins slightly, and then the person gets thicker lenses and for a while he has 20/20 vision. Later the engram again cuts in and the person has to get thicker glasses, and for a while he again has 20/20 vision. That is the way it goes.

Eyesight goes into this so-called dwindling spiral, but "neurological deterioration and decay of the optic nerve" is something you will only find in books on structure, and they are all

outmoded now. Anybody who wants to start picking up engrams about his eyesight, for instance, may find that his eyesight starts coming back. Sometimes he will hit right into the center of what is interrupting his eyesight and his eyesight may suddenly come back.

For instance, one very startled psychiatrist in the East got into an engram which had to do with a knitting needle through the left eye, and it was left in restimulation for several days. This psychiatrist went around with a deteriorating optic nerve until he was practically blind in one eye. In addition to that, the eye ulcerated and suppurated and was in such serious condition that he stayed home from the office.

The Director of Training in Elizabeth went over and worked him for about five hours. He found the rest of this engram and knocked out the chronic somatic (this psychiatrist had always had a very weak left eye). He evidently also pulled up some other engrams which had to do with communication breaks. They simply said "Can't see." Here was a physiological reason why this person could not see: a knitting needle through the eye. But he also had some engrams which said that he couldn't see. When the psychiatrist was brought back up to present time and the bandage was taken off his eye, there was no ulcer and there was no suppuration! When he put on his glasses, he could not see through one lens. He took that lens out, put the glasses on and he could see. The eye was perfect! It had taken place that fast.

One of the strange things in processing is that a wart or something like that will occasionally disappear within a few days without a scar. What has happened there is that the whole trouble is so thoroughly wrapped up in one engram that the erasure of that engram will permit the body to go into a big resurgence. The speed with which the body can heal varies. I have seen bodies react swiftly and I have seen them react rather slowly.

In the above example, what was suppressing the eyesight and causing the eye to deteriorate was that the person was trying to see and the engram and the injury were saying "You can't see." It was this fight between "I" trying to go on living and the engram which said "You can't have this part of living" that caused a physiological deterioration.

People who do not have enough attention units left to say "I want to go on living" do not have any chronic somatics either. This has been a matter of grave upset in past schools of mental therapy, because people would notice things like somebody's neurosis suddenly expressing itself in terms of dermatitis. They saw the intimate connection between the neurosis and the dermatitis. The neurosis would disappear and up would come the dermatitis, and then they would get rid of the dermatitis and the person would immediately develop sinusitis.

What they were actually doing was moving the person around on the track and breaking his dramatizations. Broken on one thing, it would reappear back on another. So a person could have a dramatization broken on engram after engram and show up with various chronic somatics one after the other.

Now, the main thing that you would look for would not be indicated by the chronic somatic which you see, such as a pair of glasses on the nose. You are not looking for that specifically. To some slight degree that can be straightwired, but the real one that you are looking for, the tough one, will be the one which is not being fought. It will be in the field of thought and it will not be expressing itself physiologically. However, even a pair of glasses or a bit of bad hearing are things that one would be alert toward. But one would be more alert toward the field of communication: the person who consistently confuses words, consistently mis-hears or consistently mis-sees.

Take a person who walks into an empty room and whirls around suddenly, sure that they saw somebody sitting in the chair. That manifestation says specifically, "You're always seeing things," and so on. Someone who thinks somebody has just walked up behind him would be having a bad time with both communication and reality. A person who has difficulties of this nature, not physiologically expressed difficulties, is particularly the person to whom you would address Straightwire on the field of communication. Communication is a very interesting subject.

As you begin your scout for accessibility, look over this communication situation, the general affinity the person has for people and his sense of reality. Sometimes you will find cases which are in beautiful shape to be run, but you should nevertheless put them into reverie and test them out in order to know what the state of the case is. You will not know accurately until you get the person in reverie. There is nothing like an attempt to run down the track to do a diagnosis for you.

For example, send a preclear back to yesterday. He sits down at the table eating a steak that he says he had yesterday, except there is no steak and there is no table, and it was last week when he had steak. You say, "Well, let's go back to the time when you were a little boy," and he does that, and there he is watching this little boy, but he is actually plastered on the ceiling and he guesses it's a little boy but he doesn't really know. And then you take him up to the time when Grandpa expired and you detect a little bit of chest motion but he says it never bothered him very much anyhow. In short, as we review this case on the track, we start to pick up very valuable data.

A person who can't move on the track at all, for instance, has had so many attention units robbed from him that "I" is unable to boost itself back up to present time. "I" normally should be able to boost itself out of some very rough engrams. Sometimes the mechanism of the mind is unable to quite make the grade alone and the auditor merely has to say "Come up to present time," and the person comes up to present time after riding back down the track, maybe for some time. That is not general, however. It is more usual, if a person is stuck on the track, to have to go through the several mechanisms necessary to unstick him.

HANDLING THE STUCK CASE

A lecture given on
27 November 1950

Freeing Up the Preclear on the Track

I am going to give you a resume now of how one goes about unsticking a person on the track.

When you tell a person to close his eyes and move someplace in time and he doesn't go anyplace, there are two things wrong. There is not one of two things wrong. He is stuck on the track, but "I" has to be very low on attention units for him to be stuck on the track at all. This man may, in life, be a complete powerhouse. But if he can be a complete powerhouse on the few attention units currently available to him, compared to those that should be available to him, this man will be a super powerhouse as soon as you get him rolling along. Just the simple mechanical action of unsticking him on the track will probably raise his IQ ten, fifteen or twenty points, immediately.

He will tell you, for instance, "I'm stuck in present time"; however, the "present time" he is referring to is probably at the age of fifteen years. This has been "present time" to him for a long time—only that is not present time.

There are three or four methods of getting him free. Book auditors sometimes bog down at this point. They find somebody who does not move on the time track and they say, "Well, nothing can happen here. This book is a lot of horse feathers, because actually nobody can move on the track. I have checked, and I am unable to move and Betsy Ann can't move either."

The toughest thing that an auditor will face, in terms of cases, is a case which will not move on the track. Yet this "stuck on the track" case is almost a normal affair. A person can read the Handbook and learn how to run easy cases. However, we are not teaching you here how to run easy cases.

Cases can be unstuck in one place only to latch up in another place—out of one engram and into another engram. Furthermore, a person can get latched up on the track through bad auditing. That is the same problem all over again of somebody being stuck on the track. So, you make your first tests and find out that the person is stuck on the track, or you pick up a case that has been run for some time and find out that the case is stuck on the track. It's the same thing.

There is a definite and specific routine for unsticking this person. You don't sit around in despair or work your imagination to death. It is very simple. The first thing you do is tell the preclear to come up to present time. If he doesn't move (and 98 percent of them won't, but remember that 2 percent will), then tell him "Now let's go to a moment of pleasure," and try to ease him into one.

It is not important where this person is stuck on the track. It wouldn't do you any good to know at this early stage of the case, because normally he is stuck in late life. So we don't need to know for this step where he is stuck or what phrase is sticking him. All you do is tell this person, who is in reverie, to go to a pleasure moment—preferably a moment of pleasure and triumph— for instance, the time he beat up Mrs. Hogwollegar's kid or when he got his first check as a young writer or, for a woman, when she was awarded the cup for making the best apron in household science class, and so on.

It is very interesting to see how standard these pleasure moments are. You can practically lift yourself up to the role of a seer by saying "Well, let's go to the time that you were given this pet."

And the person says, "How did you know about that?"

Everybody has, more or less, a standard run of experience. I have never met anybody yet, for instance, who didn't have a moment of triumph sometime in school. I have met very few men who, as boys, did not win at least one fight. I even use that diagnostically: If this person has never won a fight he is usually in bad shape. Run that case the rest of the way on the track and you find out he is normally exteriorized and in pretty bad shape. Something about little boys is that they fight, and just by the law of averages, sooner or later another little boy should have come along who got licked. If this never took place, it means many things. It means that Mama or Papa was a dominator, probably, or that the boy was very sick when he was young, which gave the chance for a lot of ally engrams and which immediately speaks of a very serious prenatal bank and so on. But any vital, live boy will have won at least one fight. So you send him back to the fight and let him win it again.

If you can reach one of these pleasure moments, whatever the pleasure moment was, you can possibly unstick the person on the track, because one of the functions of the mind is to find pleasure for the organism. When the mind starts to find pleasure it has a tendency to go away from pain, so the attention units are liable to come out of the engram which had him stuck on the track. If enough attention units can be brought into the pleasure moment out of the incident in which he is stuck, you can then move him free on the track and bring him up to present time and stabilize him there.

A person who is stuck on the track is using that for present time, so you try to run him into a pleasure moment. If that fails, you go to the next step which is to try to straightwire him out of it. Give him straight line memory. You can shift back and forth from attempts to put him into a pleasure incident to straight line memory, without doing anything fancy, because this person is stuck on the track. If you are able to get this person moving, you can bring him up to present time. And you can alternate between straight memory and reverie to achieve this, without bringing the preclear out of reverie or canceling. It does not matter how many times you shift. If you say "Let's go to (some pleasure moment)" and he remains where he is, you can say "Well, let's remember (something)," and then let's do this, and let's remember that. And just by trying to get him to remember various moments and locks (communication, affinity and reality breaks), and shifting back and forth from straight memory into reverie, you give him the impetus he needs. It pries him up to present time.

With the combination of running pleasure moments and Straightwire on these affinity, reality and communication break locks, you can generally free up enough attention units from the area of the track where they are stuck to get them up to present time. If that fails, there is another routine.

But let me give you a precaution here. Giving the person a lot of holders to repeat is not a way to get him straightened up on the track. Repeater technique on a lot of random holders will not unstick the preclear That is a way to get him further locked up. For instance, some auditor asks a preclear "What would you say a holder would be?"

The preclear has just read the book, perhaps, and he says, "Well, 'Stay here.'"

"All right, let's go over the words 'Stay here.'"

The preclear repeats, "Stay here, stay here, stay here."

Nothing happens, so the auditor figures there can't be anything there. "Well, how about 'Hold still'?"

"Hold still, hold still, hold still, hold still." That is now engram two, and so on with engram three, engram four, engram five.... The auditor, if he keeps that up, will have the preclear stuck on the track in about eight places! The probability is that he was stuck on the track in several places to begin with, but the auditor's intention is to get the preclear unstuck from the

main place he is stuck on the track. Giving him repeater technique on a lot of holders can only get him stuck in a lot more places on the track.

However, quite often when a person is stuck on the track the file clerk is in very good working order, and you may even get the somatic strip to work. So what you do is just try to move the somatic strip through the engram in which the preclear is stuck and up to a time when he was well, and then bring him up to present time. Simply tell the somatic strip to go the rest of the way through the engram, then go to the time he got well, and then go to present time. Quite often it works.

Of course, almost any one of these things may find you working with an engram which has a call-back in it, which is discouraging. You get the person up to present time and then this engram says, "Come here." You give him an age flash a moment later, and the person is right back where he was before. Realize that you are working a call-back.

There is a technique of telling the somatic strip to go on through an engram and run the somatics in it. You can actually tell the somatic strip on almost anybody to go back to birth and run through birth without restimulating it particularly. The somatic strip works very nicely.

You cooperate with the file clerk and the file clerk cooperates with you, but you order the somatic strip. You can order the somatic strip all over the track. You can tell a somatic strip to go to the twenty-first of August 1943 at two o'clock in the afternoon. But don't then say "Are you there? How do you know it is there?" Don't do that to the preclear Just say, "This is the twenty-first of August, two o'clock in the afternoon, and when I count from one to five a visio will flash. One-two-three-four-five (snap)." The fellow is there. It is interesting how one human being can put another human being through the time scale. The way it works and the preciseness with which it will work is wonderful.

If the somatic strip won't move, then the person is really stuck hard.

Telling the somatic strip to go through the rest of the engram and to the time when the person got well by saying " You will . . ." is a technique that you should know. It has this additional side panel: If a person gets stuck in a childhood illness, it is often enough to run them up to a moment when they were fully recovered from that illness, two or three weeks after it took place, and stabilize them in that moment. It destimulates the illness and enables them to come up to present time from that point.

If the auditor doesn't know this, he can get into a situation such as one that occurred not too long ago, where someone got hold of a copy of the book and went home and said, "I wonder if this works.... Dear, lie down on the couch. Let's go back to a time when you were really sick." So she went back to a time when she had measles and remembered all about this and looked at the room and so on. Then he said, "Isn't this fascinating!" and brought her up to present time, and the next morning she had all the symptoms of measles, except there was no respiratory disorder.

He took her to the doctor, who said, "Well, obviously this is a case of measles, but there is nothing wrong with the throat or nose." They puzzled a great deal over this and had a big consultation, but before they reached any conclusion the engram destimulated and the symptoms disappeared!

The way to handle a case like that is to bring the person up through the engram to a point where he is well. Sometimes you can do this hour by hour or day by day. Then run that moment thoroughly and get him really settled in it. Then go to a pleasure moment later than that and run it, and finally bring him up to present time, and no bad effects will occur. This parallels the method just given you of getting a person unstuck on the time track.

However, if you do this and the person is still stuck on the track, you have to really get down and start working. Many stuck cases have a visio and a sonic right at the exact moment they are

stuck. But if the case gets pushed all over the track restimulating this and that, and the preclear gets fed a lot of holders to repeat, stirring the case up thoroughly, the stuck point will get covered up. Sometimes when a person is stuck precisely in one engram there is a sonic on the holder. Just ask the person to listen and see if he hears anything. Then ask him to take a look—"Do you see anything?" He is liable to give you a phrase such as "Stay here," or "I'll be right back." Run it! That very often takes the tension off it enough to move the person out of the stuck point. I have only unstuck about five people off the track by telling them to listen like that, but they all unstuck very rapidly. The rest of them heard nothing, saw nothing and it was a blank. So the method does have some efficacy.

If they get a little visio on the incident, that's fine. They might be able to identify the place, and sometimes just identifying it will restore enough attention units and recollection to them so they can unstick.

These, then, are the degrees of solidness with which cases are stuck, and methods of getting them out.

When a person suddenly recognizes where he is, he can be brought up to present time. If he has a little sonic on the incident, have him repeat it a time or two and then say, "Come on up to present time," and he will unstick off the track right then.

Let me give you another precaution here: Don't try to run a flock of physical pain engrams on someone who is stuck on the track. If he won't move, don't try to get another engram; you have got an engram right there.

If you have got a good working file clerk in a person who is solidly stuck on the track, get an age flash. There is a way to do that. Most people who are stuck on the track have got a built-in circuit that gives back their age. This circuit will very often give itself away immediately after a birthday, when the person will keep giving his old age, whereas the file clerk would never do that. A person who consistently dates his checks 1949 when it has actually been 1950 for two weeks is stuck on the time track. He has a dub-in circuit that is giving him the date instead of the file clerk giving him the date. People who are moving and very mobile on the track don't make this mistake.

Getting an age flash is a three-way affair. The first part is done by saying "How old are you? (snap!)"

"Twenty-nine." Well, that is probably his right age.

Then say, "What's your age? (snap!)" Demon circuits are usually pretty dumb, and this circuit is probably educated to respond to "How old are you?" but not "What's your age?" so his stuck-on-the-track age comes through and he says, "Two."

Follow that with "Two what?" and the person says two months, two days, or whatever it is.

So the three-way test is "How old are you? (snap!)" "What's your age? (snap!)" and "Give me a number. (snap!)" If you get the same number on all three rapid flash responses, there is no doubt that this person is in present time. However, the normal is to get, for example, twenty-nine then sixteen.

But if this person has really got some fancy circuit there fixing it up so that nobody is going to find out how old he is, you will get twenty-nine, twenty-nine again, and then you say, "Give me a number."

"Two. Why did I give you a number two?"

He wants to know right away why he is not following through on this twenty-nine. The reason he isn't is because he has a circuit there that is trained to respond to "What's your age?" and

"How old are you?" but not one trained to "Give me a number" as a follow-through of the first two questions. You couldn't simply ask the person to give you a number and expect that to be his age. This works as a follow-through because you have already been working with the file clerk, asking the person's age, and it will follow through with the same data you've been asking for, and send through his actual age. The file clerk is very shrewd and it will work with you.

So those are the various tests.

If you get an age flash on this person who is stuck on the track, you want to know what happened to him in that year. Sometimes, by just making him recall what happened to him during that age, he will all of a sudden click in to the engram in which he is stuck and you can bring him up to present time. It puts it on straight line memory and is not too hard to do. Ask questions like "What happened to you when you were twenty?" or "What happened to you when you were five years of age?" and he'll start telling you.

Normally the age the preclear gives is an extremely occluded area. If it is, you will not ordinarily be able to spring him out of there just by making him remember what happened to him.

But there was one particular case, a man of forty-five, who kept giving the age flash of twenty-nine. He had had about fifty hours of processing but could not be budged on the track. By working with this person for a long while (a long while for something like this is about fifteen minutes) I was finally able to find out what happened to him in his twenty-ninth year. At first he didn't know what had happened to him from the time he was twenty-five to when he was thirty-four. By using Straightwire I finally made him recall the period by asking him apparently disrelated questions; for instance, I asked him, "Who gave you your first job?" in order to get the chronological sequence of jobs, till we spotted who he was working for when he was twenty-nine. Then we found out whether he liked the job or not, who the boss reminded him of, and so on, to get his mind picked up on his twenty-ninth year. Then I asked questions like "Now, what happened to you in that year?" "When were you sick?" "Did you have an accident or something like that?"

And all of a sudden he said, "Ah yes, appendicitis, that's when I had my appendix out!" Up to this time there had been no record of an appendectomy on his case!

He immediately got a visio on his room and on the nurse, and he finally picked up a sonic on the nurse telling him he would have to stay there although he wanted to go home. But that was a tough case.

So, if the file clerk is working, you can handle it that way. But if the preclear is stuck on the track, and even though the file clerk is working somewhat and you can get his age, you can get no clue as to the incident he is stuck in and you are unable to refresh his memory in any way, then you can start asking for flash responses on any question which can be answered yes or no, referring to accidents, injuries or any kind of an engram.

You say, "Give me a yes or no on the following: A hospital? (snap!)"

"No."

"Doctor? (snap!)"

"No."

"Fever? (snap!)"

"Yes."

"Home? (snap!)"

"No."

"Office?"

"Yes."

You can then start building the personnel in the engram, and merely with yes-or-no responses to your series of questions you can get the entire nature of the engram and everything that took place. You build it back, now that you have the data. It requires rather full questioning by the auditor, but he can get what it is.

However, just getting the data alone usually isn't enough to free the person from the stuck point. This engram is usually in the bank in a very solid chain and the person has gotten stuck on the track in the middle or at the end of the chain instead of the early part of it. The way engrams behave is that if you contact them in the very early part of the chain you can reduce them, and if you contact them at the very beginning of the chain and the beginning of the chain is in basic area you can erase them, but not when they are halfway up the chain.

For instance, you have contacted an engram at age thirteen and you want to get the preclear out of it. It has a holder in it, so you have the preclear repeat the phrases and try to deintensify it, but nothing happens and he stays right there. That is because this late life engram is actually stuck in a whole pile of engrams.

This is not the time to lose your head and say "Well, that's just too bad." What you do is ask the file clerk "Is this the first engram on the chain? (snap!)" The file clerk, if he is working, will tell you no. If it is stacked in a chain and the preclear is stuck at thirteen years of age, you can go right back down the same chain in which he is stuck. You take a little tension off the engram in which he is stuck by running it, and then tell him to go to an earlier engram ("The file clerk will now give us an earlier engram") and get it, and you go back down the track through this chain.

That is the point where some auditors go wrong. They locate the engram and then try to repeat it out of existence. They evidently consider this as being an entirely foreign thing rather than an engram. It is just an engram and it is usually at a late position on the chain. If the auditor cannot get the preclear unstuck by Straightwire or any of these other methods and get him moved up to present time, then he had better walk down that chain and get the earliest engram on it.

Sometimes the file clerk is forced into telling you a lie. You as the auditor tell the file clerk that you want the earliest incident on this chain, and the file clerk will give you an earlier incident but it is not the earliest incident. This is a compromise between you and the file clerk. You tell the file clerk to give you the earliest incident on the chain, then you ask "Yes or no, is this the earliest incident on the chain?" and the file clerk says yes, and you run this incident. What has happened there is that you have forced the file clerk to tell you a lie. As you go down one of these chains, the chances are that the file clerk can't get to the bottom of the chain without deintensifying two or three engrams on the way, so he gives you the first engram of the chain necessary to deintensify so that he can get to the basic on the chain. I have seen a file clerk give out six consecutive engrams, each one as the earliest on the chain, because each one had to be deintensified.

The person is stuck way up the track someplace. You say, "Now give us the earliest incident on this chain," and the file clerk actually comes up with an earlier incident. You tell the somatic strip, "Go to the beginning of the incident. When I count from one to five the first phrase in the incident will flash into mind. One-two-three-four-five (snaps)." You start running this incident assuming that the file clerk gave you the earliest incident, because you ordered him to give you the earliest one. However, the file clerk is not under your orders. The file clerk is your partner in trying to get these engrams out of the preclear, not your slave. You can order the somatic

strip, or the file clerk can order the somatic strip. The file clerk does so very often, and that is what freewheeling is.

You ask for the earliest engram on the chain, and the file clerk gives you the earliest engram that has to be deintensified on the chain to get to earlier engrams. You then take the tension off whatever the file clerk gives you, reducing it if you can. Sometimes you have to run one that cannot be reduced or erased, and you have to run it a couple of times in order for the file clerk to give you the next earlier one on the chain.

So never make the mistake of taking the first thing the file clerk gives you as being the earliest one. After running it a couple of times, don't assume that it was the earliest and that you can now go back up the track. Ask the file clerk, "Is this the earliest engram?" The file clerk will sometimes tell you yes, when it has to be run a couple more times. But then you ask again, "Is this the earliest engram?" and all of a sudden you get a no. This means that an earlier one is now in sight.

So you say, "All right, the file clerk will give us the earliest engram which can be reached to resolve this chain. The somatic strip will go to the beginning of the engram. When I count from one to five the first phrase will flash into your mind. One-two-three-four-five (snap!)." You get the first phrase of the earlier incident and reduce that one. After two or three passes over it, if it is not going to reduce further, you check "Is this the earliest one?" and if the file clerk says no you have to go earlier. You can expect to work back in this fashion.

I have gone down a chain of about twenty-five engrams, one by one, having to deintensify a little bit out of each one, in order to get the basic on the chain. It was in the basic area. The person was stuck at thirteen years of age, and it took superhuman wits trying to find where this was! The file clerk finally just got tired of being fooled with and gave up the information. I said, "The file clerk will now give us the month in which this occurred."

Instead of the month I got "Tonsillectomy—but I've never had my tonsils out!"

I said, "Open your mouth."

They were missing.

That's like a dub-in case we had who used to get run over all the time. Once he was lying there telling the auditor about this awful travail where something had gone right across his throat and they had had to put forty-eight stitches in it. The auditor reached over and pulled down the person's collar a bit and let him go on talking. No scar!

When a person is stuck on the track with great solidness, you can expect routinely that the person is stuck in a chain of engrams and that there are earlier engrams that have to be reduced before you can get him loose off the chain. So it is a question of walking back. If you can't get him walking back, keep on using Straightwire. Try to knock out enough affinity, reality and communication break locks until the person finally has enough attention units to come up to present time.

I had a lot of difficulty with a preclear once until I told the file clerk to give me present time, and the file clerk did! What I am warning you about is that at any time you may be able to get the preclear into present time, and that means you have gotten to a point where the case has enough alertness to move on the track.

The thing that you have got to do before you can do a great deal with reverie is get the person moving on the track. That is why you test their perceptics and why you try to find some pleasure moments.

Occasionally you will enter a case with reverie, which is actually stuck on the track and which will come unstuck before you even notice that it was stuck. I have had that happen, and by

checking back over on the behavior of the preclear, his facial expression and so forth, a couple of moments before and then again afterwards, I noticed that they were entirely different.

If you put the preclear in reverie and tell him to go to last night, you may find that he did not go from present time to last night, he went from the engram in which he was stuck to last night! In that case you didn't ascertain where the person was, but merely told him to go someplace and he went.

The auditor who does not know how to unstick a person on the track might as well just give up the ghost as far as his efficiency is concerned, because more than half of the people that he runs into are going to be stuck on the track. Additionally, as he goes through processing, he is going to find a case occasionally getting stuck on the track and is going to have to go through the whole routine trying to get him unstuck.

Let me give you a warning here: Never leave your preclear stuck on the track at the end of the session if you found him moving on the track. You must bring him back up to present time. Always check a preclear, particularly one that you don't know well. After a while you can get careless on this if you know the case well and know that the person ordinarily comes to present time and stays in present time without getting called back down the track. But on a new case or one that you are not too sure of or one that has difficulty moving on the track anyhow, check two or three minutes after they come to present time to find out if they are still there.

The way you bring a person to present time—which is part of Standard Procedure—is to run a pleasure moment and then bring them to present time and give them straight memory on all the processing that you gave them during the last two hours. Make them recall it, but not by telling them or assisting their memory, because this undermines a person's self-determinism. You merely tell them to remember these things—and they can remember these things—and they will go on and remember the processing and so forth, and they are in present time. That inhibits a call-back. Test it by giving the preclear age flashes: "What is your age? (snap!)"."How old are you? (snap!)" "Give me a number. (snap!)" And if all three figures agree, that person is in present time.

But when you have given him the canceler and brought him up out of it, and he is sitting there telling you that he didn't know he had ever drowned his grandmother's kittens, if you all of a sudden say "How old are you? (snap!)" and you get the reply "Seven," realize that a call-back has activated. The preclear was not sufficiently stabilized. So you run more pleasure moments and Straightwire on the session and get him into present time so he will stay there and be stable.

On a case that has just been started for the first time, if you find this person stuck on the track and being called back to earlier engrams on the track, it very well may be that you won't be able to get him unstuck in the first session. It may take many sessions to get him unstuck. The longest number of sessions I have seen anybody stuck on the track was eighty hours' worth. This person had had close to a hundred insulin shocks and he was stuck in the last one.

The auditor is concerned with fluidity on the track. When we examine the mind, we find out that there are several things that can take attention units away from "I": communication, reality and affinity break locks, and communication, reality and affinity secondary engrams. Both of these depend on physical pain engrams. But the actions which charge up the reactive mind and charge up and separate "I" and take attention units away from "I," starving "I" down until he is so weak that he cannot move on his own time track, are communication, reality and affinity break locks or affinity, reality and communication secondary engrams, which include grief and apathy engrams and so on. These take the attention units away from "I" and roll them up in a ball with the physical pain engram, leaving a scarcity of attention, which prevents the person from moving smoothly on the track.

The degree of seriousness with which people are stuck on the track does not depend upon the seriousness of the engram in which they are stuck. It depends upon the supercharging of the

bank, on the general condition of the bank and on the robbed condition of "I," created by these affinity, communication and reality break locks, under which, of course, are all these physical pain engrams.

When you find somebody, then, who sticks on the track so lightly that when you say "Come up to present time" he comes up, you can probably work this person. If the case is stuck heavily enough for you to have to tell the somatic strip to move on forward and go to a comfortable moment, and then run a pleasure moment, get present time and give him Straightwire, this case is just supercharged a little bit more. And if you get somebody who is just so totally stuck on the track that you have to give him the yes-and-no routine with "Doctor? Hospital?" and so on, creeping down the bank engram by engram to find the earliest moments of it, you are working a case that is really supercharged.

Now, this case may be so serious that it is exteriorized all up and down the track. This person's sense of reality is going to be negligible and his ability to communicate with you—much less with his own past—is going to be almost absent.

This is a new index. The seriousness with which a person is stuck on the track is an indication of the amount of charge on the case. It means, in other words, that the more charge there is on the case, the less able "I" is to move on the track.

These engrams are just engrams, they are sleepers, until they get keyed in and start to get locks on them. The engram is not active until it gets keyed in, and an engram which is not keyed in is not effective in any way on the mind. It is like a stored phonograph record, and that phonograph record doesn't begin to make any noise until you get it near a needle.

So here's this bundle of sleepers. Up to the moment of key-in there is no circuitry. There is not a single keyed-in engram in this hypothetical case, and there is no circuitry. Now one engram gets keyed in. The person was tired and there must have been some situation analogous to that engram occurring in his workaday life. When this happens the engram gets a little bit restimulated, and we get a slight reaching-out from this engram bank. Now another incident takes place which restimulates this engram, and the charge on the bank builds up just a little bit more, impinging itself on "I." Then the person gets an affinity, reality or communication secondary engram. The charge goes in and starts to interpose between "I" and the standard banks. This would also indicate a shut-off of the early portion of a person's time track.

The secondary engram could be a death. It has started to charge up the bank, and the person begins to pick up locks on this secondary engram. Not only is he getting charge on the early engrams, he now has this secondary engram. Let's say it was the death of his grandmother. Anything that has to do with the death of an older person becomes a lock on this secondary engram, and any time that occurs in life this charge gets built up a little bit more. These locks can be on there in terms of thousands and thousands; every time the person reads a newspaper and sees the word death it makes a little tiny lock. This case is starting to be pretty heavily charged.

Where does this charge come from? We are not working here with some wonderful mechanism that picks up its energy out of thin air; we are working with a mechanism that has a certain degree of conservation within itself. This charge has got to come from someplace. Every time this person gets another charge added to the engram bank from an affinity, communication or reality break lock or secondary engram, every time this engram gets charged up, it charges up by taking something away from "I."

Now, for every lock that occurs on this secondary engram, a little additional scrap comes off "I."

"I" has to have more power than there is in the charged-up bank to be able to move on the track. So if "I" gets gradually cut down, slowly and steadily cut down through life, finally this bank becomes too highly charged for "I" to be able to move on the track. We are postulating

that "I" would be made up of positive units up to the moment that a secondary engram is received, at which moment these units are taken over, reversed in polarity, and deposited in the reactive mind as something opposing "I."

In other words, "I" is being stolen to fight "I."

This is the same trick that life uses throughout all of its mechanisms against the material universe; it discovers how to get a little piece of the material universe and turn it around on itself. When you start to get the material universe mixed up in engrams, that law begins to operate in reverse and "I" begins to cut down.

The ease with which you enter a case—the accessibility of the case— depends upon how much "I" is left in proportion to how much charge there is on the reactive bank. For instance, take a person who inherently has a thousand units of "I." He has terrific survival value; you couldn't kill him if you ran over him with a battleship, and this would express itself in various ways. You start taking off some of the units of "I" and his bank starts getting charged up. There is a lot of bank to charge, and it takes quite a bit to charge it. He goes all the way through life and he has still got a considerable amount of "I" left.

Now let's take another case. This one has one hundred units of "I" to begin with. So he hits one secondary engram and goes right straight to the spin bin, because it took all the units he had, and all of a sudden "I" isn't there anymore.

A person goes mad in an inverse ratio to the amount of attention units, or the size of his survival dynamic, or how tough he is in the business of living. That is the dynamic of the person. It is inherent. If he has lots of dynamic, lots of force, lots of power—boy, he can have thousands of engrams, and they can be all piled up with all kinds of secondary engrams, and locks all over the place, and this person is still functioning. Then you see somebody else who lost a doll when she was five years of age, or somebody knocked him off a tricycle when he was nine years of age, and that one is crazy. The difference there is just the number of "I" units that can be stalled down, because these units don't get taken out in ratio to how big "I" is.

You will never find a psychotic who does not have a very thoroughly charged-up bank. The secondary engrams are tremendous in number in proportion to this fellow's ability to take it. The engrams are too much for him and he gets swamped. What happens then is that "I" just eventually disappears from view.

Now, your job in trying to get a person to move on the track is not just a job of getting the person to move out of some holders. You have got to pick up enough attention units by breaking locks, and generally restoring this person by running pleasure moments and so on, so that "I" gets strong enough-to run on this charged track. That is the mechanical aspect of trying to get a person to move on the time track.

When you run out circuitry engrams you are going to be running down a chain of engrams; when you run down a stuck-on-the-track engram you are running down a chain of engrams. Ordinarily you have to go down the chain and find the bottom one on the chain. When you get down to the bottom of the chain, make sure you are at the bottom, after you have reduced the engram, and then run it all the way out. Don't run down a chain of words and get to the bottom of the chain and run the somatic that is on those words, and then walk off and leave it. You run the whole engram at the bottom of the chain. You then do not need to walk back up this chain engram by engram. You wouldn't be able to do it and you would get into trouble if you did, because when you start up to the next engram above that it has usually got something on another lower chain. Be content to get to the bottom of this particular chain of engrams and to run out all of the bottom engram on that chain.

The fact that a person is not in his own valence and you can't get him in his own valence at that time is no excuse not to reduce this engram. You reduce the bottom engram on the chain in any event. As you start getting down to it, you reduce engrams enough so that you can go earlier

until you are at the bottom of the chain, and then you reduce the whole engram, not just a part of it. Then you make sure it was the basic on this chain. l If the file clerk is working, ask it again. And if the file clerk isn't working just try to get the person back a little bit earlier. Get the bottom one off the chain.

All the above factors are intimately associated with Standard Procedure. This is Standard Procedure. These are some expanded points in Standard Procedure to make it even more standard.

STRAIGHT MEMORY

A lecture given on
27 November 1950

The Mechanics of Straightwire

All straight memory processing is based on the following computation: An aberree is repetitive, in that the aberree in dramatizing an engram will not dramatize it only once but will ordinarily dramatize it many times, and this gives an apparent consistency of statement from an aberree.

This has often been mistaken for personality, and it was used by Charles Dickens as characterization. Dickensian characterization depended upon picking up some dramatization out of an individual that he met in the streets of London and then causing the individual throughout the story to repeat this dramatization.

The aberree who has an engram keyed in can count on dramatizing it many times. Therefore, if we find Mama saying "I am a goat," we can be sure that Mama has probably said "I am a goat" many times. The aberrated pattern of the parents re-expresses itself in a varied pattern in the child.

In straight memory we want to find the first key-in of the engram. We may find the engram being dramatized many times by Mama during the childhood of our preclear, but there was a first time. If we can find that first time by straight memory and recall it in full view, with full memory in the preclear, we will knock out the key-in of the engram.

Straight memory has this additional benefit: Anything which is actually remembered is validated to the preclear This is not true of something he picks up on the track in reverie; that is not necessarily validated. He can run an engram with sonic and visio and still be unsure of the fact of whether it ever happened or not. But if he can be caused to remember the incident by straight line memory, one can be fairly sure that it will be validated to him and he will be aware of its reality. Straight memory has this advantage, then, of normally having a greater reality than running engrams in reverie. With Straightwire, or straight line memory, the auditor is acting more or less as a telephone linesman. He is actually stringing wire between "I" and the standard banks in such a way that material will come out of occlusion and into full view.

In Dianetics, straight memory is distinctly different from free association or any such technique, because it is very precisely directed and controlled by the auditor. The auditor must know the very precise laws of operation of straight memory. Knowing these things, he can recover the specific material which is assisting the aberration in the preclear, and which is the material of the supercharge on the bank. He is lightening up the charge on the bank and toughening up and making bigger the "I" of the individual.

This has about as much to do with free association as ice skating has to do with running a streamliner train. The point here is controlled memory. The auditor is actually stringing communication lines between the preclear's "I" and the preclear's standard bank and is recovering moments of the past which, when recovered, will be valid to the preclear. Their recovery will take some of the charge off the case and restore attention units to "I."

This technique will actually knock out chronic somatics in about twenty percent of the cases it reaches.

Psychoanalysis, with free association, occasionally stumbled into a straight memory technique and was able to recover attention units to "I." That is why free association works. And if you want to go on and free associate for five or ten years with the preclear, that is all right, but it can better be done in fifteen or twenty minutes in Dianetics. If you are going to improve this person by straight memory, you will be able to do it rapidly by knowing these various laws.

I am not against free association; that was the best they had. Free association offered itself up as a technique. I looked for the push button which had to do with free association. I knew there was something in it which would suddenly bring about a release, a changed aspect of the preclear, and looking it over, knowing about engrams, I tried to find what factors there were in free association that matched up. The results of those factors are straight line memory.

Straight memory is a very precisely refined technique which was built up because I figured, quite logically, that if one knew about engrams and knew the basic material of aberration he could certainly devise a straight memory technique, because there was such a technique that occasionally worked. And trying to find out why it worked brought about the laws which are straight line memory.

Anything that can be accomplished by psychoanalysis and free association—and more—can be accomplished by straight line memory.

If we merely had straight memory, all by itself, we would be rich in terms of being able to administer therapy. You can go out into the society and with straight line memory alone make a terrific name for yourself being able to knock out diseases and aberrations. Just by knowing it you will be able to produce results, and not mild results either; they are sometimes very spectacular. Straight line memory will sometimes result in the shut-off of hay fever after you have worked on somebody for a few minutes. A medical doctor in New York City told us he was using straight line memory, and that he has turned off three out of five cases of Parkinson's disease.

But results from straight memory are very pale compared to actually knocking out the engrams, because straight memory will only handle about twenty to twenty-five percent of the aberrations in cases.

Don't overlook straight memory as one of your tools, because there will be many preclears that you won't want to put into reverie, or that you won't want to have around for a lot of processing. There will be many times when people around you are uncomfortable and you see no reason to put them down the track into reverie and go through this and that; you only want to spend five or ten minutes with them and cheer them up. You can do that with straight memory.

Quite ordinarily, it turns off acute somatics. You can turn off little temporary somatics with it in almost anyone. An acute somatic is one which has just taken place in the last day or so. For instance, Bessie gets up this morning with a headache; she doesn't ordinarily have headaches. The auditor gets her to remember this and that with straight memory, and all of a sudden the headache is gone. That is because it is an acute somatic. It is very temporary. What the technique touches twenty to twenty-five percent of the time on the chronic somatic basis are somatics that are with a person year in and year out—for instance, the person has terrible migraine headaches. If you use straight memory on this type of somatic you will be able to turn about twenty percent of them off, but eighty percent you won't be able to touch. So straight memory has tremendous value as far as acute somatics are concerned, but as far as chronic somatics are concerned it has a very limited value.

Where straight memory goes wrong is in a case which has one set of personnel in the prenatal bank and early childhood, and another set from there on. A change of personnel in the early part of a person's life will of course knock out the early pattern of aberration, because the new people that the person is with are not dramatizing the engrams which were laid in, so you get a very strange selective pattern of restimulation. You get into the preclear's childhood and start making the person remember things, trying to put him into somebody's dramatization. You tell him to go to the first time this occurred and you find yourself still in childhood. And you keep doing this. Such a case is not as easy to work, but straight memory still applies.

It is quite common for somebody to have been raised in a foster home and to have not known it. People are very chary of telling children "I am not your real papa and that's not your real mama." They tend to let the child coast on this. As an auditor, you'll find out fast enough.

So if straight memory doesn't do much for the person, and every time you get into an early dramatization in reverie and try to skip down into the prenatal bank by running this dramatization you get no place, you should start suspecting that the dramatic personnel of the prenatal area have been altered after birth.

It is seldom that the mother is killed until after the child is born, but it is not too rare for mothers to die in childbirth, though it is getting more and more rare. You won't find this as many times on the younger people you process as on the older people.

In working straight memory, you are looking for very specific things. All those non optimum, nonsurvival thoughts the preclear has about himself, about society, about the future, about children and about mankind are out of engrams.

For instance, someone says, "I just know, somehow, I am doomed. I can't face it. From day to day I'm just unable to face life. I don't know what's going to happen next." The auditor immediately wants to know whose dramatization this is. He tries not to be so blunt about it that he convinces his preclear that everything he thinks is bad, because an actual review of preclears will demonstrate quite adequately that about ninety percent of all the thinking and talking they do is not out of engrams. But these non optimum, worrisome things with emotional connotations and so forth are out of engrams, and you are trying to hunt down those identities and things and pin them on somebody else.

For instance, somebody thinks of himself as a mean, rather wicked person, and he doesn't like himself for it. You are going to try to find what valence he has been forced into unwillingly. Who was the person he thinks he is?

There was one person who thought of himself as bossy, overbearing, rather mean and ornery. He also suffered from very bad ulcers and stomach upsets. By straight memory over a period of half an hour we located the dramatization of his father concerning his own stomach upset. The actual hole in the person's stomach was an administered injury of some sort. We didn't bother to contact that; all we contacted was the fact that this was Papa's dramatization. Papa used to stand around and worry about his stomach. We contacted a specific moment when Papa was worrying about his stomach, and then we contacted the earliest time that could be contacted in this sequence when Papa was worrying about his stomach, and the ulcers went away.

Months later, there were still no ulcers. He had identified that part of the valence which he had been forced into, and having identified it, abandoned it immediately. Differentiation alone was enough. That is the power of straight memory.

This person was worked in reverie afterwards, and that material didn't pick up again. Once in a while a valence shifter would get hit that would throw him into Papa's valence and he would get everything that Papa had in the way of habits and so forth, but he didn't afterwards get the ulcers or the stomach upset. This had belonged to Papa and did not belong to the individual himself.

Straight memory, then, individualizes a person by separating from him all the non optimum characteristics of the individuals around him. The analytical mind differentiates. If you can get a person to remember conditions about other people in his vicinity all during his life, then differentiation will take place. Engrams are built on identity thinking: A=A=A=A. This person has said "I have a stomachache," so the preclear has a stomachache. It is a command somatic. If you can just make him remember who used to have stomachaches, there it is.

Straight memory is invaluable for locating circuitry. For instance, you are trying to sort out circuitry and you say, "Well, now, who used to say 'Control yourself' in your family?"

The preclear may say brightly, "I did. I tell myself that all the time."

"All right. Well, somebody else might have."

"Oh no, nobody else, just me."

Of course, if you went on along the line and just asked him the same question over again, maybe in a few days he would finally fish up an answer. But he would probably get mad at you because you are doing a contradiction with him, and you want to stay in affinity with him and keep an agreement going.

So you can ask, "Well, who was the most super controlled person in your vicinity when you were a child?"

Sometimes you will get this: "Why, that was Mama!"

"What did Mama used to say?"

"Well, she used to say 'Control yourself.'"

"Can you remember a specific moment?"

You are trying to get up a lock, a specific moment when Mama said "Control yourself." And the preclear thinks and tries to postulate it. Now you help him out. You say, "Where was she standing?" and try to get the scene built up for him. "Where were you standing?"

This person says, "Oh, I can't remember a specific moment at all, but I do know that she said it."

"Well, when she did say it"—you don't take no for an answer—"where was she standing?"

"Oh, she wasn't standing; she was sitting. Yes, she was sitting."

"And where were you standing?"

"I wasn't standing either. I was sitting."

"Was it in the kitchen or the living room or "

"Oh, it was the kitchen."

You have now got the scene built up that far, and now you say, "What exactly was she saying?"

"Oh, it's something like 'Control yourself' or something like that."

You go on and talk about something else for a moment, and all of a sudden the preclear may kick through the lag on this thought and say, "Oh, she used to say 'I can't stand people who can't control themselves.' Yeah, that's right."

There is the source of a circuit. You have knocked out the efficacy of that circuit in that person's mind simply by making him remember it.

A serious circuit could not be installed by example alone without words. It takes both the example and the words to lay one in. There could be such a lock and it might be of some efficiency, but you will find out that the real tough circuits require the mechanical aspects of the engram plus the statement.

With the use of straight memory you can accomplish quite a bit in the line of therapy. Your goal in this is only to turn over to "I" the attention units which have been caught up in these locks. If you can turn enough of these attention units over to "I," then "I" will be able to move on the track, will be able to perceive better, will be able to interiorize instead of exteriorize, and so forth. It's all a matter of getting charge off this case.

The first and easiest method of getting the charge off is to pick up these locks by straight memory and break them. The specific worst offenders along the line are the affinity, reality and communication locks.

A typical instance is a person who has a chronic somatic of a bad arm, and we get by straight memory the fact that his grandmother died with a bad arm, or something similar, and we see by separating it out that he comes out of his grandmother's valence. Sometimes we find people telling him that he is like his grandmother, and we can break that lock by getting this material into view. But there are other things you can ask for.

This gives you a large amount of material that you did not have before in straight memory.

TONE SCALES

A lecture given on
27 November 1950

Affinity, Reality and Communication in Processing

Affinity Scale
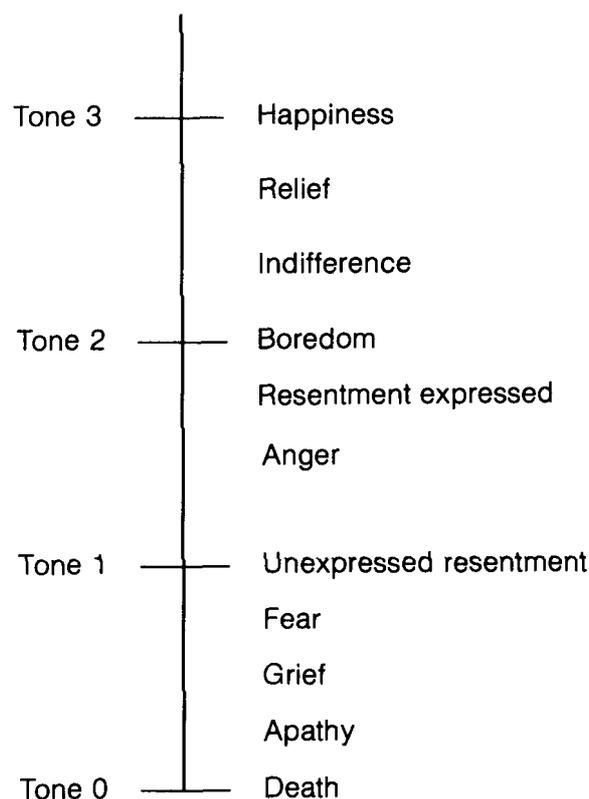
This is the scale of affinity. Affinity can be represented by a vertical line, with gradations of tone descending from tone 3 to tone 0. Right above tone 2 we have indifference. Below indifference is boredom. Below that, resentment expressed. Below resentment expressed we have anger. Below anger, which is just getting to the lower band of tone 1, we get unexpressed resentment. Below unexpressed resentment we get fear. Below that is grief, and finally we run into apathy. And of course at the bottom of the tone scale, at 0, is death. This is the emotional tone scale. It begins just above death with apathy, then grief, then fear, then unexpressed resentment, then anger, then expressed resentment, then boredom and then indifference, above which is relief, and then above that is tone 3, which is happiness. That is the tone scale on the affinity line.

Sometimes it is necessary to unburden a case of the lighter emotions before one gets to the tougher ones. Sometimes it is necessary to hit a tough one before you can start getting the lighter ones.

Occasionally a person is caught on the track someplace in an apathy engram that says "It's just no use." An inaccessible case is not just somebody who is walking around in circles screaming a dramatization; you can often get that person to stop. But try and work on somebody who is solidly in an apathy engram. If you try to get him to talk or do anything, all you get is "It's no use"; he is just dead. It is very hard to get any response out of him. Apathy is a very bad type of engram. It's worse than grief.

As you go lower on this scale, engrams get worse and worse. An anger engram can be more easily reached than an unexpressed-resentment engram —that is, a covert-hostility engram— but these are still not hard to reach.

However, below that we get fear, then grief and then apathy, which is the hardest one to reach.

Each of these also has an order of magnitude; for instance, a big fear lock or secondary engram would be terror. Terror is not arranged elsewhere up or down on the scale; it is simply a greater magnitude of fear. Grief starts in by merely being sorrow or sadness and then in greater magnitude becomes grief. In apathy the fellow just has a feeling that he doesn't care what happens next; that gets up to "My God, he's dead!" which is just a higher magnitude.

Very often shame acts as a suppressor to grief, just as apathy does. Shame belongs just below grief and is a special kind of self-negating apathy. It is computational.

So there is the tone scale. We start to work on a person on an emotional line and we run into this factor immediately: The mores of this Anglo-Saxon society are built out of the old Teutonic suppression-of-emotion codes. I don't know why that is; they could have been built out of the Latin codes.

Americans are just sufficiently divorced from the English to be not quite as suppressed. Take a look at how the English handle emotion: "It's just not gentlemanly, you know, to carry on that way." Then look at what Americans do to little boys: The man in the society is supposed to have an emotional suppression. He is supposed to be able to control himself. This is a major aberration in the society. "Little boys don't cry," "You mustn't cry," "You mustn't feel that," "I can't stand this emotion," "You mustn't be so emotional"—this is all suppression of emotion. It is even up to the point where if a person is irrational, people say, "Well, he's talking emotionally," not "He's not talking rationally." Actually, when we look at the scale that goes on up the line to clear, and at our tone scale, looking it over in real life, we find out very easily that a person cannot be rational without being emotional.

Here is a society, then, which suppresses emotion. Look in any society for that thing which is most suppressed and you are looking for that thing which you will most have to unsuppress in order to get therapy done.

For instance, if wearing hats was the most suppressed thing in the society of the Bunglejulems and you went in there as an auditor to do something, you would have to make up and process a scale about wearing hats; that would be the thing.

In this society, emotion has been mixed up with sex, enjoyment, and so forth, and according to statement, these things have a certain evilness. So emotion is all bound up with the second dynamic and is extremely suppressed. The whole society seems to have combined into a belief that if it just heavily suppresses the second dynamic, all will be well and happy. But there is no society in existence which would continue well without treating its progeny well.

The most suppressed thing in this society is emotion. There is even a social aberration that a person cannot be emotional and rational, whereas an examination demonstrates completely that as someone comes up the tone scale he cannot have a fluidity of emotions or be emotional unless he is at the same time rational. For instance, the arts are best appreciated by rational people.

There is another aberration in the society which is closely related to this. People say, "Oh, well, that person is so coldly rational, he is so coldly logical, that of course he couldn't be expected to be emotional." That is merely another aberration—the idea that because people are logical, they are cold. I don't know where this got picked up, unless it was in the dark forests of Germany; it was some very dank place.

But emotion assumes a great deal of importance in this society, and it has a lot of suppressors on it. Therefore, you will probably be working with this one more than with reality and communication. In fact, emotion is so suppressed in this society that even up to very recently, in Dianetics itself, we had overlooked that communication has a special quality all by itself which is not necessarily joined up with emotion at all, and that reality has a special quality which is not necessarily joined up with emotion. Those are two different things and two different "Q" quantities which can be suppressed. How they come off a case and what they release off a case, you can witness.

This society is so crazy on the subject of emotion that we haven't even got a special word for this Q quantity that has to do with reality or the one which has to do with communication. Here is two-thirds of the rationale of life and we haven't even got a label for it! So we will take these up as two specialized things.

Now, looking down the scale for emotion on a person, you'd try to get some grief, you'd try to get some shame and you'd try to get some apathy, and you will spring locks on this subject.

"When was the last time you felt apathetic?" "Oh, well, I don't know—that was when my mother-in-law came to visit me." "Okay. By the way, did your grandmother ever come to visit the house?" "Oh, yes." "Well, did anybody feel apathetic then?" "Yes, my father used to all the time—say, that's right! My father used to go all to pieces when my grandmother came; that was his mother-in-law! Ha! Well, to heck with that."

We have all of a sudden gotten a whole chain up. This can be done rapidly too. I have done it a half-dozen times, giving Straightwire by long-distance phone call with somebody hanging at the other end some thousands of miles away saying he was going to commit suicide or do something. One of them was most interesting: he had just decided that he was going to murder his wife but he thought he had better call me first!

The next scale is the reality scale.

Reality Scale

3	Selective agreement with reason (Actual agreement)
2	Indecision
1	Disagreement—Compares with anger on emotion scale
	Unresponsive
0	
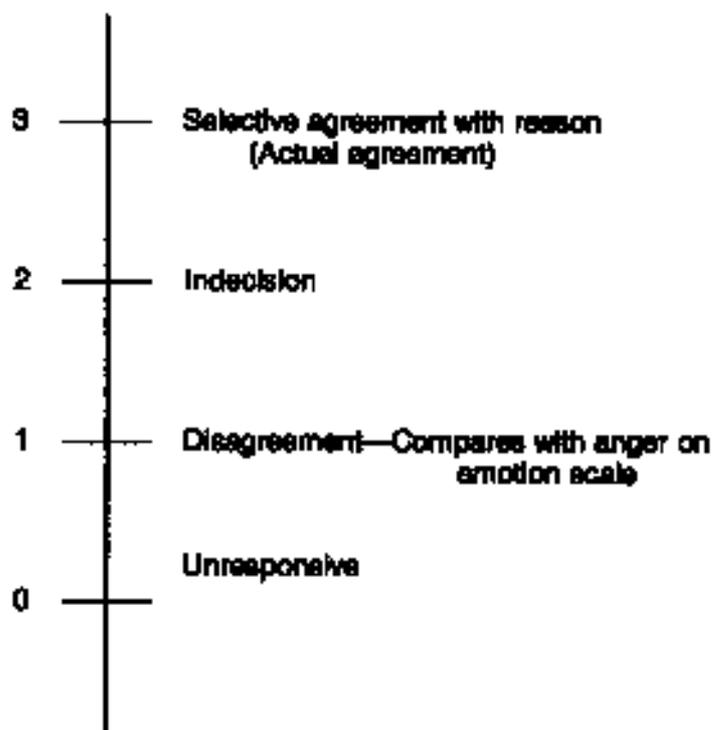
In this society we have an agreed-upon reality. Agreement and reality can be considered synonymous. When we agree upon something it becomes a reality. If we have not agreed upon that it is not a reality. That is very true in the society and it is quite workable.

Additionally, reality is part of the computation of an individual. Communication, affinity and reality combined demand this thing called computation and thinking, but it is heavier over on the reality side than anywhere else.

I have not yet completely refined what the reality scale is. I have got it broken down to its general form, but it is going to be refined further in the very near future. Similarly with communication, I haven't gotten it completely formed as to its scale. However, we have the emotion scale fairly well refined.

At the top of the scale just above 3, we get agreement with reason. This is selective agreement—not just willy-nilly agreement, but actual agreement, with reason. When you have thought something over clearly—not aberratedly—and you agree with the person, or you have reasons why you don't agree and it is not just an instinctive or a critical type of disagreement, that agreement with reason is the top level.

Around 2, boredom, we start to get indecision on the reality scale. Below 2, into the 1 band, we get disagreement, which compares with anger on the emotional scale. And down near the bottom of the tone scale, apathy, we get unresponsive on the reality scale. For instance, a truck comes rolling down the street—it's a reality—and the person stands there and gets run over. He is at unresponsive on the reality scale. He does not agree with the reality of this truck, so he dies.

This also happens in dramatizations. For instance, the husband won't work and he consistently drinks. His wife tells him she is going to leave him because she has to do something on her own and so forth, and he says, "Oh, well, she won't do that anyhow, because actually I am just a put-upon character, and I have perfect justification for doing all of this." He is not looking at the reality of the fact that she isn't eating; that is the reality of it. She is going to leave him; that's the reality. But he says, "Oh no, there are ninety-five reasons, and I'm over here in the next pasture about this whole thing anyway," and then all of a sudden she is gone. "How could she do this to me?" he asks—completely failing to look at the reality of the facts. He is probably at covert resentment on the affinity scale. He has not looked at any reality on it; he is not responding to the reality but is arguing with it.

Now, let's take him a little further down the scale into an unresponsive bracket. His wife says to him, "I am going to leave you, dear, because . . ." and so on. He just doesn't think about it. It has no reality to him that she would leave him. He is at the bottom of the scale on reality. His emotional tone about it would probably, but only incidentally, be apathetic. He doesn't have any reality about what is going on around him.

The person who walks into a room and sees somebody there when nobody is there, of course, is suffering from both a communication difficulty and a reality difficulty. That this person is unable to differentiate computationally the fact that there couldn't be anybody in that room, and accepts as a fact that there is somebody there, says right away that there is something very wrong with this person's reality.

The inability to differentiate between imagination and reality can be found as well on this scale. That's dub-in. For instance, someone can be actually one hundred percent imagination all the way up and down the track. His reality level is definitely in a low band when he has cut in imagination for reality. He is disagreeing with the reality of existence by dubbing in something else for it. He is down around 1 on the reality level. This is how bad a dub-in case is. Look along the line and you will find out that on the affinity scale he is down around covert resentment, ordinarily. He is well below anger. You very seldom find dub-in cases getting angry. They seethe behind the scenes. They get very upset one way or the other but they don't come out with it.

Reaching for locks on this scale you would be looking for moments when people disagreed with this person: disagreements with his reality, attempts to foist off another reality, and dramatizations of people around him. You are looking for chronic phrases like "This is not true," "You don't know this," "That's false." You are trying to find people who, for instance, constantly said to the child "Oh, well, that's not true. It's just your imagination."

Then there is the communication line. This is communication as a tone scale.

Communication Scale

3	—	Communicative
2	—	Secretive—selectively cuts out communication
1	—	Prevarication—distortion
		Unresponsive
		Doesn't put out, doesn't receive
0	—	Dead man
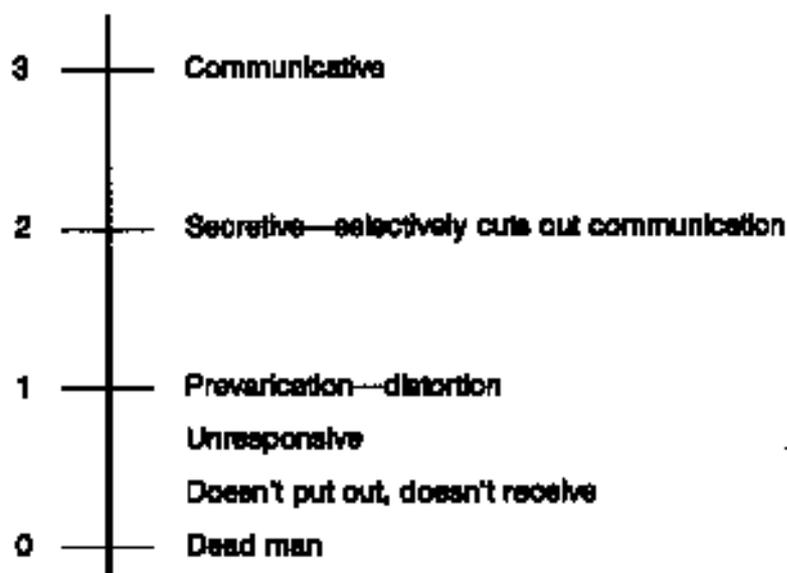
On communication, we find that around 3 and above on the scale the person is communicative. This person will talk when he should talk and be quiet when he should be quiet, according to the reasonableness of the situation. This is not because somebody else is oppressing him but is according to his understanding of the reasonableness of the situation. He is able to communicate to and be communicated with. Communication is a two-way affair. The person who can communicate all sorts of things to all sorts of people but nobody can ever get any of his attention to communicate anything to him shows a fifty percent shut-off line.

In the boredom range of the tone scale, we start to get secretive—selectively cut-out communication. This person will sometimes be so secretive that he will occlude data which is coming in. He won't receive it. He will select it out as it comes in.

This is useful to know in trying to break locks. For example, you could say, "Did you ever have any trouble talking to your mother?"

"Yes, as a matter of fact, I used to have an awful lot of trouble talking to my mother."

"Did she ever say 'Shut up' to you?"

"No, she never said 'Shut up.' She used to say 'Be quiet.' She used to say 'Don't talk in company,' and 'Don't talk here.' Oh yes, she used to say 'Don't talk'; that's what she used to say."

"All right, let's remember a specific moment when she said 'Don't talk.'" Suddenly he is able to pull one into view and you get a lock and are able to restore an attention unit or two to "I."

Dub-in, on the reality scale, is down around the covert hostility band. At this point on communication we get prevarication. Life lies to this person because of his selection. What he observes actually lies to him. He doesn't get the straight communication in; furthermore, when he puts it out he is very apt to lie. He distorts what actually happens. There is prevarication and general distortion of communication.

The communication scale can be compared with either the affinity scale or the reality scale, but communication is very special. There is a special type of unit which is not an emotional unit that gets tied up when the communication scale gets broken down. This unit, when released by Straightwire, is restored to "I."

As you are processing a person, you should bring them up the tone scale. They pass through, on their whole tone and general tone, many manifestations of the tone scale. If you have a preclear whom you cannot get up to a point where he is mad at anybody, you have somebody who has not passed through the first tone band, and if he has not passed through the first tone band he is still below it no matter what he says.

For instance, Mama used to beat him up but he keeps saying "Well, Mama had her reasons. There's no reason to be upset about that," or "Why should I be upset?" This person is still below 1. There is no use in your trying to prime this person so that he will get angry. You are not just trying to make him get angry. You have got to pick up enough locks and secondary engrams out of this person to bring him up tone generally.

If you have a dub-in case who still dubs in after you have worked on him for quite a while, you simply have not brought him up to a point yet where he can communicate with himself. Furthermore, on the affinity scale he has not passed through anger yet, and over on the reality scale he hasn't passed through disagreement. He has not disagreed with what has been foisted off on him. He hasn't gotten angry.

Below that level there are undoubtedly many other steps, but the language is pauperized on these scales. Communication has never been considered before, neither have the aspects of reality. There is not even a good definition of what reality is in the English language. In fact, in grammar, we are not supposed to qualify, modify or limit the word real.

Actuality demonstrates that nothing is more than relatively real. Well, nothing expresses it more closely than the paucity of stops on this communication line, but I think it is possible that if we search thoroughly we can find the rest of the stops on this line. The general shape of it goes from communicative, through secretive to prevarication and distortion, down to unresponsive, then doesn't put out, doesn't receive (the catatonic schizophrenic), and finally, a dead man.

You are trying to break up locks—times when this person was unable to understand other people and when other people couldn't understand this person. This is chronic with small children in this society. They have a very difficult time trying to make grown-ups listen to them and understand them. Grown-ups are very impatient with them and they are constantly having their communication chopped off. Their communication is being severed continually.

As you start picking up these locks, you will find out that there are usually thousands of them on a case, because the society is very good at interrupting communication. However, I don't think at this time that there is a lot of circuitry existing about communication and reality, because people haven't specialized on these things in the society. Therefore, you can reach these locks and bypass circuits. For instance, circuits in the society such as "You shouldn't permit yourself to get emotional," or "You mustn't be emotional," are on the affinity line, and so we get the emotions very badly encysted on a case with this type of circuitry.

But there is relatively little circuitry that interrupts communication and reality. There are sometimes circuits on the basis of "You should not tell," "Nothing is real to you," "You are disagreeing," "You are so disagreeable," or "You are always disagreeing with everything," but on an overall average through the society, these circuits on the communication and reality line

do not have the crushing force of the circuits on the affinity line. That may not be a very well qualified statement, and it may not be borne out on further examination, but that is the way it appears to me at this stage of the development of this situation. I will tell you though that these locks are easier to reach, ordinarily, than emotion locks.

By bringing up a person's tone on communication, you bring up his tone on reality and emotion. By bringing up a person's tone on reality, you bring it up on communication and emotion. These are the other two points of the triangle. You can start to look for these communication breaks and you will find real meat here. It gives you a lot more to look for in a case.

There are two ways of cutting communication: inhibition and compulsion. Under inhibition we have those statements and engrams and locks which inhibit speech and those which inhibit hearing.

Communication is perception. These perception lines that come through to "I" are communication lines with which a person communicates with the real world. Perception is communication. Communication is not just talking to somebody; that is a combined, specially packaged perception that is handed out and received back. So these things are the meat and core of communication.

We have inhibition of seeing, inhibition of hearing, feeling, smelling, motion, and so on down the line. These things are relatively light. There is inhibition of heat and cold as well—inhibition of thermal: "Oh, you never feel the cold." But these are very easy to reach as locks.

You can ask, "Has anybody ever said to you that you never heard what they said?" That is slightly difficult at first, because it is a shut-off to some degree, but once you get the preclear's mind back down the track, he will say, "Oh yes, of course, that's my wife! And she also says 'You never pay any attention to me.'" This would cause a complete shut-off.

For speech there are circuits like "Don't talk to me," or "You mustn't talk to people." The circuit "Don't repeat this" is an interesting one. If you try to use repeater technique on a person and it doesn't work, just have him say "Don't repeat this" a few times and you will generally wind him up someplace on the track.

So there is inhibition of seeing and hearing and so on—"You can't see," "You can't hear," "You can't feel," "You can't smell," and so on. This means that a person's communication system to the real world has been inhibited by people's statements that combine up to this meaning, and there are lots of variations. Knowing this gives you a lot more Straightwire material to work with on your preclear

This society is very good at interrupting communication. They're "polite" about it too. You hear it all the time—"Shut up!"

Then there is the compulsion line. It is strange that a "You've got to listen" circuit would not improve a person's communication. However, get too much "You've got to listen" on the case and he will finally slide on down the tone scale into the apathy range or, at best, into the prevarication range on the communication scale. Every dub-in has got a lot of these compulsion circuits: "You've got to listen," "You've got to hear it," "You've got to talk," "You've got to communicate." Finally the "I" will say, "This stuff just keeps coming in all the time. Draw the shade."

If there is an enormous amount of control circuitry on the case, "I" says, "Well, I know how I'll comply with these engrams; I will simply dub in a whole imaginary reality. I won't have anything to do with this reality over here; that's dangerous to have. I will just build a world," and he does.

There is, then, a duality: the compulsions of speech, hearing, seeing, feeling, smelling, thermal, and so on—the turned-too-full-ons which cut the communication line—and the shut-offs of the same things on the inhibition scale.

A person has concourse with reality up to a certain point, until reality hurts him too much, and then in order to keep reality from coming through to him too much he will chop the communication line and move down the reality band. He cuts the line outgoing and incoming. So anything which is trying to press communication upon him too solidly he will resist, and he will cut the line on it himself.

So, there is a lot of Straightwire material all the way across a case.

Take schoolrooms and the preclear's teachers, for instance. We finally get him to remembering teachers and we get him to remembering shut-offs and compulsions like "You mustn't whisper," and "Now, you've got to stand up here in front of the class and talk." These are locks on early communication lines.

The case that you should eschew early in your auditing career is a case on which the hypnotist advances with unwarranted confidence—the stutterer. Interruption of communication can be taken to a point where a person can't get anything out; he is down there in an apathy tone, and the highest he will be able to get will be into the dub-in band. Don't look at stuttering as being an easy target.

Stuttering can be interrupted computationally on statements such as "You can't talk straight," "You can't say anything about it," and so on, but it is not so much that as it is an interruption of communication, and it depresses a person on the tone scale. Or sometimes a persona emotions have been depressed down to a very low band and have carried communication down as well. A stutterer's sense of reality is not normally very good.

Stuttering is merely a physiological manifestation of a suppressed communication tone scale. This person has been told both to talk and not to talk. In order for those statements to have any real effect upon him, he must have been depressed clear on down below anger on the emotional ledger, and on the reality side he must have been pushed down at least into the area of distortion. Here you have a case which is well down the bank reactively, and you are going to have to rehabilitate this case considerably to get the case progressing. You start rehabilitating the case by knocking out locks and secondary engrams.

Any extremely solid interruption of speech, hearing, sight, feeling and so on would pen up some of the units of "I." There need be no emotional connotation with this at all. There normally is, but if you could pen any one of these up with a sudden shock you would have a secondary engram. Whether it is defined as a lock or an engram merely depends upon the force of its impact.

Supposing a boy has done fine with his father up to the age of six. He has always talked to his father and his father has talked to him, and everything has gone along well between them up to the age of six. Then one particular day Papa's store burns down or something else happens, and Papa is in very, very bad shape and highly restimulated. The little boy comes in and says to his papa, "How are you?" and for the first time in his life receives the answer "Shut up and get the hell out of here!" There is immediate turmoil there, and that is a secondary engram—because if Papa said it to the little boy, he had probably said it once or twice to Mama way back in the prenatal period as well; there is usually an earlier engram on it. That would produce a marked aberrative effect on the child. You can contact these things and sort them out.

On the reality level, a person who is told continually "It's all in your imagination" or "Its only your imagination" is having his reality denied consistently. Those are usually just locks. But suppose we get a child into a situation where he has told a story which he knows to be true and he is forced to say that it is false. The child has been communicating up to this point, but all of

a sudden his reality is tackled by somebody fairly close to him who suddenly turns on him and makes him admit that it is imagination. There is a reality secondary engram.

The real secondary engrams, the masterpieces that interrupt people's lives considerably, have all three interruptions: communication, reality and emotion. There is a sudden shock, the loss of an ally, for instance, and somebody says, "Don't cry," causing emotional suppression on it; "Don't look at him there in the coffin, come away"—communication interruption; "Well, just pretend that it never happened"—suppression of the reality of it. That would make a potent secondary engram which would then, itself, begin to pile up many locks.

When any one of these secondary engrams is run there will normally be lying under it, much earlier on the track, the physical pain incident for which it depends for its force. If we run the grief engram and get some grief charge off the thing we can send the person back to the physical pain engram and run that out.

The preclear's position all across the board on the tone scale is predicted from his ability to communicate, his concept of reality and his emotional suppression and so on. Whether or not you get these things up depends upon the active circuitry of the case. If there is a lot of circuitry on the case, you have got to handle that before other things can be gotten up in their turn. The main thing you are trying to do is raise this person's position on the tone scale. If a person seems to have a lot of grief on the case and you can get that grief off, the other two points of the triangle are going to rise correspondingly because you are getting charge off the case.

In tackling these so-called tough cases, make an estimate of their position on the tone scale and conduct yourself accordingly. If you realize that this case is supercharged with grief and with breaks in communication and reality, then you know that you have to get this material off the case, and that it isn't just a statement back down the engram bank someplace, "I'm outside myself," that keeps this person exteriorized on the track, or "You're always lying" that keeps the person dubbing in. There is mechanical suppression on the tone scale, and you had better unburden and take some of the charge off this case. The way you take it off is by breaking the locks on affinity, communication and reality and by trying to run secondary engrams, particularly those of grief and apathy. If you cannot get those engrams off, it is because the person is under the suppression of circuitry, so you try to knock out the circuitry and get going on it that way.

If a person cannot move on the track and you cannot easily start him moving, it immediately tells you that you have a supercharged case.

These points do not change Standard Procedure. They draw it in more closely. There have been two or three things pointed up and it has been refined, so that you, even more mechanistically, can look at a case and estimate it and know where to look on it, so that cases will be easier to run, and so that we won't see a lot of circuitry cases walking around.

It has happened that somebody said, "Well, that case is pianola," but when I took a look, the case was running solid dub-in, with lots of circuitry, underneath of which was tremendous suppression and an enormous quantity of secondary engrams. This person had not run a piece of reality from one end of his processing to the other! There is no point in the auditor continuing to patty-cake with such a case, saying "The case is just going fine." The case won't go fine! That case will rise just a little bit, but this isn't a pianola case. A real pianola case is one which will run out an engram in the basic area with all twenty-six perceptics.

An auditor, in the first few hours of processing, should put the case into the kind of shape that it ought to be in to run out these basic engrams in the preclear's own valence, and then begin the erasure on the case. Let's start making some clears!

VALENCES AND DEMON CIRCUITS - PART I

A lecture given on
28 November 1950

Handling the Tough Case

The tough case is now the concentration point in Dianetics. As a consequence, nearly everything I have told you has been in the direction of handling a tough case.

I am taking it for granted that you will be able to say to the preclear "Close your eyes. Anything I say to you in the future will be canceled when I utter the word canceled. The file clerk will now give us the engram necessary to resolve the case. When I count from one to five, the first phrase of the engram will flash into your mind. One-two-three-four-five (snap!)" and have the preclear give you the first phrase, go into valence, and run out the engram or reduce it.

But the file clerk (because file clerks are rather stupid in some ways— they don't think, they merely handle files) has never quite gotten the point that you have to have early engrams. So keep asking the file clerk for the earliest engram, the earliest moment of pain or discomfort, "The file clerk will now give us the earliest moment of pain or discomfort, and the somatic strip will go to the beginning of the incident. When I count from one to five the first phrase of the incident will flash into your mind. One-two-three-four-five," and roll out the incident with all perceptics and erase it. Then if it gets held up, go up to a secondary engram, take the charge off it, such as some grief, and then return to the bottom of the track and continue to erase the engram.

Anybody can do that, even a book auditor. There is nothing to it. All it requires is that the auditor listen to what the engram is and keep the preclear from bouncing when he hits bouncers. Actually if the preclear is exactly in valence the bouncers don't bounce him, and if he is in valence in the prenatal area he doesn't get any grief charge or any other kind of charge off an engram. It is extremely simple and I'm rather assuming that you know how to do this.

What we want to be able to handle is the case that is stuck on the track, out of valence, in nobody's valence, with left/right reversals, bogged down with a grouper in full action on the case, with the bank so supercharged that all circuits are active, where everything you say to the preclear is answered by a demon circuit even when you are talking to "I"; a preclear who is completely inaccessible, who won't do anything that you ask him to do, who won't communicate with you, and who doesn't like you and has no sense of reality—in other words, a normal person! Now, that is the kind of case we want to be able to crack, and if you can't crack this case, you should not get a certificate. That's a fact.

Nearly everybody in Dianetics now working with the Foundation is selected and graded professionally according to the measure of his skill and ability in cracking a tough case. Anybody can run an easy case. Al! you have to do is keep your head, keep the preclear going through the engram, return over it a few times, get an erasure and keep on going. In fact, the rudimentaries necessary for that could probably be learned in a few hours. The main thing that a person would have to learn in order to be able to do this would be to set up a circuit of his own so that he could think like an engram.

I ran into an auditor a short time ago who had let somebody run through a bouncer which didn't translate readily into a bouncer; it did to the reactive mind but it didn't to this auditor. This incident had the phrase "There's a long dark road ahead," and the auditor let the preclear go on through it. The only trouble was that he was running about four engrams later than that, and then he hit the phrase again up there and ran it through. He figured out that he was more or less in the same engram, so he ran it through again and now he was about six engrams above that. By the time his preclear got up to the age of fifteen the auditor decided that somewhere in

the case he must have hit a bouncer! But having decided that, he still didn't realize that the phrase "There's a long dark road ahead" would act as a bouncer.

So, knowing the general rudiments and being able to translate spoken English into engramic English, in which a phrase like "I can't make up my mind" is a holder, and so on, anybody ought to be able to run these pianola cases. A book auditor ought to be able to do that.

Your job is to learn how to crack tough cases, the ones that are bogged down with chronic somatics and aberrations and twitches, cases that are stuck on the track and have no affinity, reality or communication. These are the kind of cases we want you to be able to crack. Anybody can do the standard run-of-the-mill Dianetic miracle of taking somebody who is relatively wide open and knocking out the psychosis, the neurosis and the chronic somatics, and making a well person out of him. But I expect you to be able to handle the tough ones, the supercharged cases. There is no trouble with these cases. The actual gruesome truth of the matter is that sooner or later something will give, even with the toughest case on record, if you just keep slugging at it. And we just hope in such a slugging match that it isn't the auditor that gives.

All of the material I've been giving you in these lectures, some of which is quite new, has been designed to assist your understanding of what makes a tough case tough. It has been codified in ways which make it easy for you to translate a case into the Accessibility Chart and the Accessibility Chart into the case. This process of translation is not very difficult. A case is always accessible somewhere on the chart.

Even if the case is only accessible to you reaching out and touching the person, you are at least in perception with him. I would hate to work a case that I had to start this way but it could be done. If you don't think that sense of touch is communication, take a little child sometime and stroke his forehead; he smiles. That's communication. That builds up affinity and increases his reality.

There are many cases that have to be started on that level; you can touch the person and that is about all. With some cases you would be lucky to be able to walk or run fast enough to touch them, but you should nevertheless be able to crack them. It can be done.

So automatically, in Dianetics, consider every case a terribly tough case. And then consider yourself completely competent to crack the toughest case that walks. Then just proceed to crack them. There is nothing to it; you simply crack them.

There is one case called the false pianola case. This is a case with dub-in circuitry (which would be control circuitry and a crossover into the imagination) of the oh-my-God variety, that is very highly supercharged. This person will evidently run on the track, run incidents, go into this and go into that, and evidently has very good recalls. But don't push these recalls too tightly, and don't push this case too closely if you really want to go on believing this case is a pianola case. You could go on working this case for years and years without ever getting anywhere. The false pianola has got visio and sonic and so forth. The only trouble is that "I" isn't even there.

Sometimes these people appear to be normal in their reactions in life. You can take them back down the track to last night and they apparently get terrific perceptics and this thing is apparently going to run off beautifully— only it isn't, because sixty percent of the material they give you is strictly dub-in. They run back to last night and tell you all about this steak they ate—but they didn't eat steak last night, they ate chili con carne. They haven't had a steak for two years. It is apt to be that serious.

This type of case can be isolated in another sphere. A quick test on this case would be to look over the person's ability to execute and find out how good that ability is. When you give this person a job, does he do the job? The answer in this case is probably that he has a lot of reasons why—he is very busy and so forth—but actually he very seldom delivers anything in

the way of a job. So just examine his past employment record and talk to him about it; examine some reality with him. Find out what his sense of reality is, because normally it is very low even though he talks with the most enormous convictions about it.

You send him back to the time when you greeted him at the door and go over the conversation, and it appears that you had a lengthy conversation with him there. The only trouble is you didn't let him in at the door!

Now, don't suddenly tell this person he is a dub-in case. "Never invalidate the preclear's data" and "Reduce every engram you come in contact with" are the two cardinal principles which will carry you to Dianetic heaven.

However, this is the dub-in case. A lot of people have such a trusting and touching faith in human nature, or perhaps are so eager to find a pianola case, that when they find one of these super dub-ins they just rub their hands together and never question it any further and try to roll the case.

True enough, if you can get this person to run out actual engrams with somatics, that's fine. But before you have gone very far in this case you are going to find there is something very wrong with it; there is something strange about it. Somehow or other when you tell them to go into the basic area they wind up at the age of twelve. They are very convincing as to why they have to be at the age of twelve. And you tell them to go down to the middle of the bank, but there they are eating beans at the age of seven. This is control circuitry.

This person is not under the auditor's control. He is going to fix you up in such a way that you will be totally satisfied with everything that is going on, but he will somehow or other walk out from under everything you want the case to do.

Other things will happen with this case. The main thing, though, is that the file clerk doesn't work. The file clerk has a demon, perhaps, that it gets flash answers through, but ordinarily the file clerk is inoperative because of control circuitry, which is not necessarily of the bombastic, blasting kind. It is usually of the sympathetic kind like "My dear, poor little girl. Why don't you control yourself, dear? That is the way to get along in life, you know. Control yourself or you will die," rather than the engram "CONTROL YOURSELF!" in a loud and blustering tone. You will find some strange combinations as you go back over one of these super dub-in cases.

The next thing you do with one of these cases is to find out who was a very dominating sort of person; in other words, you find the dominator. You will generally be able to spot this person very early in the case. It will probably be Papa, Mama or Grandma, who will be saying "Control yourself" and all the pat phrases, but usually not in a highly bombastic way. If there are a lot of fights on the case, sonic goes off and the rest of it deteriorates badly.

This case is simply top-heavy with circuitry and will not go into the basic area and roll up in a fetal position, although apparently it is perfectly willing to, and quite usually and ordinarily has prenatal visio. However, when you try to get this case down to the bottom of the track he won't go. There just doesn't seem to be anything down there.

You have got to shoot the circuitry out of this case. This is one of these deceptive cases. It is like a mirage on the desert. Every time you try to put your hands on anything in this case the mirage disappears. That is a control case. When you get this case resolved, visio and sonic will turn off. You are actually five miles further from the start than you would be if the person was a plain shut-off case, because this person is shut off with frills. It is control circuitry that makes this type of visio and so on. If you work one of these cases very long, you will finally learn that this case is supersaturated with emotion. If you trigger a grief demon in this case, the case will run these touching engrams and cry and cry, but you won't get an engram off the case or relieve it at all.

You shouldn't worry about that, because a demon is pretty stupid; a demon doesn't think very well. Of course there are demons that could be set up to think beautifully, but the ordinary demon that you are going to run into doesn't think well. Start talking to a demon and you will get some very interesting answers. Most demons are somewhat discourteous, but some of them are too courteous. There is something non optimum about a demon circuit.

You will not have any trouble in differentiating between this case and the pianola case. In the pianola case the file clerk works with you, the somatic strip does what you tell it to do, you can get grief off real incidents easily and the whole case will resolve by going to the engrams necessary to resolve it. On a real pianola case you can get the secondary engrams off the case easily and it will go down into the basic area, where the person will go into his own valence and run out and erase engrams and so forth. This case just behaves the way it ought to behave.

But the dub-in case is elusive. You say, "Well, the file clerk will now give us the earliest engram necessary to resolve the case, and the somatic strip will go . . ."

And the preclear says, "Well, you know, I think I'm probably—there's this two-year-old one."

"All right, let's run the two-year-old one."

Right there you have gone into your first contest with a flock of demon circuits. You are trying to audit a lot of demon circuits!

You start to work with this case and go into this mass of material, and the person "obviously" has visio and sonic, and obviously can get off grief, but by the time you have run off the fifth airplane accident before the age of seven you begin to realize that something is wrong. And when the twenty-third benefactor that this person had in his childhood is killed by the twenty-third streetcar, you are certain something is wrong there. He is running a whole dreamed-up incident.

For instance, the preclear tells you about this dear old lady by the name of Suchdike and how she died. It was all very pathetic. So you run this incident as a grief charge and you get tears. Then all of a sudden the preclear runs into another incident and cries. And then he runs into Mrs. Snortlebort who died in a very pathetic way (usually trying to reach him or rescue him from the flames or something); she died heroically, and you get tears off that one. Then there was Mrs. Smythe who lived down the street, who died rescuing the preclear from something or other, and you get tears off that one. By this time you realize that there are a lot of funny-sounding deaths on this case. Actually you have got a demon circuit which has taken over control of the tear glands. The imagination will run through and this person will play it out.

This is a lot like a little child. Children are very facile in the way they handle their minds. They really know they are kidding themselves. But the child will say, "Oh, poor me, poor me" (he can actually restimulate an engram this way), "nobody likes me, I am unwanted in the world," and he will all of a sudden decide it would be a good thing to be very mournful, and put on a terrific dramatization.

I have come upon a little child who was crying and asked him why. It turned out that it was because of something or other the child had just imagined. He had dreamed something up and had decided that this whole play was going to go forward, but then it came to this very sad ending and the child cried. So I talked to him for a moment and he forgot all about that. It was just a daydream.

In such a way the dub-in case will occasionally weep. But don't let this case throw you. It is easy to resolve, except for the fact that this bank has plenty of quantity in it and the bank is supercharged.

The seriousness of the situation is measured by how far this person drifts away from reality. The dub-in case who is fairly close to reality is not very difficult; you can break this case down, get the circuitry out and get it going. But then there are cases with more highly charged circuitry, and above that come cases that are much more highly charged. And then there are cases that are so highly charged that they run actual engrams. They are so supercharged that you cannot help but get an actual engram out of them. You just touch the case and it explodes.

This can be measured on a graduated scale which has maximum charge at one end of it and minimum charge at the other. I am not talking about the amount of circuitry on the case. This refers only to the amount of charge.

Maximum charge

Minimum charge
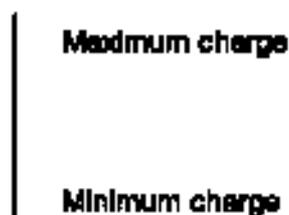
The person has had all sorts of catastrophes in his life. In the ordinary course of human events you can enter a case and start running it rather easily, getting actual charge off the case and running engrams and so forth. It doesn't matter, from maximum charge down to minimum charge, how much charge there is on the case unless there are circuits in the case. A case will run pianola from maximum charge right on down to minimum charge unless there is circuitry, but a case that has got maximum charge is one that you have to run with some skill. Don't let him bounce out of painful emotion engrams; knock out these secondary engrams. You bleed the charge off and run the case. That's all there is to it.

Charge, then, is in relationship only to the amount of charge you will get off the case.

There is also a graph depicting circuitry.

Maximum circuitry
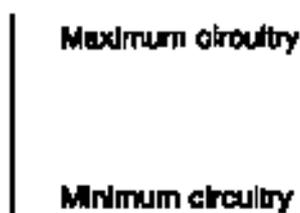
Minimum circuitry

These two graphs are not a parity; they are two different graphs, unrelated at this point. The measure of the toughness of a case is where it sits on this graph of maximum circuitry to minimum circuitry.

If we have these two scales combined, where there is maximum circuitry and maximum charge the result is one of these auditor nightmares, because the charge is all on the case and the circuits won't let it come off, and the person is not in contact. This is another way of expressing "I" being deteriorated by charge.

Where does the charge come from? The charge does not come from the exterior world. The charge is not a transplanted emotion from somebody else. It is not transplanted from Mama via the umbilical cord. The charge is a very simple thing to locate. This analogy is not necessarily true, but consider that "I" plus reactive charge equals a constant. In other words, let's say that this "I" is 1,000, and that there are 200 units of reactive charge on this case, so that "I" (the individual himself, the awareness-of-awareness unit monitor) and the reactive charge on the case total 1,200; the constant for this case would be 1,200 units. For another case we could say that "I" was 2,000 and the reactive charge during the case's life was 500, so 2,500 would be

the constant for that case. In this way, every case could be considered to have a constant. One individual has a constant of 1,200. Another individual has a constant of 2,500 and somebody else has a constant of 300. That is the life units of the individual summed up.

Now, say the case starts to pick up secondary engrams—the big shocks caused by breaks in affinity, communication and reality, big grief or terror engrams, or something strong like a sudden, sharp communication cut-off on some very vital subject. All these engrams were already in the reactive level but not restimulated particularly. For instance, the case at this moment is only restimulated 200 units' worth, but all of a sudden a big new secondary engram comes in; it immediately goes into action and the ratio becomes 800 units of "I" to 400 units of charge (still using 1,200 as a constant on this particular individual). Now the case gets a lock on this secondary engram and the ratio becomes 799 to 401 on the reactive charge. Now he picks up about five more secondary engrams, one right after the other, and he then has 500 units for "I" and 700 units of reactive charge. This person is now insane. But he is not completely gone as far as insanity is concerned; he will still show sane moments on occasion because he is not completely overpowered.

This dwindling spiral happens very rapidly. At first it is very hard to start stealing units away from "I," but as "I" starts losing units it is easier and easier and easier for the reactive bank to pick up the units, and it becomes harder and harder to get them back to "I" again.

So you could get a case, finally, where "I" had been brought way down and then received another jolt in life which sent "I" down to 0 units and the reactive charge up to 1,200 units. Now that person would really be insane. He would never be in contact with any kind of reality; he would have no reality, no communication and no affinity. This person would be in a bad state— probably a catatonic schizophrenic in the last stages. According to old standards, the person might be said to be hopelessly insane at this point.

Your job is to get some of these units back up to "I," and you do that by knocking out the first few units of charge that you can, getting one or two units at a time. You finally run some kind of a secondary engram, a grief discharge or something. You get this off the case, because you can see, obviously, that there is something there. The charge is so great on the reactive bank that the case bleeds quickly. You can hardly even start to put this person on the track before the charge explodes. This is the screamer. A screamer is not necessarily getting rid of charge, however; he might be merely dramatizing.

Actually, the cases you work are unlikely to be in that bad a state. This is the extreme. But here we have measured this in terms of maximum charge and minimum charge.

However, the difficulty of the case does not depend upon maximum and minimum charge. The difficulty of the case depends upon control circuitry and other types of circuitry—which are also control—but, pointedly, the main offender is the type that says "You've got to control yourself," "You've got to keep yourself down," "You've got to keep yourself in hand," "You've got to get a grip on yourself." The other types of circuitry just stretch out from there.

This does not change the maximum-minimum-charge picture but it certainly does make it difficult to release that charge, because these circuits absorb a lot of the 1,200 units; there are other individuals and all sorts of things in there. If "I" goes down to 0, you definitely have an insane person. The method of proceeding on such a case is to try to pick up some of that circuitry.

A circuit could be considered as a structure with only one vulnerable point, being almost impregnable on all other points. The Achilles' heel of every circuit is the phrase which created it. Any attack on this circuit that does not include the phrase which created it has a tendency to charge it up.

The maximum charge case is not hard to crack unless there are circuits on it. This presents a strange picture. If you were to go into an institution and work people there, you would be

completely fascinated to find that you would get a remission in every few persons as you sent them back down the track, blew grief charges, gave them a little dressing-up and then brought them up to present time. All you would have to do is say, "Well, let's go back to the engram necessary to resolve your case." The person may be gibbeting to a point where he doesn't know where the engram is, so you say, "Well, let's go to the incident, the moment of pain in your life, necessary to resolve your case." He won't be able to stay out of it and he will explode into tears and sorrow and all the rest of it. You can then run a few more incidents off the case, get some line charge off the track and bring the person up to present time.

In fact, you will find cases which are wide open with actual perceptics, real pianola cases, in an institution. They are not rare either—perhaps twenty or twenty-five percent. So the maximum-minimum-charge picture is what you are looking at in these people.

The difficulty of working the case is brought about by circuits. You won't find any schizophrenics who don't have circuits. They are loaded with circuits. Neither will you find a paranoiac who doesn't have circuits.

The manic-depressive is a very rough case. I have had to redefine the term manic-depressive so it would make a little more sense. A manic-depressive is somebody who is caught on the track in a manic engram which has a depressive aspect. For instance, a person is caught and fixed solidly somewhere on the track in an engram that says "I'm strong, I am wonderful, I am so happy, I am so cheerful, but sometimes I get so depressed." That would be a ridiculous simplification of it but it is that kind of an engram. It has a manic in it. It punches up his analyzer to the limit to do exactly what the engram says the analyzer is to do. It is a directed, concentrated, fixed state.

Manic-depressives sometimes make good salesmen, but they make much better salesmen after you get rid of the engram. I almost broke a salesman's heart once. He found out that all this beautiful sales talk that he had been giving to people all his life was Papa trying to sell Mama on the idea of getting rid of him! The person was very convinced he was a great salesman. I was interested enough in this case to call up his boss, and I found out that the person's sales record was so poor that he was on the verge of getting fired. Yet he was certain that he was a great salesman—it said so right in the engram. We got rid of the engram when he wasn't so convinced, and he went back and for a short time he had his old job, and then he went on to something else because this was not his purpose. He had been fixed in an engram which didn't particularly agree with his basic purpose.

So that is a manic-depressive.

A manic-depressive caught on the track can get supercharged if the engram in which he is caught gets charged up. And if there are some circuits on this engram in which he is held and they are charged up very high? that makes it very tough. Trying to get a manic-depressive moving on the track and out of it theoretically should be very easy, but as far as I have been able to learn in Dianetics so far, the manic-depressive forms our roughest case.

We know what the circuits and central computation are on the paranoiac, so he is an easy case. But that is only because we know the combination which opens the door; it is an "against me" engram which is laid in very heavily. Lots of people have "against me" engrams who are not paranoiacs, but when the "against me" engram is there and when it gets charged up, and when it is laid in very heavily, that person becomes a paranoiac.

So there are two things at work here. Engrams contain a lot of circuits potentially, but the circuits are not set up. When this case is given a lot of charge the circuits repress the charge so we can't get it back.

For instance, the circuits "You've got to protect yourself," "I've got to protect you from yourself," and so forth, shield off "I" all the way around, and when that bank starts to get

charged up the person gets to be in pretty bad shape after a while. As long as the circuits aren't charged up, though, nothing much happens with them.

The way to take apart a tough case is to get the case moving on the track using the various methods we have gone over, and then go into a contest of first picking up the circuit which is keeping the charge from coming off and then getting the charge off. When you cannot get any more charge off, you get another circuit up that is keeping the charge from coming off, and you just alternate, circuits to charge, charge to circuits, circuits to charge, charge to circuits, until you bleed this case down to a point where it runs pianola.

The reason tough cases are called tough cases is simply because people are not following that procedure. The cases, as such, are actually not extremely tough.

I was very interested in one of these super dub-in cases—the auditor's nightmare. This case appeared to be very obliging, evidently moved very well and easily on the track and so forth, and had apparently gotten a lot of charge off, but it was actually in bad condition. I found out that this case was strictly dub-in and was just sodden with circuits. So I told this person's auditor, "Knock out the circuits so that you can get some of the charge off this case so it will simmer down and run."

Later I saw the preclear and asked him how he was doing.

"Well, I don't know. I've had about 150 hours of processing and I'm not sure whether it's done me any good or not."

"What's happening?"

"Well, we run out engrams all right, but you know, I just can't tell whether they're there or not. I run them, but what's the use of running them, because it doesn't do very much good anyhow"—strictly in apathy.

I immediately got hold of this person's auditor and said, "What are you doing to this person?"

"Oh, we go down to the basic area and we run out engrams and so forth. Of course, if I push him too hard, he gets awfully mad."

"What do you mean, if you 'push him too hard'?"

"Well, if I tell him to go into the basic part of the track, why, he gets mad."

"What happens? How do you go into a session?"

"Well, certain things get into restimulation and he tells me about them, so I help him take them out of restimulation."

Needless to say, this "auditor" had never gotten a certificate. So I said, "What have you done about control circuits in this case? Remember I told you about control circuits earlier. This case is sodden with control circuits. What have you done about them?"

"Oh, is it? Well, I didn't know."

So I asked the preclear, "Has anybody tried to find out if anybody in your family ever said 'Control yourself' or ever tried to push other people around?"

And the preclear said, "Nobody has ever asked me that question." .

I couldn't resist it. I took this case by the nape of the neck and I said, "You can remember what your father used to tell your mother when she became excited."

"Oh no," he said, "it was my mother telling my father."

"What did she say?"

"She said, 'Well, you'll have to control yourself, dear, you know about your heart. It will stop if you don't.'"

"Let's remember a specific moment when this was being said."

"All right."

He got one, he remembered it, he laughed, and we ran it down to the bottom of the track and it was basic-basic. This was a supposedly tough case! This gives you some idea of the anatomy of the tough case. The anatomy of the tough case is a dumb auditor!

You have the Accessibility Chart and that's pretty easy. You try to trigger the affinity, communication and reality break locks and try to run the secondary engrams out of the case. Use Straightwire on the case, get lots of data on it and open up occluded areas. Find out when sight and sound and other perceptics got shut off on the individual, and run out some of the incidents that have happened in his life. If you cannot get any grief off, take a little bit of fear off, or even run a boredom engram—anything you can get on the case; you try to dress it up. What you are trying to do is get the units that have been absorbed into the reactive bank back up to "I." Every time you knock out one of these locks you get a unit back, and every time you knock out one of these super engrams you may get as many as two or three hundred units back.

If you cannot get these things back, you are not rehabilitating "I," which is primarily what you are supposed to be doing. If you find yourself unable to blow any charge off this case and you know there is charge there (any dub-in is just skidding along on a mirage of charge which is suppressed by circuitry), you have got to get rid of the circuitry on the case.

These circuits are not always as simple as "Control yourself." They may be "Dear, you must safeguard that dear little thing inside of you. You must take adequate care of it. You mustn't let anything at all disturb that dear little thing inside of you." I ran this out of a preclear once. This person would not go into processing. He was in a thoroughly bad way. So I guaranteed not to take anything out of him and then broke the circuit. I didn't take anything out of him; I put some attention units back to him. That's circuitry. Some of the weirdest possible combinations can come up and stop the case.

Usually the surface manifestation of circuitry is just straight "Control yourself," "You've got to get a grip on yourself," "Hold it down, hold it down," "Keep calm," "Be calm," "Don't cry, honey. Grandma is right here taking care of you. Now control yourself, honey, don't cry. It will all be all right. I'm sure you are not going to die. I'm almost sure, that is," "Oh dear, what shall I do if you ever leave me? You've got to take better care of yourself, you've just got to. You've just got to get a grip on yourself." That is circuitry. All circuitry controls or nullifies, and actually anything that seeks to control also seeks to nullify the individual. It is an open-and-shut case. And the control circuit, by coming over the "I" of the case, of course nullifies "I" and that drives "I" back into the reactive bank, turns the units upside down and creates havoc.

There isn't anything else wrong with the case except the following three things:

1.   Stuck on the track

2.   Charge in secondary engrams

3.   Circuits

That is all that is wrong with cases and why they won't run. The reason why a case is crazy is basically engrams. You want to get these engrams up. And those three points are the only reasons why you can't get the engrams up.

Your goal is to get this case into a real pianola state and let it roll. You may have to do all sorts of things to a case to get it into a pianola state, but they all revolve around these three actions:

1.   Getting him unstuck on the track

2.   Getting charge off

3.   Knocking out circuits

In order to accomplish this you heighten the preclear's affinity, communication and reality points, and so on, as covered earlier.

Most "tough cases" are really not tough at all.

It demands, perhaps, a little imagination from the auditor to look at a case and tell what is wrong with it, but it is no great strain on one's wits. It is mostly an accumulated fund of observation. You know very well that somebody who is getting his flash answers in the form of a Los Angeles traffic light, with a signal that indicates yes and then changes to no, perhaps with a bell clang, is nothing mysterious or unique; it is strictly a supercharged circuitry case. Start running out the engram necessary to resolve this case and it will probably run at a loud enough volume to be heard two or three city blocks away with the windows closed. A really rough case with lots of charge and lots of circuits is known as a screamer, and the engram would probably run something like this:

"You've got to control yourself, dear. You'll have to control yourself. You'll have to get a grip on yourself."

"I can't control myself, I can't control myself. I'm just going mad. I'm lost. I don't know what I'm doing. Leave me alone; go away and leave me alone."

"Oh, dear, now please be calm, be calm. Keep it down, keep it down. Be quiet, dear. Now control yourself. I'm right here with you and everything's going to go along all right."

Basically, if you had gotten this case before it had a lot of secondary engrams on it, it would have run out at a normal volume. But the secondary engrams have come in and charged that engram up so that when it is run it is a rival for air-raid sirens. The charge has gone up that high on the case.

So circuitry represses charge. And the reason he screams is because the charge gets in there and it can't get out again. It is all dammed up by this circuitry. So you get this played back and forth, and the thing gets all wound up and you can't get the charge out of it. But every circuit has an Achilles' heel, which is the phrase that created it. The way you find that phrase is by finding one of Papa's or Mama's dramatizations. If you cannot find their dramatizations, look over the preclear himself and get him to go into a little play by saying "Well now, what would you tell somebody if they were having a hard time of it and they were all emotional or upset?" He may give you the whole content of the engram just talking to you.

Sometimes you can go back down the line a little bit and ask him to give you the last time he calmed somebody down. He will go back down the line and give you his comments. That is the content of the circuit. You have got its Achilles' heel right there. So you take this circuit and the central words of it and tell him to go to the first time it occurs on the case. And because you know that this circuit is liable to fight away from you—because it, after all, is a demon circuit which is doing its own auditing on the preclear—you just run that circuit down the case and you start knocking it out in the various parts of the engram where you have to get rid of it.

You will find some of these cases are very sloppy. They will skid all over the place because the circuitry is too solid on the case. But shoot the circuitry out of the case, and then when you have gotten all of these suppressors off, you come on up to the secondary engrams and start to knock those out.

When you try to work a real psychotic on this it is a very tough job, because he hasn't got enough "I" to concentrate. So in this case you don't look for the circuits right away except in Straightwire. Don't give him anything but Straightwire. Build back that "I." Do anything you can to get "I" up there and get some attention units to it and so on. Then you can go back down and run the circuits. But if you start into this case, and you find the case all of a sudden hasn't enough power to push through an engram, it wanders and can't be concentrated on the subject, screams, goes into one valence and out of it again, can't be controlled, tries to go all over the track and so forth, it means that you have started to run a basic engram or a real physical pain engram on this case before you have broken enough affinity, communication and reality locks. So you want to size these people up very well.

When you first start to run a case and you have any reason to believe it may be a very hard, thoroughly charged case, don't just say "Oh, well, go into the basic area and let's run something." That is why it says "Run painful emotion" on the Standard Procedure Chart. That is what you run.

If you cannot get anything off the case even by running painful emotion, and you realize that you are running a dub-in case who is exteriorized and in extremely bad shape, you had better start running some pleasure moments and breaking some light locks on the subject of affinity, communication and reality. Give the case a lot of Straightwire and get some of the units out of the reactive bank up to "I," moving in gradually on this case until you can break, maybe, some of the fear secondary engrams. And then see if you can't break out a little bit of that time when the teacher slapped him and so forth. Just work with this case little by little. It isn't necessary to make a big splash all at once with a case.

There isn't much "I" there, and basic personality is pretty weary. Bad auditing can take some more units away from "I" and create some more locks. What you are trying to do is restore attention units to "I." The locks and the key-ins from the secondary engrams stole the attention units. In a tough case, you had better work with those things that have these units if you want to get them back.

The first sign of a psychotic is that the person will begin to disassociate. Don't run engrams on this person. Would you throw a two-year-old child into a bank full of attempted abortions? Work with the things which stole the attention units from "I," the locks and secondary engrams. By running them, you return the captured attention units to "I." Use Straightwire, run off a few light locks in reverie, get some fear off and a little emotion. You want to knock off circuitry by Straightwire. Don't try to go into the basic area. Run secondary engrams out of the case, and after that run more control circuits. You may even be able to blow one grief engram of considerable magnitude and move the preclear from a psychotic to a neurotic in just a short time.

There is the occasional case which has to have birth run out of it. Birth is just another engram. If the file clerk gives you birth or if the person is stuck in birth, you have got to handle birth. That's all there is to that. There was one case where the preclear was put in reverie, and before anybody really did anything with the case it was found out that the person was already in birth. When that happens you have to handle it.

One of the major bars to getting off secondary engrams is valences. The preclear has a low sense of reality when he isn't in valence. He isn't himself. You are not going to get any attention units reduced in an out-of-valence case until you do something about valence.

The valence proposition is a very specialized action. Usually these things go down into the prenatal bank. Valence shifters are a definite type of command, and they go down in a kind of spectrum.

First, there is the valence shifter which shifts a person into one other persons valence. Then there is one that shifts the person into all the valences of his family, or two or more persons. Then there's the valence shifter that shifts a person into everybody else, the general valence, and the one that shifts a person into nobody's valence—out of valence, out of the blue; a synthetic valence. A synthetic valence may be the valence character of a story —for example, an air-sprite. This could be caused by Mama reading a fairy tale to an older brother sitting on Mama's lap.

Another kind is one which shifts a person into animals or insects. This is a specialized shifter; "make a monkey out of me" shifts one into the valence of a monkey. In France they have one that makes a person into a cabbage— mon petit chop which means "my little cabbage" when taken literally. There's another type that shifts one into inanimate objects, like the psychotic who was a bed post; the phrase was "as deaf as a post."

Circuitry puts the person off the time track. There are also circuitry phrases like "You are off your trolley" and "You are way off the track" that definitely move a person out of valence and off the track.

See if you can't coax the preclear into himself. If he is in the basic area in the coffin positions he's out of valence. He should be curled up like a ball until he is released, at which time the engram has no power to command his motor responses. Telling the person to go into his own valence in the basic area very often does not produce results. You could say, "Let's see if you can feel some tactile there," or "Let's feel some moisture," or "Let's try to get some sonic on some strange sounds." The fellow will be inside of himself if he can do this.

A person running engrams will sometimes suddenly go out of valence. At such a moment the somatic changes, and you can even expect that sonic will turn off. A green auditor will believe the preclear has bounced. He should work more carefully with the file clerk. Ask the file clerk "What happened? Give me a yes or no: Bouncer? Holder? Valence shifter?"

"Yes."

"When I count from one to five a valence shifter will flash into your mind." Run it a couple of times and the fellow will go back into his own valence.

Valence shifter and circuit phrases are not the only ones you are looking for on the case; there are also action phrases, perhaps the most dangerous of which is the grouper. "It all happens at once" and "It's closing in on me" are examples of groupers. If the person has the same somatic all the way through, then the case could be sitting on a grouper. If he had a sore head in the grouper engram, when he runs through measles or the time he got kicked in the shins, he'll have a sore head. "Everything happens at once," "It's all coming in here," "They are closing in on me," "Everything is against me," "There is no time," "I have no time for you," "I have no time for anything," are all grouper phrases. (That last one leaves all the time out of the track, and leaves everything else grouped.)

Other action phrases to watch for are bouncers, which throw the preclear back up to present time; holders, which keep him from going any place; call-backs, which call him back to the engram; and misdirectors, which send him in the opposite direction. A misdirector that occurs quite commonly in birth is "I've got to turn him around and bring him out the other way." Another perfect misdirector and confuser is "I don't know whether I'm coming or going."

There is one way to run an engram. Start out as early as you can get, always remembering there may be earlier material. You have the preclear start through the engram. You listen to the phrase as he recounts it and note whether its an action phrase and then translate it into engram language

to find out what action it's going to take. If it's an action phrase have him repeat it several times right there and take the kick out of it. If he is heavy with control circuitry he may not want to do it. All the action phrases in the engram are active once you run over them, so you deintensify every action phrase as you hear it. That's the way you reduce an engram. For instance, a person says, "I don't like you any more." Let him run past that one. "Get out" comes next, and you go over that again and again and again.

If the auditor has let somebody bounce, the way to unsnarl the case is to run out the auditing. You send him back to the time he was audited and he will wind up in the engram. You get the bouncer off so he can get back into the engram.

The things we are most interested in, however, are the valence shifters and circuitry. There is a distinct difference between a valence shifter and a circuit.

Man learns mainly by mimicry. Learning and mimicry are practically synonymous. Mimicry also includes the ability to shift into other people's valences selectively. This should be done very easily without disturbing a person's personality. But an engram demands that it be fixed or barred. It has done an irrational selection. The second an engram starts to use this mechanism of mimicry, you get some interesting manifestations. For instance, a little girl in a dog's valence will scratch on the door to be let in instead of ringing the bell. Twenty years later you might see her cocking her head on one side when she says "Please give it to me." She isn't imitating the dog; she is the dog. A valence builds up the whole picture of a personality.

The fellow who has shifted into Grandpa's valence had someone tell him "You are just like your grandfather." This has fixed him in Grandpa's valence. The engram includes "You will drink yourself to death." Grandpa had lumbago, and he had the habits of wearing a hat in the house and eating with his knife. So the person will pick up the whole engram, and he will get lumbago, drink heavily, wear his hat in the house and eat with his knife. Just by being Grandpa, he will do all the things Grandpa does.

A person has a hard time with the general valence shifter "You are just like everybody else." It reduces him to a state of mediocrity. The analyzer is absolutely sure that this command is survival itself.

Most people suffering from chronic somatics are suffering from valence shifter somatics. However, a person does not demonstrate pain unless he himself had some pain to substitute for what the valence had. If Grandpa had a broken arm, the person picks up a somatic from when he fell off a bicycle and dubs it in so that he has the same somatic as Grandpa. The second you get this person out of this valence, these chronic somatics turn off.

A person can be exteriorized on a selective shifter, such as "You are just like your father." You have him in an incident where he is playing checkers with Papa. Only he will be Papa playing checkers with himself; he will play checkers with the boy. You can't get him to play checkers with his father until you find and deintensify the valence shifter "You are just like your father."

Sometimes a person is held in an engram in which he got a valence shifter. He will move up and down the time track as Papa, or as his family if the valence shifter was "You are just like the rest of your family."

You can spot easily whose valence he is in. What were the illnesses of the people that surrounded him? Who is dead?

There was one case of a man with dermatitis on his hands. Mama died of skin cancer when he was five years old. He was shifted into Mama's valence, and Mama's death charged up the valence. The auditor tried to go back and find an engram in which his hands were injured. He ran out a time when he hurt his hands and the dermatitis went away for a day or two. Then all of a sudden it came back again. Another incident was run out, this time when his hands got injured at a bonfire. Again the dermatitis diminished for a few days and then came back. The

reactive mind was being put to a lot of trouble to approximate somebody who had some hand trouble.

Sometimes you can take a person down to the bottom of the track, who has been shifted into Mama's valence, and get him earlier than the valence shifter so that he will be in his own valence.

The best way to resolve valence shifters is to take the charge off the loss of the ally. Mama died and this valence has been confirmed by the death; with the charge on Mama's death the valence has been charged and locked in. Blow Mama's death. If you can't do this, knock out some circuitry, in or out of valence, and then get back and knock out the death. Then he is in his own valence and you can take him back down the track.

There can be all kinds of valence shifters in the case which are not necessarily active. It is necessary to get all the grief and fear off secondary engrams to get a person into his own valence. It's not a problem of picking up the valence shifters, but one of getting the charge off the case.

Running a case out of valence will cause strange things to happen. For instance, you are running an engram in the basic area, and the preclear gets a somatic in his left eye. (There is no left eye in the basic area, only a few cells.) He is out of valence. Then if the auditor starts to run it, and fails to note he has wrong somatics, that engram will come back later.

If a person is in the valence of Mama, and Papa says "Get out of here and leave," he will bounce. The auditor running this out of valence may get some yawns off. A few weeks later the auditor wanders back there and the engram will still be there. The auditor will say, "Every time I erase this engram, it doesn't stay erased." Actually he deintensified it a little by running it out of valence, but he could have restimulated it.

When you are running an engram to get the basic on the chain to take charge off circuitry, you are not getting a person completely in his own valence, but you are taking some tension off the case. Remember, you are running this kind of engram to get circuitry in order to get the charge off the case. You have to get some of the circuitry off so you can get some of the secondary engrams.

There is another valence shifter that says "He can never be himself." This is a sort of valence bouncer; it just bounces the person out of his own valence. There can be a valence shifter that says "Why can't you be like little Rudy down the street? You are a toughie." This keeps him from being good like Rudy.

An interesting one was the case where a child was in Mama's valence. There was a time when Mama was rejected by the grocer. The grocer said, "You can't have any more credit." The child was with Mama when this was being said, and the child was Mama so the child got this embarrassment. You can just run the person all up and down the time track and pick up all the serious things that have happened to this valence. The job is slower this way than it is if you can run Mama's death, but charge comes off the valence little by little. For instance, you have spotted that your preclear is in Father's valence, so you say, "Let's go back to the time your father lost his business," and you get some charge off the case. Papa's tears may not be suppressed even though the preclear's are.

The hardest person to reach is the one who is in a synthetic valence. When he starts to run a scene, he is plastered on the ceiling or something.

There is the fellow who doesn't like himself. He has been shifted into a valence where there is negation against the valence. For example, he doesn't like his father. He was told "You are just like your father. What am I going to do with you?" He doesn't like Papa so he doesn't like himself. This is a break on the first dynamic.

I have run into people that had as many as forty valences.

Then there are circuits. The circuit is a command in an engram which has gained charge through secondary engrams, and has taken away a part of the analyzer and is using it for its own purposes. A demon circuit or control circuit is only as serious on a case as it has been charged up by secondary engrams or locks on fear, grief, and so on.

The only way these secondary engrams can occur is through the existence of a physical pain engram which has keyed in. If you get any secondary engram you can get the physical pain engram it is sitting on. The danger to the case of the circuits or valences is when they have been charged up by secondary engrams and locks.

VALENCES AND DEMON CIRCUITS - PART II

A lecture given on
29 November 1950

Points of Entrance Into the Case

In this lecture we will go more thoroughly into the subjects of valences and circuits. I am going to start by giving you a precision definition for a demon circuit.

A demon circuit is that mental mechanism set up by an engram command which, becoming restimulated and supercharged with secondary engrams, takes over a portion of the analyzer and acts as an individual being. That is a demon circuit. It is a specific thing—an engram command which takes over part of the analyzer and becomes an individual being. The missing words up to now were "becoming supercharged." It becomes supercharged with the occurrence of the key-in of the engram command— the engram itself—and then by the receipt of secondary engrams on top of it. This makes a real live demon.

There are many such commands in a case, potentially thousands of them in the ordinary case, by the crude definition, which would be "any command containing 'you' and seeking to dominate or nullify the individual." Any command addressed to the "I" which seeks to dominate or nullify the individual is potentially a demon circuit, but it doesn't become a live one until it becomes keyed in and supercharged with secondary engrams of grief and communication breaks and reality invalidation's. When that occurs you have a demon circuit. There are thousands of these in a case, potentially, but not all these thousands have become supercharged. A demon circuit will usually be a whole chain of practically the same command, restimulated. There will just be somebody's dramatization, and a whole chain of commands of the same nature, more or less the same command.

Take the mechanism "You've got to think of the other fellow," which is a sort of a valence shifter and a demon circuit all by itself. The person starts thinking of the other fellow, and then a real valence shifter is liable to come along and keep the person boosted into another valence. The valence shifter is not a circuit. Now, "You've got to think of the other fellow" occurs in the case many times. This was some aberree's dramatization and it got into this person's engram bank, and then life came along and took this thing and began to restimulate it. After it became very thoroughly restimulated he would have what he considered a stream of consciousness about the other fellow. "I" would be talked to and persuaded about the other fellow.

Some of these get up to a point where they have such a high power of supercharge and "I" is so robbed by all this that the individual will talk to himself. That is basically what this mechanism is. The charge and part of the analyzer is trapped in the demon circuit.

In order to get rid of a demon circuit one has to reach the phrase or phrases which created it and reduce that phrase or those phrases in the basic on its chain. That is the way you get rid of one. When you take the tension off this basic the whole chain will have a tendency to collapse up the line. But if this is a real live circuit, your chances of getting the basic off that chain are reduced by the fact that the individual has received many secondary engrams on top of this; therefore there is a charge there which fights against the "I" and the auditor. This charge is borrowed off the "I" of the individual, reversed in polarity, and roped off. And here we have the problem (this is your tough case right here) of getting charge off a demon circuit so that it can be reached and reduced or erased, and the problem of getting the charge off is very often one of reaching the demon circuit and reducing and erasing it. The demon circuit got that way by becoming supercharged, and in order to get rid of this demon circuit you have to reduce and erase it.

You are actually sawing against two things. Let's say a demon circuit says "You've got to protect yourself" and there is lots of charge there. "I" is pretty well reduced. You try to get this "You've got to protect yourself" out of the case, but you can't reach that because the preclear's

sense of reality is very poor, his sense of affinity is very poor and his ability to communicate is very poor. In a large measure, these things are very poor because that circuit is there and because charge has been encysted in that circuit.

Because it says "You've got to protect yourself," every time the auditor goes into the case he is faced with this mechanical proposition of the thing being very highly charged. The person may be off his track, pushed away from his reality, and rather badly out of contact with his own past. The auditor is repulsed just like the "I" is repulsed every time it tries to approach this circuit. The auditor can't get any of the charge off this circuit appreciably because it says "You've got to protect yourself."

The full text of the circuit is probably "You've got to protect yourself, you've got to help yourself. Now, I'm going to tell you how to do this," and lots more, but I am just giving you "You've got to protect yourself."

Naturally, the auditor who comes into the circuit isn't going to be able to find out what its core is. The whole trick is trying to find out what the computation is and what phrase or phrases compose the bottom of this circuit. Once he gets those phrases, he will be able to take some tension off the circuit by hitting an engram even two or three up from the bottom on the chain. If he can get the phrase and go back on it to get the basic on its chain, that demon circuit will be very shaky. The next time he tries to go into the case this circuit will not be protecting itself too much, and the charge which it has picked up can be bled off the case.

This is your contest. This is why you look at some of these cases and say, "Oh, my, this is a very tough case, a very tough case." But if you put it in the phrase "It's a very tough case," you are sort of left staring at this thing as something which is unsolvable. So let's not call them "very tough cases"; let's just call them supercharged circuitry cases.

Nothing in any field of skill should ever be named a name which does not in itself lead to the solution of the problem. That is to say, if you can possibly name something in such a way that it indicates the solution of the problem, that is a good name. That is good classification and good labeling. This argues against the tremendous program of Latin or Greek nonsense that many of the old branches of the sciences, natural philosophy and so forth, used to engage in. They would call phenomena by a fancy name just to have a label on it. Then they would say, "Having named it, we now know about it"; only they didn't, and it barred knowledge of this thing.

We could very well call the supercharged circuitry case the lingo turol case, which would leave everybody blank. It would probably be a very nice name from the standpoint of derivation of words, and we could justify this and be very learned, but we would not be three seconds closer to the solution of this case. To call it a "tough case" is to use an equally useless name. So let's call it something on the order of a charged circuitry case or a supercharged circuitry case. If you want to be very conservative, call it a charged case.

Now, you should recognize that the reason the preclear can't reach his reality, can't develop affinity and has a hard time communicating is because "I" has been robbed by a circuit. You get into this interplay of you trying to get the charge and the circuit going into action, or trying to get the circuit and the charge going into action. You try to get these two apart. You can start robbing this circuit of an attention unit here and an attention unit there, and start to rehabilitate "I" with Straightwire. Then as you go a little bit further you can get recalls on who used to say what. If you get enough attention units back, all of a sudden the person is going to run into the computations if you as an auditor have the patience to look for this. Having run into it as a computation, then you slam it with repeater technique, walk it right on down the bank and find it at the earliest time that you can find it. Get earlier and earlier on this same phrase, even if you have to run it a few times every time you find it, and you will finally get down to the bottom. The chances are that his sense of reality on it is not going to be too high because you are still fighting against charge. He may be way out of valence, but he can still run this thing and take some tension off it.

Having upset this circuit and deintensified it, you can start rescuing from it the attention units which secondary engrams captured from "I," and you can go ahead and try to get a little charge off this case.

It would be completely erroneous to say that there is one central computation or just one circuitry computation on a case; there are many. But there is one circuitry computation on a case which you have to reach first. Right at first with one of these cases this is a needle-in-a-haystack proposition. You want to find out what is wrong with this person and you have to punch around for a while until you finally discover it. It consists of the dramatizations of the persons who surrounded his prenatal period and childhood. Get these dramatizations into sight. Get some recall on these dramatizations and you will have the data you need to spot circuits. Take the dramatization and look it over carefully, see what part of this dramatization most closely approximates the behavior of the preclear while you have him under process, and shoot it out of the case.

It would be very foolish to tackle one of these tough cases just on the basis of "Let's go into the basic area and see if we can find an engram. Yes, I know he's all out of valence and he can't be reached, and when he does reach one, why, he doesn't know whether it's an engram or not anyhow, but we'll just keep working on this basis." That would be very foolish, because it simply restimulates the case more and more. The stuff being reached is not really reducing and new locks are being laid on to the case. You are stealing units from "I" by doing this, if you happen to slip and leave a couple in very bad restimulation. The odd part of it is that you can slug away at a case like this without hurting the mental health of the individual and sometimes even improve it. But the point is that your progress is on a very shallow upward curve, measured by hundreds of hours per inch. We want a technique that produces sharp improvement, and this one of reducing charge and finding the circuit computation with Straightwire, and then running out its chain, will do it for you.

Just as there are supercharged circuits, so there are charged valence cases. This is another point of entrance into a case. A valence is a commanded mimicry of another person or thing or imagined entity; that would be the technical definition of a valence. It is the mimicry, commanded by engrams, of a person or an object or an imagined entity. A person can have all sorts of these valences.

The valence is not the circuit; they are two different things. The valence is a whole person, a whole thing, or a large number of persons or things. It doesn't say in the engram "You have to smoke cigars," but the person who is fixed in the valence of somebody who smokes cigars will smoke cigars.

The circuit is a sort of an identity all to itself that doesn't have anything to do with human beings. It has sort of come in and taken over as a parasitic identity in the individual. But that is not a valence; a valence is the whole thing.

You could have a multiple valence shifter that would shift somebody into the valence of the whole human race. This would be very interesting and would cause some complications. But your interest normally lies in the case who is in one, two, three, four or five people. You are trying to get this person out of a series of valences, or out of the valence of a dog, or even out of the valence of mon petit chop anything there that has changed his whole identity.

This subject of valences is interesting. Whereas the circuit robs "I" of attention units, the valence transplants "I." It takes "I" and puts him over someplace else. "I" now becomes Grandpa or Grandma. The valence or valences, human or animal, can be charged, a lot like an engram. "I" moves over into other identities and can be bounced out of these identities or fixed in them according to the action commands. You can even have a valence shifter misdirector, such as "You don't know who you are" or "From person to person, day to day, you're just like everybody you talk to." A valence shifter type of command that just bounces a person out of any valence he tries to get into is "You can't be anybody." It also bounces him out of his own

valence, so he is sort of in a never-never land. This is not good for reality. So, valence shifters transplant "I," and these valences can be charged.

Now, let's say that when little Lulu was five Grandma died. Up to that time, people used to come around and say to little Lulu, "You're a nasty tempered little brat. You're just exactly like your grandmother." And earlier, they used to say to little Lulu's mother, "That temper you have, it's just like your mother's. You get more and more like her every day." This got down into the early engrams. And then they tell little Lulu this, which swings it in and charges it up. But in spite of all this, little Lulu likes Grandma very much, which creates a sympathy with Grandma. A sympathy engram is very tough. A sympathy valence, then, is very tough.

So when Grandma dies, little Lulu becomes Grandma. It is a supercharged valence. It is very mechanical the way it happens; there is nothing very mystical about this. Over goes little Lulu into the valence and down comes the charge.

Now, to get little Lulu out of that valence while you are processing her, it is necessary to knock out this computation. But you can't reach the computation which makes her Grandma because it is protected by the charge; you have to get the charge off the valence in order to get the computation engram. The two points are working against each other. So you start robbing the valence a little and get "I" moved over just a shade by breaking some locks and some minor secondary engrams, not necessarily on this valence. You toughen up "I" a bit, bring up the individuality of the person, and work away at the circuitry. Finally you hit this charge and get it off the valence, and the person gets over into his own valence.

There are two things. First and foremost, of course, are circuits. These are actually more important than the valences, merely because the circuits are a little harder to work with and there are more of them. Then come the valences.

Now, if you can't get a circuit off the case, try to get the case in valence. Try to get a valence charge off and the case moved over into his own valence. Work at it that way. But recognize that you are working on a specific variety of charge.

A psychotic girl I ran into one time was in the valence of a collie dog. In order to get her out of this valence we had to get the charge off the dog's death and several other incidents with the dog. Getting the death of the collie was very difficult because it was very occluded, the circuits were stirred up and there was a lot of control on the case. I fished in there until I discovered that the dog had been sick for some time and that the little girl had been quite afraid it was going to die. After we got up this chain, we were able to get at the charge of the death. In other words, we had unburdened this collie dog valence enough to get to the "I."

This poor girl would run yapping and barking and it would just about cave in one's eardrums. She was a real screamer, and this chain would get mixed up with birth where Mama screamed, evidently, for about forty-eight hours. The girl would get into birth and start screaming in Mama's valence and then she would get into a little bit later life, into the collie dog's valence, and she would bark and scream and howl. We finally found out that the dog had been run over and she was dramatizing its dying. So she alternated between dramatizing a woman giving birth and a dog dying, back and forth, and all in all it was a very noisy case.

The preclear's being afraid for the valence is legitimate bait for the auditor. Let's say it is Grandpa's valence; being afraid for something that would happen to Grandpa or something that happened to him is material the auditor can use on this valence. He should not just go charging for the death if he can't get it easily—if he tries to get the death. and gets this grief suppression reaction instead.

If your preclear is in Grandpa's valence, this valence has to be unburdened, and it is unburdened by running Grandpa's being afraid about various things or the preclear's being afraid for Grandpa. You can actually regain enough attention units on this valence to finally get it up to a point where it will blow the death.

As a comment on the side, the first death ready to come off a case is that one which makes the person breathe hardest. You will see the chest agitated, and the first death ready to come off will usually cause the greatest agitation.

I wish somebody would engage in a little refined piece of research, whereby he would just take a case that is easily spotted as badly out of valence and that still has quite a bit of charged circuitry, and not paying any attention whatsoever to the circuitry, just shoot away at the fear, apathy, sorrow, grief and so forth on this valence. He would just shoot at the valence and see if he could finally blow the grief charge without touching the circuits. I think this could be done. I've never tried it.

An auditor usually works to regain some material off the valence till "I" is a little bit stronger, then he goes over into circuitry. He works with circuitry for a while and gets some locks out and maybe some charge off the circuitry—perhaps a secondary engram or something else that has happened to the person. Then he goes back to the valence and works for a while, and he goes back over to the circuits and he shoots down to the bottom of the bank and blows out the chain on the circuits. He goes over and he unburdens the valence and gets the person into his own valence, and then he goes back and runs some more out of the circuits. He plays one against the other, back and forth, back and forth.

So many points can be hit in a case that anybody who sits idle and looks at a preclear and says "Well, I just don't know what to do next on it" is an auditor dramatizing an apathy. It is not based in fact. A skilled auditor should be able to take one of these cases and start knocking out enough locks and enough secondary engrams, running some of this and some of that, and opening up memory, to get "I" rehabilitated to the point where he can just run the devil out of the circuits and the valence commands and so forth.

Don't expect one of these cases to start fast. Be fully prepared to spend twenty or thirty hours on Straightwire. If this case is very bad and has a very bad sense of reality you are actually saving time to go at it in a good systematical way. The test of progress is normally whether this person's memory is opening up. The preclear is happy to have his memory open, it makes him a little bit satisfied. And as the memory opens, more data keeps coming to light.

Now, if you can keep opening and expanding and deepening a person's recalls, you are on your way; you are gaining with this case. Let's not be impatient. Sometimes the only thing one can do is to unburden the case with Straightwire. A case which is very, very thoroughly out of contact with reality, poorly in communication with the world and has a rather low affinity is not going to resolve ordinarily in two minutes. After all, it took some of these cases twenty or thirty years to get that way. To resolve this case to where the preclear is feeling fine and running very well in twenty or thirty hours, I would consider a pretty good line of advance.

I worked a gentleman recently whose case was not terribly complicated but who was stuck in a measles engram. He had been there so long that his eyesight had very badly deteriorated; in fact he was practically blind in the right eye. Carcinomas and so forth generally generate in measles engrams, and these engrams restimulate birth. Somebody in this engram came in and said, "Well, if you don't keep all the blinds down, if you don't keep this room awfully dark, and if you don't keep him very quiet now, he's going to go blind." Naturally, there were holders and all sorts of things. People used to worry very terribly about children when they had measles because measles were pretty bad. This also applies to scarlet fever. When you get into the incident, of course, the person is blacked out.

This preclear was stuck on the track and there wasn't anything one could do about that measles engram at that time except to unburden the case with Straightwire. I used a system which puts no great strain on the auditor's imagination; he sort of sits there like the Tibetan who does all his praying by spinning the prayer wheel. I'll go into that system a little later.

I got the case unburdened a little. It was interesting; this fellow was stuck in the measles engram and he would develop the fever and become very hot and so forth the second that you

got him to touch any part of this. He had been there for years. There was no use in trying to budge him out of it or put him back into it; he was stuck there. But one could get him more thoroughly there by putting in more attention units than were there previously. The second I did this, his fever would turn on and he would feel the fever and the hot flush. I tried to get him up to the end just by running the somatic strip out of the engram—"The somatic strip will go to the time you got well." I did that a couple of times, but it didn't work. So I sent the somatic strip earlier and the fever turned off, just like that. Trying to bring him up to present time would not turn it off. Sending him earlier turned it off. This gives an idea of what was happening there: This measles engram was perhaps five or ten engrams up the chain, so of course it was not going to reduce. It was on a chain of illnesses.

I was very interested to find out that this person was born with a very serious skin disorder. With measles, of course, he would have an irritated skin, and this was a restimulation of birth and undoubtedly went on down the bank. The basic on that measles holder was way down at the bottom of the case someplace, but I couldn't get him down to the bottom of the case because his file clerk was not working. This whole chain had "Keep still, keep quiet and don't say anything" on it and this was acting as a suppressor against the file clerk, so there were no flash answers.

I took this preclear down the track and then brought him back up by skipping measles, and got him into pleasure incidents in spite of the fact that he evidently had a suppressor on pleasure. Pleasure incidents could be borderlines. We could get near them by going to a point where somebody gave him a good, solid push and shoved him into the swimming pool, and he was sort of mad about it. The preclear could get this close to pleasure. Anyway, I got a lot of attention units up and got him to present time. The number of call-backs on the case, though, resulted in different age flashes at various intervals—first a "six" age flash, then I would bring him up to present time and get a present time age flash, and a couple of minutes later get "eleven" for an age flash, and so on. I finally brought him up to present time and ended off hurriedly. We could have kept this up all night.

It is legitimate, if a person was stuck anyway, to leave him in that state. That is the way you found him, after all. You try not to worsen the case any by leaving him this way, but there isn't any reason why you should invest twenty-four hours of auditing trying to resolve this case right now; that might be what you would have to do to get the person up to present time, so it is legitimate to leave him there.

I don't think that preclear had been that far out of measles for a long while.

So when you get a case that is stuck in an engram, don't despair if a few hours of auditing don't resolve it. Try these other things. Just bring him up into a few pleasure moments. If you can't do that, get some recall; put in some Straightwire, and then try and run him very early and come back up the track by skipping the engram chain in which he is stuck. Some of his attention units will go over it and come on up to present time. In other words, you try to work him out of it, but the way you are working him out of it is by restoring attention units to "I," not by addressing the engram in which he is stuck.

Being stuck on the track is just another symptom of a robbed "I." It means that "I" doesn't have the force, the pressure or the power to overcome the charges on the bank or to move ably on the track. "I" is not necessarily held in an engram just because the engram has a holder. It is true if this engram has a holder that in order to get the person out of this engram it is sometimes necessary to pull units out of other parts of the track and restore them to "I," and then you will finally get him out of the engram.

Of course, deintensifying the holders and the call-backs and so forth in which the person is stuck is a standard method of getting a person unstuck. But actually one shouldn't labor this too hard. If you can get these things readily and deintensify them rather easily, you get the person out of the engram. But in a rough deal, where the file clerk won't give you any of these things, where you can't get any visio on them, where the preclear is just blanked out and you

can't get moving and you can't get any data off the incident, you start to employ at that moment these other techniques. These are the basic techniques of getting the case resolved anyway. You don't employ much different techniques in getting a case moving on the track, actually, than you do in breaking up charge and restoring "I." But by being too insistent and by dreaming up holders and call-backs for this fellow to repeat, you can repeat the preclear into four or five other engrams, and you can drop a few more attention units out of "I" which "I" can't afford to lose. You are just working against yourself when you do this to a case.

I hope you have the demon circuit and the valence clear in your mind. There is no reason at all to confuse them. I have stressed them as separate entities because you have to know their anatomy in order to do something about them. Both of them require that "I" has to have attention units restored to it.

The theory of the attention unit is that "I" might be considered to be potentially composed, or was initially or genetically composed, let us say, of a thousand units, and that every key-in, lock and secondary engram on the case has robbed "I" of a few of these attention units, until "I" has less and less potential. The system of resolving a case can be looked at on the basis of restoring attention units to "I." When you have restored to "I" all of the attention units which are on the bank, you can consider that your case is clear. This is another definition for clear.

You could actually go ahead and knock out all the restimulation off a case, knock out the key-ins and take the grief off a case, leaving a complete bank full of unrestimulated and no longer keyed-in engrams, and you would have a person who would pass for a clear. Unfortunately, the next week or the week after, an attention unit or two will be robbed from "I" by these engrams. They are the villains of the piece, but they have to have the rest of the mechanical setup in order to act. That is to say, they have to have a key-in, and they have to have locks and secondary engrams in order to be charged up.

Now, for instance, you go down the bank and run an engram that has never been hit before. Let's say there is a pretty live somatic on this engram, and you run this engram through once and then bring the person up to present time. What you have effectively done is artificially key in this engram. It is not a terribly serious key-in, but you have keyed it in all right. This engram is now active where it was not before. You can lay this in its grave rather readily and easily by running a pleasure moment. Because those attention units were just then put into the engram, you can pull them back out again a little bit by pleasure. And with the person in present time now, you make him remember the processing. This thing will blow out as a lock.

You are in trouble with a case where you just run an engram here and an engram there and you don't do anything to ease the case, you just run the engram once or twice and get the case all stirred up, as one auditor used to think one had to do. What was he doing? He was just pulling attention units off "I" and making the preclear very uncomfortable, and- accomplishing no processing whatsoever.

There are lots of engrams in restimulation all the time. An auditor does not to have to have a restimulation in an engram before he can erase it. The idea, which people have sort of picked up along the line and thought might exist, that if an engram were not in any way restimulated it could not be located is not true. The technique of sending somebody back down the track, asking for a flash of the first words and so forth, will pull what might be called a sleeper right straight through and you can run out this engram. In other words, whether the engram is restimulated or not the auditor can reach it. But if the engram is too thoroughly restimulated and pretty badly charged up, then it gets very difficult to locate or to pull up unless one unburdens some of its charge.

As you tackle a case, look at it in the mechanical terms of a valence or possibly a series of valences, and at circuits as something else. This "I" is being told things continually by circuits or being "guarded" by these circuits, and he is being shifted around into these various valences.

It could be said that a case is easy to resolve in some ratio to the fewness of circuits and valences; there is an actual curve that is followed.

When you are going into a case, pay very thorough, close attention to the person's sense of reality, the ability to communicate and the ability to develop affinity.

The trouble with affinity is that engrams and the society force a person to display it very often. So a person might appear to be relatively friendly, yet it is just a sort of dramatization. He isn't friendly at all. That is a covert hostility at work. The psychiatrist is very bedeviled by this covert hostility. Most neurotic people evidently hang below the anger tone band, so they go between fear, anxiety and covert hostility. They oscillate on those points on the reactive level.

Estimating the reality of the individual by his ability to actually accept what is in these engrams is not a very fair test, looking at it bluntly. This is something you could hang on an individual, that he has got a very poor sense of reality because he doesn't believe so-and-so. This rather invites the auditor to enter a computation upon this case and say, "Well, you ran that engram; the reason why you don't realize it is you just have a bad sense of reality, that's all." That would be very, very bad manners. If I ever heard of anybody doing that, I would have them up before the Board of Ethics and Standards fast! That would be laying a serious lock onto the case.

By estimating the sense of reality, the affinity and the ability to communicate, you immediately get an estimate of the valence and circuitry and charge difficulties of this case. If the three corners of the triangle are poor, you know immediately that there is lots of charge on the valences and the circuits. And you know that you had better pull some of the charge out of the valences and circuits, and get rid of some of the valences and circuits if you can, as your first order of business in this case.

Restore "I" to its proper position, which is the valence proposition— resolve the valence. You don't even have to find the valence shifter to deintensify a valence. If you could deintensify the valence, "I" could come over to his proper position. As a valence charges up, a person gets more and more fixed in it—or more and more repelled out of it if it is the kind of valence that is set up as a bouncer: "Your mother was a good woman; you never could be like your mother. You can't be like your mother; you're entirely different than she is. She was a good woman, she was honest, she took care of the family. She did all of these things. She worked hard—and you can't be like your mother." People say this and then they wonder why this little girl is a juvenile delinquent. It is because she can't be like the one model she had of a good person. The avowed purpose of the person who was saying all this to her, perhaps, was to make her a good woman. Of course, it had exactly the opposite effect.

That gives some kind of an idea of a charged valence. Now, that would be a bounced-out valence, but if you start to discharge Mama's valence and get the charge off it, "I" can finally get into it a little bit now and then, enough to mimic with it. You will see an enormously changed pattern of conduct of this juvenile delinquent. (This is an actual case, incidentally.) This person will be able to be a good woman because the valence out of which she shifted has been discharged, and Mama can now be imitated.

Therefore charges on valences are very important, so you discharge them. Remember that each valence can be said to have its own time track. As a matter of fact, you can send the preclear back down his whole track as his father, if you want to, and discharge all of his father's sorrows. You won't get much charge on the thing, but every time you can spring one attention unit up you have gained. Measure the amount of good you have done the case or the number of attention units which you have gotten back to the case's "I" by the amount of relief displayed. For instance, take a case which is basically pretty apathetic; he just brightens up a little bit when he remembers something. But every time he brightens up a little tiny bit or you get a new memory on the thing, you have restored a unit. He only has to brighten up just a trifle, just for an instant.

If you restore fifteen or twenty units all at a crack the fellow will chuckle a bit. The fifty-unit release and restoration would be "My God! What do you know! Ha! Ha! Ha!"—a real line charge.

Sometimes a whole case is just completely solid with locks, and if you can get it blowing locks from one end to the other, the person will laugh uproariously and unrestrainedly, sometimes for as long as forty-eight hours. Anything you give this person to read, he will read a little bit and all of a sudden hit a word which is contained in one of his locks (he is not blowing his engrams, he is just blowing these locks) and it will blow the whole lock, and he will see another word and blow that lock. He will just get going on this.

I've seen two or three auditors sit around and practically torture a preclear to death when he was running a line charge. The preclear would run out of line charge at the moment and then one of the auditors would say, "Now go over 'I'm dying.'"

And the fellow would say, "'I'm dying, I'm . . .' Ha! Ha! Ha!" and he would be off again on "I'm dying."

"Now let's go over the phrase 'Your mother is dead.'"

"Ha! Ha! Ha!"

"Now lets go over the phrase 'I hate you.'"

" 'I hate you, I hate you.' Ha! Ha! Ha!"

This blowing of line charge is a very interesting phenomenon. It can be very hard on people's nerves. Sometimes a couple of people who don't know much about Dianetics will see somebody going through these convulsions and they'll think he's nuts! If a psychiatrist saw somebody doing this, he would probably want to lock him up immediately, because it is absolutely uncontrolled; a person can't stop laughing about these things. I saw one fellow whose stomach got so sore from all of this laughter and so forth that he had an awful hard time of it for about a week.

A case will do this if it is very, very heavily charged. You won't get a lightly charged case to do it, but a very heavily charged one will reverse these polarities just madly. The amount of good this does to a case is very marked, but I have never had psychometry done on it. I would like to have some psychometry on somebody just before he started to blow this type of line charge and again after he has blown it. The only trouble is you can never quite tell what moment the person is going to start blowing it.

A NEW STRAIGHTWIRE TECHNIQUE

A lecture given on
29 November 1950

The Auditor Imagination Saver

We have as a major interest the regaining of attention units and the general rehabilitation of a case by the Auditor Imagination Saver. This is nothing terrifically new, but I am going to show you a codification of this material and a method of using it.

The first thing in terms of this is of course our triangle: reality, affinity, communication. The auditor uses this in straight memory by starting with anything which would break down, for instance, reality. You have to pick up the types of incidents which would go to make up a break of reality.

So the auditor hammers around for a while picking up things about reality, and just to vary the monotony, he starts picking up some things that have to do with affinity, and then he comes around and he picks up some things that have to do with communication. Then he picks up some things that have to do with reality, picks up some affinity breaks, and picks up communication.

It doesn't matter which corner is uppermost, of course. We call it ARC—we keep swinging in an arc: affinity, reality, communication; affinity, reality, communication. That would be a way to remember this. The auditor of course is not drawing any pictures for his preclear, but he knows what composes breaks in communication, or over-communication, breaks in affinity, or enforced affinity—in other words, a break-off of or an enforcement on, an inhibition of or a compulsion on, communication, affinity or reality. It works for each one of these. The auditor goes around the triangle. In this fashion he doesn't run out of ideas and he keeps the memory of the preclear playing on new subjects and new people.

He asks for something on communication—for instance, "Who used to tell you you had to talk?" That would be too much communication.

The preclear will think for a moment and say, "Tell me I had to talk? My father. He used to tell me to speak up. Yeah, 'Speak up.'"

So the auditor says, "That's fine," and explores this a little bit more. There's probably a "speak up" chain of some sort if this was Papa's dramatization straight down the boards. And the auditor has gained a little point there on communication.

So he swings over to affinity: "Who used to tell you that they hated you?"

"Oh, nobody—oh! my sister."

Believe me, if his sister ever went around with this computation "I hate you," you can be sure that it is strung down the bank, particularly if his sister is older. Look at a family pattern and you End that the first child does not have quite the same aberration pattern as the next child. By the time they get down to about the third or fourth child these things are compounding because there are more and more personnel around Mama, therefore there are more and more commands. In addition to that, Mama by this time has probably had a lot more keyed in. God help the third child! I knew a seventh child once who was a Junior.

It is fairly certain that if the second child has a dramatization and our preclear is the third child, he is going to have everything the second child had, plus. We can follow this material down, and if we are keeping accurate notes on our preclear we are putting this stuff down as potential circuits —for example, a circuit that said "Speak up. I tell you, you've got to speak up"—that

sort of thing—"I can't hear you, you know. You've got to speak up." It is this insistence, and if Papa said this continually it was a communication break. We just go around the thing. We have won a little bit now on communication, so we try to win something on affinity, and then we try to win something on reality. In other words, round and round on this case—affinity, reality, communication.

We can divide our session up, to get really mechanical about it, into two areas. First we get all those things which enforced—compulsive, you might say—and we go around many times on compulsive. Then we start swinging it on inhibitive—actually, that is denied inhibitive.

So we start going around the triangle, first on enforced: "You've got to love me. You must love me," and so forth. Somebody trying to force affinity through will have a tendency to charge up the bank. Now we swing to the next corner. Somebody has continually said to this person, "You must understand. You've got to understand. It is true, you must know that it's true," and that is an enforced reality. Then we come on around and pick up "You've got to see it," "You know that this is very plain," "You've got to see this," "You've got to look at it," "You've got to listen to it," "You've got to feel it," "You've got to smell it." Any of these things enforced communication, as did "You've got to talk" or "You've got to write." And we just keep swinging it around.

Now we select members of the family, if we want to break this thing down further. We may know that besides the preclear there are basically four members of the family—Papa, Mama and two brothers—but also there are probably some grandparents or other relatives and some nurses on this case. We get a list of the dramatic personnel on the case. You could even inventory the dramatic personnel via your preclear You would then work each person with this circular system. For instance, let's just get this elder brother very thoroughly into view.

"When did your elder brother used to say that you had to like him?"

"Well, he never said anything like that. He wouldn't say that."

If you actually force this a bit on your preclear, he will turn around and object: "Why, he didn't say things like that. He used to say things like, well, 'Nobody likes me, absolutely nobody likes me.' As a matter of fact, you know, he committed suicide when he was eighteen."

All of a sudden you realize this man has not thought about or compared this; this is new data which was just sort of lurking back in his mind. His elder brother committed suicide; somebody in that family had a suicide engram. You mark that down and go on to find out what its ramifications are.

Here is the trick in all straight memory: Don't concentrate on any one subject very long. Memory can be darted at a subject, but a continual pressure toward the subject will have a tendency to blunt it a little bit and it will disperse. In other words, the thing that you are targeting seems to become alert and start bouncing memory off, and you won't get anything out of it. Make him remember something quickly. You don't ever insist that he remember this quickly, but you say "Lets remember this," and so on. To keep him on the same subject restimulates it a little bit and it will begin to turn against the "I" slightly. So you change the subject on the person, and you make him remember something else and you direct the memory stream at something else, and then you direct it at something else. After you've done this, you finally come back around to the same subject again and you will find out that a little more of it is in view and ready for a sudden dart at it again.

"Now about your brother's suicide, how did he do it?"

"Why, it was with a razor blade."

"Aha." You enter it in your record. "Now, what else did your brother used to say about liking people?"

"Well, nobody liked him; nobody liked him. He used to say that all the time. He used to say, 'Everybody is against me' and so forth."

"Good." And you think, "Aha! 'Everybody is against me'—that's hot!" And you write it down.

Now you go on around the triangle and you get some reality and a little communication and so on, and you just keep going around.

Then you come back and find out "Well, did your brother say this just before he committed suicide?"

"Oh, I don't remember that. No, I don't remember that."

"Well, let's take your younger brother now; did he used to try to make you understand things? Did he have any trouble trying to get people to understand things, and so forth?"

"Oh, yes. As a matter of fact, he used to go into tantrums. He'd lie on the floor and he'd say, 'Nobody understands me. I just can't do it to anybody. I can't tell anybody about it. Just nobody does,' and so on."

Later you come back to the first one again: "Now, what did your brother say just before he committed suicide?"

"He was pretty blue. This girl had just left him," and so on.

Here we have a dramatization in the bank about Papa leaving Mama and somebody threatening suicide because of the separation. So we know that Papa and Mama used to fight and they used to come hammer and tongs at each other on this subject, but this whole thing may be completely occluded from the preclear

He may be telling you all this time, "Well, you know, my father and my mother never fought. They were absolutely model parents in front of children and they never fought or said anything about it and they were always nice to each other, and they got along so well."

Here is this fellow with no reality and hardly any more communication, and he is telling you that his family life was all a gay song. Not likely! This means that there is a tremendous amount of occlusion on this case. But you do not tell him he is occluded; you just come around again and keep working and chewing away at it, and the first thing you know, Papa and Mama come into view with this very same dramatization. They probably dramatized that sort of a computation later if they dramatized it earlier.

It so happens that if the parents died very early, you get a break in the dramatization pattern, so the dramatizations in late life don't compare to the prenatal This means the prenatal bank may be relatively undisturbed because it has never been repeated. But it also means that there is a tremendous affinity break on this, with grief or apathy, and so forth, because of the death or loss of Papa and Mama. It does not mean this case is in any better shape just because he lost his parents. It does mean that you are not going to pick up the clues on the prenatal bank that you would pick up ordinarily. But there is broken affinity.

The parents may not have died; they might have just left the child. Or Mama, for instance, might have left the child in a foster home and then gone off. This will definitely alter a pattern, definitely alter the background. If this happened immediately after birth, the chances of the preclear's knowing anything about it, or of its having any enormous effect on the child are very slight. But the aberrative pattern which would be ahead of a child being abandoned immediately after birth is probably awful. Anybody who gets an adopted child gets a terrific pig in a poke, you might say, because the child was unwanted all during the prenatal period, unless the parents died by illness or violence. So you know what sort of a thing to scout for; if this child

was just pushed out and given away shortly after birth, you can expect AAs and everything else on this case.

It will be a little tough to locate until you start to find out during what points and periods in the preclear's life he was very unhappy. What sort of thing made him unhappy? Work at it still on this triangle. Get the people who have broken affinity with him, people who have invalidated his reality or enforced realities upon him, people who have communicated with him too hard, people who have not communicated enough. Go after both enforced and inhibited on these three points. Have him go on remembering all the family members and other persons in his vicinity, and try to touch on each one of them with these various things.

Deal with Mama, or the foster mother, and discover the enforced basis. "When did she insist on being loved?" or "When was she very sad?" Remember that affinity doesn't mean just love. Ask "When did she used to be afraid? What did she used to say about these things?" and look for things like "You've got to watch out" and "You've just got to be afraid, because if you aren't afraid then you won't learn to stay away from these things." I ran that one out of a person once; it made an anxiety case.

Up on the reality line you find "This is true," "You've got to believe it," "This is the way the world is," "You've got to mind your grown-ups, they know best. Elders know best," and so on. That last is really the toughest of tough social aberrations, because it enforces upon an individual the idea that his elders know best. By golly, I have given a great deal of thought and inspection to this subject and I have not found it to be true!

Now, going around the triangle with Mama, you want to vary this enough so that the preclear does not see a mechanical pattern in it, and you inventory Mama and what she used to do. Then take up the foster father or the grandparents or another person in the child's life. Then take up his teachers, his playmates and all this vast horde of humanity that surrounds every human being during his childhood, one by one—even the chauffeur.

One time by assuming the possibility that a case's family might have been in better circumstances, I suddenly found out that the family had gone broke when the child was two years of age. The preclear had no recollection of it whatsoever. They had lived in an enormous, beautiful house with servants and everything else. And the ally on the case that was burying everything was the chauffeur.

Now take denied on the same personnel. Follow it out with some degree of pattern so you get full coverage: denied tears, denied apathy, denied shame, denied fear, denied love, denied unity with the rest of the human race, and so forth—affinity. On the reality line you look for "It isn't true," "It isn't real," "You don't know what's true," "You don't understand," "You don't know the facts," all of that sort of thing, including the disagreement aspect. Who used to disagree in this family and say that the other person didn't know? In the communication field, things like "You can't hear anything," "You don't know," and so on, are what you are looking for. "You can't feel anything like that; it's all in your imagination" is a cross-up between communication and reality. So that is denied, all the way around.

With this mechanical method for straight memory you can regain lots of attention units without straining your own imagination.

If you have a case that is so bad off you have to do an awful lot of Straightwire in order to get attention units, don't dive into the case. Let me give you that as a caution. When the preclear's sense of reality isn't too good and so forth, and you get something that looks hot, just make a note of it. Be orderly about this; don't be eager, just be orderly. When you have just discovered one of his parents' dramatizations, put it down over to the side as something you are going to scout later. This is the sort of thing you would then go after in reverie.

You don't dive on this case. You are getting data here, but the main thing you are trying to do is pull attention units up to "I" and restore "I" and get the charge off the valences.

Now, you will find somebody in the family who had trouble with personal identity. So start covering the people in the family in terms of whose valences they were in. If any of these people did a lot of dramatizing or anything according to that, they were out of valence themselves, therefore there existed valence shifters. Find out what these valence shifters are.

You might ask, "Did anybody try to make you a better boy?"

"Oh, yes."

"Well, who did they set up as a model for you?"

"Oh, that was Herman, down the block. I hated him!"

"Okay. Well, what did they used to tell you about Herman?"

"Oh, he was a little gentleman and had nice manners; my mother used to tell me this all the time."

You follow this track right on down to find that Mama had identity trouble herself, and she had a dramatization there that made her try to change the identity of other people around her. You have spotted then a shifted valence personality in the vicinity of your preclear—his mother.

So you look at Mama and find out what she said to Papa, who she wanted Papa to be like, who she wanted Grandpa to be like and who she wanted the other children to be like. Finally, you will pick up enough data on this and stimulate the memory of the preclear to a point where valence shifter dramatizations will be coming into view with whole word content. The dramatization could say, "You've got to be like other people. You can't go on thinking you really amount to something in the world. You've got to buckle down to your job and you've got to be like other people. You've got to live like other people," and so on. That would be a valence shifter into all sorts of valences.

Remember that each one of these locks is a lock because it is buried into the overall charge which has come up from the engrams and secondary engrams. But just springing a lock off the top of this chain deintensifies to some degree the charge on it. So you can go round and round.

The second part of the mechanical operation has to do with the first, second, third and fourth dynamics. You just cover these subjects. "Who used to talk about not liking yourself?" "Who used to say that you were nobody?" That would be a valence shifter and a nullification. "Who used to tell you you shouldn't listen to your own advice?" or "you should listen to your own advice?" and so forth. These cockeyed little split-offs are all inhibitive on the first dynamic.

Start being interested now in the second dynamic. Remember there are two divisions here. One is sex as an act and the other is children. We can handle sex. The reason sex gets so mixed up is it gets mixed up with the family, which is actually in the third dynamic but is partly in the second. So the second dynamic has two divisions which have to do with the sex act and children, and it's the family and it's this whole dynamic of the future. People sometimes go hog-wild and think sex is the superaberrative thing in the society, just because it is apparently a little bit stronger than some of the other combinations. But I have seen whole societies that never worried about sex.

It is interesting that the recovery of data on the second dynamic is no more significant than the others, if you are treating just sex. You will find all sorts of locks and secondary engrams on the subject of sex on a case if you start asking about it. You are not so fascinated with this person's own sexual behavior aberrations as you are interested in the sexual aberrations and behavior of the people around him. The only time you get interested in a person's own dramatization is when all else fails. In that case you find out what he says and what he does, because if it is an aberrated conduct or an aberrated statement, he got it from somebody else, and it will clue you in to somebody else's actions in the bank.

An interesting clue is getting the dictated affinity, communication and reality on children. Find out how they feel about children, and how you should treat a child, and so on. Just follow it around the triangle. Ask "Should children be seen and not heard?" and that sort of thing.

In an English or an American private school system you will find a lot of sex louse-ups on the case.

Just play one against the other—enforced and inhibited—back and forth, rolling around on affinity, reality, communication, until you have finally gotten a lot into view on the subject.

You are unburdening the case. You are taking charge off the case. You are looking for secondary engrams, dramatizations, circuits, and data on the case. You are trying to get everybody in this case into view and to knock out all the occlusions. If you keep it up in this fashion, I would safely say that without ever putting anybody into reverie you would finally knock most of the occlusion off a case just by going through this routine.

Now go on to the third dynamic. "How do you feel about people?" "How do you feel about the Elks Club?" "How do you feel about the government?" and so on with respect to affinity, communication and reality on these things. "Do you think government is good for people?" "Who in your family used to think that government was awfully bad for people?" You can use even a highly generalized question like "Do you think a government really exists to help the people?" and then ask "Who used to be very hot on this subject, around you?" and so on.

This is an odd tack which might sound, offhand, as though it couldn't possibly contain very much in the way of charge. But you would be amazed. The group is terrifically important, and these so-called governments that are in the world today very often have a broken affinity with their own people and with individuals, which exists on cases in the form of charge.

You almost never get one single point that is terribly important, but this point resolved a young veteran's case. He was in an apathy and could not get up the scale at all. I got him up to grief. I pulled him up by his bootstraps to a point where he could get rid of the apathy he had been hammered into.

He had been an officer and had lost both legs in the war, and the government had said that he should go over to the Veteran's Administration to collect his compensation. His family was quite alarmed at having to take care of a cripple, but they didn't have an awful effect upon him because they had always been ornery to him and he had never been close to any of these people; he was quite a stranger to them all his life. But he had always believed thoroughly and patriotically in the government, and here he had given his very best and the government had told him, "We're not going to retire you as an officer so that you can get three-quarters of your base pay and live like a gentleman the rest of your life. No, we're not going to retire you as an officer. We're not going to fix you up. We're going to push you over here and just let you starve. We're going to give you 30 percent disability, maybe, in a couple of years if you pass all of the examinations and everything else." And this case had just crashed right at that moment:

I tried to unburden it from the standpoint of family, but that didn't have an awfully big bearing on it. He had been raised in another environment than his own family. But when it came to the government and the Veteran's Administration, a secondary engram had been laid on the case, and that had been complicated by such things as the government's refusal to answer his letters. They would force him to go through channels someplace else. That is a compulsion of communication. He had to communicate with somebody else and he had to do this over here with somebody else, and he had to see this person and he had to see that person. They had kept him going around in circles for weeks. Then, all of a sudden, he just had collected enough material so that the final blunt statement "No, we're not going to retire you" was enough to send him completely into an apathy. Boom! It laid in a secondary engram.

I got some of the attention units out of the earlier part of this fight, then I suddenly ran into his receipt of a letter on the thing and ran that out. That was a secondary engram. I got the apathy off, discharged some grief, and we came up to a point where he could pick up his fear of facing his environment. I picked up a lot of these points out of people who had surrounded him all of his life: fear of the society, fear of self, fear of sex, fear of children, fear of this, fear of that. But particularly on the third dynamic—and we were practically, in this case, selectively rehabilitating one dynamic—I picked up fear of not being able to measure up in the society anymore and that sort of thing. And his case came up to a point where it very nearly ran pianola. It became very easy. If you can lift up one of these dynamics, you have picked up to some degree the possibilities on the others.

You can rehabilitate the fourth dynamic, for example. Enormous amounts of things lie across this line. Certain religions lie squarely across the fourth dynamic. "Man is evil, therefore we have to make him good" is the computation. And I have seen some women who did this: "If human beings only acted so nice as cats, if they only acted like these dear little animals . . ." (Evidently, they had never seen kitty out there knocking off a bluebird!)

Now, the odd part of it is, statements like "Men are no good," "Women are no good," "Women are all alike," "Men are all alike" create a block on the fourth dynamic. So we have to start picking up affinity, communication and reality enforcements: "You've got to like people, you've got to agree with people," that sort of thing, or "You shouldn't pay any attention to people, you should never listen to them." This sort of material will form locks on this dynamic.

You have a number of tools now that you can use. These include affinity, reality and communication for any one of the dynamics, for any of the family members and for any of the dramatic personnel in a person's life. Don't overlook the marital partner, for instance, as a source of aberration °F restimulation. So you have affinity, reality and communication on any of the personnel in a person's life for any one of the dynamics. And you follow it out.

Take them selectively, person by person, and by keeping notes on these various people really get to know their aberrative pattern. You are inventorying the people in the person's life and working out what these people consisted of. There are two motives to this: one is to get back attention units and locate secondary engrams—discharge, in other words, some of the charge on this case—and the other is to get data to use in locating some of the engrams which must be run in order to resolve the case. By removing the charge and some of the circuits and some of the valence shifters, we will finally get the case in a deintensified state so that it can run engrams with conviction. And we can then resolve the case along a pianola line.

You can run affinity, communication and reality locks out of the person by Straightwire. And when you put him in reverie, you can run secondary engrams and locks out just as though they were engrams. You can run the secondary engrams out in reverie or you can knock them out by Straightwire. That does not mean that you are going to discharge all the grief off a grief engram or a bad secondary engram by Straightwire. You are never going to be able to discharge one of those things by Straightwire. It has got to be in reverie, you understand. But just by springing these things into view, a little other material springs into sight. Some attention units start coming back to "I," the case starts to discharge and reality will pick up. That is how you get a tough case into shape.

There is a spectrum of charge on locks:

Light Locks
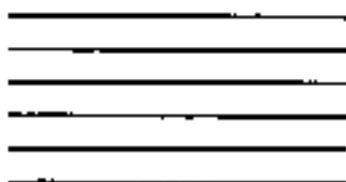
From the middle of the necessary to run locks point down they have

Loss of an ally or close friend would be at the bottom of the scale; a broken appointment would be at the top.

A secondary engram is a highly charged lock which must be reduced as an engram. The degree of the intensity of charge and the amount of pain in the physical pain engram on which this engram is sitting determine the intensity of the lock.

If you could knock out all these secondary engrams, you would have a release automatically.

You use the factors on the Straight Memory Chart (plus any others that apply to the case) to give you all the questions you have to ask the preclear. You use these questions to break through locks to build his "I" up to the point where he can run secondary engrams and reduce them, or to the point where you can go after circuitry if the secondaries won't reduce. You are trying to return all these attention units that have been lost to "I."

STRAIGHT MEMORY CHART

Factor:
enforced
denied

Factor:
people in case

Factor:
four dynamics

Factor:
Affinity
Reality
Communication
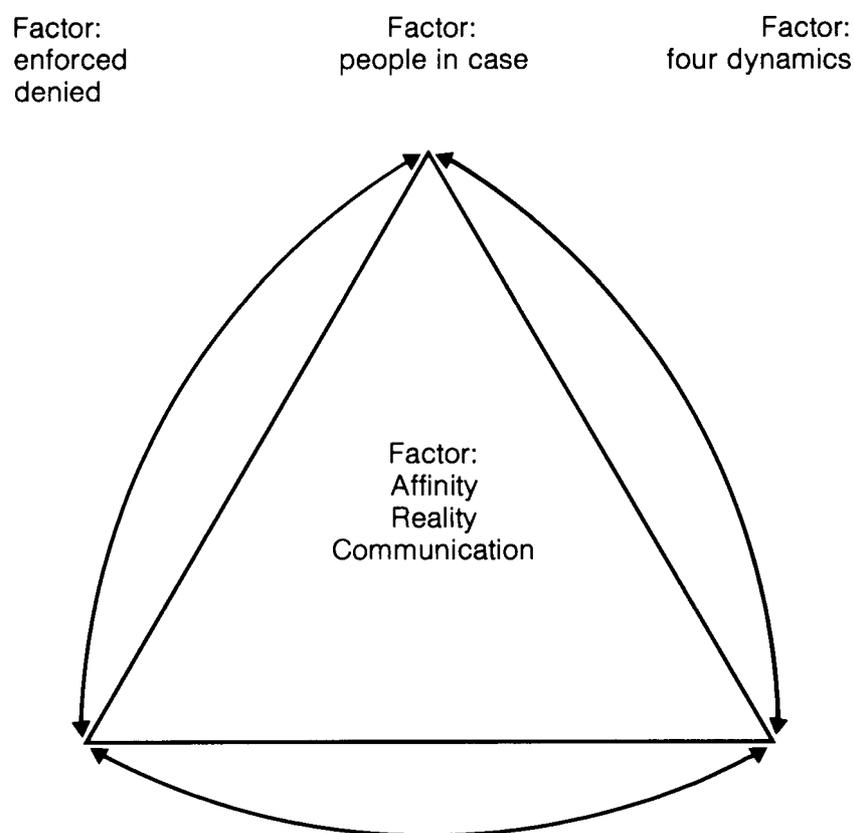
To get a person up to a point where nothing can happen, it is necessary to run physical pain engrams. They are the cause of what is wrong with your preclear but there may be two thousand locks attached to a physical pain engram. However, these locks will start to disappear; when you finally take the physical pain out from underneath, they have nothing on which to live.

Sometimes the deepest charges will wait until last, such as Mama's death. You can expect such occluded material as deaths to hang on. One day the file clerk will hand out something, and the next thing you know you will be into this engram that produced it. You cause this to happen by unburdening the case. The file clerk is the safety valve. He knows how much this case can take. He is not likely to hand up what it can't take.

Auditing skill is required. The case is hardest to work at the beginning and immediately after the beginning. It softens up as it goes along.

So, you can use the Accessibility Charts and this technique of handling affinity, reality and communication breaks and secondary engrams. You can use these two things as a guide which locks in with Standard Procedure. These are better tools than you had before.

QUESTIONS AND ANSWERS

A lecture given on
30 November 1950

According to notes published in 1951 by the Hubbard Research Unit, Ron discussed plans for the Foundation during the first hour of the morning lecture. We have not been able to locate any recording for that first hour of lecture. A partial recording of the second hour was found, in which Ron answered written questions that had been submitted by the students, and the text of that recording is reproduced here. The last three questions and their answers were taken from notes as published with Ron's permission by the Hubbard Dianetic Research Foundation in 1951. No actual tape recording for that final section of the lecture has been found.

Miscellaneous Data on Auditing

"Is an ally computation or sympathy computations absolutely necessary to produce a psychosomatic illness?"

No. The preponderance of psychosomatic illnesses, however, do seem to fall in that category. The reason a psychosomatic illness sometimes requires considerable time to reduce in processing, however, is that a sympathy computation is quite usually the last thing in a case to come up and be eradicated. As a consequence, we have a situation there where the real cause of the psychosomatic illness lies in an engram which will only be picked up after one or two hundred hours of processing. However, by use of Straightwire and the techniques I have been giving you, you can expect about twenty percent of the psychosomatic illnesses which you address to disappear.

The fact that these things disappear is quite incidental. They are called "psychosomatic illnesses." Now, I don't know anything about a psychosomatic illness, to tell you the honest-to-goodness truth. I have read in some medical texts that there are such things as psychosomatic illnesses, and that is as far as I know.

I do know, however, that there is such a thing as a chronic somatic, which is caused by thought taking over some of the function of a human being. It has nothing to do with an illness, it's just a chronic somatic. Somebody gets stuck, and if it is very bad he is stuck someplace on the track with a number of attention units; and if it is very, very bad, that thing has a holder, a call-back, a denyer and a grouper in it, all of which have been activated. That is a very serious chronic somatic. But it is just the somatic of some old injury.

I don't know anything about psychosomatic illnesses. People say that they compose seventy percent of men's ills. Well, I wouldn't know anything about men's ills. In Dianetics we treat exclusively the field of thought. This has never been investigated before and we are on a completely new field, and we would not think of encroaching upon medicine.

"What is the tone scale for affinity?"

This material will be published. There is a handout which is being made up which has in it the rest of the tone scales. We're putting those things together in a new chart and we'll give them to you.

"Is it detrimental to a case to push an engram into recession when it will not deintensify, or merely useless? Is this practice ever desirable?"

A recession, of course, is that state an engram is in when one has not reached the basic on its chain, and one has gone over it twenty, thirty, forty times, trying to just wear it out; the somatic still stays there and the content still stays there. That is a recession.

Doing this is very foolish. Hitting that engram and doing this sort of thing with it, pushing it into recession, is not particularly super detrimental, but an auditor who would stop right there after pushing an engram into recession had better go back to see the instructor, because the basic on the chain is what you want and that is what you are trying to reach. If that engram is accessible enough that you can run it at all, you can certainly run the basic on its chain. There is no excuse for running an engram into recession.

There is a lot of interesting data about this sort of thing that hasn't even been put out. It is data we found out two, three or four years ago. For instance, if you run an engram into recession and then wait for about three days, it will come back up again in intensity. You can run it into recession again at that time, and then you can bring the engram to present time and run it out. Then you wait about three days and run it out again in present time. It won't give you any trouble anymore.

I thought you might find that interesting, but don't use it. That is not part of standard technique. There is no sense in doing it; it is just a comment on the behavior of these things. It's an endless procedure, actually, because it takes thirty, forty, fifty recountings to knock one of these things into a recession. It just finally sort of gives up and disappears and comes back in about three days.

Some of the people who make comments about engrams that suddenly reappear after they have been erased, and so forth, just don't know when a person is out of valence, or they don't know what a recession looks like. It is very easy to tell these things.

"In contacting and trying to break locks and controls using the method of 'seesaw on the arc,' is one apt to stir up a lot of rather unrelated but restimulative material?"

You don't stir up material with Straightwire. That is the beauty and safety of Straightwire. You do not restimulate a case by using Straightwire. Everything which a person remembers is definitely deintensified just by the act of remembering.

Now, it's an interesting thing that preclears, when they are run a great deal without any Straightwire and without running any pleasure moments, pick up the habit of returning instead of remembering. The difference between returning and remembering is that in returning you are sending, let us say, fifty percent of the available attention units of "I" back down the track, but in remembering you are only sending two of them back. So the preclear who is worked in reverie a very great deal will get into the habit of sending fifty just to remember what he had for breakfast.

The mind most efficiently and most swiftly operates not by returning but by remembering. The reason one returns is to make it possible to remember.

Therefore, you run a pleasure moment and then use Straightwire after every session to help him stabilize in present time and also to return to him the habit of remembering.

Returning is an educational pattern, rather than a habit.

So using straight memory is all right, but make sure that you are using straight memory. Some of the people that you will run into will do this trick: They have been worked quite a bit and their file clerk has been worked quite a bit, so instead of remembering the actual incident they will use their file clerk. They will get their file clerk to hand them the data as a flash reply. That is not the standard circuit on which memory comes in.

For instance, you ask the preclear "Have you run off any engrams about your father leaving your mother?" and he'll say "Yes." He got that yes as a flash reply. He isn't thinking about it. What you want him to do is remember whether or not he has.

So, check people to make sure they are not using the file clerk on a flash-reply basis. This file clerk proposition is an interesting mechanism; it is very useful in processing and is part of the system of remembering, but it is not the standard system of remembering.

The other thing is that the person is liable to go back down the track and look. You will find that people, particularly those who have heavy control circuitry, will go back down the time track and look at something to tell you, rather than remember it. It is very obvious when they start doing this, by the way. They kind of look blank and they shut their eyes, and so on. They are going back down the track, they are not remembering.

Straightwire requires remembering, and if the person remembers, anything he remembers will not be restimulative. The act of bringing it into view, bringing light on it, puts it back on the time track and restores attention units to "I," and it is not a restimulative process.

You can make a person remember everything.

The person who wrote this question, by the way, should be processed by his auditor into the early period of his childhood to find out where Mama was afraid of remembering things because they were just too horrible—"One shouldn't remember these things; they should be put out of the mind," and so on.

"Can any amount of processing be given safely to a woman during the later months of pregnancy? If so, what is the effect on the child ?"

This question comes up continually. It is something which the auditor must judge.

In processing a pregnant woman, whether early or late in the pregnancy, if the mother is furiously morning sick or thoroughly aberrated on the second dynamic, or if that child is in considerable danger as a result thereof—for instance, the mother is miserable or birth is going to be really too terrible to bear, and all that sort of thing—then yes, it is better to process a pregnant woman. But if Mama can possibly last through this pregnancy and so on, get educated into what it takes in the field of Preventive Dianetics,' get cheered up with some Straightwire (hardly any more than that), and brought through to the end, the processing should be done afterwards. It is easier on the child.

A grief discharge, a terror discharge or an apathy discharge will transplant the emotion, the words used and so forth, not through the umbilical cord, but directly on the basis of convulsions and tightening of the abdominal muscles.

Keep processing out of the reactive bank of unborn children because it will make it very hard on a future generation of auditors. For instance, the auditor will say "Let's run over this engram. Go over it again," and the preclear will say "Go over it again. Let's go earlier now" when that engram gets triggered. He will actually auto-audit himself—his engrams will start auditing him. Auditing circuits will have been set up in him.

It will be necessary for the auditor, at that time, to use entirely different terminology. In fifteen or twenty years, you can expect Dianetic terminology to be entirely different than it is now. It will have to be.

There are some other systems of how you can describe time tracks and so forth, by the way. Rather than linear tracks, where the preclear is "going back" and so forth, you can consider them as concentric circles. In other words, we can dodge this situation. But the point is, keep these engrams out of a child's bank because they will transplant. Use your own judgment on it, in other words. Is the child more in danger from processing or more in danger from Mama?

"Assuming the preclear has sufficient 'I' in present time, may he enter occluded areas in late life without the aid of an auditor? What are the elements for and against this procedure?"

There is a statement which can be made about this: Anybody who audits himself is so heavily control-circuited that he is not auditing himself. One of the first things that an auditor looks for, actually, in his inventory is "Does this person audit himself any?" It means heavy control circuitry.

One never, under any circumstances, permits his preclear to go in for self-auditing by sending himself down the track and trying to run out his own engrams. Any time he finds his preclear doing this, he should take every possible measure to make him cease and desist. There is never sufficient "I" to run out an engram by oneself, because when the attention units get into the engram they suddenly get fuddled up and the person wanders off to another engram. There is a blank-out, because that area of the engram is a blank-out area. It means analytical attenuation. When "I" gets down into the area, the analytical mind experiences analytical attenuation. It shuts off, some of the attention units are captured, the engram gets restimulated and he wanders off and gets into another engram. There is no auditor there to send him through these things. And he will never reduce one, he will only restimulate them.

There is a method of self-auditing. I went over this with the Director of Research and asked him to turn out a paper on it for a bulletin in the very near future. This method of self-auditing is very easily explained when I tell you that there is such a thing as self-straightwiring. A person can be taught rather easily how to straightwire himself. When he does this he has to refrain completely from the use of repeater technique on himself.

It is gruesome to watch one of these people who uses repeater technique on himself. He has a headache and he says to himself, "You know, I think that's probably from an engram where I have a headache. Yes sir, I bet that's the phrase. 'I have a headache, I have a headache, I have a headache....'" He trails off, then sighs. "I wonder what I was running. Must have been something.... Boy, I sure don't feel good. I have a stomachache. I wonder if that's the phrase. 'I have a stomachache. I have a stomachache. I have a stomachache. I have a stomachache. I have a stomachache.' Oh, my head! Oh, my leg! Well, it couldn't have been those. It must be 'I am sick, I'm so sick.' Yeah, all right. 'I'm so sick. I'm so sick. I'm . . .'" So he puts himself in the hospital and sends for an auditor.

Right next to "I have a headache" he may have had phrases like "Well, hold still, dear, and I will stroke it away if I possibly can"—a holder and a bouncer; "Come back to me, dear"—a call-back; or "I'll be right back. I won't leave you"—a call-back and a holder. Only he is not getting any of these phrases, he is just getting this one comment. And the scanner travels ahead of the contact one makes with the engram and restimulates all the way up the line.

Supposing when he was running the "I'm so sick" engram, right next to "I'm so sick" was "Everything happens at once and everything happens to me," the time track would come rolling right up into a bundle. Then the auditor going into the case has to sort out a case which is all bunched up; he has to get flash replies and so forth—if he can get them, if control circuits haven't been activated. But there are heavy circuits on this case, because this person wouldn't do this unless he had those circuits. The auditor somehow or other manages to untangle all this and get the groupers out of the case and run earlier engrams off the chain.

Sometimes it is just a race between the auditor and the preclear. The auditor has to clean up as many things as the preclear has restimulated and, in addition to that, has to pick up enough control circuitry so the preclear will stop doing this. It is rough sometimes.

You do not put a person like this on freewheeling, by the way. As a matter of fact, you should not put anybody on freewheeling and then ask him for answers. If you put somebody on freewheeling, put him on freewheeling and then leave him alone, and if the fellow gets stuck and the freewheeling stops—so he got stuck! When you audit him, just use Standard Procedure. Stop the freewheeling by bringing him up to present time and then start Standard Procedure on him again.

So this problem of self-auditing is an interesting one, but you can tell anybody who is doing this how to do it. He wants to make himself better and so forth—you teach him how to straightwire himself. Make him remember things about himself, give him the sorts of things to remember, teach him about the triangle and set him up with a graph for doing the circular system of Straightwire, and make him remember specific things.

I made a little experiment when I was back East and sent people off to straightwire themselves who were heavy control-circuitry cases and found that they work it out.

"Please clarify the distinction between recession and reduction."

That is done ably in the Handbook. I just gave you a moment ago the definition of a recession, and a reduction is something off of which, on a few recountings, the somatics disappear and the word content is left. That is a reduction.

"Can you get a satisfactory reduction of a prenatal engram on a circuitry case if the person doesn't get somatics?"

You can try to take some tension off one of these things if it is low enough in the basic area. If the person doesn't have somatics, there is a pain shutoff, or the person is out of valence, or mechanically the whole case is so supercharged that the person can't get next to the engram. Those are the three ways that somatics are shut off. They are shut off by a pain shut-off or a feeling shut-off, or they are shut off by a person being out of valence, or they are shut off by the case being too heavily charged with secondary engrams, locks and so on. If a case is that heavily charged and so forth, you would be using Straightwire on it anyhow, or running off grief. You wouldn't be in the prenatal area.

"Please discuss how to attack a chronic psychosomatic."

Now, I don't know what these psychosomatics are. I know about chronic somatics.

I want to give you a little warning about this: Never under any circumstances go into a case to reach a chronic aberration or a chronic somatic. Always work the case as though you were carrying it on through along the line. Maybe after a tremendous amount of experience you could go into a case and potshoot it, and you could actually knock out of the case its heart trouble or something like that, but it is not a safe or easy thing to do. It isn't something which I would do. I would just start following the case.

If a case has a chronic somatic, you can be absolutely certain that the file clerk will give it to you at the earliest moment it can. The easiest way to work on this is to just work with the file clerk and follow Standard Procedure. Don't go after these specific aberrations. If this fellow thinks he is a goat, don't go after the engram which makes him think he's a goat. Get enough charge off the case, and get him to the basic area and erase engrams. Its an interesting thing that as you start straightwiring a case chronic somatics very often will fold up, and after you have run a few secondary engrams and so forth, enough tension will come off the case so these chronic somatics will deintensify themselves, even though you didn't touch the engram in which they occurred.

This, by the way, often produces the strange phenomenon of a person who has recovered suddenly. You have touched no engram that would explain this sudden recovery, you have not even touched the somatic that would explain it, and all of a sudden the person recovers and just feels fine. Six weeks later he may have a slight re-experience of the illness. You can count on any very severe, chronic somatic to restimulate from time to time on a case, in lighter and lighter fashion, until you get the actual chain of engrams that it is locked up in. Most chronic somatics are caused by a whole chain, not just one engram.

That should give you the idea that you should not go after specific engrams or aberrations in a case, as a matter of precaution and, incidentally, as a matter of efficiency.

However, there is in First Aid Dianetics an assist. The last engram hasn't had a chance to gather any locks and is normally lying there for anything the auditor wants to do to it. It can be run out, usually, without touching anything earlier in the bank. That is a happy and fortuitous fact.

All of this requires a lot of laboratory work, you might say. We are going to post an auditor in the receiving room of an emergency hospital to catch the people as they come in and knock out those somatics. We've got one back East that was all primed up to do this, though I don't know whether he started on the project yet or not. We can then compare the times of recovery of those patients to any other period in the past for the same period of time, just to get how swiftly this could be done.

So, you can usually reach the last engram.

An interesting thing occurred back in Elizabeth a short time ago. A child was hit in the head by a car bumper and was knocked unconscious. This child didn't know Dianetics. But it was an auditor who hit him and the auditor got out of the car, picked the child up, put him in the car and said, "The somatic strip will go back to the beginning of this incident and will continue on through to the end of the incident," waited for a moment, then said, "The somatic strip will go back to the beginning of the incident and go on through to the end of it.... The somatic strip will now go to the point where the head was hit by the bumper, will continue on through to present time." All of a sudden the child became conscious and woke up. Now, that isn't remarkable, because this child could be expected to wake up in a very short time. The auditor continued with this and ran the child through with the content, but the somatic was already very definitely deintensified, and he ran it out so the child did not have a headache after the accident. The child was perfectly fine and comfortable.

There's an interesting occurrence. That is an isolated datum. I have given it to you as a little experiment which was performed by one auditor on one case. There is a lot of data waiting to be found out in the field of First Aid Dianetics.

"When a preclear is close to the bottom of the dwindling spiral of accessibility, how can one prevent his preclear from receiving two locks from his environment for every one lock the auditor blows?"

Well, an auditor that couldn't blow more than one lock per session ought to have his head examined. It will generally run on the ratio, if you are working on the affinity, communication and reality lock techniques and he's being worked fairly well, of blowing out twenty, thirty, forty locks in a session.

"What is the value in attention units gained of yawns or boil-off alone when the engram itself is not yet accessible for reduction?"

That would be a very interesting question all by itself. You can't assign a numerical value, but believe me, the boil-off and material of that character is the thing which is suppressing the analyzer. There is the unconsciousness, and getting the unconsciousness off the case always returns attention units. But there was a condition put on this question—"the engram itself is not yet accessible for reduction." Believe me, if you get a lot of boil-off on a case, there are engrams underneath that boil-off, and they can be contacted.

"Can key-ins occur before birth?"

I actually could not answer that question with any honesty, I could just give you a lot of theory, because I have never been able to audit a fetus yet.

"In telling us about the new method of Straightwire, you said not to concentrate on one subject too long. Is this not apt to restimulate many things in the bank?"

Well, this is very interesting. I just answered this question a moment ago. You do not restimulate people by using Straightwire. If a person restimulates when you are trying to straightwire him, that person is going back down the track. He is moving into engrams. He is moving on the track, not being straightwired, and you cure this by keeping him up in present time and making him remember.

"After key phrases are found as to controls, ARC breaks and so forth, in what way are these phrases used to the best advantage?"

There is a trick by which you run the dramatization. You have found the dramatization and its phrase by straight memory—for instance, Mama using a control circuit or something of the sort. Go back to that time in reverie and run the whole thing two or three times in order to get it in full view, and then just tell the preclear sharply to go to the earliest time this occurs on the case or the earliest engram in which this appears. Quite often he'll skip on down the track.

Of course, remember that when you're running a control circuit, or when you suddenly hit a control circuit in a case, the preclear sort of goes out from under the auditor's control. When a control circuit gets restimulated, the preclear's control circuit takes over and more or less takes control away from the auditor, and the file clerk shuts off and all sorts of interesting things happen. So the thing for the auditor to do is to be very persuasive when running through these control circuits. You've got to be very insistent to get the things, because the preclear will dream up all sorts of reasons why not.

You tell him to go to the earliest time this occurs in the bank, the first engram in which that occurs. Take the engram and run it, ascertain whether or not there are any earlier ones and run those, and get on down to the bottom of the chain on this circuit. Run out the whole engram at the bottom of the chain. That is the way it is done and that's the way one uses a dramatization.

"If, when running a grief charge, the auditor stops and then the auditing is continued in a day or two, will the grief be lost?"

If you get the preclear into a grief charge, you ought to be shot if you don't run it all out. If you get a terror charge, run it out; it would be very difficult to get him into it again. It is very hard on the preclear to bring him up to present time when he has been put into an engram. The great crimes in processing are invalidating data and failing to run every engram presented. This includes secondary engrams.

"Is it absolutely necessary for a grief engram to rest on a physical pain engram?"

It just happens to be so. There is an area of turbulence between life— thought—and matter. That area of turbulence has to be addressed again by thought before it means anything. The secondary engram takes place only when the analytical mind is influenced by this turmoil and turbulence. A person goes all through the tone scale, reacts, and recovers. If a person's own child dies, he'll feel grief—even a clear would—but with a clear it would not fix him up so he would have a bum leg, for instance, for the rest of his life.

"When should we run late life accidents, or late life physical pain engrams?"

Avoid them like the plague unless the file clerk hands one up. If the file clerk hands one up, the person is stuck in it. Run it and reduce it. If it doesn't reduce go to the basic on its chain.

RUDIMENTARY DATA ON GROUPS

A lecture given on
1 December 1950

Fundamentals of Group Dianetics

In this lecture I am first going to give you the relatively rudimentary data that we have on groups, and then we will go into the application of this material. I will use the Foundation, just as a group which many of you have observed and know something about rather than for any other reason, to show you what happens in groups.

I could of course continue to use governments. In the past nearly everyone who has been interested in the subject of groups has immediately looked at governments. I don't know just why this is; governments are not that important. The groups in which man is primarily interested are small groups where he is in relatively intimate contact with his fellow man. It is here that the group works best.

We could treat a group in terms of its evolution or we could treat a group in an almost mystical sense, and we would arrive more or less at the same place. I am going to treat it for you from both quarters.

In evolutionary terms it has been considered that man developed and evolved to what he is now by varying stages out of a principle known as natural selection, and in this development, which is entirely regulated by survival, he evolved certain definite methods of getting along. Every species evolved certain protective and attacking mechanisms.

Now, one of the things that man might be considered to have evolved is the pack, the basic unit of groups. Man might be considered to have been a hunting pack. Man did not walk alone. (By the way, neither do cats.) Man, as a hunting pack, found out that he could achieve more victories more often by being in a group, the combined strength of which would overcome his enemies, and that he could eat better and get along better in general. It is obvious that if a member of the pack falls by the wayside, the rest of the pack can pick him up and carry him along until he is in better shape. There is an interdependency. The group operates, of course, in a very, very close liaison. Actually, up to a certain point, man's survival value rises in ratio to the solidity and interdependence of the group. There is, then, an actual survival value in groups.

There are many points here which one could touch upon along the way, such as "the law of tooth and claw" being considered as the basic law of nature. I assure you that if "tooth and claw" and self-preservation of the individual were the basic laws, we wouldn't have any people on the face of the earth today.

The next animal in order of intelligence below man happens to be an elephant, which is a very, very smart animal. The elephant also goes in groups. The elephant, by the way, has quite a good-sized set of prefrontal lobes. He is apparently quite an analytical animal, and you find elephants in groups responding in a very remarkable way. Hunters in Africa are very often completely bemused when one elephant is wounded and two elephants come alongside of him, one on either side, and prop him up and carry him off the scene. That is a pack reaction.

A great many things have been written and noted about groups of this character, but interdependence of individuals is the point of greatest stress.

Immanuel Kant sought to give innate moral sense to man, but then in his next book he stated that man was paid very highly for having this innate moral sense because, actually, it was just an outgrowth of his own selfishness. I don't like Immanuel Kant, by the way, because he was so confoundedly, resoundingly abstruse that nobody could follow him, and nobody dared go

up against the resounding character of his German articles and verbs. He codified the whole field of philosophy and it rather stayed that way. He completely stultified philosophy for about 162 years.

As a matter of fact, Dianetics is the first major breakthrough of philosophy for 162 years—an interesting fact. One of philosophy's main points of action is epistemology, which is the study of knowledge, and Dianetics is a study of epistemology. Dianetics is actually a study of knowledge and almost incidentally has to address the vessel and the computation point of knowledge, which is the human mind. What you are studying in terms of processing and so forth is a little bunch-up on the track on Dianetics. It is terrifically important material, but way before you get there and way after you have gotten there are the basic tenets of Dianetics. Dianetics may or may not be great or true or anything like that, but it at least turns around and upsets the tenets laid down about 162 years ago.

Man has been thinking along these rather stultified and awfully stupid lines that the group consisted of a number of individuals who for their own self-preservation and for no other reason somehow or other associated with each other, and that any pack was mutually self-supporting just so the individuals in the pack could go on living. The egocentricity of the philosopher who dreamed that one up is second only to the personal aggrandizement thirst of a dictator.

You can't look at a mental processing using the principle that only self exists and is important and have it work. That is why there has formerly been no mental processing; dynamic one was considered exclusively.

Now, I want to single out to you a point on this evolutionary scheme: Regardless of the individuality of each member of the group as individuals, the more analytical the beast, the more cooperative his group seems to be. The accomplishments and so forth of these groups advance in ratio to the active fact that the individuals are amalgamated into a group.

We come up the line and look at animals. We get to elephants and get up to man, and now we look at the various stages of man's development. We find out that man's society has come up to a point, now and then, where he has had a golden age. And we find out that his golden ages, very interestingly, are at a certain point where the self and the group and the future all have relatively equal stress, and man is man. There is relatively equal stress along these factors just before these golden ages take place. This balance more or less comes into being, and then the other factors of food, climate and the rest of it enter in and man will proceed then to have a golden age of one sort or another. Then, through too much collision with matter, too many wars and so on, a force will gradually introduce itself into the society; and from running on dynamics one, two and three very nicely, man gets to a point where all of a sudden maybe dynamic two will fold off, and he starts into a decline. Of course, if dynamic three were to fold up, the group dynamic itself, you would have the same sort of a situation; he would go into a decline.

Each one of these dynamics becomes blunted by the amount of force which is entered against it, the amount of suppressor entered, or the amount of confusion and entanglement that it gets into with the material universe. Once it starts to become blunted it is liable to fold up all the way down.

This happened to the old Roman pagan society with their gods and so forth, just before the onslaught of Christianity. Christianity came in and the whole pagan religious group folded up and dived out of sight.

There is a society down in the South Pacific where the second dynamic, the future, more or less folded up, where infanticide became a ruling passion. It developed quite logically and naturally because they were living on a set of islands which had a limited food supply, and of course they wanted to keep down their birth rate. They started to keep it down with abortion, and where that didn't succeed they murdered the babies after they were born without much

selection or anything else. The second dynamic collapsed and this group almost disappeared. There are very few members of it now.

There is another group that folded up as a group, and did that rather consistently. This was the early Christian church. There is practically nothing in existence, historically, about these people as a group. There are a lot of words written on pieces of paper, but they are neither particularly informative nor innocent of having been altered one way or the other down through the years. I don't want to step on any toes on this, because there is a complete difference between talking about Christ and the philosophy of Buddha and so forth and talking about an aberrated group. The fact that aberrated groups have attached themselves to some of these causes doesn't modify the causes.

The early Christian church went in at a mad rate in a sort of overall effort against the Roman group, and the Roman courts and so forth tried to include these people into the laws and then tried to exclude them out. It was a very, very bad proposition.

What happened in Rome was one group attacked another group without setting up in its place any kind of an actual group. Part of the reason for this was they were running on a strange kind of a first dynamic. It was the first dynamic computation of "MEST is no good." They had turned around and completely retreated from the idea that their mission was to take over the material universe. They had gone out of balance to that degree, and promptly everybody started to negate on the first dynamic. These groups folded up with great rapidity.

Actually, the history of Christianity is a history of upstart groups which peel off and die as other upstart groups come on. It is tremendously cyclic, and that is fascinating; there must have been something wrong with the general group. The main church that has carried along through this field does not operate that way, and they were able to persevere by including in the groups various peoples as they came along. In other words, various modifications occurred in this group all the way along the line. They have had a very stormy time of it for about two thousand years in various places. You have to look at this thing bluntly as a cultural aspect.

The main thing is that the initial shock that Christianity received at the hands of the Roman nation and that the Roman nation received at the hands of Christianity formed a basic engram there.

This gives you an idea of the magnitude of an engram in a group. The killing of martyrs by the Roman nation reacted in such a way. The people who had been drawn to the colors to a large measure had a great deal against the Roman nation—lots of them were slaves, people who had been very badly abused—and there was a great shock of impact against pantheism and the Roman government.

People have a tendency, because of a Disorientation, to regard the Christians as a people who came in from someplace and attacked the Roman Empire, but this is not true. These were the citizens of the Roman Empire who were attacking from the inside. We are dealing strictly with a group within a group—a group of Romans—and these people attacked the Roman Empire, the Roman Empire attacked them, and an engram was laid in.

The thought was certainly reactive in that engram.

People in the Roman Empire lived rather luxuriously as far as food, clothing and shelter were concerned, in Rome. Rome was a very large capitalism and stayed remarkably so, practically to the end of her days.

But here was this tremendous impact. The Romans bathed, so to revolutionize this group it was necessary to eschew bathing. The Romans practiced athletic skills and 90 forth, so to revolt against this group it was necessary to completely negate against any of such skills. One had to deny the body completely and take no care of the body, nor use oils to preserve the skin and so on. So that was knocked out, as well as the type of government— which after all was a

government that was good enough to rule the world for a long time, up to the time it really went into a terrific decline and into a highly reactive state itself. It had killed too many foreign armies and it had been itself too often swept over, and MEST had entered in there a great deal, so they were pretty reactive already. But what was left of the Roman culture was not particularly bad: good food, baths, games, recreation, enormous and prosperous cities complete with their arts and so on.

When the revolution took place against Rome, anything which had been good in that group was negated against—complete reactive thought: Romans are painful = Romans eat = we don't eat; Romans are painful = Romans bathe = we don't bathe; Romans have codified laws, courts and governments, therefore we don't have these codified laws, courts and governments.

One can measure the violence of what took place about two thousand years ago in the terms of how it was negated against. It's all very well for somebody today to say there weren't any Christian martyrs, but there must have been to have caused this much pain in a society, whereby everything that was good in that society would just be completely moved aside. And out of this, the one thing we have left is spiritual significance. That was the one thing that survived all this.

But dynamics three, two and one had folded up in the process, and the Roman Empire was gone. Good heavens, any barbarian with a tin sword in his hand could come down over the borders and mop up any town! No armies were put into the field, the internal government fell to pieces, and the most weird and horrible governmental practices came into being. The entire coast of North Africa right up to the fifth century had been a great granary, with orchards and a beautiful countryside, but the agricultural pursuits there were pretty well abandoned because of armies going back and forth over it and then the general upsets. It is nothing but a raving desert now! By AD. 550 the total population of Rome consisted of two wolves wandering in the Forum. By the year 1000 there wasn't a civilized body of people in the Western world. It rather gives you an idea of an internal convulsion.

I am showing you a group which destroyed itself from within with another group and failed to create a true group. And by failing to create a true group to replace what it had abandoned or overthrown, it had to be supported in the most shaky fashion as a group. This had nothing whatsoever to do with the fact that Christianity itself continued to progress, but I point out that Christianity was picking up the sway over new groups which were coming into this area. Christianity would fire these new groups, they would come in, and they would fold up—a cycle one right after the other.

Not for a long time did the Church itself decide, along about the time of Cesare Borgia, that it had to be a good government, that it had to be good management, and that it had to have a group that would run ably and well. And when the Catholic church started to be a government, Europe pulled out of her Dark Ages. They started to really handle it as a group. We get the aspect of a king walking barefooted across the Alps to ask the pardon of the actual head of the governments of the Western world. It is interesting that the world pulled together as soon as the tenets were refined to include the fact that the Church had to be a government.

Nothing I say should be construed as criticism of Christian tenets or Roman tenets; it is just an impartial survey of this field. We know there were dark ages, we know that these various things existed, and I have taken a little time in the past to look them over. When I started into an active study of groups recently, all this data showed up again. It is very important that a group went along just fine so long as it was running on dynamics one, two and three. But any one of them, knocked out, would cause a decay of the group, and it could decay from the moment one of these was knocked out.

We look that over from an evolutionary point of view, and we find out that man has succeeded in direct ratio to the amount of rationale and rationality within this group about what the group was doing, how the group existed and what it consisted of. Man progressed, his society progressed, he progressed as an individual.

But the idea of the group is very prone to shifts. We have again entered a cycle where one of these dynamics is being knocked out; not much attention is being paid to it. In the past few decades the stress has come off the individual—the worth of the individual, the value of the individual.

Dianetics is a breakthrough along that line. It talks about the value of the individual. Actually the individual, the group, the future, mankind—all these things—are almost equally important. But because Dianetics was introduced into a society where the value of a human being had been discounted somewhat and was on the decline, that particular individuality was punched up.

The collective state is the big goal right now. The collective state is the thing to have. How long will that last? That is really going to be a steep dive when it dives. Just looking over these tenets and predicting, one would say that when we knocked out dynamic three as a group and everybody became individuals, any society in the past went to pieces. When we knocked out dynamic two, any society went to pieces. Now we knock out one—and neither pay much attention to two nor negate against it—and say it's all state, it's all group and the individual doesn't amount to anything.

Do you know how bad that has gotten even in our own society? It is being said that the points of advance of man in history have nothing to do with individuals and that it just happens that the group at a particular moment was ripe for something to happen, and for instance, a fellow like Alexander the Great happened to be there and so more or less the whole situation opportunely resolved around Alexander and it went on from there. That's the philosophy of history, in 1950, in the United States of America, which up to just a few years ago was ruggedly individual to a point where the password was "I'm just as good as you are!"

Thomas Jefferson said every man is created with equal rights under the eyes of the law. That has been narrowed down to "every man is created equal." This was meant to be a right to their own individuality, but some clever propagandist with more propaganda skill than brains came along and said, "All men are born equal. That means we're a collective state, you see?" So of course the first dynamic is no good; it is not here.

History was made by these groups which just sort of evolved up to a point where somebody came along and made the history. Read over accounts of Napoleon—it "just happened" that things were that way.

Examine Alexander the Great as a man and you find that there have been darn few men like him. Not that he was a man who was terrifically advantageous to the society to have, but let's just talk in terms of personal courage and brains. We find him doing such tricks as going out to fight with a body of companion cavalry, going right straight through the enemy ranks, finding the enemy leader and putting him to flight or killing him. Of course at that moment the enemy army would fold up. Alexander won all these battles.

You find him facing a great walled city, clear over on the boundaries of the world as far as he is concerned, and two or three days have passed and they are unable to do anything to the walls of this city because nobody can get in and open a door. Alexander himself and two other men insist that they get thrown over the wall into the midst of the enemy troops, where they cut these people to pieces, cut their way to the gate, open the gate and let the army in.

Was this group just opportunely set up, and could anybody have stood in this man's boots? Oh, no! I don't think so.

Take Napoleon for an example: as crazy as he was, he was at the same time an individual whose impact on the society was enormous.

By underestimating the value of the individual in the society, some mighty silly answers are going to be turned up and some mighty silly predictions are going to be made about the future of the various groups of the world today. For instance, Stalin is one of the smartest party

secretaries and propagandists imaginable. This man is sitting on top of and holding in line hundreds of races that don't even speak the same language. Whether he is bad or good, or whether it is bad or good for Russia, is beside the point. This man, by personal force, is knocking into shape an empire.

People sit around and say, "Well, communism is just a collective state, they don't believe in individuals, therefore Stalin is not really that sort of a proposition." They get into a terrible confusion about all this, because they don't look at the fact that here is a man who is knocking together an empire. He has found the ideal way of fixing one up. He says, "There's only one number one in this empire and that's me! And all the rest of you people are a collective state." Of course they are much easier to rule if there's only one number one. And that is one of the methods of government.

Now, these are individuals who suddenly surge up into the society from some quarter or other with military aims and great governmental greed's and ambitions, kicking at the third dynamic and the first dynamic, and these dynamics get badly mixed up. But it could happen a lot more often than it does, because we have a third dynamic there which resists this sort of thing. In other words, it picks up as itself. The group as itself is something. It doesn't exist as just a group of number ones. It is itself a something, and it resists this sort of thing. Without that resistance the third dynamic would go out more suddenly and more often than it does. Or the second dynamic could go out. In other words, these things depend for their stability on all three being in pretty good shape: the individual, the future and the group itself. There is a balance there.

Number ones coming in, all of a sudden, will take number three and blunt it, whip it into shape and do something with it. It is a funny thing, but some of that has to be done. However, when it is done too much and number three is just staggered, the instant that number one dies, there goes the whole group. The empire of Alexander the Great down in Asia Minor did not last twenty-four hours after he died. His generals immediately got together over the table and said, "This is yours; this is yours; this is yours; this is yours," and got on their horses and rode off in nine different directions, and that was the end of the empire.

It wasn't a group. It was a first dynamic. One man had imposed himself so thoroughly upon the civilized world that the civilized world caved in the second he disappeared. So that is not a stable state to be in. That is not survival. Yet here is this collective state, and its basic law could be summed up in the idea "The individual is not important; what is important is the mass."

Labor is a beautiful word. I never saw a management yet that didn't work like dogs. I never saw labor yet that didn't do a lot of management. But we have got "labor" here, and we've got the "people," and out of this we get a very interesting fact that if we followed that tenet down to its reductio ad absurdum, we would get this theorem: Five morons make a genius! So this is not good survival.

In the first place, a group is more or less carried on the backs, somebody has said, of a few desperate men. There are enormously varied abilities in people, and a group has to look around for its leaders. The fact that it finds them all too often through their military prowess or some other thing just bespeaks the fact that the group is rather hard put all the time to find leaders— able individuals who will carry on the affairs of the group. That is a very tough one!

So we have interplay's of these three dynamics. We can watch this in evolution back down through history and can find out that, according to history, it is evidently correct to say that there has to be an adequate balance between the worth of the individual in the society, the value of sex, the family and the future in society, and the value of a group as such. It is not just a happy compromise. Each one of these things are fully developable to a high optimum. If we pay attention to these things, as we look on this as the evolutionary picture, we find that that society would best survive which paid close attention to the fact that each one of these was important. And we find that a society will succumb as soon as it begins to neglect one of these as unimportant.

That is a cursory sketch of what you can learn by studying the history books. But there are many other ways to approach this problem. There is the way of sitting down and beating your skull in and just remembering everything you possibly could have picked up, plus everything that you have learned in Dianetics and a few things like that, for a month or so, and then trying to put together what you have weeded out. Then you take the rest of the tenets and amalgamate them and try to set the thing up one way or the other, and you get something that looks like Group Dianetics. The odd part of it was that this effort produced some results which predict a lot of things.

I hadn't recognized that Political Dianetics was a completely neglected subject up to about six weeks ago.

I looked around and saw that the world situation was whipping up to a point of acceleration; something had to be done about that. I looked at the Foundation itself and found out that there must be something wrong, there must be a missing datum or two, there must be a missing viewpoint; somewhere here something needs to be rearranged, and particularly, something needs to be learned. It is obvious that we can't have settled much in the line of Political Dianetics if we don't know the odds and ends of laws that make up a group. We should be able to just suddenly pick up one of these laws, look at it and say, "Well, that's being violated here," and look over here and say, "Well, this is how you put that into effect," and all of a sudden have a smoothly running organization.

This sort of thought action is very interesting. Go up into the abstract, up into the last end of nowhere, and look around and try to find some datum, and be very careful not to get stuck up there, and then get back and look at the real world and look at people and so on, and try to get into the swim of it and compare this datum back and forth, back and forth, till you have something.

The mystical background, the philosophic background, which goes behind this material runs somewhat on these lines: The first thing that actually comes in here as a tenet is that the group exists with a life of its own. We look at groups just as though there wasn't a single individual anywhere in the group. First, look at it just as a collective body and examine it as such. We find that as a collective body it does have a life of its own. Oddly enough, the group does not depend for its sanity to any enormously marked degree upon the sanity of the people who compose it. Isn't that interesting?

It means immediately that we don't have to clear all the individuals in the world to have cleared groups. That is heartening because when one looks it over he finds that it would probably be possible within a year or two to clear up the major groups of the world by using various tenets. That is a highly ambitious project. I would not tackle it personally, all by myself. Maybe you will help me.

Here is actually an entity. It does not smoothly compare with an organism composed of cells. That is not an apt analogy for a group. If we consider it a living entity with its own analytical level and with its own reason for being, immediately the problem starts to resolve for us. The group does not exist necessarily for the individual, and the individual does not necessarily exist for the group. Consider the group a special entity.

When I was a brash young man I used to be fond of saying that a government had no blood or body, it was not something which could be attacked, and that the individuals were the only thing that mattered in it, and so on. Not so. The point is that this thing does obviously have a life of its own. When we start looking at it as having a life of its own the problem of groups begins to resolve, and a lot of problems about men, that I hadn't known hadn't been resolved, all of a sudden show up and get solved.

One of the things that led into this was done a long time ago in Dianetics; it was one of the first things postulated. A lot of these things dropped out of sight because the people with whom I was constantly in contact over the last eighteen months weren't so much interested in groups,

and in order to simplify things and explain what I was calling at that time "Abnormal Dianetics," which only addressed the mind, I dropped out three of these elements. Therefore we have talked about the four dynamics. There are seven dynamics, not four.

That just goes to prove that a fellow shouldn't listen too much, in spite of what the society has to say about he who keeps absolutely quiet and listens all the time becoming a very wise man. I fail to see what happens with this wisdom which he has accumulated if he never says anything about it.

We have seven dynamics. We have the first as self; the second dynamic as sex and future; the third dynamic as groups; the fourth as man, mankind; the fifth dynamic as life—life, no matter where you find it. If you find it in dogs or cats or jaguars or giraffes or any of these other things, it is life. Life in a blade of grass, life in a tree—these things are all life, and life has a great deal more affinity for living objects than it has for MEST as such, inanimate objects.

The sixth dynamic we will call—as I called it in the early days—theta. What do you call this thing? There is a dynamic toward the preservation of, or the existence of, or the being of, bodies of energy. Call it God, call it anything you want to, but it is there. Man has striven toward it. We cannot equate a balanced equation about any society or man unless we really look this thing over and say "Well, there it is," and then not make the mistake of getting into an argument about it, but just postulate it there on the basis that man has always more or less thought and researched about this. And in this direction—he has more or less sensed this—there is a certain faith that he becomes imbued with and which makes it possible for him to do things that he never would have dreamed of doing before. It's very interesting that we have to take this into account; science has, of course, practically ruled it out. Science goes into the line and says, "Well, God is probably an exploding atom." I am sure that to a boy whose life is all wrapped up in electronics and who is sitting by a cyclotron, God is a cyclotron. To an author, God might be a book. And to a mechanic, unthinkingly, God might seem to be a very fine racing car. But that would be a rather shortsighted view for each individual. So we have to take into account the sixth dynamic.

The seventh dynamic is MEST—the material universe.

The second we begin to look over this array of dynamics the problem simplifies, rather than becoming more complex because we have entered some new factors into it. Now we begin to see that man has some other things in which he is interested. We have talked a lot—too much perhaps—about processing the individual. We have talked of this to the point where we forgot that probably our main goal was processing the group, if we wanted to pick mankind up and keep him from falling on his face as he seems on the verge of doing.

Now, on the seventh dynamic, man has an affinity for MEST. MEST kicks him back and he gets into terrible turmoil's about it and it can be very brutal on him, but he does have a certain regard for MEST. It may be only the regard of a bulldog who is standing over a bone, and on the other hand it may be an actual affinity for an energy form. Whatever it is, he does have an affinity for it. He gets out and looks at the stars, at light and all these various things which compose the material universe. Of course, he is attacking the material universe; he is interested in it—we postulate that—and naturally he would be interested in these things. But we find out that an aesthetic enters into this—an affinity.

Aesthetics are very close on this line of affinity here someplace. I have really been looking over aesthetics and trying to find out what made them "aesthete." I haven't had much luck, but they are in this problem someplace. They are a piece over on the edge of the board that we haven't quite got yet.

Let's look at the idea of MEST. The wind, rain, snow, blue skies, space, time and so on—all of these things are MEST, and we live on the stuff. One of the first things that folds up in the aberree seems to be his attraction for all of these things. The real world (using that in a very qualified sense) becomes less pleasant to him.

Do you remember when you were a little kid, and you got up in the morning and there was dew on the rose bushes, and the wind blew and all of the world looked so good? Everything was so blue and so red and so green, the sun was so bright and warm. All of these things were very, very swiftly sensed by the individual and were appreciated. There was a definite reaching out and an affinity with the world. Then this dynamic began to be blunted by collisions with MEST, and MEST became less and less one's friend. Finally one gets to be twenty-five years old and married, and when he gets up in the morning there's dew on the rose bushes but it's just something that gets his shirt wet.

The definition of a dynamic is something that we have which seeks the survival of something. In other words, we have something, each one of Us, which seeks for the survival of groups. We have something that seeks for the survival of mankind as mankind, and also for life, theta and MEST. If you don't believe that, think of the horrible state we would be in right here at the present moment if there was no world to stand on! Man very much needs the material universe.

We certainly have felt this sudden quiver of sharpness sometimes when some character comes along like one who wrote in Argosy magazine recently that all of a sudden the ice was going to form on the pole and overbalance the world. Always in the past, he figured out, the ice had formed on the poles and then suddenly by overbalancing gyroscopic action, the gyroscope would switch ends and the poles would be where the equator is. He had all kinds of facts and data. He had every datum except one: he hadn't compared his theory to the real universe. But that article, that the world might suddenly come to an end, caused a considerable commotion through the readers of that magazine.

And then we find Velikovsky publishing Worlds in Collision. That, by the way, is the oldest and corniest science fiction title in the world. We have been writing about worlds in collision for fifty years that I know about. It has gotten to a point where, in science Action, if an author sends in a story that has to do with the end of the world, the editor just picks it up and puts it in the envelope and sends it back to him again.

But this fellow writing about the sudden reversal of the poles of the earth had neglected one fact. It is getting warmer, not colder, and it is getting warmer to the degree that the South Pole has been melting for some time at such a rate that there is actually a possibility that the seas of the world are going to rise a little bit here in the very near future.

Anyway, people who had heard about the world going "loose ends" like that got awfully upset that it was going to swap ends. Nobody bothered to look over the general situation and find out that it is far from happening— that the ice is not stacking up at the South Pole but is actually melting off. It's getting in better shape, in regard to that theory. And yet such a thing could still be published and it would still get interest.

Now, man is very interested in the material universe. At the same time, he is very interested in God. We go into India and find out about nirvana. Maybe some of you have seen a similarity between theta and nirvana. Certainly I have been exposed to nirvana, and a few times when I've gotten some bad rejection slips I have sought its beauties! All one does is sort of merge with nirvana and lose his own identity, and that is the end of it.

Groups have approximated this nirvana—the merging of the individual with God. "Let's merge the individual with the group so completely that we won't be able to find him anymore!" Individuals cause some governmental officials a lot of trouble. I imagine they would be happy if the individual did merge and disappear and leave them with nothing but an easily run, manageable state.

If we are going to deal with the overall philosophic echelon of Dianetics, we have to look over these seven dynamics and consider them in their proper places.

Now, the second we start looking here at theta, and we look at the past regard of man for it, we find that there is an enormous amount of data around about this that he thinks he has found.

Scientific proof is not the only kind of proof there is as far as man is concerned. He figures that if he feels something strongly enough and everybody has gotten enough agreement on the subject, by golly, that's the way it is. That kind of proof walks along with him through the generations. And for every race under the face of the sun, over as many years and in as many climes as I have ever been able to look, man has postulated this as part of the things which go to make up the All, and he has not only postulated it but he has gone to considerable trouble about it.

I was told that one time there was a crusade and a lot of people in Europe went down and fought a lot of people in Asia Minor, to what end I never quite could figure out. A crass and probably highly cynical individual came along and said it was because the crusaders wanted the wealth of Asia Minor that they had heard about. Well, the truth is probably in between the cynical and the altruistic explanations. Certainly somebody was excited about the sixth dynamic.

But there seems to be a life outside of the individual. We consider a thought a force, and we can consider an energy that we call theta as something which is detachable and individualizable in greater and greater chunks. As soon as we postulate something like this, groups become not only easier to understand but easier to handle, and that is important. In other words, if we use this just as a postulate and grant it that much reality, suddenly we can handle individuals and groups sufficiently so that theta can go on and attack the material universe far more successfully. I think the main trouble with this is people have been too strenuous about it, and they have sought to use the sixth dynamic too often.

But haven't they sought to use the individual too often, too? The individual is practically negated and dominated out of existence in some of these societies today. They have tried to use the individual to control the future. They have said, "What's important is the present generation; you don't want all these future generations." They have tried to use the second generation: "You don't want all these future generations; what's important is the individual." They have used the group to smash out self. And the groups right now are trying to knock out man.

There is interplay in this solution. The optimum solution would be that solution which did the maximum construction or creation along the maximum number of dynamics pertinent to the problem. In other words, if you got a solution which put all of these things forward simultaneously, and benefited each one of them all the way along, that would be the best solution you could possibly get for anything. You can postulate an absolute but absolutes don't exist.

The test of anything is its workability. Look this thing over and you find out when any solution has included more destruction for one of these dynamics than was absolutely necessary, the overall problem did not work out. But because of the complexities of problems, there is a natural, not a reactive, interplay of these interests. The individual says, "Well, what am I going to get out of this?" He has the right to ask the question if he is involved with a group. "What does this group mean to me as an individual?" But a real group has the right to ask him, "What do we get out of you, an individual, for the group?" So these solutions are interactive. As long as they are maintained in equilibrium they are in pretty good shape. The solutions of thought and life, and so forth, are contained in an adjudication of these things.

Now, theta is in violent conflict with MEST. And as a matter of fact, dynamics six and seven, when they are working as an interplay, seem to resolve a lot of our goals. If that interplay can be done harmonically, without intradestruction or turmoil, there is a successful amalgamation. We get an optimum solution. But when theta goes in against MEST with a smash, and MEST comes back against theta with a smash, the two of them will get into areas of turmoil. That is basically what an engram is. It is where theta (life force), God (life force), has smashed against matter.

The whole problem in groups, then, can be much more easily resolved if we say that on the first dynamic we have a little bit of theta chopped off and individualized, and that on the second dynamic there is a trust of the future, individualized, and that on the group, there is another piece of theta individualized. Theta can't be nailed down in one place unless there is MEST; MEST is absolutely necessary to one of these things being in place. On the fourth dynamic is a larger piece of theta, which is mankind, and on the fifth, a much larger piece which is life itself.

Now, actually, if you reversed the sixth and seventh dynamics to place MEST on the sixth dynamic, you would say, "Well, here's a much larger piece," and then all of a sudden say, "Well, there's theta." But this unfortunately doesn't provide the factors and an arrangement of factors which resolve the problem. People have been trying to resolve this problem with a reversal of the sixth and seventh dynamics for thousands of years and it hasn't yielded any solution. We reverse it and put theta on the sixth. We do not include MEST in the activities of theta. Maybe there is an "overall" that includes material universes every place, but he has obviously got an executive officer, and that executive officer is theta, that we are considering here.

Now, we could mark down these dynamics in a line, six of them plus MEST. But MEST would actually be—if you included this super echelon—a different kind of theta, a sort of a capital-T Theta, which would include the material universe. The individual is a little tiny piece of theta, and the future generations are there as a piece of theta in trust; then there is the group which is a bigger piece; man, an even bigger piece; life, a still bigger piece; then theta itself that we are dealing with, and then big theta, and this would be the overall thing. This will resolve problems.

We ask of a group, does it have a life, an entity, an individuality, and so forth? It has all of these things. It is not an organism which is composed of the bodies of man, any more than a man is just, happily or accidentally, a collection of bits of rock and chemicals which just happens to have life. If you look at a group and say "It's just a collection of individuals," that's a bad mistake. The group is actually, actively, an entity.

That entity has to have within it certain factors. Certain things are demanded of the individuals by that group, and the individual has a right to demand certain things of the group. For instance, a group will start to fall apart if it cannot demand, of the people within it, contributions of effort to its life. Strangely enough, the individuals in a group have the right to be able to contribute to that group. To refuse an individual the right to contribute to the group is to push him back.

As an example, take a church where everybody is passing the collection box. A child drops his dime in the collection box, and the person who is doing the collection reaches in, picks up the dime and hands it back to him, but takes the dollar and all the rest from the other people along the line.

The right to make a contribution to the group must not be denied to the individuals of that group. The only right the group has with regard to modification of that contribution is the right of coordinating it so that it doesn't overbalance the purposes of the group. We have got to have an interplay and an interaction between dynamics one and three.

Now, the group must enhance the survival value of the first and second dynamics. The forecast of its survival can be made in these terms: The group has a potentiality of survival more or less in ratio to the amount it assists the individual, the future, man, life, theta and MEST. In other words, the group itself, as an entity, stays unblunted—it can thrive and survive—if it enhances the survival of all the other dynamics. It is true of any dynamic that it will survive so long as it enhances the survival of all the rest of the other dynamics. Therefore a group which considerably inhibits the survival of mankind will of course not in itself have survival value or be tolerated by the rest of mankind over a long period of time. It will be tolerated only to the point when the fourth dynamic is able to finally knock that group flat. And the fourth dynamic will try to knock that group flat. The group, then, has to enhance the survival of the individual

and guarantee futures, not only for the individual but for children and the rest of it. A true group would include, in some degree, all the rest of the dynamics. If it included all the rest of them, it would be the most solid group imaginable.

The family, as a small group, is a pretty stable unit. A city-state is a more stable unit within itself than a nation, inherently, except for the fact that it can't protect itself so well from other larger groups. So it has a weakness. The compromise, but possibly not the best solution at all, is a nation. The nation provides at optimum for dynamic one, for families, for children of the future, for groups within itself—great clusters of groups—but it has a life of its own, and that nation, if it provides for the future survival of all mankind, cannot perish from the earth. That nation which threatens the survival of any section of mankind will perish and inevitably has perished from the face of the earth.

When the United States dropped an atom bomb at Hiroshima, it forfeited its rights as a group on the fourth dynamic. It actually committed national suicide in 1945, if we want to work it out philosophically. When we start working this thing out from the inevitability of that action, we find out that it threatened the survival of mankind. Other men were working on this, and other nations, but they didn't drop the atom bomb. The United States did, so it has made a bigger thrust in the minds of other groups toward the cessation of survival of mankind than any organization ever has in the past, including Genghis Khan, Hitler, Napoleon or anyone else. In other words, the United States made a deeper stab into the fourth dynamic with that atom bomb, in the minds of the people of the groups of the world, than any other group or organization ever has. They are thinking "It can be us!"

The reason for this is it demonstrates immediately that the sovereignty of nations ceases at this moment. On what depends the sovereignty of a nation? The right and ability to protect, to govern, to rule and to control its populace. In international law a government is one so long as it has its government in action over a small number of people. By definition, for instance, Chiang Kai-shek's government in 1950 in Formosa is not a government, because it doesn't occupy any of its terrain or any of its people or, so far as I have been able to learn, even any of the minds of its own people. It is like somebody standing outside the house saying "That's my house" but being unable to get in, and nobody will let him in, and he has no deed of title.

What does an atom bomb do? There is no single defensive weapon right now which can resist or face an atom bomb. I don't care how calm the U.S. Government has been about this business of the atom bomb in its efforts to calm panic where it doesn't exist, saying you can live through an atomic war, and things like that. What happens to the sovereignty of a nation when it cannot protect itself against those things which might close in upon its borders? The United States Government today, in the face of the Russian possession of atom bombs, would not be able to protect any community in the country. You can't intercept a guided missile going three thousand miles an hour. There are no radar screens. Jet planes don't go this fast. You can't pick up these things, spot them, cut them off. Force screens that would bounce them off are just a happy dream on the part of science fiction writers.

Defense and offense depend upon fifty percent offensive strength and fifty percent defensive strength. A balanced army contains that, a balanced force of a nation contains that.

Once before in the history of man, between 1500 and 1300 B, a guided missile—that is, an unlimited missile weapon—came in upon mankind. He had no defense for it. All of a sudden here was one hundred percent offensive strength and zero percent defensive strength. He couldn't defend himself against this weapon, and all Europe was in chaos for two hundred years. The nations that existed there, whatever they were, were so thoroughly mixed up that we have virtually no records for the period to amount to anything. It will rather amaze you when I tell you what the weapon was against which there was no defense. It was a man on a horse with a sword.

There were no walls or walled towns that were able to stand up. Cavalry's unlimited offensive action was of such an impact value that foot troops standing around with a few crude knives or

something like that couldn't stop them. So, the cavalry came in off the steppes, horse and sword, and practically wiped things out. There was chaos and there was no government possible.

The United States has now, with this guided missile weapon, worked itself up to a point where the second anybody starts really throwing around atom bombs, no government will be possible on a national scale. The groups will have to fall back to very small units. It's an interesting philosophic observation that here we have a violation of the fourth dynamic to this degree by a third dynamic with a guided missile weapon.

The point I am making here is that it requires a balance of all seven dynamics, actually, to work easily and well. Now, when we regard hard facts such as an unlimited missile weapon, and that a nation, a group on the face of the earth, has threatened all mankind, we cannot blind ourselves completely to the fact that the rest of the dynamics are going to sort of cave in, particularly on that nation.

So what must a group do? This is the only reason I discuss this. It must have within it the potentialities of supporting and assisting the other six dynamics. It must help the individual. It must help the future. It must help groups (because there are always groups within groups). It must help man, who is not just another group. Man is not organized as a group, he is a species—an entirely separate thing. It must go into the remaining three dynamics too. That group must assist life. Going out and planting corn, planting trees and planting rose bushes is assisting life. It must be in concordance with theta and the dynamic toward theta. And on the seventh dynamic it should have as one of its functions the assisting of. That happens to be the utilization of in a harmonic fashion, rather than the destruction of. It must create with.

Let's look over the problem now and see what we have gone over here. Any time you want to find out what is lacking in a group, inspect the group carefully and patiently from the standpoint, one by one, of the dynamics. What does it offer the individual? Does it permit the individual to offer anything to it? Does it offer anything to the future? Does it permit the future to offer anything to it? In other words, is it providing for children to be able to contribute to it? Does it offer anything to groups or does it merely seek to destroy groups within itself? Does it offer anything to the groups surrounding it? Is it permitting those groups to contribute to it, and is it contributing to those groups? We are talking now of one group sitting in the midst of many other groups not allied to it. It must have an interchange with these other groups. It must have a possibility of interchange in them, and then it must also have an interchange with the groups which are within it as a group. It must be able to contribute to and receive contributions from those groups within it.

The only way you could really knock a big group apart would be to set up a number of small groups within it and then fix it so the small groups couldn't contribute to the big group, and then fix it so the big group wouldn't contribute to the small groups. Because the essence of a group is thought, it is fairly easy to interrupt this sort of thing.

All this hocus-pocus about minority rights, the minority individual, the crushed minority and so forth, is actually one of the cruder operations. First one convinces a minority that it is a minority and then one convinces it that it isn't permitted to contribute to the big group, then one convinces both it and the big group that the big group cannot contribute to it—and the big group of course is destroyed from within. A small group which is not permitted to contribute to the big group will, as its reverse action, turn against the big group and destroy it. It is acting on dynamics, and the dynamics interact regardless of direction; the dynamics will interact. And in order to keep the thing balanced this interaction had better be a creative one, because if there isn't a creative interaction, then there is going to be a destructive interaction. There is no question of there being a null—a complete, utter null. That is like the highly theoretical, hair-thin point of zero on the scale between right and wrong.

The group could be estimated as to what it intends. It could be estimated as to its future and as to its size. Things could be estimated about a group by examining its relationships with the

other dynamics. Does it assist them? How much does it assist them? How much does it destroy them? Of course, one must not overlook the fact that it is impossible to construct and create without at the same time to some slight degree destroying, because one has to convert. The conversion is a destruction of something.

Any group's future could be estimated. That means that the Elks Club could be estimated, as could be the Polynesian nation or a Boy Scout troop. You can estimate the survival potentials of that group and its growth, because—and this is true of all of the dynamics, all of them—as it contributes to the survival of the other groups it is granted more theta. Groups might be said to be on an allocation basis. A small group that starts to contribute constructively, the interplay being excellent on all the other dynamics, gets more and more and more things going into alignment and there's more and more theta present until, all of a sudden, nothing could possibly interrupt this group's progress—nothing. It is as inevitable as bulldozers.

One just looks over the problem to see what this group has to contribute and what permits the group to be contributed to, and he looks and sees how much it complements the other dynamics, and that group can be estimated. If it does all of these things very well, it grows, bigger and bigger and bigger. Actually, at the final end, unless something again reverted against it and the cycle of life changed—the cycle of all these dynamics changed—it would embrace pretty well all of mankind.

The only reason why groups in the past have not reached out and embraced mankind was because they violated very flagrantly several of these dynamics. Every one of them did. If one were to look over these dynamics he would find that the plane of interaction is such that if a group were to support the dynamics creatively in just a halfway fashion, that group would still go out and embrace all of mankind. It would get the whole universe into it after a while.

There is the interesting point. A group is thought. You might say a group has a soul. A group is its own soul. It is a thought, and it has a body. The body is its perpetuating or perpetuated ideas, its ethic, customs, precedents—all of these various things—and its understanding of its own goals (ideas again). That is the body of the group.

Now, the heartbeats of the group are the ideas on which it runs from day to day, the interplay's as it resolves the major ideas and problems and thoughts. The heartbeats are the small ideas that go along in the midst of it. A group has a survival potential, then, which is theoretically infinite.

The group's size has to do with the size of its idea. This is not that it has got a big idea that it is going to do something or other; we are talking now about the fact that the idea is good, that the goals of this group are good. If the ideas which perpetuate those goals are good and it is following along the line set up on these seven dynamics, that group is a body. It is a thought which has taken on an actual body. It exists as such to a theoretical point where you could, for instance, strip half of the individuals out of it or put ten times as many individuals into it and it would carry on.

The finest groups in terms of morale, esprit, ideas, goals and futures have been made in the past out of criminals, psychotics and aberrees beyond aberrees! The individual aberration state is only a minor influence upon the group, actually, because there is such a small part in each one. But the group influence upon the individual is tremendous. Man is so thoroughly evolved, he is so constructed and he exists to such a degree as a group person that he is lost and doesn't exist actually at all unless he is part of that body of ideas. Exile from a group is actually tantamount to death to an individual. Exile from all groups would be the most hideous thing that could happen to an individual.

We see this when we go down to any prison. What is the worst curse we throw against these people? We say they are antisocial. We could say they are against the third dynamic. They are individuals that the third dynamic has kicked out. They are not permitted to contribute and the third dynamic doesn't contribute to them—they are out, they are dead, and they act like it, too.

There you have the picture of groups. These are axioms on a philosophic echelon. I would not even begin to tell you that this whole subject has been thoroughly worked out, but these are evidently the basic tenets—for this reason only: When one uses them and uses this viewpoint, he sees so many things which he did not see before, he can predict so much information, and when he looks for it the information is found to be there.

In this discussion of the basic laws, the basic fundamentals and postulates of the group, I have given you a new basic and a new background for the evaluation of any dynamic of the seven.

That god which does not contribute to the society and to which the society does not contribute is very soon off his pedestal. Have you ever noticed that? Take, then, thought: you can consider any thought as a godlet, you might say, or as a small devil. You can consider thought—pieces of thought—as ideas, actually, in their interaction. The Greeks deified these thoughts. Venus was love, the thoughts of love, everything that had to do with love. They fixed up an anthropomorphic thing and set it on a pedestal, and that was Venus, a godlet. And then we say afterwards they were pagans and heathens to do such a thing, but I don't think they were. I don't mean that it was right to set up a statue and worship that, but they were absolutely right in their analogy that a thought and a body of ideas is, to some slight degree, an immortal entity and is an entity. And the overall immortal entity, of course, has been worshipped by man as one entity for a very long time.

Now, if you look at the problem, not from a religious standpoint, but just from this philosophic standpoint, I think you can look around and spot the bad, non-survival points in any number of groups of which you know. You can find out why these groups do bad things or good things to individuals, and what the individual is worth to the group. We can get a sentient estimate, then, of the survival value and the force of a group in the society.

The fact that communism is spreading all the way over Eurasia and into the rest of the world merely states that it is a body of perpetuating and perpetuated ideas which happen to be superior to any of those which have been advanced to those people in those places.

The United States fell back by a lack of, you might say, "God power." It didn't throw into the breach its own tenets or contribute itself to those people to the extent the other group did. We measure this up and find out that the United States had a principle known as isolationism between 1938 and 1941. And then all of a sudden it was engaged in a great and awful war. And in 1950 the United States is trying belatedly to contribute something to these people that it "liberated." But it is not permitting them to contribute anything back. There are tariffs and all sorts of reasons why they can't contribute anything to this country—their books, music, their languages. In the United States there are very few people who speak even one European language. They are taught in the high schools, but I shudder to think of what a high-school student does with the Spanish language, which is right next door to him in Mexico, not to mention what he does to French and German. Other countries have not been permitted to contribute very much. Yet American arts, sciences and all the rest of it originate massively from these countries. We can look at any society and see the enormous interchange that exists with it. We have taken things from China, Japan, and many other countries as well.

Groups are mutually interchanging all the time. When that interchange is interrupted, watch out! And when any group suddenly rears back and out of some mistaken philosophy says "Now we are in a position to smash all of another dynamic," it is inevitable that that group will perish, or mankind itself will perish. So the die is cast, right now, between the United States and the rest of mankind.

The United States has been taught to think of itself as a benefactor of mankind. There are a lot of agents that are undoing that teaching in the world. Actually, Americans know what they consist of in the United States, but do other people know? No, I'm afraid they don't. And we wonder why there is unrest and turmoil, why our taxes are going up, why things aren't running quite right, why programs aren't going right.

I knew basically what could be done and that something could be done about this, but I had never until recently crystallized that into a recognition of the fact that a group is a segment of theta. As soon as one recognizes that, he finds that where any group offends against the higher echelon of theta, theta is going to twist over and come back upon that group.

Now, it is an odd thing that picking engrams out of groups is not terribly hard. One only has to expose them to view. But that is true of every engram, isn't it? It just comes to view. And it is easy to treat thought and bring a hidden thought to view. It is hard to get thought out of, but it is easy to get and expose a thought within a body of thought. All one has to do is pick up the curtain slightly and show people what it was. There is nothing easier than "de-engramifying" a group. It depends upon very fast, excellent communication within a group. Groups can be big in exact ratio to the amount and speed of communication and transportation existing.

So, to actually go back and look over a group and knock out the society's aberrations and heal scars that have passed before, it is only necessary to pick up the curtain. One can clear a group but that is not enough, because a group consists of ideas. The group must be given more theta. The ideas have got to be better. The group must understand more closely what it is as a group. One sees that the interplay between theta and the group is very close.

Here sits a nation, the United States, which has an atom bomb. But this nation happens to have within its borders the majority of communication technicians and communication facilities of mankind, and yet it sits and talks about an iron curtain!

The breaking up of the engram and the clearing of engrams from the social order would have to be accomplished by, at the same time, offering the rest of the groups a greater contribution than has been given to them in the past. This is not in terms of. One doesn't contribute in terms of. One contributes in terms of ideas, thought and life.

The solution is actually very, very simple. One just gives the rest of the groups a far better idea than they have, and believe me, that is very easy. A bunch of boys over at one of the big advertising agencies could sit down for a single morning and whip up a better idea than communism or democracy, were it not that people aren't permitted to think about these things.

Democracy is an organizational plan. Communism is an ideological set of ideas. And here is an organizational plan that is trying to face a set of ideas. When that bit of nonsense is pointed out, all of a sudden we realize that we need an ideology. We have got to have a body of ideas, and they have got to be good ideas. Imagine, the best salesmen on earth stumped for an idea. Oh, nonsense!

All the United States has to have is much better ideas than are being sold to the rest of the world, and to communicate them faster. With all its communication equipment it could consolidate the thing and make sure that there is an inter-contribution to the rest of the dynamics on the whole subject, and actually the world picture would collapse in terms of all of this provoked war. One of the first things the United States would have to do, however, is to get rid of the hot potato which it picked up at Los Alamos—give it to the United Nations—and then build another Hiroshima and Nagasaki. It would not take long to do that.

Nothing travels with the instantaneousness of thought. It is very, very fast. The velocity of a thought is directly proportional to its ability to assist the dynamics. If it has a large value to the survival of all the dynamics it has a terrific velocity.

People have an idea that there is a social inertia. There is no such thing as social inertia. A body of people is not hard to move in any particular direction. That is one of the things by which people have sought to keep their groups stable. Recognize that as an idea with which groups were trying to hold themselves stable when they didn't have anything else to offer. They said, "Groups are very hard to move." Newton's laws of interaction definitely state that a body tends to remain in a state of inaction or persist in a state of constant motion unless influenced by

outside forces. That is inertia. And they said, "The inertia of the people is such that they could not possibly accept anything like this."

That is a survival mechanism and a sort of a little engram, and the second we pick up the corner of it and expose it, it is gone. It is just an idea. There isn't a nation or a body on the face of the earth that in the face of good ideas and fast communication couldn't be changed overnight. We are playing with ideas; we are playing with thin air. But the second that bigger and better ideas are entered into the picture, then the ideas which have to overcome them or face them have to be bigger and better.

Communism came along and offered to the world a bigger and better idea than the world had up to that time. The only thing that could possibly have been done about that was to offer a still bigger and better idea.

What does a nation of individuals ordinarily do when it confronts an idea—a revolutionary idea—springing up in its midst? It goes out and worries in terms of. It thinks in terms of, not in terms of theta. It says, "Shoot 'em!" It says, "Send 'em to Siberia," which is a space preventer. It says this, it says that, but not in terms of theta.

Now, the second we get the ideas combated by ideas, then we are all right. The only possible way, evidently, that communism could have been swept away was for some nation or some group to have given the world a much better idea than communism, much more workable, that assisted the seven dynamics better. And the second it gave a better idea than communism, there would not have had to have been anybody shot. Communism would have folded up.

Advertising campaigns are continually trying to build up these ideas.

They do it in various ways, but all an advertising campaign needs to go is a better idea. When we are talking in terms of ideas we are talking about the product.

What we are talking about is the interchange through the society of these ideas. People start to get killed over something that can be changed practically overnight if you have the communication. So it is a very silly thing to fight a war, because all the war will do to the idea is confirm it by injuring enough people for that idea to get mixed up so thoroughly with that kicks back and forces the idea, and it becomes an aberration. But as long as it is kept in a fluid line, as long as it isn't attacked particularly but just a better idea is furnished for it, the dangerous idea will go away and a better idea will come forward.

GROUPS

A lecture given on
1 December 1950

How Group Dianetics Works

It may be of interest to you that all of the material in Dianetics continually stays in an evolving state. There are a number of drawbacks for such a thing to be in that state, but it has been so since 1930. (I didn't even know I was working on it, actually, in 1930.) In 1938, '40, '45, '48, '49 or '50, this material at any point could have been cut off and we could have said, "Well, that's it."

Now, does one just stop thinking or working in this field for the benefit of a stability? I believe the stability in it would be zero. I believe that a body of ideas is alive as long as it is being contributed to and being consistently reformed. An old Greek said, "The mixture which is not shaken stagnates." Nothing could be more true for such a body of ideas.

This poses a difficulty to some degree in the field of instruction. The instructor's problem is that he has got to put through a certain amount of information, and it would be very nice and comfortable if he could just take this body of information and for the next century teach nothing but that. That happened, for instance, in the teachings of Aristotle. They remained constant and practically unchanged for about eighteen hundred years, and all of a sudden they were awfully out of date. They stultified the whole field of education. The remnants of Scholasticism can still be found around in the modern universities. (Did I say remnants?) In other words, a body of information moves forward rather rapidly.

An oddity in looking over Dianetics, however, is the consistency of its changes, because no effort whatsoever has been made to be very consistent. If tomorrow we were to find a technique which would sweep all the engrams out of the bank in fifty hours, although it violated five principles that have been laid down practically with a club into the professional class, believe me, that technique would be released as soon as proven and tested. There would be no block at all on its advance, even though the instructors would probably feel like blowing their brains out and the certified auditors in the field, out of touch momentarily, would find themselves enormously lagging.

This is true, though, of any progressive society, which is a parallel. A progressive society is a group of ideas as well as a group of individuals.

For instance, in any big company such as Western Electric, there is always a better, more up-to-date model in the research department than there is on the construction assembly line and being sold to the public. I know that in 1928 there existed radios which didn't make their appearance in the general society before 1936. At this moment there exist many things back in the laboratories which, survival permitting, won't make their appearance for perhaps another five years.

There is a danger in advancing too much material too fast and in changing too fast and getting too little agreed upon before one releases it. For example, a lot of things were developed about phonographs and recordings and so forth very early in the war, and some of them were brought out. All of a sudden at the end of the war we had 45 rpm records, $33^1/_3$ rpm records, tape recordings, wire recordings, and we had the old 78 rpm records too. At the same time the Dictaphone company was still using cylinders. All of these types of recordings got into the general public at a moment when it was unproven and unjustified as to which was which and which was best, so the person who wished to play records had to be equipped with a machine able to play this terrific barrage of sizes and types. Actually, there is no machine built which will play all of these. I think record sales probably suffered because there was a lack of agreement, and therefore a certain lack of reality about it.

This is not actually comparable to Dianetics. Dianetics keeps coming along a line of advance which was codified about 1938. Everything which has come away from that point has had a consistency, oddly enough. That is to say, it was workable at any moment from there on. When the processing came out and processing techniques started to evolve, the advance was just in the interest of making it faster and easier and not requiring as much brilliance, perhaps, in the auditor. The techniques that kept coming were refinements; however, the reason these new techniques kept taking place was because the philosophic echelon kept advancing. There is an actual correlation there.

Now, the prediction of new techniques is a very simple thing. Anybody who knows his Dianetics can take just a glance at a technique—he won't even have to test it or anything else—and he will know whether it will hold together. There is that strange consistency about this body of knowledge. It keeps on advancing, and just because one gets to milepost 135 on this road is no reason why milepost 15 should have vanished. I attest by that that it must be a fairly solid road. I hope that it will keep on evolving out in that direction.

Every once in a while, however, I get a protest about the fact that it keeps on advancing. As a matter of fact, it is advancing faster than a body of information really should, but so are the times advancing rather rapidly. Certain urgencies in this make it necessary to go on and to bring the new technique which is in the research department and the technique which is being used very close together.

There are actually refinements in advance of what I have been talking about. They are still a trifle nebulous but I want to give you just a taste of those to show you what I mean by an advancing philosophic echelon.

It is a fact that it doesn't matter what numbers you put on these dynamics as long as they are more or less in the same order that they are numbered. One can very easily, for instance, begin with number one as big theta. Let's use big theta, bluntly, in terms of God (of course, there would have to be a comparable magnitude there)—that would be number one. Number two could be considered, and number three could be considered little theta, which is the pure thought line and is a segment of big theta but is not the side of the picture. It comes down then to number four, life; number five, mankind; number six, groups; number seven, the family; and number eight would be the individual. One dynamic is not, as far as the dynamic within the individual is concerned, particularly of more importance than another.

Now, one could say that the end product of all this was the individual; and one could look in the opposite direction, as people have looked, and say the end product of all of this was the real big theta, which is plus little theta—in other words, God. Here is your infinite number. It depends on which way this thing goes. There is something wrong, always, with assigning numbers of order. However, these things are in an orderly progression in that list.

Then there is the question of what comes after the individual, or what comes before God, in this. There is some slight evidence being worked on at the present moment that the individual who is here as an individual in this life was many times an individual in the past. There is an early-lives project going on right now. We keep telling people that these early lives are dub in and so forth, but the point is that we don't know yet, completely, and until we have a lot of validation material one way or the other we won't be able to tell. It is not necessary, evidently, to run those early lives—but if one does get into one he had better run out the death of it, otherwise it will restimulate!

For centuries the question has been asked, "Who made God?" There seems to be a fixation on the idea of "Who made?" That is not pertinent to the problem. The manufacture of, the manufacturer of God—these are not really parts of the problem at all. There might be other big thetas in dimensions and in terms. As far as big theta is concerned, little theta combining with and going into harmonics with, and so forth, may not be all the purposes of the big theta. Maybe this progression goes out in a wheel fashion. Maybe other progressions go out from

God, which are little thetas out there and there and there doing these various things. An infinity of progression is possible.

The reason you consistently get the assignment of four dynamics is simply that those are the dynamics intimate to man who is alive. Those are the life dynamics. As such, that is a relatively low order of magnitude of observation, because life is little theta plus. Little theta plus— that's life.

Little theta plus, for instance, would be the first bracket. Little theta plus is your future and your family. Little theta plus would be the overall composite of the group. And as far as mankind is concerned there could be little theta plus again. In other words, those are life; but then life itself is little theta plus. Then as we begin to expand out on this, of course is, and little theta is little theta, and big theta combines these two.

We are actually not going out on a very orderly progression of magnitude or combinations. We are going out in terms of trinities. The individual, little theta and make a trinity, and it builds up into the bigger one of the family, the individual and the unit of life itself. Now we go out on the next dynamic and we get three more and three more, only they are enlarging magnitudes, each one of which has a substitution of the last one in it.

There are all kinds of mathematical patterns which can be offered to explain this. There is not one, as far as I know, that cannot have holes found here and there where it is not quite as orderly as it ought to be. But no hole so far found was a hole of error which invalidated the past system. All it did was make more workable and make a little bit bigger the present system. It is a problem of filling in unknowns, rather than a problem of shooting out errors.

As we go up this line we find that we could regard the individual as being the most intimate connection to big theta which we will know. In other words, we could consider the individual as an actual segment of God, and a very close one. We could consider, for instance, as one religion does, that the closest we get to a knowledge of big theta is in the individual himself. Therefore man could very well worship man as a god; part of man is God. Now, this is also expressed in terms of the soul, the spirit. There are any number of these concepts. The individual is very important because he is a basic unit that holds the rest of these things together, but he exists interdependently with all the other individuals.

As we look over the problem we cannot say "Now we are going to deliver to you the ultimate truth which man will ever know and everything he could possibly reach in the way of knowledge." This has been the big mistake in the past.

This was somewhat the tone of Aristotle in some of his lines, really: A sturgeon was a sturgeon, and the description of the sturgeon was so-and-so and so-and-so; if the student didn't accept this description he was flunked. The reality was Aristotle because everybody agreed on Aristotle, and nobody thereafter was supposed to look at the world of life and matter. So the old joke arose that if a professor were giving a lecture about sturgeons according to Aristotle and had his Aristotelian sturgeon drawn on the board, and a sturgeon from some other part of the world had walked in on it, he would have turned and said, "If one of you gentlemen will remove this strange beast I will continue with my lecture."

In other words, this material was not to be compared with the real world. That is the basic definition of authoritarianism. Anything which one is forbidden to compare with the reality he sees around him is authoritarian. It is laid down as an arbitrary. It leads to an enormous number of errors.

We are going out on an entirely free line. Nobody is laying down this material as authoritarian, saying "This is the way it is and you are not to compare it to the real world." Compare it to the real world, and if you find discrepancies in it, that is up to you to remark upon. For heaven's sakes, remark upon it!

So the material is very fluid. On any such material which is not being held in line authoritarianly you can expect evolution and change, and that evolution and change will go forward and better the subject until such time as it is laid down, for some strange reason, by somebody who is being very forceful, as the authoritarian line. The second that happens the whole field stultifies.

Commander Thompson told me that Sigmund Freud was one of the easiest men to converse with that he ever met. Freud kept thinking and changing things around and wondering and postulating. But talking to Freud's disciples was a horrible proposition because it became an authoritarian line: Freud had said this, therefore it was true and it was not to be compared to the real world. So, the whole field walked directly away from comparing these things to actual observations.

You find, for instance, in books on Freudian psychoanalysis, "A kleptomaniac when unable to steal anything always burns down the house," or "A kleptomaniac, when she steals anything, always has an orgasm." I am quoting to you directly from some of the works which came from the works of Freud; these are secondary works. There is nothing more idiotic than those two statements. They are not true. And yet some line had been found in Freud which nobody had bothered to look around.

So, in all the information I have given you on the line of Dianetics, I have demonstrated to you—by showing that these things reverse in number and that they can be considered as triangles (you can actually go into this on the line of Dymaxion geometry and compare these philosophic principles one way or the other)—that it is a plan of thinking and of looking at a problem, and as such a plan it is producing results. But don't confuse the statements themselves as being the plan of thinking. This is a way of looking at things, it is a way of arriving at new answers. They are just as good as they are workable, and they are no better.

If discrepancies begin to show up anywhere along this line of thought, believe me, say so. I will be the first one to shift any viewpoint on this.

However, we must be advancing along the line of a relatively solid idea because it is predicting new data within its own body continually. It is an evolving idea, and one could consider it as a growing idea; it has actual growth. Like a child, it keeps growing, and that is more or less its goal: to grow for a long time.

Now, we have the consistency of this; there have been no marked inconsistencies. This is not particularly complimentary, it is merely quite remarkable. The codification's of processing I have discussed in these lectures have been themselves a codification and an expansion of existing principles —expanded mainly in the line of easier communication of what can actually be done, rather than any new discovery. So one doesn't immediately abandon everything which has occurred in the past, but it is in a better shape to relay.

As far as the philosophic echelon is concerned, the new thing which entered in here is the consideration of a group as actually a little theta. Considering the group as little theta, we have very workable predictions because we can look around and see that it resolves problems.

I don't want to belabor this point; I just want to give you my own viewpoint on the philosophy and the science of Dianetics today. I hope that just because I have done so these things are not immediately closed to question. I have noticed some of that lately, and it should not be so.

If any of these tenets go in and agree with medicine or medical practice, that is fine. Dianetics is not versus medical practice. It will modify medical practice, but Dianetics as a philosophy, a body of ideas, information and discovered facts, will go out in ratio to the degree that it is able to contribute to existing bodies of knowledge. And Dianetics should be able to receive contributions on its own from those existing bodies of knowledge. If it does that consistently and clearly, it will continue to be a growing idea, an expanding idea and an accepted idea; and

the group which is Dianetics, as represented by the Foundations, will continue to expand and grow.

However, any new idea which is suddenly thrown at a body of ideas, at large numbers of groups, and at individuals—many of whom have not been trained to evaluate freely but have been taught and trained instead on authoritarian lines—will have trouble. Dianetics has come up against that, but it can understand that and appreciate it, and it can also go right on through it.

The point is that points of agreement have to be established. This is the central turmoil of Dianetics going out in this society. Not enough points of agreement have been established to make Dianetics, as itself, a startlingly large reality in itself. To those of us who study it, who see it in operation as a process, there is not much question about its reality.

However, every once in a while we walk up to somebody and he says, "Well, I've never run an engram but I've run them out of a lot of other people." Sometimes people will say, "Well, I'm not sure about engrams. I don't know what they are completely," and they are a bit foggy about the subject. But that is just addressing the engram and processing side of it.

Dianetics is a big body of knowledge. It is not merely a process of processing individuals. It emends into groups. It is an examination of thought as such, and is a science of thought, not a science of removing aberrations.

There is the first point of misunderstanding with past schools of mental healing. Because they are centered completely and closely on mental healing, they look at Dianetics and say, "That's all it does, it heals these aberrations." They take out their selected parts, look at that and say that's all it is. That's all right; just let them do that.

But Dianetics—and don't underestimate this, because I have already seen it in operation—is a highly contagious body of knowledge, merely because it maintains and continues along a line of evaluation of bodies of knowledge. Dianetics initially is a science of thought which includes as its first echelon epistemology, the philosophic study of knowledge itself; so of course it enters into bodies of knowledge and studies them, but it clarifies and amalgamates with them.

A doctor, for instance, in looking at Dianetics, might wonder "How does this compare with the 'umpty-gump' treatment of arthritis?" He starts looking it over and so on. Then if he is shown that Dianetics does influence arthritis, he suddenly has the viewpoint "Hmm, umpty-gump theory—no wonder it works! It moves the person on the time track, certainly. Oh, yeah, that's why that works. Well then, the stuff we've got here, that moves a person in time—hey, wait a minute! We don't want anything to do with this Dianetics—that's foreign stuff!" and so on. "But of course, there's no other explanation for that. I wonder if it couldn't be moving a person on the time track. Let's put somebody who has arthritis on a couch, and we'll give them some cortisone too, and we'll see—no, we shouldn't have anything to do with that!"

Only, ideas are not. They can't be laid aside. An idea enters— there it is.

So the validation program on which the Foundations have been embarked is an all-out rush. There are people vitally interested in gathering evidence such as this: "Mary Jones was sick. Here is laboratory evidence" (perhaps an X-ray or electrocardiograph) "and a doctor's statement as to her condition. Then, right in the middle of her illness, she was given twenty-nine hours of Dianetic processing. Then we have another doctor's certificate of examination, and it says 'Mary Jones is well. Her state of health has been stable and she appears to be in excellent condition.'" That is just the truth of the matter, by the way, yet to gather the pieces of paper together, to persuade somebody to actually verify that these records are in existence, has just been a gruesome task.

In August the confusion of the Foundation itself was enormously multiplied by the fact that we threw into an already staggering operation the processing of twenty persons selected by a psychiatrist. The staff said, "We haven't got enough people to do this. We can't do this well. It

will probably be done poorly." Yet these people had to be processed, and because I knew very well that no psychiatrist was going to say these people were sane and stable until they had remained so for about six months, it meant that that series would not be valid until the spring of 1951.

The whole operation of the Foundation shook and staggered under the impact of this. There weren't enough auditors to supervise it and it was difficult getting the psychometry. The Foundation is just now beginning to come out of this, because that wasn't all that was thrown at it. Research on nutrition and several other projects were going on at the same time.

I wanted these twenty people to be processed for ten days and then for thirty days, to be given Rorschach, TAT, Wechsler-Bellevue, Minnesota Multiphasic, complete medical examination with X-rays, laboratory tests and all the rest of it. The rush of the operation and the lack of proper administrative skill—which, by the way, couldn't be supplied just like that, one just did it anyway—created an enormous amount of confusion. And this has cost the Foundation about $2,500 per person. That is all to create a reality of Dianetics, which is supported by the definitions of other people who are disinterested.

The instant one creates the reality of Dianetics, it of course can't be stopped as an idea, because people look at it and say, "It's a real idea." The velocity of the idea depends in a large measure upon its reality; in other words, on how much agreement there is on this idea.

We get the doctor to agree that this person was sick and he was well, because the public accepts and agrees that doctors are supposed to know something about people, sick or otherwise. Agreement. We get them processed by psychometry, and everybody in the field of psychometry in the public agrees that intelligence tests measure something. They don't know quite what, but the tests measure something.

We have changed people's scores on these tests, which heretofore have never been changed to this degree. There is interesting data all the way through that is being collected, but it is being collected in terms of creating an agreement. That agreement creates the reality. It assists the communication. Terrifically wide communication of the information cannot exist until the moment that the reality exists. But let's not be angry, in Dianetics, at these various other fields, because communication and reality can't exist without some affinity too.

Fortunately there is always the affinity of what a man wants for himself personally. For instance, several psychoanalysts were perfectly content to have their wives processed by Dianetics. That was for themselves, not on a professional level. This was not in the body of their own ideas. This was in the family, and that was vital.

The creation of this reality is already underway. There is a pamphlet being made up which we plan to send out to about eighty-five thousand people over the country. It contains psychometry on one series of sixty-one cases, one series of eighty-six cases and one series of seventy-six cases. It also has some specialized case histories showing changes in personality, mental health, self-adjustment, social adjustment and other things, in individuals processed for only a few days in Dianetics. It shows some astonishing results.

You process these cases, and you give them psychometry before and after the processing.

Psychometrists in the field of psychology say that psychometry will change on an individual from day to day. Personally, I can't get it to vary the way they say it does. It is fairly stable; the variation is plus or minus a very few points, not anywhere near what they sometimes claim. Of course, if you wake someone up in the middle of the night and give him psychometry when he is still half asleep you can get a wild variation, but by being consistent and giving it at the same time of day you don't get this.

So, you take these eighty-six cases and sketch it across the boards, with the "before" tests and the "after" tests, and what you get is a solid line of advance—a marked and remarkable line of advance. Nobody has seen the likes of this before in psychometry.

Very little of this is on a medical validation line. This first pamphlet is mainly psychometry.

This puts reality into the subject so it communicates faster.

There is another program going forward on validation; in this one we are restimulating engrams, with before-and-after psychometry. One takes a person back down the track, gets him into a hot engram, runs him halfway through the hot engram, gets it restimulated and brings him up to present time. The person has had psychometry before this point, and after it he takes some more. He is taken back down the track after his second psychometry and run through the incident again. By the way, he gets a medical examination, too.

Working this, you could probably shoot up the person's temperature or blood pressure temporarily, change his posture and do various things like that. I've had a medical doctor get so worried watching two of his patients being run that he was practically tearing his hair out. I was working these two people rather late in the evening and he was watching. I had sent them down the track and they had gotten into a boil-off, and since I was working both of them I didn't have time to run them all the way through the boil-off, so I brought them up to present time.

One of them worked up a fever and the other one got all hollow-eyed and sunken-cheeked and looked like he was about sixty, but he sat there perfectly content.

The doctor said, "Let's lay off of this now and do something about it tomorrow or in a couple of days."

I said, "What are you trying to do, kill these people?"

"Well, they look to me like they are pretty bad off." He took their temperatures and showed me, took their pulse, and showed me they were exhausted, and so forth.

So I took them, one after the other, back down the track (the boil-offs were over), ran out the engram at the bottom of the line and got a good reduction on it, brought them up to present time and ran a couple of pleasure moments.

There they sat, with their faces nice and bright. The doctor thought he was watching black magic. But it isn't black magic or anything of the sort. Something is only magic when someone doesn't understand quite what's going on.

The results of many of these projects will be included in a hard-cover book that will be out next spring.

The Foundation, as a group, is dedicated to the dissemination of an idea and of some techniques which reduce aberration, increase health, and generally can pick up the tone of the society. That is a part of its mission. So far it has run along more or less with that as a statement of what it was trying to do. It was trying to get up this information and hand it out into society. People who weren't immediately interested in validation programs would get out of touch with them and they wouldn't realize they were still going on. They would say, "There couldn't possibly be any research going on because I'm not there doing it." Every man was operating as a whole Foundation himself, personally.

As we look over this situation, we find out there couldn't possibly have been a group anywhere along this line. It was not a group. It didn't have all the rules and laws of groups contained in it, or any proportionate or large part of them. The Foundation was being asked to operate as a group, and people looked at them and wondered why they weren't a group, why they didn't

function as a group and why the Foundation didn't operate smoothly. Do you see that the name Foundation immediately postulates that there is a group? It had been named, but it wasn't a group because it lacked several things which a group needs, on definition lines.

What did it have, as itself, which was a goal for itself and for the individuals within it? How far did it cover the spectrum, in other words? It hardly covered it at all. People that were working hard were operating on the third dynamic, maybe for the nation, or on the fourth dynamic, for mankind, but not so much for the third dynamic for the Foundation. They were working for an idea, but that idea was not a group idea. It was a philosophic and a processing idea. So it was the rocky road to Dublin all the way along the line, until one sat back and looked it over carefully and analyzed what on earth was going on and what was wrong. I did so immediately after developing these tenets on Dianetics, but I haven't put all this into effect yet to make the Foundations a group.

The first act in this was that two of the Foundation executives started to amalgamate the Los Angeles Foundation into the first stage of its evolution—an actual living group rather than a dependency upon a number of individuals all of whom had the same idea. That isn't a group. I went back to Elizabeth and put the first evolution of the tenets into effect.

Now, the test of anything is whether or not it works, as far as we are concerned. And in Elizabeth we figured out the group situation, put it into certain lines, just using these tenets, and said this is the overall group structure. This, and several other factors entering in (making it not quite a plain experiment), picked up the morale of the eastern Foundation and its workability. It came right on up, because it was starting into the first evolution of becoming an actual group.

Los Angeles has about a ten-day or two-week lag on that (to give you some kind of an idea how fast these things can happen). This organization is nowhere near being in as good a shape as Elizabeth is right at this moment, but it is coming up to it. Because it is being evolved more rapidly, though, it will probably go past Elizabeth. Elizabeth then will have to be picked up along the line.

Up to a certain point, everybody was my assistant in the organization. That isn't a group. The organization unfortunately—and this shouldn't have happened—was called "Hubbard Dianetic Research Foundation." That was put on there perforce by the Board of Directors when they first got together, to make it possible to hold on to the name so that Dianetics wouldn't get dispersed and infiltrated. It had to be laid down by an individual. Then I stepped back off the thing and I did practically nothing more about it. And then the papers started lambasting Dianetics by lambasting me, and calling it a cult and all sorts of things, saying things about me which just simply are not true. And I had to come forward and make a defense of myself, so again it went into a Hubbard line.

Dianetics doesn't belong to Hubbard. This group is not under Hubbard's authority. Hubbard could possibly have, exclusively on an authoritarian line, pounded the thing together as a controlled extension. But that is what a dictatorship is—a controlled extension—and that is a very bad way to go about anything, although one has to sometimes tend in that direction in order to pick up the immediacy of a situation. Any group which evolved along those lines would be a sick group, because it isn't existing as a group, it's existing as a man. When it begins to exist as a man and something happens to that man—he gets to feeling badly on Friday, or has a hangover on Monday—the whole group reacts, just like that.

You can tell an authoritarian organization by this: How much does it reflect the personality, the ups and downs, and the stress and strain on its head? For instance, you go aboard a naval vessel and look it over and find out that maybe it's a very unhappy ship. Let's look at the commanding officer. He is an unhappy man. In other words, you get this authoritarian line where orders are delivered without qualification of any kind whatsoever. The group is not living on ideas. Its own ideas are not being perpetuated amongst it. It is living on orders. These might be ideas, but they have got in them so they are not ideas. They are mixed up. They have

force in them, because if these orders are not executed, then material universe force is going to be entered against these people, bang! They will be threatened as to their survival, and so forth.

I am using the Foundation and demonstrating with it as a pilot project of a group. Even as one of my preclears will occasionally suffer by having five engrams run just once over simply to find out what would happen, so, I'm afraid, has the Foundation suffered a little by being a pilot project. It wasn't even aware that it was a pilot project, but it is.

A group is not the extension of an individual, nor the extension of an idea. I have been at this longer than anybody else but that does not mean that I can do it better than anybody else, nor that I can get better ideas than anybody else. And it certainly does not mean that a large number of human beings shouldn't have perfect freedom of action within their own self-imposed (as a group) rules, regulations and authorities. An authority to the group is only really a workable authority when the group itself has evolved it and tested it. This is the factor which makes a short-term group look so strange. It hasn't had the time to pick up its own mores and precedent in the line of evolution.

Law comes about in this fashion: First there is a sort of a need for it, and so somebody sets up a custom. This custom gets originated there and it exists amongst the people. It gets modified as they use it, it carries along, and then as a custom it is codified by somebody. Then it is written down, and then it becomes a law.

Only laws which have gone through that cycle can be validly imposed. Laws which are arbitrarily laid down suddenly without having gone through that cycle aren't worth the air that it took the legislators to discuss their passage. They can't be enforced.

For instance, it was not a custom in American society not to drink. It was a slight custom in the society to be secretive about drinking in some places, and it was a custom to be mad about it once in a while, and it was a custom to do a lot of talking about it. All of a sudden somebody passed a law that said "Prohibition: Nobody can drink. Liquor is not available." That law was not only never enforced, it might as well have never existed. The society as a whole was being subjected to the exact point in the evolution of custom that liquor had progressed to—do it in secret, and get mad about it. That was where the custom had progressed to in the group; suddenly it was frozen at that point. The custom didn't get a chance to progress, and the law, of course, could not be enforced.

The law does not make the ideas of the group; therefore, an authoritarian organization can't exist as a group. It is all right for a person to get ideas and for people to agree or disagree with those ideas or even to accept and amalgamate them, but that isn't enough to make a group.

The survival value of societies is practically nil in a dictatorship or a nation which has suddenly gone into an authoritarian law level. The Roman Empire was dead very shortly after it had its first dictator. The Roman Republic had lasted a thousand years, but then, in two or three centuries, it went down the dwindling spiral by being made an authoritarian group. The people were bought into the group, finally, with corn and games, but that group didn't belong to those people and they acted as such, and it fell flat on its face because of it.

You could predict the end of any nation by its first appointment of an authoritarian regime. Also, you can estimate the place on the tone scale of that nation by its suddenly adopting an authoritarian regime.

The tone scale in terms of nations is terribly interesting. It is covered to some degree in the Handbook, and that is still valid. High on the scale the group is highly analytical. This postulates that the group (not the individuals in it, but the group itself) has a very high survival value, and it also postulates that its thought is very fluid. People can join into this or take away from this very easily. They can change the general idea of the group. The group must be in the process of being enormously contributed to by everybody in it and it must be in the process of contributing to everybody in it. But there is a mean. If it ceases to let people contribute to it, but

contributes to them like the United States is doing to Europe, it is an authoritarian proposition. It is buying them. There has got to be a two-way concourse.

After a while some force gets entered in because something goes wrong, and the group gets down into a lower band. Then somebody enters some more force, and the group's ideas are no longer quite alive, because the second the group itself starts to punish the individuals within it, it goes into a dwindling spiral. As it continues to decline, at a certain point it revolts as a group. It goes completely over and changes polarity.

The revolution of the group is exactly the same thing as thought changing polarity, because the group is thought; it can change polarity. The people in it are sort of sucked into the idea that there is a revolt. It is going down the tone scale.

An individual might have come along as one of its leaders who just suppressed the life out of it, or another nation may have come along and crushed against it; so the thought itself, the group thought, reverses polarity and becomes reactive thought. The idea turns inside out. About this time it really has to be picked up by a dictator or something of the sort. That is the natural evolution.

The revolution inevitably produces this dictator. People in a group are often persuaded to revolt so that they can be free, and they inevitably get an authoritarian regime. This is not so much that somebody intended it this way (men have better intentions than you would suppose) as it is that the person who gets into the position, not knowing these principles, is unable to give the people back their own self-determinism, the self-determinism of the group, and send them back up again. If he could do that he would be able to bring the tone scale and the survival value of his nation back up the line.

When a group is on its way down it has used up quite a bit of its material, a lot of its, the soil is very often quite exhausted, the leader has got various problems, individuals in the group have been suppressed by it and the ideas which are brought in are not big enough. So it continues to decline, ordinarily, although it will fluctuate back and forth for quite a long time. Finally it will be dying.

This is the tone scale of an idea, not the tone scale of the individuals in the idea. Because people are authoritarianly pressing against this idea, the individuals themselves become terribly apathetic. But they don't die. They can wander off and join other groups, various things can happen, but they get apathetic and the tone scale of the idea comes down very low.

Now, strange things can happen at this point. This is what we could call the "messiah point." Somebody comes in and starts talking about a new idea. If it is a defeatist idea, the group will perish. If it is a negating idea of "Let's escape and run away," the group will perish. But if the messiah point is reached and all of a sudden an idea is entered into the group to the effect that "we must attack" (that is what the idea must consist of), this group goes on up the line again unless its natural resources and so forth are considerably exhausted, and even then I think it could pick up. It is driven up to the top. And when it gets up there it starts to get spinny; there is too much in it because it has come up to the top and has had a lot of entered into the turbulence, so it starts on down the line again.

A new group starts high on the scale and is driven up along the line with a "we've got to attack" idea. Actually the Foundation is attacking although they haven't recognized it. They are attacking a second echelon of—aberration—which is the turbulence between thought and the material universe. As a group they are attacking that, but it is a nebulous sort of a thing to attack, so it has to be formed up a little bit better as a recognition. It is not up to me to formulate it, but rather to the Foundation. If it formulates itself as a group, it will start on up the line, not because somebody has told it to go up and not because I have told it to go on up, but because its attack on the problem can bring it on up to the top of the tone scale. It has to be an attack on the problem as a group.

Now, every time in the past that men have started up as a group (they have a group, an idea—the idea being an entity, and the group being the entity), by the time they got to the top they were still terrifically active as people. But when they got up to the top they didn't see an immediate goal to attack beyond that point. In the going they had gotten so much in turmoil with that when they got to the top the physical activity of the people, and the actual perpetuation of the ideas of the group to reach that goal, kept the engrams received by the group (the collisions with and force) from being thoroughly keyed in. And these were kept from being keyed in up to the moment when no goal was possible. Then the concentration and the necessity level of the mind of the group itself—of the idea—lowered, and key-ins started to occur. There is the golden age. The golden age in the past has been the end of a group, not its beginning.

The group has generally fought, in the past, for survival in terms of luxury, possessions and material objects, and they finally get completely bogged down with these to the point where nobody is submitting any new ideas because there is nothing new to attack. The group immediately starts on the dwindling spiral of keyed-in engrams, and this idea deteriorates because it has engrams which are keyed in. Eventually it will come down to the bottom of the line again and die. That is the cycle of a group. It has tremendous force and pressure.

When the group has reached the top of the scale, the only thing which would save it would be for somebody to give it a new goal. With a new goal, a big enough and bright enough idea, and people who could see suddenly that they didn't have everything they needed, that there had to be a new goal, that they had to have some new target, something new to think about, or some new reason to be, that group would keep on going up. Or if they had, as part of their mores and their knowledge and their culture, ways and means to keep engrams on the group level from forming on the way up, they would arrive at the top as clears—in other words, if they could pick up their engrams as they went on up the line. I am talking about engrams in the group, not in the individuals of the group.

To find out how a group survives, one has to be able to exactly define the engram of the group, and for the survival of the group he has to have a process by which the processing of the group itself, not as individuals, can be done. Fortunately, the group borders over into the individual to such an extent that group engrams are quite normally little groups inside the big group which sort of act as engrams and points of contagion.

One has to clear those. This is done by merely letting some light into the idea and clarifying the thought line. Any group that starts up has immediately three strikes on it, you might say, by being thoroughly connected to all the engrams of the past. Therefore a group would have to be pretty learned about what had been going on to really keep up. What is needed is lots of knowledge, lots of information, no secrets, no communication interruptions and nothing hidden. If it went on along that level it would succeed, providing it had a specific goal.

The Foundation went along fine up until the moment when they reached Plan "B" in the Handbook. They had not had anything assigned as a Foundation beyond their own creation. There was no goal assigned beyond their existence. Now what were they to do?

Actually they had some things to do. One of them was to validate Dianetics. A lot of people are working on that, but not everybody. So one of the palpitating heartbeats that keeps the group going is just this validation project, which will go on for a long time. That is a heartbeat but not the central goal. It doesn't occupy enough space. This is how we are going about the business of surviving, not what we are surviving toward. What is our goal? What are we going to reach? What is the end product of all this work and formation that we are doing here for the individual group? Where does it end? What is it supposed to do? What does this group offer the individuals who are in it? What do the individuals in this group offer to it? And what is the goal? Yes—what is the goal?

Now, as soon as that goal is defined thoroughly and adequately and is an agreed-upon thing amongst the people who are members of this group, which is an entity in itself, then the idea—

the entity—becomes that much bigger. So the Foundation at that moment would in actuality become a group. Its government would be government by its own election.

As a matter of fact, no group could possibly exist long as a self determined organism which wasn't able to exercise a good, solid power of choice on what was going on.

Actually, groups do exercise a power of choice even when somebody is appointed to take care of them. If somebody is appointed to take care of the group and the group gets restive, then that person can, in the interest of efficiency, no longer take care of that group. But this requires that the group have a bigger thought above it to keep it fixed up, so it had better be stable in itself. That doesn't mean that it would be stable in itself. So there has to be some power of choice within this group.

Tremendous confusion arises in any group where any point from which ideas are emanating is suddenly confused as the point of authority for action and being. In other words, it could be thought that authoritarian action should be expected from the source of an idea.

Groups evolve ideas. The Foundation is always evolving ideas. I stand with the group and I pick up ideas, formulate them and work with them and so on. I am working on various ideas of processing. People immediately turn around to me because I work with ideas.

If I want a favor done, the group will do the favor. It is far better to have it on the line of a favor than to have it on the line of an order, because the second that this idea starts to become authoritarian on the individual, then these people are not contributing to that group because they aren't the substance of that group. The body of the group then is laid away a bit.

Now I will just show you how an authoritarian regime would go, using this as an illustration. The point would be "He must certainly be the administration of this group because he is a source of the ideas of this group. He therefore must be the source of authority for this group." It could work that way, very easily.

So a man who is furnishing ideas to the group is put in a very serious position. A fellow by the name of Lenin got poisoned for it! There is an interesting aspect there: He had picked up Karl Marx's work and he was furnishing all kinds of ideas, and everybody kept pushing him forward as administrative executive. They were in a point of turmoil and confusion, there was not much time, and the only way he could regulate the group, he thought, was by an elective line. But this group did not need an elective, self determined thing at that moment. It was at a point on the curve where it was in the throes of a revolution, and it couldn't be selective itself. It was impossible. At that point on the tone scale it had to have an authoritarian punch!

Lenin died. It wouldn't have mattered who killed him. The group would have killed him one way or the other. The group expressed the fact that it killed him by accepting the leadership of the man who has very often, by rumor, been declared responsible for having done so—in spite of the fact that this group loved Lenin! It shows the amount of convulsion which can go on when some of these simple tenets are completely overlooked.

Let's return to the analogy of the Foundation. It has to be a group. What are its purposes? What are its ideas and so on? It doesn't have a foundational goal! The idea of Dianetics is to do this and that, but as a group it has to have additional goals which will take care of the people within it all the way around the clock, because there are other things vital to the business of living. And a group, to be a real group, must care for practically everything there is in the periphery of life. The group is a true group in ratio to the extent it does compare with these things.

For instance, a university is not a group. A university only occasionally furnishes the future of its individuals. It is assisting an individual, as a man-to-man sort of an effort, to go out and work with a group. It is just giving an assist. Furthermore, the university does not offer within it such units as the family, and so on. It doesn't have the center units necessary.

One of these social clubs, like the Elks Club, will get started and begin calling itself a group and try to behave like one. It wonders why people don't dash in suddenly and join up, and people will starve and sweat along trying to get this thing to work as a group. But the essentials are missing, so they have an awful time.

Without all these essentials as a group it does not exist. It is not necessary for the group to own a single piece of land. It can have an occupancy, just exactly as much land as the people themselves have, but the group itself doesn't have to own that land. This is another mistake that government makes. All that a group can do is protect the land the individual owns. If it protects the land the individual owns, it will continue to hold sway over the individuals. It offers protection.

We look over a national government in the light of these tenets now, just as we've looked over the Foundation, and we find out what it offers and what it doesn't offer. We find that a national government is taking far more in contribution than it is giving back in service, by means of the income tax and so forth. For instance, it is taking contribution on the pretext—or the fraud if you want to call it that—that it will protect the personal property and the persons of the individuals who are dedicated to it. Supposedly, 36.6 percent of the United States tax dollar is dedicated to protecting the person and property of individuals from incursion by other elements, groups or individuals.

The only trouble is the weapon of today cannot be so defended against. The moment the atom bomb was delivered onto the national stage, nations ceased to be able to fulfill their full functions as groups. Individuals have' more or less sensed this to some degree. They have become rather lackadaisical right now about war, infantry and so forth. They are waiting for the big punch.

In other words, the United States has got this tremendous budget which is supposed to protect the citizens from the incursion of other nations. Why then do we find civil defense motions?

People are suddenly very interested in civil defense. I was in New York City about a year ago, and all of a sudden I got completely roped off in the traffic. The American Red Cross, the Boy Scouts and several doctors were practicing evacuation of an atom-bombed area. They had permission from the government of the city of New York to do this.

One small organization outside of Philadelphia issued a little notice in the paper and said they were holding a meeting to discuss civil defense— and the place was crammed! A place which was to accommodate a couple of hundred people received a couple of thousand. People are very serious and practical about the whole thing.

The government has taken the attitude that we are very tender-minded, that we must be protected from these shocking horrors and so forth, but nobody knows better than the authorities themselves that there is no protection against this thing to amount to anything, and they are in a complete state of apathy about it!

For instance, we found out that the city government of Los Angeles had put one man, part time, and a couple of secretaries under the Parks and Memorials Commission, and this was the atom-bomb civil defense program. The newspapers are having a holiday with this.

The officially designated groups to which we are dedicated are suddenly not only not protecting property but are actually in a state of apathy about their ability to do so. But the citizens aren't. People study, study, study. One of the best sellers on the market right now is a little pocket book about what to do in case an atom bomb drops.

I am afraid that the government hasn't an element in it which can be supported by the people at this time. There must be something missing; the idea is decaying but the people aren't. Here we have an elective type of government. Certainly, if there was a solution being offered by the government, we would be putting it into effect. The people themselves are evidently trying to

work under a new cooperative idea, and you get the first germs of its evolution in the fact that you get public meetings without government sponsorship, and public interest in a governmental function—the protection of the person and the property against foreign invasion. That is the first germ of a new idea.

Anybody could come along and start pushing this idea—it's right there waiting to be pushed. In the ordinary course of human affairs, if left alone, it would evolve very easily into a new kind of a government. If it weren't hit from abroad, if missiles didn't hit it, it could evolve into a new idea.

We are in a period of change, but it is not going to get a chance. The second that this country suffers an onslaught from a foreign source, an atom-bombing or something like that, it will be a shock, and it is going to be an engram laid against the federal government which will practically nullify it. We're not interested in the horror tale of whether it will kill off half the people all at once. (I notice Japan is very much of a going concern.) The point is that there is no defense against it, and it will catalyze. There will be something else. One of the main reasons is that the center of the federal government probably will cease to exist.

It is interesting what ripe, ripe ground this is for a revolutionary. The people and the whole group idea at that time will be down into the tone 1 band. Somebody could hit this country on an authoritarian line and actually do remarkable things on this line. It could happen that some general of forces will find himself in possession of an untouched army corps somewhere in the continental limits of the United States.

I'm not just writing science fiction now. I'm showing you what the score is with regard to something like this.

So the government goes out; but the second that first bomb hits, the trust and faith of the people in the government vanishes because they know there are no radar screens out there to intercept these bombs. The government hasn't got them to put up. Here is a weapon against which there is no defense. Now somebody else has got the weapon. On specious or spurious grounds of some character, but mainly just because there is disorganization, somebody will insist that what we need at this time is not a self-determined state; and "In view of the great emergency of the situation . . ." and the fact that he has the Fifth Army Corps or something at his back, some joker with a few stars glittering will undoubtedly move in. There goes the first spark on this group.

Now, a new group idea, not having been postulated at that moment, will be absolutely vital to this operation. Unless it exists, the survival value of the group is very bad. It will go down into apathy. It will skid down from the dictatorship instead of going up, because a dictator cannot possibly introduce back into the society authority which he took away from it so suddenly and quickly, and suddenly relax and withdraw, unless he has taken away also the aberrations which made it necessary for the setup to take place.

Claudius I, for instance, tried very hard to give the Roman Empire back to the senate and back to the people. He worked on it diligently but he was not able to do so. He had not realized that he was dealing with a philosophical principle: a tone scale. The people of Rome were fluctuating around the lower end of the scale and nobody had pushed them up, and they certainly weren't en route up to the top of the scale. They didn't have any future goal. After all, the Roman Empire had conquered the world. Where else did they have to go?

Alexander had gone out and conquered the world. Where else did he have to go? All his army could do as a group was to fall back. They had reached their top scale and they were on their way down.

It isn't a question of whether or not this country would get atom bombed. The second it starts talking about throwing atom bombs—and it was the first one to talk about it—it is just inviting

them. I am afraid that the future could be better thought about in terms of having a new set of goals ripe and ready.

It wouldn't be up to me to outline any goals, or even to you as an individual to outline any goals, but it might help if somebody made suggestions with regard to what these goals might be. The goals should not include just plain self-preservation, which was never the first law of nature. The self-preservation thing which says "Because we've been slapped we gotta fight back, we gotta kill 'em, we gotta kill 'em, we gotta kill 'em" is not sensible. A group could only have this as a momentary resurgence. That is your relapse into apathy at the end of a war.

People don't realize how much of a borderline this whole idea has been going through since World War I—the psychosis of war and relapse. The goals get more and more basic as more and more enters against thought and ideas. The general tone starts coming down, to the point where the only time a country has a goal is when it is fighting.

Actually, you can see that the societies of men have been insane for a long, long while if you measure them on the tone scale, because they are going from tone 2 down to tone 0 and back up to tone 2, and there has never been one yet which really, one hundred percent, went up to a 4. It has been a very low order of fluctuation.

What the society needs at the present time, more than anything else, is some kind of a goal for the whole society. (This isn't including Dianetics at all.) What are they really going to do? What is the country going to do as a whole? The United States had a big goal as long as it was moving west. Then it hit the Pacific Ocean. "Oh, what do we do now? Well, let's develop everything." "Well, we got everything pretty well developed. Now what do we do? Well, lets fight!" But this kind of thinking isn't very good thinking in the periphery and arena of the world.

I can visualize a General Zachariah Q. Swivelchairbottom saying, "In view of the existing emergency—the death of the president of the United States, the vice president and all cabinet members except three (whom we have just executed)—the government of the United States is hereunder and hereafter to be conducted in the forms of martial law until the civil populace can be rescued!"

And people will go on being rescued, being dragged up here and there. Then they will say, "You know, I don't think that this Zachariah Q. Swivelchairbottom is a good guy."

This is reported to Zachariah by his subordinates. He will say, "Who said that?"

"Oh, a fellow by the name of Smith, and another by the name of Jones, over there."

"Well, what town are they from? Well, is there any more dissension over in that town? What's the name of the town?"

"Jenkins Center."

"Any more dissension in that town?"

"Well, we don't know. Somebody over there said this morning he didn't think that last communiqué of yours was very . . ."

"They said what?"

By this time the man has really been slugged around. I don't care which Zachariah Q. Swivelchairbottom it is, administration is a tough job and it makes men nervous! All of a sudden he is faced with this, faced with that—emergencies, emergencies. He has found out that one man can run things in a very, very short space of time and can get an awful lot accom-

plished. The communication lines all come in to him, and he has dispatch riders running out, and it all goes across his desk. But then he has to back off that spot.

Management, by the way, is the process of backing off consecutive spots.

So he backs off that desk, but then a high priority comes in and he has got to form another desk. That gets too tough, so he steps back further. The first thing you know, every piece of information he gets comes from one, two, three, four, five, six posts; and these fellows are trying to hold their jobs and they have got relatives and their own pet vendettas. One of these assistants —number five in this particular case—was through Jenkins Center as a boy, and the doggoned gas station attendant spilled some grease on his pants. He doesn't quite remember exactly what happened, but he knows this town Jenkins Center isn't so hot, and now he hears of these subversive activities.

So of course Zachariah has no other choice but to say "Well, let's see, the Fourth, Fifth, Sixth and Seventh Military Police Divisions with their armored tanks are just too fully occupied. You'll just have to do something about Jenkins Center. We're not quite sure what, but its obviously a foments of rebellion."

So a couple of police go over and say, "What's the matter with you people? You're talking wrong. You're saying the communiqués aren't any good. You know those are the best-written communiqués that have ever been issued. Now you know that!"

And the others say, "No, we don't know it. The literary prose is terrible. It's awful! And quite in addition to that it says that all city reservoirs shall be twelve feet deep, and we've got one nine feet deep, but it's all right for our town. But you say they've all got to be twelve feet deep because there might be water shortage. I don't know what you guys are talking about! There's no water shortage around here! Haven't you heard? This is Jenkins Center, northern Oregon! No water shortage up here!"

"Well, we have got to take care of those deserts down there in the south."

"Well, what are you sending us this order for?"

"Well, it's all right. Overall administration—these things have just got to happen, that's all! Well, you go out and fill that reservoir up to the proper point where it's supposed to be filled or we'll blast it up. And by the way, you're fired."

It starts small. This person didn't like the idea of getting fired. The next thing you know, somebody else gets sour on this thing. He gets a communiqué that says, "Hereinafter, at four o'clock all shoes shall be polished by somebody named Betty." And there isn't a girl named Betty in the whole town!

Yes, it is just about like that, because administration is a tough job. Until you are in an administrative post, you don't really realize how confused it can get. Information is colored by self-interest, it's colored by bad things, it comes from various sources. Finally you hire an intelligence corps that gives you more information—only their reports make even more administration. And then you get some administrators to administrate the intelligence corps so that they can administrate the administrators, and soon it is so complex that everybody is passing around paper clips and going slowly nuts. So this sort of thing cannot be run efficiently on an authoritarian basis beyond the point where easy communication is possible amongst all members of the group.

Easy communication makes for the development of the ideas, the heartbeats upon which the group members are working to accomplish their highest goals. Communication makes it possible for the idea itself to live and survive. We find out that ease of communication necessarily makes for a high affinity level. Affinity is just another word for little theta.

When we find this is the case, a group quickly slops over its natural dimensions, unless it is so thoroughly amalgamated throughout the society by easy communication channels that it can actually set up many groups more or less doing the same thing. Then if they are still in easy communication with each other the agreement can still exist, but not on an authoritarian level.

There is a natural group size, although I don't know what it would be. It is that group size in which ease of communication currently is very possible. That keeps the affinity of the group up and their agreement goes along beautifully. In other words, the big idea runs.

An authoritarian line, every time a forceful order goes down, chips off a little piece of affinity, which cuts off a little more communication, which knocks down a little more reality. They go into this dizzy dwindling spiral.

A dwindling spiral is simply on this triangle of communication, reality and affinity. When we break some of this affinity, a little bit of the reality goes down, and then communication goes down, which makes it impossible to get affinity as high as before; so a little bit more gets knocked off affinity, and then reality goes down, and then communication, and then a little bit more dwindles off affinity and all of a sudden reality goes down, and so on. This is a marching line of consecutive triangles, and there is your dwindling spiral in progress, until it hits the bottom—death—which is no affinity, no communication and no reality.

When any group embarks upon an authoritarian line, where administration is not compared to the general idea on which the group is operating, where everything is enforced by orders given without consultation with the group itself, and where the administrator does not exist because the group wants him and is not practicing as a servant of that group—a point of service to that group—you get an authoritarian type of regime and enter the dwindling spiral.

Now, there are moments of emergency (and these are inherent in the evolution of groups) where an individual will suddenly arise and say, "This is the thing to do! " He is followed because it is a good idea, not because he is a particular person. He is as good as the idea, and he should be followed as far as the idea and no further.

So, in other words, when we talk of putting a group together, we see how one is going to be taken apart.

Let Us speak of an atom-bombed nation. A central government, which has been operating more and more on an increasingly authoritarian line all the time, which is trying to put up the semblance of contributing too much to certain members of the populace and which is taking too much from other members of the populace, which doesn't have a parity of interchange for all the individuals in it, which is creating classes and various things on an authoritarian line, gets hit suddenly and savagely by something which it cannot prevent. At the moment that happens the admission is right there that the government was not preventing it. That will be a moment of rage and revolution against the government even though it never fired a shot. Even though the government is gone and now can't be revolted against, people are going to get sore. They are going to be mad.

They might be kept from revolting, if their attention can be suddenly focused on something far away. A fellow says, "Russia did that to us. The solution to all this is to go to fight Russia. Let's go to war with Russia right now!" and he centers all of this rage which has suddenly accumulated, and channels it and sets up an artificial short-term goal. And these short-term goals, of course, start into the dwindling spiral. You've got to have long-term goals to succeed. You have to think to get a long-term goal; that's why very few governments ever evolve them.

The line of the dwindling spiral coasts into nothing. But each time there is a revolution a strong man will pick it up. A strong man can catalyze a group. A group can be catalyzed and is continually catalyzed by the few effectives within it. But it can only be catalyzed by them. The group itself must be catalyzed into a point where it carries itself, where it governs itself, where it operates with its own consent and evolves its own goals. If it is to go up the line, it has to be

able to keep itself, as a group, processed of the things that happened to it in the past, and if it does that, man might possibly be able to get up to a tone 4 and get a continuous golden age. Until that time he will be unable to do so.

GROUP DIANETICS

Article

11 December 1950

The following article was dictated by Ron in early December 1950. The manuscript was dated 11 December 1950 and was accompanied by a note: "(Reference for these notes is the Group Dianetics lecture delivered in Los Angeles on December 1, 1950.)" The Dianetic Auditor's Bulletin of January 1951 contained an edited version of this article, and that edited version was later reproduced in the Technical Bulletins of Dianetics and Scientology, Volume I, page 84.

The question has been repeatedly asked as to how a group gets its engrams and what is the process of clearing the group of engrams.

No amount of rules or directives can create a group. A group consists of perpetuating and perpetuated ideas formulated into a central mores and ethic—in other words, a culture. This culture has an identity of its own. It could be compared in its highest essence to a segment of pure little theta. It becomes modified by the which it has under attack whenever a turbulence area comes into being as a result of an unreasoning attack by the group upon the which it is seeking to control. The group effectiveness is as high as the reasonableness of its ideas and the height of its ethic plus its dynamic in attacking and controlling.

The maintenance of rationale in the body of group ideas is paramount in importance, and the group becomes aberrated and needful of clearing each time the rationale of the body of ideas is penetrated or deranged by an irrationality.

The problem here is the problem of the introduction of arbitraries. Each time an arbitrary rule is entered into the group ideas and rationale the group tone deteriorates. The group tone depends upon the agreement (reality) amongst the members of the group on the ideas and ideals and rationale of the group, upon the intercommunication of members of the group one with another, and upon an understanding by the members of the group of the rationale and problems of the group.

An emergency situation as faced by the group may occasionally make it impossible for some member of the group to communicate all the reasons of his actions to the rest of the group. At such moments the group is called upon to supplant communication and understanding with an instantaneous compliance. The group instinctively does this only when it has faith and belief in the rationale and ideals of the member who is demanding the instantaneous action. As soon as instantaneous action has ceased, however, all such rules and orders should be clarified and explained and discussed by the entire group for their understanding and their further communication.

Here, then, is the cycle of a group receiving an engram: The group ideals and rationale in handling or attacking receive a shock from the which the group is attacking; this makes an emergency situation exist. There is a turbulent area created between the ideals and rationale of the group, and the. The emergency status of the situation has to do with the factor of compressed time; something obviously is happening so swiftly that a full use of communication is not possible, and for this communication must be supplanted arbitrary rules or commands. As soon as the emergency is over, it can be seen that an engram has been implanted in the group.

The clearing of this engram consists of an examination by the whole group of the arbitraries, which is to say the orders and commands which were issued without explanation and which demanded instantaneous action on the part of other individuals in the group. The person or persons issuing these orders should demonstrate how the situation existed and the why or wherefore of these orders. In this way the engram is cleared out of the group. Rational

discussion of the situation and communication of the situation restores the ideals and ethics of the group.

It can be seen, then, that there are two types of group action. One is the action on deliberation, which is taken upon the advice and with the understanding of the majority of the members of the group. This agreement upon action safeguards the group from precipitous or impulsive action on any one particular target. Furthermore, it fixes the responsibility for the action where it belongs—on the group itself. The other type of action in which the group engages is only engaged upon during moments of emergency. The group normally prepares itself (and this applies to any group) for these moments of emergency by carefully selecting, from amongst its membership, persons on whose judgment and intelligence and ability to execute it can depend. It is selecting persons into whose hands may be placed the entire rationale, ideals and ethics of the group during such a moment of emergency. The second kind of action a group can take, then, is the action commanded by an individual selected to give such commands during moments of emergency. Both types of action are necessary to the operation of the group as a group.

These tenets which are delineated here actually constitute a discovery about groups comparable to the discovery of engrams in individuals. Each time instantaneous action is demanded of the group by situations, and each time commands are given by the selected individual or individuals for those moments of emergency, an engram can be said to have been implanted in the group. These instantaneous orders and commands are indicators of an engram. The engram actually took place during a moment of shock when the ideals, ethics, rationale and general thought and energy of the group collided forcefully with. As in an engram in an individual, the entering into the ideals and ethics of the group, and the ideals and the ethics of the group entering into the, is a point of turbulence wherein physical force is mixed with little theta. Groups customarily answer such emergency situations by instantaneous orders and commands which are given without consideration by the whole group but which are accepted by the whole group as necessary for the emergency.

The running of such a moment of turbulence is done simply by exposing all facets of it to the general view of all the individuals who compose the group. Time itself suppresses the turbulent area—that is, lack of time in which events can be explained. There is actual pain here, since the ideals and ethics of the group itself have been infiltrated by. Should such moments of emergency remain unexplained, they are not analytically understood by other members of the group and so lie in the ideals and ethics of the group as engrams.

Processing the group should be the special trust and charge of selected members of the group itself. The processing is done by the examination of emergency situations and the complete detail of them by this section of the group. Such examination and publication and discussion of these moments of emergency should not be colored in any slightest degree by any thought of protecting the public idea concerning the ethics of this particular group. Information cannot be masked, either from individuals of the group or from other groups examining this group, save as that information may apply to the emergency status of the situation which may still be existing, as in the case of disposition of troops by a general during a time of combat.

The people selected by the group to be auditors to the group, or an auditor to the group, discover the existence of engrams by the existence of arbitrary commands. They then proceed to discover the basic-basic on the chain of engrams and turmoil and, after due examination not only of the arbitrary orders but of the entire status of the turmoil, publish for the discussion and information of all the members of the group everything which can be discovered about the situation with all evidences which can be collected. This is not done with a view to introducing punitive action; it is done with a view to acquainting the group members with the situations as they existed. It takes, you might say, a bunched-up time track—bunched up by a moment of emergency or a moment of fancied emergency—and straightens it out, arranging all the data upon it. This effort at processing will be utterly defeated should the auditor to the group pay any attention whatsoever to the consideration the public or other groups may have for the group, to the reputation of any individual involved in the moment of emergency, or to any idea

that members of the group itself may be grossly upset by the discovery of certain facts about its members.

The characteristic point of this turmoil or turbulence, the engram of the group, is that it contains suppressed or out-of-sight information. If at any moment the auditor to the group suppresses information or colors it in any way, some of that engram is going to remain, and actually a situation is entered here where the engram is left in a state of restimulation where it can do more damage than it could have had it never been run. The auditors to the group must be composed of individuals fully schooled in the ideals, rationale and ethic of the group, whose integrity is not questioned by the group. The whole keynote of the group auditor is honesty and truth— uncolored, unvarnished and unsuppressed data. In this way a good auditing job can be done.

The auditor to the group is discovering what has been done to the group and is running it. There is no need of going over and over one of these engrams beyond exposing the information thoroughly and competently to the view of all and permitting all members of the group to discuss that information as they wish. The group itself may then decide upon certain actions, but so long as the group itself is doing the deciding, not an individual or just a few individuals in the group, no engram is created.

Punitive action, with the knowledge and consent of the whole group and dictated by that whole group, cannot be said to create engrams so long as that punitive action does not fall outside the rationale, ideals and ethics of the group itself. In other words, punitive action undertaken by all the individuals of a group and understood by all the individuals of a group does not create an engram. Action of a punitive character taken by one individual in the group without the understanding or consent of other members of the group will create a lock or an engram.

The toughness and resilience of the ideals, ethic and rationale of a group—that is to say, the group itself—is enormous and should not be underestimated in any degree. Any group can embark on the most arduous enterprises which would seem fraught with all possibilities of creating moments of pain, but so long as it is understood that whenever an emergency status occurs and a selected member of the group issues arbitrary orders to take care of emergency situations, that this issuance of orders must be scouted down in an effort to find the engram and the engram run, the group can then under no circumstances suffer any enduring harm save only whatever harm may have been done in the actual conflict itself, and this harm would not be to ideals and ethics but would be to individuals and in the group.

A group is composed of little theta and. It has an analytical mind and a reactive mind. The little theta in the group consists of the ideals, rationale and ethic of the group. The of the group consists, not of the minds, but of the bodies of the individuals of the group, and the property and space and time owned by the group. The analytical mind consists of the adjudicated, fully comprehensive opinion of all the members of the group and their efforts and actions to activate and run this group. The reactive mind of the group could be considered to lie in the actions of those individuals set up for emergency status during emergency status—which is to say, the reactive mind is composed of the composite engrams of the group.

The group will grow and prosper only insofar as it lacks engrams. It should not fear engrams; it should only fear the fact that the engrams may not be processed and run.

The principle of the introduction of an arbitrary should be thoroughly understood by a group. Because of an emergency, or because of some past engram, there may exist within or around the group sources of continual arbitrary orders. An arbitrary is an order or command introduced into the group in an effort to lay aside certain harm which may befall the group or in an effort to get through a period of emergency and foreshortened time for a certain action. Subsequent arbitraries issued by any member of a group not during periods of emergency can be considered to be locks or dramatizations of the engrams of the group. Each time an arbitrary is introduced it has the effect of reducing the rationale and tone of the group as a whole and will lead to the necessity to introduce two or three more arbitraries, each one of which in turn will lead to the necessity for several more arbitraries until there is an entire network of arbitraries

which have sought to correct some central evil, and after a short time the complexity in the situation makes it very difficult to discover the central point of departure. Any arbitrary order not only can be considered to be a lock or a dramatization on a group engram but is a lock or a dramatization on a group engram. To make this more clear, any continuing stream of arbitraries are dramatizations of an engram in the group and the lock is that turbulence created by the arbitrary's issuance. In other words, the engram dramatizes by causing an individual to issue an arbitrary, and the issuance of this arbitrary then creates a lock on top of the original engram. Of course, such issuance's supercharge this engram.

A true group is one which has ideals, ethics, rationale and a dynamic to carry forth its ideals, and rationale on the ethics standard it has selected.

Just as the analytical mind safeguards its individual cells in the body, so does a group safeguard the individuals within its membership. The individuals of the group support it just as the cells work to support the body and the analytical mind. The true analytical mind is the composite of analytical thought of the members of the group as guided by the rationale and ethics which initially founded the group or which it has developed into a culture.

Individual aberrations of the members of the group do not composite into the aberrations of the group itself. In other words, it is not necessary to clear all members of the group to have a cleared group. The group, however, can be affected by the individual aberrations of members within it. The optimum group could then be obtained only when all individuals in it are cleared and the group itself is cleared, but a group could act as a very excellent release and could be entirely effective and could be nearly clear even though every individual in it were aberrated.

The first right of any true group is to survive. The goal of the group is to conquer and use and to make work against.

All groups must have goals. Only the deterioration of the goals of the group or the reaching of all the goals of the group can bring about the decline of the group or the individuals within it. It is therefore incumbent upon any group to have a postulated set of goals which are continuing goals, to have a major goal which cannot be reached all in a breath, but also to have minor goals which go in progression toward major goals which go in progression towards super major goals.

The group has the perfect right to demand the help, life or, in a continuing sense, the energy and devotion of any member of the group. Any member of the group has the right to demand the most and highest level of the ideals, rationale and ethics of the group and to demand that these be maintained. A true group owes to its individual members their livelihood and a chance for their future generations. The members must not deny to the group its right to expand and perpetuate itself but must contribute fully and wholly to these.

An individual has the right to contribute to the group and the group has the right to expect every individual to contribute to it to his maximum ability and energy. The individual has the right to expect to be contributed to from the group and for the group to safeguard him insofar as is possible in the maintenance of the group and the reaching by the group of its goals.

A group will deteriorate in exact ratio to the number of engrams and locks it receives and will revive in ratio to the number of engrams and locks which are picked up out of it.

There has never before in the history of the world been an opportunity for groups, since they did not know these things, to rehabilitate themselves and free themselves from the continuing concatenation of arbitraries. Thus, every group, once initiated, could thereafter experience only a dwindling spiral. Following these tenets, there is no reason why the tone of the group cannot continuously rise or, whenever it is depressed, be brought back up on the tone scale again.

It has been stated by past writers that the group's highest point was the moment when it was formed, since then its ideals, ethic and rationale were intact. One can readily see that this has in

the past been the case, but he can see also that the ideals, rationale and ethic of the group may be improved. Thus its tone scale can now go up from this point of formation. Further, emergency status's can be reached and met, individuals can take command of various functions of the group for these emergency status's, and the engrams of the group can thereafter be sorted out and resolved—run, in other words.

We have the opportunity here of having a group which can be easily cleared, since it is very young, and which can thereafter remain clear simply by being processed by an auditor to the group. The tone level of this group, then, cannot deteriorate. The group cannot sink into a state such as that which we observe in other groups and nations.

The ability of the group to conquer is measurable by the amount of analytical thought there is in the group, by the ideals, rationale, ethic and dynamics of the group. These are little theta functions. They are analytical mind functions. A group set up on these principles and with this clearing process of groups in action would present, in comparison with other groups of men, the same aspect of a clear compared to a psychotic, since nearly all groups in the world today are severely psychotic.

To gain a cleared world, it is primarily necessary for the group of Dianetics to appoint itself or procure appointment for itself as an auditor to other groups in the world. In this way it cannot but succeed.

The simple action of putting these tenets into effect should itself guarantee the survival and the conquest of this group of the remainder of, since this group does not seek command or arbitrary command value over the other groups of the world. It merely wants them clear so that all mankind can then in his right continue upon his appointed conquest.

If we postulate that a primary mission of theta is the conquest of, then we see immediately that the individual must have this in each of his four dynamics. On the first dynamic, the individual has as a primary purpose the conquest of as an individual. He is conquering for himself as an individual. Theta, having this purpose and having aligned itself harmonically with, then conquers more. It is readily seen that, with this as a purpose, if were to begin to overcome the individual rather than theta overcoming, a dwindling spiral is rapidly entered and at length theta is driven out of the organism and we have death. There is tremendous resistance, then, on the part of the individual toward being conquered by, or being considered or used as, since this obviously is death or a small portion of death. In other words, the conquest of the individual tends toward the death of the individual. In order to succeed, then, the individual must feel that he is conquering or that he potentially can conquer. When he is convinced otherwise, he has entered into the dwindling spiral with conquering him. That much theta has been driven from him.

On the second dynamic, the individual is conquering future wherein theta is assured a line of conquest into the future. It requires for this both the sex act and children. If one is to assure the future conquest of, then it is necessary to ensure that one's children can conquer.

On the third dynamic, the individual feels that he is assisting in the conquest of. A very quick survey of this will demonstrate adequately that no individual by himself, unassisted by any other life form, could possibly conquer. The arrangement of life is such that a graduated conquest is necessary—first, the lichen and moss, then other cellular life, then cells forming into organisms, and so on, making a chain of conquest into now, which permits the individual man to conquer.

Here is the evolution chain. It is not proceeding along time but is in now and is going forward in now continually. Instead of evolution we have a graduated scale of theta conquering in now, up to the point of an analytical level. The arranged scheme is to make an analytical level possible for the greater conquest of. There is a graduated scale of conquest in now by which the individual man is able, by being assisted by the lower forms of theta plus, or life, to conquer a much greater sphere. Here we see a workable plan of action as evolved by theta

interacting with. Thus one can see that the individual cannot, without considerable assistance on the part of other life forms and without the assistance of other individuals of his own species, conquer. Hence, on this level the conquest of is a group action.

On the fourth dynamic, it is seen that so long as mankind itself as a species engages in the conquest of it can be mutually assistive. As one observes the inter-flow of ideas from group to group amongst mankind, he sees readily that every group of mankind is at some time or another assisted by another group of mankind. Hence there is an overall conquest of by mankind.

On the fifth dynamic one sees that life is engaged in a conquest of and that the individual cannot succeed in a conquest of unless he observes his portion of the conquest as an assist to all life's conquest of and the conquest of all life as an assist to his own conquest. This is true of the group and of mankind as a whole, also of the future.

On the sixth dynamic, a conquest of finds as one of its factors the necessity to have. Therefore a conservation of itself is to some degree necessary in the conquest of.

On the seventh dynamic, one finds theta necessary in the conquest of. Man, without theta and without an observance of the requirements and necessities of theta—in other words, without an observance of the natural laws of theta and the preservation of those natural laws of theta— could not much succeed along any of the dynamics. It is not only possible but probable that there is a whole array of perceptics, similar to mans perceptics to, back to theta itself. Thus man could be supposed to have a line of perceptics back to theta, as we already know he has perceptics to. In this wise one could consider that first there is theta, then there is lambda, which is life itself, and then there is phi, which is. Man, standing in the center between theta and phi as life, must of course have an observance of. Man has been observing the natural laws of. Now he is discovering some of the natural laws of theta. Thus he is a channel of conquest. It could even be supposed or named that that theta which is in him is what has been called the human soul, and that this withdraws on death, since there is probably a conservation of theta as well as of.

One can see, then, that here we have an interaction between theta and. has a natural kickback against theta—an involvement and a confusion with theta—since itself, however its natural laws may be, is chaos. Thus can blindly and grumblingly drive the theta out of life. then, adding in a physical force to the business of living, can gain, as an engram, entirely too much force within the individual and so can disturb the natural laws of by substituting for them the natural laws of theta which are based primarily upon reasonability.

We can see through this, then, that whenever an individual begins to misalign himself with other dynamics, he is influenced by too much, which, entangled as in engrams, is mistaken by him to be theta when it is actually the force of. Hence the individual will seek to rule himself by force, or handle himself by force, rather than by reason. Additionally, he will seek to own and conquer his children rather than set them up as points of conquest for the future. In the group, he will seek, if he is very aberrated, to consider the group itself as and to conquer the group, which of course is intensely resisted by the individuals of the group since conquest of them drives them toward the dwindling spiral to death.

Likewise, mankind's efforts can be disrupted whenever an individual amongst mankind is so thoroughly influenced by and so enturmoiled by that he considers mankind as, or any group of mankind as, and so conquers some portion of that group.

Additionally, the conquest of, as in the fifth dynamic, is primary purpose, but it is also possible that itself can be so entered into the individual or the group or mankind that does not conquer but merely produces more chaos. The conquest of must be in harmony with the laws of itself and can only be done with due observance to the laws of. Thus cannot be thrown into a more chaotic state and then man expect to conquer that more chaotic state, since he has rendered that more chaotic and less conquerable.

The proof of all these things is relatively simple, since a simple observation of man at work, an observation of where he has failed and where he has succeeded, serves to give us many examples of the relative truth of these postulates.

The use of these postulates gives man a much greater ethic, rationale and ideal. It postulates the ideal political body and postulates a future conquest of far greater than has ever before been contemplated.

The individual, the child, the group, mankind and life must, each one, consider itself capable of doing what it does in the conquest of. There is a parallel between the consideration and the actuality. It is within this sphere, as noted in this sentence, that we find the deepest meaning of reality. The consideration must agree with the natural laws not only of theta but of, and therein we have the greatest rationale.

Authoritarianism in such a wise can be seen immediately to fail, and a cooperative endeavor can be seen immediately to be susceptible to complete triumph. It is believed we have here the tools of greater greatness than man has ever before achieved.

LOS ANGELES LECTURES

19 DECEMBER 1950

After completing the Professional Course Lectures, Ron spent time in the Los Angeles Foundation putting into action the tenets of Group Dianetics. He was doing this without the knowledge of the Foundation management in order to test out the principles. On 15 December Ron told the Foundation management what he had been doing and showed the results: The Los Angeles group had come up tone and begun to work coordinately on their posts toward the group goals.

Also during this time, starting on 12 December, Ron began a series of fifteen-minute radio broadcasts over 126 radio stations. A few of these lectures have been located in transcript form, and are included in this volume.

CHAIN SCANNING

A lecture given on
19 December 1950

On 19 December Ron delivered a lecture on a technique which was still under research, called Chain Scanning. We have located extensive notes which were issued by Ron and circulated in the Foundation in mimeo form. It is these notes which we present here. No actual recording of this lecture has been located.

High-speed Straightwire

We have been working on a new technique which might be called Lock Scanning. The history of this technique is very interesting in some respects.

About three years ago I had a method of clearing up cases rather rapidly. I will be very frank with you; my time was limited then to such an extent that I had time only to key out the very easy cases, and on tougher cases, only to carry them far enough so that they were very easily resolving toward this end. It was very necessary that a faster technique be developed than the one I was using at first, so I started a process of breaking engrams and locks.

It is obvious that if you get basic-basic out of a case you have unlocked the most serious point of that case, because you have picked up the earliest moment of anaten. It is very important to pick up this earliest moment, because anaten—true anaten—doesn't really start to come off until you have started to release it in the earliest moments of the case. Therefore basic-basic is quite important.

The way I used to handle basic-basic was to find it and go back to it and erase it, but when I had erased it I would have a complete record of it. From that record I could have the person chain-scan out the engram, phrase by phrase, as long as I could find these phrases that were in the engram. I would just say, "All right, you can now run this forward to present time, touching each time these words have appeared," and the person would go ahead and do it. I noticed that the person would run through this with increasing speed.

The first time was rather slow. For instance, if the first words of the engram were "I hate you," he would start picking up "I hate you" all the way up the bank, and the first running would be rather slow. Then when you made him go back to that earliest moment there and do it again, he would come up a little faster. And he would go at increasing speed until, the last time he did it, it would be from basic-basic to present time in the blink of an eye. We would often get enormously effective line charges off the case. You could start a case laughing this way.

By the way, I am not now giving you the technique; I am just giving you the history of the thing.

Then you went to the second engram, the closest one to basic-basic which you could recover, and erased that, and then you ran each phrase of it up to present time. Then you got the next engram and erased that, and ran the phrases up to present time so as to get each phrase out of it.

In order to get the case unburdened you very often have to knock some charge off the upper part of the case. By hitting it in this fashion you can often loosen up the charge. You can get pretty fast results this way, but you can also ball up cases. You can really foul them up. For instance, if a fellow starts in at basic-basic and he has gotten the words "I hate you" out of that, then he starts up the line and at about three months prenatal he hits "I hate you; control yourself," the preclear can really fly out of control.

Then the auditor has to search hard until he finds where it slipped up so that he can get that engram to reduce. Then he can go back and try to scan this thing again, and the chances are that he would get away with that phrase.

Or the preclear could get to a phrase that said "Come to me; we want to be all together" halfway up through the prenatal area; he would come up to this point and suddenly the whole case would wind up. The auditor might not even have the phrase and the fellow would practically go into a spin. The preclear's time track would collapse from top to bottom on this grouper, and then it would be up to the auditor to go back and use all the wit and wile he had in order to knock this grouper out and reduce the engram in which it appeared. He would have to find the earliest time the grouper occurred in this case and reduce the engram and then scan it out phrase by phrase.

This was the technique which was in use.

You can get a concatenation of running locks started in basic-basic and be quite effective about it, because engrams are fortunately repeated in a bank many times.

This was a jackleg method which was about as safe to have around as a leopard cub that somebody was sticking with an icepick. It isn't a technique you would suddenly put into the hands of somebody who cared more for his preclear and less for research. I cared a great deal for research. The point is that it wasn't the kind of technique you would turn loose easily, so you had to have a better technique. But I evolved quite a few techniques, and finally all of these techniques evolved into what we call Standard Procedure. We have codified Standard Procedure and we can go on and use that.

As far as actually running engrams is concerned, Standard Procedure was modified last month for accessibility only, and all that was added to it was just better ways of getting accessibility to a case. That is the way you get out engrams, and how you can be darn sure you have gotten all the engrams you want out of the case. And that's how you get the whole engram out, because we find this other method leaves pieces of engrams on the case, which is not good.

This is history I am giving you. There was a fellow out in Honolulu who had the idea of installing an "examiner circuit." (A lot of his cases out there in Honolulu are now being untangled by the Foundation.) His idea was that you told the preclear, "You have in your head an examiner circuit and it's going to run out all the engrams, and all that is necessary for you to do is have this examiner circuit spot the earliest engram. Okay, it has spotted the earliest engram. Now run out the chain of engrams. That's fine, and I'll be back in two hours."

That was Examiner Therapy (E-therapy) as I saw it operate. This wasn't any good.

Even freewheeling will take a circuitry case and snarl it up, because the fellow will start running engrams on himself as soon as he gets a "control yourself" in view. That is a very bad business, so you shouldn't ever run freewheeling on a circuitry case, and in view of the fact that nearly all cases have some circuitry it practically cuts out freewheeling.

Two of the research auditors back in Elizabeth started to do something with this examiner circuit, and what they developed was not in the least bit dependent upon the idea of Examiner Therapy. They developed something else called Chain Scanning. They went back early in a case and found part of an engram that was part of a chain, and then they would scan this forward to present time in the chain. They would run it all the way forward to present time, going over it several times. And they developed with this the technique of commanding or ordering the speed of scan. The auditor can regulate how fast the scanning takes place.

There are four rates of scanning: There is vocal, in which the aberrative phrases are vocalized; there is non-vocal, in which the person goes up the line and does not utter these phrases, but just spots them in passing; there is accelerated rate, in which you go about five times the normal speed; and then there is maximum rate, which is just as fast as they can be run in a chain. This might be considered to be a lateral running of engrams; you are running portions of these engrams all the way toward present time. This, with some modification, could be considered to be Chain Scanning.

The first thing you do in Chain Scanning is to consult a flash answer arrangement in the file clerk as to "What is the name of this chain?" He gives you some name for it. "Can we scan this chain?" and he gives you a flash. If he says no, then you ask, "Is there another chain we can scan first?" He says yes, and you ask, "What is the name of this chain?" He says, "It's the embroidery chain," or something.

So you go early on this chain, get the first phrase on this chain, have it repeated two or three times, and then you run it up to present time. Sometimes you run it at maximum rate three or four times, just as fast as the person can scan, and then you slow it down and say, "All right, run it at vocal rate."

One of the things you must do before you start running any one of these chains is ask the preclear "Are there any groupers here?"

And he says, "Yeah, there are six groupers."

"All right, run the first grouper." You get the groupers off the line and then you can scan. This is Chain Scanning.

If action phrases exist as such, then chain-scanning through engrams will not work. However, if action phrases have no action, then Chain Scanning will work. In other words, if you trigger a bouncer over once—just once—then that bouncer activates.

I was asked whether it was possible to nullify action phrases so that Chain Scanning would work. This comes down to the question "Can you stop one engram from functioning by putting another one into a person's mind?" In other words, can you give a person a hypnotic suggestion which will nullify his engrams? No. Therefore, it wouldn't even do you any good if you said to your preclear "Now, can you run this without paying any attention to action phrases?" Certainly he is going to pay attention to action phrases. You might get a flash and you might not.

All of these considerations sum up to the fact that Chain Scanning as done postulates that some sort of use might be found for this technique. At this point in the examination of the subject we could consider Chain Scanning as being very dangerous—something not to be used or tolerated, actually.

So the problem is this: Here we have a mechanism and we don't know what it does. What is it good for? I had a brainstorm a short time ago—the hurricane roared at 190 miles an hour between my ears—and I said, "I wonder if you can chain-scan out auditing. Supposing you chain-scanned out auditing, just auditing." I had already spotted the fact that this might be used for locks. Obviously, if you went through engrams that was one thing, but to go through locks, that was something else—and particularly late locks. The thing looked like it ought to be safe for late locks and so forth. It looked like you could do something for them.

I started to work on a little experimental project and ran a very few people. I did one of these medical series; I tested it hardly at all, like they do on a new drug before they release it. The point is, here is a use to which this could be put; so how effective is it? Now, I can see how effective it is when I use it, but how effective is it when someone else uses it? I don't know, but a considerable change of tone took place on those I used it on. And evidently engrams which have been restimulated by auditing but not reduced are held in restimulation only because of the auditing, and by chain-scanning out the auditing, those engrams which have been restimulated by auditing are patted into place; in other words, they go back into a destimulated condition. This could indeed be a boon, particularly to the instructors in a certified auditors' center. If a certified auditor takes a case, no matter how thoroughly badly it has been audited, no matter how badly it has been restimulated, and chain-scans out that auditing in a matter of an hour, two hours, or however long it takes, and gets all the engrams back where they were before the preclear was ever audited, this is indeed a boon to all concerned.

Now, there are two other chains which are of vital importance to the Foundation. The first one is the chain concerned with the auditing one has done on preclears—in other words, the restimulation one picks up while he is in the chair. There is a possibility that with all of the dozens or hundreds of hours of auditing an auditor does he picks up quite a lot of aberrative phrasing and so forth from preclears that he audits, so there is a chain there which consists of everything which preclears have said while he was auditing them. Handling that chain would settle an auditor's case, wouldn't it? The auditor can have it chain-scanned out of him so he doesn't get so badly restimulated.

The other one is invalidation of Dianetics, as a chain. You start back along the line with the first invalidation, such as a nasty news article, and you chain-scan on up to present time through these invalidation's of Dianetics. That picks up morale a little bit.

With these three things you can pretty well destimulate a case. In other words, the world might look a lot brighter.

Now, this postulates something very interesting. This postulates you might be able to chain-scan out Chain Scanning. If one can do that, then one can use Chain Scanning. In other words, one can do practically anything to a preclear except stamp on his face and the curse can be taken off.

The only place where this wouldn't work would be in trying to chainscan standard first-week auditing—the kind of auditing that sends the preclear completely inaccessible so he could not be chain-scanned! So there is a borderline there where a person can be chain-scanned and a person cannot be chain-scanned.

Chain Scanning destimulates a case, but when you have a person up to a point where his file clerk will flash to him "Yes, I'm clear," and you cannot find any more engrams to chain-scan, a professional auditor can come along and say, "Lie down. Shut your eyes. Now go to basic-basic," and the fellow will run an exploder. He will run engrams, in other words, and the more engrams he runs, the better he feels. So chain-scanning a case destimulates it, but it does not abolish the engrams even when you are chain-scanning engrams. It makes the case feel better; you can raise the tone. That's good enough.

Don't fall for a "chain-scanning clear." I had a chain-scanning clear presented to me. I said, "Lie down on the couch. Close your eyes. Let's go back to the first engram necessary to resolve the case," and he ran an engram. The two people who were holding their breaths to find out whether or not they had really done a good job on this thing looked with great horror at this fellow running an engram, and then leaned over to me and whispered, "Well, the file clerk told us it wasn't necessary to run them all, you know."

This is a technique which at its highest reaches will create a temporary lock clear, and a lock clear is merely a destimulated case where you can't find any more locks to chain-scan out, and Standard Procedure is then very much in order. But after you have used Standard Procedure for a while, it might do a lot of good to chain-scan off the locks again. In other words, this technique can be woven in that way. It can be brought in at the end of every session. At the end of every session, the auditor just chain-scans off what he has done. He just runs it off, maximum rate, then accelerated rate, then vocal rate, and then he goes over it a couple more times at maximum rate and it is gone. In other words, it would take him about ten minutes to scan out his own auditing. It is a substitute canceler. It flattens out the engrams.

Here is a summary of the method: First you explain to the preclear the four speeds of scanning in this lateral running and that you are going from phrase to phrase, from the earliest incident up to present time and so on. They seem to do this anyway to a large degree. Then put the preclear on the couch, put him in reverie and tell him to close his eyes. And then you start to work on a flash-answer basis. You ask him for a flash answer: "Can we scan out the auditing?"

If you get a yes on the auditing chain, send him back to the first session of auditing and have him repeat a couple of the early words of auditing, possibly the installation of the canceler. Then you ask him to scan forward to present time at maximum speed through all the auditing.

You will find by scanning locks that groupers are relatively ineffective, and that it is not absolutely necessary to spot these groupers out. If you started to spot groupers in the auditing itself, at first it might be very complicated. So you just tell him to chain-scan forward through all the auditing to present time at maximum speed. You return him to that incident, make sure he is at that point on the track, and then you tell him to begin scanning and he runs forward to present time. Usually when a preclear is doing this ably and well he will run forward so fast that it will just be a blur. Run him over this to present time, run him back to the first session of auditing again, and start him on through again at maximum speed. Get him through this once again.

Now you can start the preclear at vocal rate. Tell him to vocalize each phrase as it comes up if the phrase is especially aberrative, and tell him to scan forward. Make sure the preclear understands that he is scanning the auditing, not scanning through the engrams which have been run on him. You scan him forward to present time at vocal rate. When he gets to present time you go back again and scan him forward once more, instructing him this time to scan any new aberrative phrases which come up.

You are not asking for repetition over and over on these phrases, because you are only running locks.

Actually, Chain Scanning could be said to be in the category of a sort of high-speed Straightwire.

Now you scan the preclear forward to any new phrases which show up that are especially aberrative, and return him up the line again to present time. You have to tell him to let you know when he is in present time, otherwise you have no way of knowing and he is liable to lie there for three or four or five minutes while you are waiting there patiently, and he has been in present time all along. So instruct the preclear each time to tell you when he gets to present time.

Then start him back at the beginning again and chain-scan him forward from the first moment of auditing toward present time at accelerated rate, which will be a little faster. Then you chain-scan him once more at maximum rate, which will be very fast. Put the preclear through at maximum rate three to five times. You will find that new data keeps showing up along the track. Usually, by the way, he will get off some anaten, and when you get him up to present time you can tell whether or not you have gotten all of it by whether any of the somatics which he got after he began to be audited are still with him. People will sometimes pick up somatics in the process of being audited; all these somatics should disappear. The engrams then, theoretically, would destimulate.

If you want to continue on with Chain Scanning, you ask the person to chain-scan out invalidation's of Dianetics or the times he has audited people. Chain-scan out all his preclears and everything preclears have said while being audited, on forward to present time. In other words, you can get rid of chains of locks of this description.

Ask the file clerk each time, "Can this chain be run?" For instance, you might say, "Let's chain-scan out all the auditing you have ever listened to, all the things your preclears have ever said to you. Now, can you scan this? (snap!)" If you get a no, you say, "Do you have to scan another chain first?" If you get a yes, you say, "Give me the name of the chain. (snap!)" A name will flash, and you tell him to go to the first phrase in this chain of locks. You ask if you have to run through any engrams to chain-scan off this one. And whether he gives you a no or a yes, understand that you have to be careful there that he chain-scans locks, not engrams.

Occasionally you will find that you have to run an engram first; you may have to go right into the case on Standard Procedure and run out one engram. You ask for the engram that prevents you from chain-scanning this chain. After running out the engram, you then ask the preclear if you can chain-scan out the named chain which is preventing you from chainscanning a later chain. If you get a yes, you chain-scan out that chain, and when you have that chain deintensified you say, "Can you now chain-scan all the preclears you have ever listened to?" "Yes." So you start in, and by the same process you pick up all the aberrative phrases of his preclears. That should lay back all the engrams which have been restimulated in his auditing of others.

Now, if you really want to finish up the case royally, you chain-scan out your own auditing that you have just done, run the person through a pleasure moment, give him some Straightwire, and bring him out of the session.

You know how Straightwire will bring new data to view. If you chainscan a highly occluded case on Monday, by Wednesday you would be able to chain-scan some more off this case. You can treat Chain Scanning as a sort of high-speed Straightwire addressed to locks.

Let me give you a tip on running out control phrases: Sometimes auditors sit around and echo a lot; they do quite a lot of echoing. As a matter of fact, I have done a lot of echoing myself with unwilling people who would not repeat very much, and I have repeated for them. It is effective, but when you start chain-scanning out the auditing you will find that if you have said "Control yourself" as a repeat several times, you are liable to run into this control phrase. And a phrase like "Control yourself" in a lock where the auditor has repeated the phrase for the preclear will very often cause the preclear, in running it out, to fail to chain-scan at that point. The preclear will go off and he won't get a flash answer. If you don't get a flash answer with Chain Scanning you will know you have hit one of these control locks. Usually they are very easy to knock into view.

When an auditor knows his preclear will have an extended period during which he will receive no processing, or on the last day of an intensive processing period for a preclear, Chain Scanning can be used to knock out locks and auditing locks and to get useless stuff off the case in order to bring the case up as high as possible. Thus Chain Scanning can be used as an adjunct to Standard Procedure in picking up bogged-down cases or in polishing up cases we want to let ride for a while.

I chain-scanned a rejection chain once with quite marked results. I chain-scanned from the first time Mother had ever rejected the child, on forward through all rejections to present time. It does not take very long to run such a chain. You run for five minutes or something like that at a high speed and then start vocalizing it, and some of the tension will go off it.

After a case has been chain-scanned thoroughly through a lot of material, you can still find engrams. You can make this person a lot better by Chain Scanning. He feels fine, but you can make him feel a lot finer by starting to run out engrams by good auditing in Standard Procedure.

There is another thing which comes up on Chain Scanning in which you might be interested. The preclear will actually, if asked, name the central chains of his case. You can ask him, "How many chains necessary to reduce in order to clear your locks?"

And he might say, "Seventeen."

"The name of the first chain will now flash into your mind. (snaps)"

And he will say, "The dumbbell chain" or something like that.

Each one has a reason for it, and maybe this one is the first time his little brother ever called him a dumbbell, and then we get insults all the way along until present time. Or we get a grief

chain. I have seen a whole lot of grief run out. Also, I have watched a whole chain of electric shocks run out with this. The tension came off these shocks. Afterwards by Standard Procedure you could go in and audit up the locks, but you would be auditing locks that were not in high restimulation because you would be getting the restimulation off the locks with the Chain Scanning.

I have seen run out all the times an alcoholic got drunk, and a lot of restimulation was taken off that chain in this fashion.

Consider this as a means of flattening chains of locks, and in that light it is highly reasonable. It becomes much less reasonable when you start running in the prenatal bank, running through engrams, chopping them off this way and that, and running the scanner over the side of this engram. You go up past "I hate you" and this one says "Get away from me" and the person comes up to present time; then you run into another engram which says "It all happens at once," and the case crashes. These things are not good.

Chain Scanning cannot be run auto.

Apropos of nothing, you will find that your preclear will sometimes flash-answer himself instead of remembering. Knocking out the auditing should cure him of that. It is not a healthy state of being.

Following this lecture, Ron conducted a demonstration of Chain Scanning. We have been unable to locate any recording or transcript of that session.

GROUP DIANETICS IN THE FOUNDATION

This article is an excerpt from a paper entitled "Suggested Changes in the Organization of the Foundation,"
written by L. Ron Hubbard in early January 1951.

January 1951

Elsewhere there are papers and lectures on Group Dianetics. Here it will suffice that certain axioms, growing naturally out of basic Dianetics theory and practice, indicate that a maximum of concentrated energy on the part of an individual or a group is best attained by restoring a maximum amount of self-determinism.

The society is over controlled. The individual who is and has been forcefully controlled is found to be in very poor condition mentally. A group may be forcefully controlled until such time as it has a chance to show self-determinism, but after that, efforts to control on a command line are not unlike trying to spank a child into being good. And when the child has grown to the age of manhood, punishment only breaks him.

Dianetics has achieved, as a group, manhood. The management of Dianetics have had to be very busy parents. It would slow and disrupt Dianetics now not to recognize that parenthood is at end.

The discovery that a group is actually possessed of its own theta led to a pilot project to see just how much theta could be released into free play around a group. The answer was that the amount of theta is practically unlimited and far more than management had ever been able to coax into being.

A group is not a collection of individuals. A group is a living thing to which individuals can belong. The soul of a society is its culture, and it flows across the generations. The sum of the aberration of a group is not the sum of the aberrations of its individuals. The group gets engrams in another way. And the sum of the individuals, each having different aberrations, will throw into being highly rational thought. A number of individuals cancel out the aberrations of one another.

In a command line, the group is subject to just one set of aberrations— those of the leader. But even a clear leader, it can now be ascertained, could not hold a command line in such a group as Dianetics without harming the group.

Group Dianetics is not a political ideology. It is a collection of organized data about groups which could benefit any ideology. It happens that everything in Group Dianetics points, for Dianetics, to a highly cooperative pattern. Group Dianetics points out something entirely different for a military company or a ship, and even these two are different. A factory would need another type of management-employee relationship. A business office as a group would require, as derived by Group Dianetics, yet another form of government. A family as a group would require yet another governmental type. Thus Group Dianetics is not a system of cooperative action but a science in itself whereby certain things can be determined about groups.

Group Dianetics, with the factor of the enormously high ideal and ethic and rationale resident in Dianetics, determines for Dianetics a type of organization not seen on earth since the early days of Christianity, for one of its phases. Another phase of it is derived from the government of the Templars Orientalist around A.D. 1200. Another is from the Knights Hospitalers. Some of its data comes from a multimillion-dollar study made by Prudential Life into staff management. And a portion of it has for its roots the humble origin of a depression cooperative. But not all of any.

The only real threat to Dianetics is that its organization will be used for authoritarian power in the world. There is a black side to Dianetics which is seldom stressed but which is most uncomfortably real. Under its past method of management Dianetics was peculiarly susceptible to being taken over by power pushes and has survived two very serious ones only by the swiftest kind of management actions. Thus it must be designed for defense in depth against any type of push, and defense in depth with non rigid lines is the design of the present proposed government.

Unless someone is empty-headed enough to want to rule the world, Dianetics will survive, spread and prosper. These proposals are designed as an effort to make it impossible for Dianetics to be misled by anyone. It has to be made safe from the foibles of man, and man had better be made thoroughly safe from any organization applying Black Dianetics.

Early in January 1951 Ron secluded himself in a house near Palm Springs, California, to write Science of Survival. During this time, besides working out the basis of the new text, he also wrote two major articles on Group Dianetics. These two essays, outlining the fundamentals of this new philosophy of man's interactions in groups, were first issued in mimeo form in the Foundations.

The first, "An Essay on Management," was issued on 9 January and published in the August 1951 issue of the Dianetic Auditor's Bulletin with some minor editorial changes. The second, "An Essay on Authoritarianism," was reproduced in the October 1951 Dianetic Auditor's Bulletin. Both articles, containing vital technology on handling groups, are presented here as part of the record of the development of Group Dianetics—the first workable science of the third dynamic.

AN ESSAY ON MANAGEMENT

Article

9 January 1951

A knowledge of Group Dianetics should include a knowledge of management, its problems and optimum performances. In Group Dianetics, the best organization can be seen to be one wherein all individual members of the group are versed in all the problems and skills in the group, specializing in their own contributions but cognizant of the other specialties which go to make up group life.

It is an old and possibly true tenet of business—at least where business has been successful—that management is a specialty. Certainly it is true that ruling, as Group Dianetics concerns itself with government, is a specialized art and craft not less technical than the running of complex machinery and certainly, until Group Dianetics, more complex.

With our present technology about groups, it is possible to accomplish with certainty many things which, before, came out of guesses when they emerged at all. Management in the past has been as uncodified in its techniques as psychiatry, and management, with reservation, has almost always been a complete failure. Men were prone to measure the excellence of management in how many dollars a company accumulated or how much territory a country acquired. These are, at best, crude rules of thumb. Until there was another and better measure, they had to serve. To understand that these are not good measures of the excellence of management one has only to review the history of farms, companies and nations to discover that few have had any long duration and almost all of them have had considerable trouble. Management has failed if only because the "art" of managing, as practiced in the past, required too much hard labor on the part of the manager.

Until one has considered the definitions of wealth and expanded territory, and has taken a proper view on what these things really comprise, one is not likely to be able to appreciate very much about management, its problems or its goals. Hershey, a brilliant manager with a brilliant managing staff, yet failed dismally as a manager because he neglected the primary wealth of his company—his people and their own pride and independence. His reign of a company ceased with his people—well-paid engineers and laborers, well housed, well clothed—shooting at him with remarkably live ammunition. The brilliant management of Germany came within an inch of restoring to her all her conquests of former years, yet laid Germany in ruins.

Before one can judge management one has to consider the goals of an enterprise and discover how nearly a certain management of a certain enterprise was able to attain those goals. And if the goal of the company is said to have been wealth, then one had better have an understanding of wealth itself, and if the goal is said to have been territory, then one had better consider what, exactly, is the ownership of territory.

Goals and their proper definition are important because they are inherent in the definition of management itself. Management could be said to be the planning of means to attain goals and their assignation for execution to staff, and the proper coordination of activities within the group to attain maximal efficiency with minimal effort to attain determined goals.

Management itself does not ordinarily include the discovery and delineation of the goals of a group. Management concerns itself with the accomplishment of goals otherwise determined. In large companies the goals of the group are normally set forth by boards of directors. When this is done, the goals are assigned the nebulous word policy. In governments, goals, when they are assigned at all, generally stem from less formal sources.

Nations are so large that until they embark upon conquests they usually have few national goals which embrace all the group. The government personnel itself has the goal of protecting itself

and exerting itself in management, and the remainder of the group bumbles along on small subgoals. When a goal embracing a whole nation is advanced and defined, the nation itself coalesces as a group and flashes forward to the attainment of advances. It is an uncommon occurrence at best that a nation has a goal large enough to embrace the entire group, thus governments are normally very poor, being management with only the purpose of managing. Asia Minor, given a goal by Mohammed, exploded into Europe. Europe, given a goal by certain religious men to the effect that the city of the Cross had better be attained, exploded into Asia Minor. Russia, selling five-year plans and world conquest plans and minority freedom plans, can have a conquest over any other nation without any large group goals. A good goal can be attained by poor management. The best management in the world never attained group support in toto in the absence of a goal or in the embracing of a poor one. Thus Russia could be very badly managed and succeed better than an excellently managed but goalless United States (for self-protection is not a goal, it's a defense). Marx is more newly dead than Paine. The goal is less decayed.

Companies obtain, usually, their "policy" from an owner or owners who wish to have personal profit and power. Thus a sort of goal is postulated. Nations obtain their goals from such highly remarkable sources as a jailbird with a dream of a conquered enemy or a messiah with cross in hand and Valhalla in the offing. National goals are not the result of the thinking of presidents or the arguments of assemblies. Goals for companies or governments are usually a dream, dreamed first by one man, then embraced by a few and finally held up as the guidon of the many. Management puts such a goal into effect, provides the ways and means, the coordination and the execution of acts leading toward that goal. Mohammed sat alongside the caravan routes until he had a goal formulated and then his followers managed Mohammedanism into a conquest of a large part of civilization. Jefferson, codifying the material of Paine and others, dreamed a goal which became our United States. An inventor dreams of a new toy, and management, on the goal of spreading that toy and making money, manages. Christ gave a goal to men. St. Paul managed that goal into a group goal.

In greater or lesser echelons of groups, whether it is a marine company assigned the goal of taking Hill X428 by the planner of the campaign, or Alexander dreaming of world conquest and a Macedonian army managing it into actuality, or Standard Oil girdling the world because Rockefeller wanted to get rich, the goal is dreamed by a planning individual or echelon and managed into being by a group. The dreamer, the planner, is seldom an actual member of the group. Usually he is martyred to a cause, overrun and overreached. Often he lives to bask in glory. But he is seldom active management itself. When he becomes management, he ceases to formulate steps to be taken as lesser goals to greater goals and the group loses sight of its goal and falters. It is not a question of whether the dreamer is or is not a good manager. He may be a brilliant manager and he may be an utter flop. But the moment he starts managing, the group loses a figurehead and a guidon and gains a manager.

The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man, for the dream to be effective must be revered, and the judge and the taskmaster can only be respected. Part of a goal is its glamour and part of any dream is the man who dreamed it. Democracy probably failed when Jefferson took office as president, not because Jefferson was a bad president, but because Jefferson, engrossed with management, ceased his appointed task of polishing up the goals.

According to an expert on history, no group ever attains a higher level of ideal or ethic than at the moment it is first organized. This observation should be limited, to be true, to those groups wherein management has been assigned to the dreamer of the dream. For in those cases where the dream was ably supported, the tone of the group remained high and the group continued to be brilliantly effective, as in the case of Alexander whose generals did all the generating and Alexander, a brilliant individual cavalryman, set examples and pointed out empires.

But whether a group has an Alexander or a wild-eyed poet or an inventor doing its goal setting for it, the group cannot be an actual or even an effective group without such goals for its achievement and without management brilliant enough to achieve those goals.

Having examined the source of such goals, one should also examine the character of goals in general. There are probably as many goals as there are men to dream them, probably more. Goals can be divided into two categories, roughly. The first would be survival goals and the second would be non-survival goals. Actually most goals are a combination of both, for goals are occasionally set forth solely for their appeal value, not for their actual value. One sees that the goal of a nation which directs it to conquer all other nations ends up, after occasional spurts of prosperity, in racial disaster. Such a goal is not dissimilar to the money goal of most "successful" industrialists or boards. One might call such goals acquisitive goals, entailing, almost exclusively, the ownership of the accumulated through hard work by others. Technically one could call these enMEST goals, for conquest of nations brings about the ownership of which, by conquest, has been enturbulated into enMEST and which will make enMEST of the conquerors own land eventually. Rapacious money gathering gains enMEST, not, and makes enMEST of the rightful money of the acquisitor. Such goals, since they tend toward death, are then non-survival goals. Survival goals are good and successful in ratio to the amount of actual theta contained in them, which is to say, the ability of the goals to answer up favorably on a maximum number of dynamics. A survival goal, then, is actually only an optimum solution to existing problems, plus theta enough in the dreamer to reach well beyond the casual solution. A group best catalyzes on theta goals, not only to a higher pitch but to a more lasting pitch than a group catalyzed by enMEST goals as in a war. It can be postulated that theta goals could bring about a much higher level of enthusiasm and vigor than the most grandly brass-banded war ever adventured upon.

Another postulate is that a goal is as desirable as it contains truth or true advantage along the dynamics.

A group, then, can be seen to have three spheres of interest and action. The first is the postulation of goals. The second is management. The third is the group itself, the executors of the plans, procurers of the means and enjoyers of the victories.

These three factors or divisions must be satisfied to have a successful group or, actually, a true group. The divisions are not particularly sharp. The desires and thoughts of the body of the group influence and catalyze and are actually part of the goal dreamer. Management has to have the support of the group and the provision of the group to proceed at all and thus must have the agreement of the group for the best and most economical execution of orders. Management must have the confidence of the planning echelon or the planning echelon is liable to include the reform of management as part of the dream. The goal maker must be accepted and trusted by management or management will begin to look around for a new goal maker and, being management, not a goal maker, may take up with some highly specious ideas which management might then seek to make a sub-echelon to itself (the thing which causes most nations to cave in and most companies to collapse).

There are three divisions of action, then, which are interactive and interdependent. ARC amongst these three must be very high. A group which is hated by its management (often the case in the military) often gets wiped out; a whole system may be destroyed (as in American industry) when management and the group decide to become two camps. The death of the goal maker is not destructive to a group but even sometimes aids it, but only so long as the dream itself lives and is kept living. A management, for instance, which would interpose (for the "good" of the group) between the goal maker and the group is leveling death at the group by perverting and interpreting the character of the goal. Management cannot concern itself with the overall goal or plan; it can only execute and expedite the plans of accomplishing the goal and relegate its own planning to ways and means planning, not goal planning. The traffic between the group and the goal maker should be direct and clean of all "interpretations" unless management wishes to destroy the group—in which case it should, by all means, undertake an interruption of communication between the goal maker and the group. The place of the goal maker is in the marketplace with the group or off somewhere sitting down thinking up a new idea. The place of management is in the halls and palaces, arsenals and timekeepers' cages, behind the judges' bench and in the dispatcher's tower. Management leads the charge after goals has assigned the cause of the campaign.

Management is subservient to goals but goal making is not in command of management. So long as a management realizes this it will continue in a healthy state as a management, and the group, modified by natural factors such as food, clothing and general abundance, will remain in excellent condition. When management fails to realize this, the goal maker, even when he is merely an individual who enjoys the making of vast fortunes, shifts the management. When the goal maker is actually high theta and management forgets this and forgets the quality of ideas (or doesn't ever quite realize their potency) then, again and more so, management will be tumbled around, for a theta goal maker has behind him a group and in a moment can become much more group than management and easily empties out the halls and palaces. A management that discredits its goal maker or perverts the communication of goals of course dies itself but, in dying, may also kill a group.

Management often takes the goal maker into its confidence and requests the solution to various problems. Management should understand that when it does such a thing it is not taking conference with more management, for the advice it will receive on technical problems, no matter how brilliant, is usually delivered with asperity, for the goal maker has no sight of tenuous lines of supply, quivering bank balances, raging labor leaders, leases and contracts unsigned or perilously inadequate. The goal maker sees goals, management sees obstacles to goals and ways of overcoming them. The first requisite of a goal maker is to see goals which are attainable only by the most violent ardures and which are yet sparkling and alluring enough to lead forward and onward his own interest (in the case of an enMEST goal maker) or (if he is a theta goal maker) his entire group. Management pants between the pressure of the group to attain the goal and the clarion call of the goal maker to go forward.

Yet there are specific means by which management can lighten the burdens for itself, recover and retain its own breath and be highly successful as management, which means that the group, by that management, must be highly successful if its goals are kept bright.

Let us concern ourselves only with true groups. The true group could be defined as one which has (a) a theta goal, (b) an active and skilled management working only in the service of the group to accomplish the theta goal, and (c) participant members who fully contribute to the group and its goals and who are contributed to by the group; and which has high ARC between goal and management, management and group, group and goal. Here we have no management problems beyond those natural problems of laying the secondary but more complex plans of accomplishing the goals, pointing out and laying the plans for the avoidance of obstacles en route to that goal or those goals and coordinating the execution of such secondary, but most vitally important, plans. Management, having the agreement of the participants, is immediately relieved by the participants of some of the planning and, that plague of management, the tying of loose and overlooked ends. Further, management is not burdened with the actual location or cultivation of food, clothing and shelter for the group as in a welfare state, but is only concerned with coordinating group location and cultivation. Management is enriched by the advice of those most intimately concerned with the problems of participation and is apprised instantly of unworkabilities it may postulate. On the goal side it is relieved of the problem management has never solved, the postulation and theorizing of the primary goals of the group. Further, management does not have the nerve-racking task of smoothing out enturbulations and confusion's which are the bane of every semigroup.

Now let us consider what might be meant by a true group as opposed to a pseudogroup. A true group falls away from being a true group in the gradient that ARC breaks exist between goals and management, management and group, and group and goals. In the case of a high-theta goal maker and a group in agreement with those goals, a bond between group and goal maker is so copper-bound, cast-iron strong, whether the goal maker is alive or dead as a person, that a management out of ARC with either the goal maker or the group will perish and be replaced swiftly. But in the interim, while that management still exists, the group is not a true group and is not attaining its objectives as it should. This would be the first grade down from a true group toward a pseudogroup. The condition might obtain for some time if management were not quite a true management and not flagrantly out of ARC. The duration that such a management would last would be inversely proportional to the completeness of the ARC break. A severe

perversion or break of ARC would bring about immediate management demise. A continuing slight one might find the management tolerated for a longer time. The break with the group, while the goal maker lives, can be of greater severity than with the goal maker without causing management to collapse or be shifted. Break of ARC with a goal maker finds management under the immediate bombardment of a group catalyzed, as a small subgoal, into the overthrow of management. For this reason most management's prefer a good, safely dead goal maker whose ideals and rationale are solidly held by the group, and most groups prefer live goal makers because so long as the goal maker lives (in the case of a true group), the group has a solid champion, for a theta goal maker is mainly interested in the group and its individuals and his goals and has very little thought of management beyond its efficiency in accomplishing goals with minimal turmoil and maximal speed.

The next step down from the true group toward a pseudogroup is that point reached where the goals exist as codes after the death or cessation of activity, as a goal maker, of the goal maker. Management, always ready to assume emergencies exist, being hard-driven men even in the best group, breaks ARC to some slight degree with the codified goals in the name of expediency. Being interested in current problems and seeing the next hill rather than the next planet, management innocently begins a series of such breaks or perversions and begins to use various means to sell these to the group. The group may resist ordinarily but in a moment of real danger may deliver to management the right to alter or suspend some of the code. If management does not restore the break with or perversion of the code, the true group has slipped well on its road to a pseudogroup.

The next major point on the decline is that point where management is management for the sake of managing for its own good, not according to the demised goal maker's codes of goals, but preserving only some tawdry shadow of these such as "patriotism," "your king," "the American way," "every peasant his own landlord," etc.

The next step down is the complete break and reversal of ARC from group to management, at which moment arrives the revolution, the labor strikes and other matters.

If management succeeds the overthrown management without the simultaneous appearance of a new goal maker, the old regime, despite the blood let, is only replaced by the new one, for management, despite critics, is normally sincere in its efforts to manage, and strong management, unless a good theta goal maker springs up and carries through the revolution or strike, is faced with a continuing and continual emergency which demands the most fantastic skill and address on the part of managers and, oddly enough but predictably, the strongest possible control of the group.

We are examining here, if you have not noticed, the tone scale of governments or companies or groups in general from the high theta of a near cooperative state, down through the 3 of a democratic republic, down through "emergency management," down through totalitarianism, down through tyranny and down, if not resurged by a new goal maker somewhere on the route, into the apathy of a dying organization or nation.

A true group will conquer the most. Not even given proportionate resources with another group, it will conquer other groups which are not quite true groups. Brilliance and skill tend naturally to rally to the standards of a true group as well as resources. As a sort of inevitable consequence, will move under a true group. The amount of a true group will eventually conquer—but not necessarily own—is directly in proportion to the amount of theta that group displays, theta being many things including solutions along the dynamics toward survival. To display theta the group must definitely tend toward a true group.

A truly successful management is a management in a true group. It is definitely in the interest of management to have as nearly true a group as it can possibly achieve. Indeed, management can actually go looking, for a group's completion, for a goal maker, or send the group looking for a goal maker and then, the goal maker proving himself by catalyzing the group's thoughts and ambitions, raise the goal maker's sphere of action as high as possible and abide thereby without

further attempting to modulate or control the goals made (for management is necessarily a trifle conservative, is always liable to authoritarianism and is apt to be somewhat sticky of its power). Probably the most stupid thing a management can do is refuse to let a group become a true group. The group, if at all alive as individuals, will seek (the third dynamic being what it is) to become a group in the true sense. A group will always have around it a goal maker. Management in industrial America and in Russia tries to outlaw, fight and condemn goal makers. This places the group in the command, not of management, but of a would-be martyr, a John L. Lewis, a Petrillo, a Townsend, and management promptly has to go authoritarian and start killing sections of the third dynamic—which course leads to death not only of the management but of the business or the nation.

Likewise a group should be tremendously aware of the dullness or the real danger of putting a goal maker into management or insisting that the goal maker manage. Hitler had a battle. He probably had a lot of other battles he could have written about if one and all had recognized what goal maker there was in him and supported his goal making. Instead, current management threw him into jail and sorted itself out as a target for national wrath (for don't think the people weren't behind Hitler, regardless of what the Nazis try to tell our military government). Down went the republic, up went Hitler as management. Down went Germany in a bath of blood. At best he was a bad goal maker because he dealt with enMEST, and very little theta. But he was a hideously bad manager, for by becoming one he could no longer be a good goal maker but, made irascible by the confusion's of management, went mad dog.

Being rather low on the tone scale initially, most management's would be very chary of creative-imagination-level goal making unless they knew the mechanics of the matter. And these demonstrate that it is unsafe to be without a goal maker, unsafe to suppress goal makers, unsafe not to keep trying for a true group continually, and unsafe not to fight very shy of letting anything drift toward the pseudogroup level. Management should stay in close tune with the group participants and give them as much to say about managing and ways and means as possible and avoid assuming the burden of caring for the group and assume the role and keep it as servants of the group, at the actual command of that group.

Management and enterprises are most highly successful when they attain most energetically toward true group status.

There are certain definite and precise laws by which management can raise the level of its own efficiency and the level of production and activity of a group.

When it is necessary to establish a surprise element in an attack or to secure a portion of the group from attack, suppression of operational data is permissible to management. Suppression of any other than operational data can disrupt a group and blow management over. Any management which operates as a censorship or a propaganda medium will inevitably destroy itself and injure the group. A management must not pervert affinity, communication or reality and must not interrupt it. A management fails in ratio to the amount of perversion or severance of ARC it engages upon, and its plans and the goals of the group are wrong in the exact ratio it finds itself "forced" to engage upon ARC perversion or severance of ARC in terms of propaganda or internal relations.

A management can instantly improve the tone of any organization and thus its efficiency by hooking up and keeping wide open all communication lines—communication lines between all departments and amongst all persons of the group and communication lines between the goal maker and the group. Fail to establish and keep in open and flowing condition one communication channel and the organization will fail to just that extent.

Communication lines are severed in this fashion: (a) by permitting so much entheta to flow on them that the group will close them or avoid them; (b) by perverting the communication and so invalidating the line that afterwards none will pay attention to the line; (c) by glutting the line with too much volume of traffic (too much material for too little meaning); and (d) by chopping

the line through carelessness or malice or to gain authority (the principal reason, that last, why lines get tampered with).

He who holds the power of an organization is that person who holds its communication lines and who is a crossroad of the communications. Therefore, in a true group, communications and communication lines should be and are sacred. Communication lines are sacred. They have been considered so instinctively since the oldest ages of man. Messengers, heralds and riders have been the object of the greatest care even between combatants on enMEST missions. Priesthood's hold their power through posing or being communication relay points between gods and men. And even most governments consider cults sacred. Communication lines are sacred and who would interrupt or pervert a communication line within a group is entitled to group death—exile. And that usually happens as a natural course of events. Communication lines are sacred. They must not be used as channels of viciousness and entheta. They must not be twisted or perverted. They must not be glutted with many words and little meaning. They must not be severed. They must be established wherever a communication line seems to want to exist or is needed.

Any management of anything can raise tone and efficiency by establishing and maintaining zealously, as a sacred trust, communication lines through all the group and from outside the group into the group and from in the group outside the group.

The most vital lines of a group are not operational lines, although this may appear so to management. They are the theta lines between any theta and the group and the goal maker and the group. Management that tampers with these lines in any way will destroy itself. These actually have tension and explosion in them. It is as inevitable as nightfall that these lines will explode, when tampered with, at the exact point of the tampering. This is a natural law of communication lines.

A line is as dangerous to tamper with as it has truth in its channel. It is safe and even preserving of a line to cut it when it contains entheta. For example, when a true line is cut, it charges a little power into the cutter and he has authority for a moment thereby. But it is only the authority of the cut line. If the line is thus made to perish, the cutter loses his authority. If there is much truth in that line, it does not give authority to the cutter, it explodes him.

A group has the right to exile anyone it discovers to be guilty of tampering with any communication line.

A management which will pervert an affinity or sever one may gain a momentary power but the laws here are the same as those relating to communication, and an affinity tampered with will lower the tone of a group.

A management which will pervert or suppress a reality, no matter how "reasonable" the act seems, is acting in the direction of the destruction of a group. It is not what management thinks the group or the goal maker should know, it is what is true. A primary function of management is the discovery and publication, in the briefest form which will admit the whole force of the data, the reality of all existing circumstances, situations and personnel. A management which will hide data, even in the hope of sparing someone's feelings, is operating toward a decline of the group.

A true group must have a management which deals in affinity, reality and communication, and any group is totally within its rights, when a full and reasonable examination discloses management in fault of perverting or cutting ARC, of slaughtering, exiling or suspending that management. ARC is sacred.

Management should be cognizant of the differences existing in power. Management undeniably must have power but a management which confuses authority with power is acting, no matter its "sincerity" or "earnestness" or even conscious belief that it is doing what is right and well, in the direction of decay of organizational efficiency. Power which is held and used by rationale

alone is almost imperishable. That power deteriorates and becomes ineffective in exact ratio to the amount of pain or punishment drive it must use to accomplish its end. The theta of management becomes entheta in a dwindling spiral once this course is entered upon. For example, the punishment of criminals creates more criminals. The use of punishment drive on the insane creates more insane. Punishment drive against inefficiency creates more inefficiency, and no management wisdom or power under the sun can reverse or interrupt this working law.

Every management of past ages has been an enturbulated group rule seeking to rule an enturbulated group. Management has only succeeded when punishment drive was suspended or when theta moved in over the scene from a goal maker and, by sheer theta power, disenturbulated the group. The need of management is for power to advance secondary and vital plans and coordinate their execution by the group.

The only power that ever works is derived from reason and the ability to reason. surrenders only to reason when it is to become organized. Punishment drive creates enMEST where was sought. It is the boasted desire of every management to acquire for the group. By employing punishment drive on the group or on a management can acquire only entheta control of enMEST and that is death. Management, if enough free theta exists in the group or if the goal is sufficiently theta, can get away with punishment drive and can confuse the punishment drive it is applying with the existing theta in the group and can delude itself into thinking that accomplishment occurs because of punishment drive, not because of existing theta. Thus enthused about punishment drive, management then applies more of it with the result that the existing theta is enturbulated. Sooner or later the group perishes or, fortunate group, saves itself with a revolt which carries a theta goal. (Example: British navy, bad conditions of discipline before first quarter of nineteenth century; mutiny of whole navy for humanitarian handling of men; result, a more efficient navy than Britain had ever had before.)

Power, and very real, forceful power it is, can be sustained only when it deals with theta goals and is derived from theta principles. Authoritarian power, held by breaking or perverting ARC, enforced by punishment drive, brings to management certain destruction and brings to the group reduced efficiency or death.

One, in considering these things, is not dealing in airy philosophic impracticalities but in facts so hard and solid they can be worn and eaten and used as roofs. We are dealing here with the basic stuff of management and group survival. It is to be commented upon that management has succeeded despite its use of punishment drive and because of existing theta goals whether management knew it or not. This sums up not particularly to the discredit of management's of the past but to the highly resistant character of theta goals. Management, failing to understand the true force of its power and the source of that power, seeing only that if it cut and perverted ARC it had power of a sort, has been the yoke around the neck of mankind in most instances, not the proud thing management thinks it is or could be, keeping the wheels turning. Where wheels turned in the past it was usually because of highly vital theta goals, and thoroughly despite management. Management, being a needful cog in the scheme of things, has been kept around by a hopeful mankind on the off chance that it someday might be of complete use. A punishment-drive management is the spoke in the wheel of an action being conducted by a goal maker and a group, not the grease for the wheel which management sincerely believes itself to be. A goal maker-group combination action is only enturbulated because of the lack of a good management or the existence, much worse, of a punishment-drive management. Man would run better entirely unmanaged than in the hands of an authoritarian management, for the end of such a management is group death. A group theta-managed with real theta power would run better than a group entirely unmanaged.

Management derives power most swiftly by acting as interpreter between a goal maker and a group. The power of the management is effective in ratio to the cleanness with which it relays between the goal maker and the group on ARC. Management loses real power in the ratio that it perverts or cuts lines between the goal maker and the group. When the goal maker exists now only as a printed code, management can continue to prosper and can continue to serve only in the ratio that it keeps that code cleanly interpreted between archives and group. Management

deteriorates and grows unprosperous in the ratio that it perverts or cuts the lines from code to group. There is an intriguing factor involved, however: ARC lines. When they are slightly interrupted they deliver power to the individual that interrupts them. True, it is authoritarian power, death power. But a very faint tampering with a line gives authority to the tamperer since he is obscuring to some slight degree a section of theta. His group is trying to see the theta and reach it and if they can do so only through the tamperer and if they are convinced that the tamperer or tampering is necessary (which it never is, and the action of convincing them is part of tampering with such lines), then the group tolerates the tamperer in the hope of seeing more theta. Mistaking this regard for him as something he is receiving personally, the tamperer cannot resist, if he is a narrow and stupid man, tampering a little more with the ARC line. He can live and is tolerated only so long as the theta he is partially masking is not entirely obscured. But he, by that first tampering, starts on the dwindling spiral. Eventually he is so "reactive" (and he would have to be pretty much reactive mind to start such an operation) that he obscures the theta or discredits it. At that moment he dies. He has put so much tension on the line that it explodes. If it is not a very theta ARC in the first place, he is relatively safe for a long period. The pomp and glory he assumes are not his. He makes them enMEST and entheta and eventually corrupts them utterly and corrupts himself and all around him and dies as management.

There is also a pretense of having a theta goal without having one, which intrigues management. Lacking the actual article the management postulates merely the fact that such an article exists and that management is the sole purveyor of this theta goal. Usually such a management makes excuses for the goal not being in sight or existing by claiming that "it is too complicated for ignorant minds to grasp," "it is too sacred to be defiled by the hands of the mob." Management dresses itself in all the trappings of a theta relay station, but as there is no theta goal in the first place to give to the group, punishment drive has to be entered upon instantly. Hellfire has to be promised to those who won't believe a theta goal exists just over management's shoulder. A flog has to be used to convince the group that the cause is just.

However, a group is capable of generating some theta on its own. There are always some minor goal makers around. Unfortunately these serve to buoy up a masking management by actually putting some theta into circulation. Management can then keep on masking an empty altar. But as the altar is empty, such a management is always afraid instinctively. It starts to speak of rabble, the mob, the horrors of individual say in group actions. It speaks of anarchy and uses wild propaganda to stampede and enturbulate its group. The life goes to some degree down in every individual in that group and stays up only because of the minor goal makers in the group. Management, seeing here a rival or a threat of discovery that it exists not for the goal but for itself, starts in punishment-driving the minor theta makers, calling them revolutionaries whenever they advance a goal or idea and having them torn down from any tiny eminence to which their meager supply of theta has lifted them. When the last of these goal makers is dead, the group is dead, management is dead and desolation reigns. This has been the cycle of management amongst man since first he became civilized, save in those times and places where a real goal maker existed and where management actually began by being a part of a nearly true group. (See the history of Greece, the history of Egypt, the history of Rome; trace the course of Greek tyrannies. See also the history of various companies, and one readily sorts out those which began because of a goal maker and those which pretended a goal existed but had no goal maker for the group but only made goals for individuals—management itself. Three life insurance companies began because of real goal makers and they are the leading companies of America despite subsequent perversions of the goal and its subordination to individual profit.)

Now, it so happens that a culture which has within it many examples of punishment-drive masked management will begin to develop a spurious technology of management based upon mimicry of these masked punishment-drive management's. The technology is most ably put forward in Machiavelli's "The Prince" for that period. Almost any text on "military science" is a technology of masked management. However, such texts exist and are useful because they furnish a short-term method of assembling a unit to follow a cause whenever one appears. The technology of how a company evolutes or a battery spots is not the technology of management but the technology of a coordinated group. Everywhere one looks in such a text on actual battle

skill one finds cooperation and understanding is the essence and that ARC is stressed amongst the group itself at every period and paragraph. But alas, the technology of the military management itself is so far from useful or factual that wars get won only because most armies have the same management system and that one wins which makes less errors than another and which has a better "cause."

For example, the communist main group in Russia is not a true group. Probably the United States is much closer to (but very far from) a true group. Thus the nation of Russia versus the nation of the United States, in a battle of culture, would lose miserably. But an army of communists working for a management which only recently lost its goal makers, Marx and Lenin, can have a "cause" couched in modern terms. All armies are considerably entheta and take only enMEST. But a Russian army has a "cause" superior to a U.S. army. Neither army has a true group cause, but the United States "cause" has not been restated in convincing modern terms. A second-rate and obsolete cause is as dangerous to have around an army as an obsolete weapon. The U.S. army "cause" does not include a conquest-of- clause but contains only protection-of-status-quo clauses. Once the United States drove hard on theta goals. Because her people and culture are not much decayed and her technology is high, a United States with a cause, as before, could easily outreach any Russian culture. And a United States army with such a cause would crush a vastly superior Russian force.

Armies, understand, are short-term groups intimately concerned with the conquest of, which, no matter if they made enMEST of it, is still a goal until conquered. Thus armies can be thrown into action with far less reason than a culture, and, not so closely, ARC within the unit itself can be catalyzed. An army, then, builds its technology on fantastically high ARC on the private-corporal level and is governed by a fantastically low ARC on the management level, because ARC is high in the bulk of the group and is commanded to be high (management of armies would reverse such a thing if they knew what they were effecting, one fears) by a low-ARC management. Optimum in armies is that high ARC on the private-corporal level and management by a government which has high-theta goals and is itself high ARC. When this is attained armies explode out of Asia Minor and overrun Europe.

With such bad examples in a culture, management can develop an entirely false technology. Managers have to be geniuses to work with such technologies and ordinarily work themselves into a swift demise, as witness the presidents of the United States, who can be seen, if you compare the pictures of the same president after just two years of being president, to deteriorate swiftly. The group one way or another will try to knock apart an authoritarian management or a management even slightly authoritarian. The management thinks this is all because of bad planning, tries to plan better, and thinks all can be righted by just a little more emergency punishment drive. The group revolts more. Management punishment-drives more. And finally something has to explode. It is a lucky nation which blows into a theta-goal revolt early in this cycle. The government of the United States is overworked and inefficient as management because all the principles of its original goal makers are not applied and those that are applied are slightly perverted. And the same thing obtains with Russian management. (Example: Read the works of Paine and the works of Jefferson in their original form and read also the letters and personal opinions of these men. You will find more theta in those writings which has been overlooked than the whole U.S. Government is using from those same goal makers. Read Marx and Lenin and look at the tremendous quantity of theta untapped in those works.)

Bad management, then, like any aberration, goes by contagion. Because of a native existence of theta goals even as to common survival, and a country wealthy in brilliant people and natural resources, management can become a sort of priesthood because success reigns and management has never been loath to take credit for a group's production. But statistics will tell you swiftly that the great god "modern business management" is in continual trouble, is expensive, is uneconomical, and that, by the duration of large fortunes and businesses on the average, such management as has been purporting to be management is almost a complete failure and is murdering outright the majority of enterprises of this country. The rise of unionism is not an index of the viciousness and willfulness of man but is, as it rises and wars against production, an index of the failure of management as it has been practiced as a

technology. Unionism is not wrong. It is simply an unnecessary arbitrary existing because of the existing arbitrary of management operating on an authoritarian level, masking the absence of theta goal makers and seeking to enforce that lack with punishment drive.

America fought for independence from absentee management in 1776 and won. With the advent of Alexander Hamilton's banking system (a medal please for Burr, traitor though he may have been) that part of independence related to economics did a marked and remarkable slump back into the dark ages of fascism—or tyranny, as they called it in those days. Senator Bone, U.S.S., once remarked to me, "I have fought since 1905 to place public utilities in the hands of the people. But I believe that, by giving them at last to the government, I have exchanged a fairly unreasonable for a very unreasonable master. It seems to me that when this country got rid of slavery in the Civil War we changed an outright form of slavery for a far more insidious brand—the tyranny of modern management." Fascism exists in America as almost the sole modus operandi of big business. And fascism or authoritarianism almost always murders itself swiftly since it is entheta and enturbulates the existing theta. This is best exemplified by the management-labor upsets which have been increasing in volume since the early 1900s.

Economic tyranny alone could make possible the far less than ideal group ideology of communism. Where fascistic business management exists, there socialism and communism can go. State ownership of everything including the human soul, and a communal ideology conducted with false propaganda by a rather fascistic group in Moscow, are equally undesirable. The world is in tumult today because of three schools of management: fascism reserves the right to Ore at will, and devil take the men of production; socialism outlaws private property and builds up staggering bureaucracies about as efficient as Rube Goldberg's machinery; communism buffoons around with one-time high ethic tenets, building an empire on deceits. None of the three are worthy of attention should a workable science of management come into being.

Such a science of management should obtain optimum performance potentialities and optimum living conditions for the group and its members. Such a science is postulated in Group Dianetics. It is not an ideology. It is an effort toward rational operation of groups. Its pilot project has worked. Other pilot projects will follow. In Group Dianetics, should its results continue to bear out its tenets, one is looking at the general form of the next government of the world. That government will not extend, as administrator, out from the Dianetic Foundations. But the Foundation will probably train the personnel governments send to it and will probably be the advisor to all governments. No empty dream—we have in Group Dianetics a much better mousetrap.

However, if the Foundation is ever to accomplish a post as trainer of governing personnel, a tutor to the world of all management, the Foundation had better become, of itself, the best example of Group Dianetics in existence.

In accordance with an ambition to put its house in order, it is suggested that any organization so desiring put into practice the following tenets:

1. Consider well its ideal and ethics. This is the province of goal making.

2. Consider well its rationale. This is the province of management, its planning and coordination.

3. Consider well its execution. This is the province of staff and individual members of the group.

4. Establish a general, flexible plan of government—adopting a constitution, selecting its officers with full agreement, adhering to its establishment and establishers.

5.   Ever lean toward creative and constructive goals and execute its ventures creatively and constructively as opposed to "saving things," "arbitrary emergencies," and destructive planning and action.

6.   Choose for its posts of trust high-theta personnel who plan creatively and constructively in expanding terms rather than "emergency" terms. Keep out of office the death-talkers who pervert or selectively censor communications or cut lines to gain power, who postulate opportunistic but dire realities and who, perverting affinity, have no love for man.

7.   Hook up an abundance of communication lines to fill their various needs, keep the communications terse, keep the communications wholly honest and drop no curtains between the organization and the public about anything.

8.   Incline in the direction of creating affinity from group to group and group to management. Create and maintain high affinity with the rest of the world.

9.   Create a high and ethical reality of a better world and then make it come into being. Make the organization a model of that better world.

10.   Persevere in the continual raising of group tone. Persevere toward the goal of the highest individual tone. It is theoretically true that a high enough group tone level almost nullifies the necessity of individual clearing and that high individual tone creates a high group tone.

11.   Self-generate the organization into a model of efficiency in all its departments and with high pride in his performance on the part of every individual member of the group.

12.   Operate on the principle that the failure, in any department, of one individual or sub-group, by contagion, threatens the survival of all.

13.   Understand thoroughly the principle that the amount of theta in the group materially determines the longevity, greatness and general survival of that group and its members and that the amount of entheta in the group determines its proximity to death, and thus have done with the casualnesses and insincerities existing in a lowtoned outer society.

AN ESSAY ON AUTHORITARIANISM

Article

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Considering authoritarianism in the light of the basic tenets of Dianetics, one rapidly discovers that one is dealing, in Group Dianetics, with the manifestation of group engrams. The parallel, in Individual Dianetics, would be the command power in terms of pain and word content of an engram.

The tenets of Individual Dianetics show us that thought and force— theta and MEST—become enturbulated in the person and manifest themselves as irrationality. The reactive mind is only the composite of all moments in a lifetime when thought and MEST were entangled chaotically. Out of this chaos thought, conquered and driven by MEST, commands the individual without recourse to his reason as represented by his analytical mind. MEST force, impinging on the analytical mind, cuts off reasoning power and ability.

Reason could be said to be the orderly handling of MEST by theta. This postulates that the entirety of reason depends upon a harmony of conquest of MEST. Theta could be said to be complete reason; MEST could be said to be complete force.

As we notice in aberrated individuals, the more MEST they have enturbulated with theta, the less rational they are, and the less life and vitality they have. As the individual is processed, his reason rises in direct proportion to the amount of theta which is rescued from his engrams. And while our observations and conclusions of theta and MEST are far from complete— and may not be complete until theta itself is isolated as theta—empirical observation of the subject seems to make it evident that individuals, as far as their reason or unreason is concerned, might be plotted on a gradient scale between theta as pure reason and MEST as entire unreason. The amount of MEST enturbulated in the individual might be said to measure his position on such a scale.
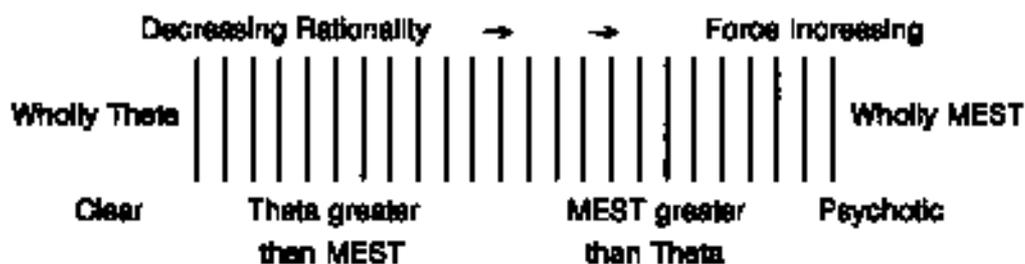
The conquest of MEST by theta seems to depend upon the theta's increased understanding of the laws of MEST and then an orderly use of the laws of MEST against itself. By the discovery of some new natural law of MEST, more MEST can be conquered. The conquest of theta by MEST seems to require the entrance of chaotic MEST into theta and the consequent driving out of theta by force. The complete conquest of a body by MEST is death, wherein all the theta has been made to withdraw consequent to continued enturbulation. Rebirth and growth of new organisms has been the theta answer to this problem until Dianetics, when theta, in one lifetime, can be rescued from MEST enturbulation by direct processing. Exactly how far theta can go in doing this has not been entirely determined nor how it affects geriatrics. But it is easily observed, even in a partial release, that theta, rescued from the enturbulence, is far more able to conquer MEST.

Postulates are as good as they predict new data which, when looked for, is found to exist. On a Group Dianetics level, the release of theta from enturbulation compares to the release of or

reduction of an engram. Release of theta from MEST, then, restores reason and removes force from the situation. A group engram seems to be any area from which force is emanating without reason, but such force, not being obeyed, will administer physical pain. Hiring and firing threats, physical punishment as in some military organizations, jailing (reduction of the space and time controlled by the individual), are all MEST actions. The engram, unless obeyed, inflicts physical pain on the individual; it cannot be reasoned with and it lowers the self-determinism of the individual. The last sentence applies at once to an individual's engrams or a group's engrams.

Apparently there is a law to the effect that theta and MEST, to survive, must interact, and that enturbulated theta and MEST war to drive out the theta on one hand and restore the MEST to chaotic action on the other. The theta gets free to come back for a harmonious conquest of MEST. The MEST gets free to continue its own combinations and recombination's, apparently, to a chaotic state of being MEST or, possibly, to attack or resist theta more ably. The latter postulated action of MEST seems to predict the more data, for MEST apparently attacks theta when enturbulated with it and surrenders to the reasonable organization of theta only after the most brilliant effort on the part of theta. But it seems that if theta is to attack MEST at all, then the attack begins by creating a turbulence, withdrawing from the turbulence with, now, some understanding of the MEST, and attacking again. All interactions of theta and MEST seem to begin with a turbulence which is then resolved by theta's withdrawing and assaulting again with a reasonable attack. MEST apparently wins, as in killing a person. But theta, by having organized a biological line, has a new carrier for the new attack. It is very curious, but if past lives are true data, theta would seem to have worked out a level in theta for new attack as well as in life (lambda's). Thus we get genetic lines. And if there is any truth in past lives, we would have theta lines, just as individuated theta or the human soul.

This postulates that all theta is actually in now save as it has been swept away in the time stream. But there is something curious about time, and it would seem that time is native to both MEST and theta and appears halted when viewed by one from the other. Theta might look active to timeless MEST; MEST might look active to timeless theta. One is standing still compared to the other. Thus evolution might be viewed as a now existing thing for theta, where lower forms sweep out into greater complexity, all in now, until, with man, analytical theta, or pure theta, can at last begin to manifest with a reasonable conquest of MEST. Hence, theta is uniting with MEST as enturbulation until it can extricate itself, with knowledge from and of MEST, to reattack MEST not through rebirth but in frontal onslaught. Possibly man begins here his evolution into his highest level of reasonableness or his theta self. However this may be, for these are here but random postulates, we have a highly valid example of the similarity between the group engram and the individual engram.

MEST enturbulated in a group's theta is highly dangerous to that theta. MEST in a group could be likened to material possessions and money (which can be a theta or a MEST thing depending on its use for the giving of charity or the purchase of power). The group which owns and fights mainly for the group control of matter, energy, space and time as owned things possessed by force, defended by force, and the ownership perpetuated as long as possible by force, does not own. Here MEST would be seeking the ownership of MEST, which is for theta a species of death. The group which harmoniously conquers MEST by reason will continue to have the use of that MEST. As an example, Christianity owned the minds of men for two thousand years while the saber of Genghis Khan cowed men and territory for less than eighty years. Christianity failed only when MEST, entering in, caused Christian to fight Christian, and won again only when its basic ethic and ideal were restored. When all sides in World War I were conquering in the name of God, so much MEST entered in that the hot flame of Christianity died down so low that in many countries a new idea, communism, completely supplanted it despite the fact that communism is probably much less theta than early Christianity.

A harmonious control of MEST makes a control by force unnecessary. Just as the theta in a body must have harmonious (nonenturbulated) control of that body, so must those things which a group uses be possessed by harmonious control.

The only trouble Dianetics really can have is from any group which holds by force the things which Dianetics, by theta, flows over—for example, psychotics and prisoners, which are the MEST of psychiatrists and the police. Dianetics, being much purer theta than psychiatrists or the police, will inevitably win, and without any slightest use of force.

The theta of a group would be its ideas, ideals, rationale and ethics. This is an actual force. If one does not think a group has its own theta, independent of but existing via its individual members, he should consider exactly how far a society would go without its culture. Each individual would, without that culture, be reduced to his bare hands and complete noncommunication of ideas. The culture is an accumulated soul which flows over and through a number of individuals and persists after the death of those individuals via other individuals or even other groups. A complete enturbulation with MEST means the death of a group—which is to say, a society without its culture ceases to exist. The culture is theta.

We have discussed enturbulated MEST and enturbulated theta. These are the components of any engram of the individual or the society. We had better assign to these special names, enMEST and entheta, combining their parts with the change of action in those parts. EnMEST could be considered MEST with a somehow reversed polarity. It is fighting to get free from theta. Entheta could be considered to be theta with a reversed polarity which is fighting to get free from MEST. As soon as polarity is reversed by the enturbulation, possibly by something not unlike the heat of fusion caused by the pain of irrational collision, the entrapped enMEST seeks to fight away from anything which even closely resembles entheta and so attacks all theta. The entrapped entheta, seeking to fight away from anything like enMEST, will fight or repel all MEST.

Entheta and enMEST will combine and stay combined until MEST separates them, as by death, or theta separates them, as with Dianetics.

MEST, it would seem on some examination, has a natural attraction to theta. Theta has a natural attraction to MEST. They combine harmoniously, as witnessed by life (lambda). Show MEST and some theta will move over it. Show theta and some MEST will move under it. The action is almost automatic.

However, evidently, show entheta some MEST and the MEST will repel. Show enMEST some theta and the theta will repel. The only times when these, possibly, will not repel are when there is a chance for the MEST to recover pure MEST from it (a postulate for which we have no momentary example), or when the theta has a chance to recover some theta (which we see happening daily in Dianetics).

When an estate is to be given into the trust of someone, the donor looks about for an idealistic, reasonable, honest man. When an idealistic man, such as an artist, looks about for a place to be, he turns from the embattled city and seeks a quiet countryside.

Note, however, that when pure MEST collides with pure theta there is usually a turbulence. Note further that a turbulence is evidently necessary for the theta to learn enough about the MEST with which it became enturbulated to back off and conquer a new area of MEST.

For example, enterprises of any age generally begin with ideas and ideals being thrown over MEST. A turbulence occurs, even if a slight one, and from it the theta learns enough of MEST to conquer it smoothly. One has to learn that a cliff will cave in before he can buttress it against stopping a stream.

The goal might seem to be a maximal unison of theta with MEST, with the creation of minimal enMEST and entheta.

Dianetics, as a group, is seeking to attack a thing which normally repels both theta and MEST—entheta and enMEST. This can be done in the ratio that entheta is returned into theta so more theta can attack more entheta and enMEST. Thus a Clearing Service. 1 Theta can attack

entheta and enMEST only when the theta is very high. And MEST is necessary to accomplish it (buildings and money). The highest theta is the highest reason, which means the highest ideal, rationale and ethic. If the ideal falters, the theta is also faltering and so the attack is unsuccessful. Hence the Auditor's Code. If enMEST is strong in the group either as individuals or as actual perversion of ethic, then the group falters and fails to succeed. In Dianetics, the group must have, by these mechanics, an enormously high ideal, a high ability to think and a strong group ethic in order to succeed.

It has been remarked that the ideals of any group are never higher than at the moment of their initial formation. This was before one knew anything about clearing groups. MEST can be controlled by a group, even a Dianetics group, so long as the control is not of enturbulated MEST—property in question, perverted mores of people, unreasonable prices, war with psychiatry, etc. EnMEST comes about from a turbulent collision of theta and MEST.

Now we suppose that an effort to conquer enMEST with theta will succeed only when the group engaged in the conquest has continually restored to it its theta which was caught up in the collision. In this way the group can go on controlling more and more MEST and control it permanently. But if the turbulences remain uncleared, the theta of the group will dwindle. Its ideal will fall low, its rationale will decrease.

Any group starting up in an established culture finds itself at once confronted with already existing enMEST both in the individuals (as engrams) or in the culture itself (as in group engrams). In fact, in an aberrated culture most of the MEST present is being attacked by entheta and enMEST and most of the theta present is being attacked by enMEST. Such a group must be particularly careful to avoid patent enMEST in its acquisitions and obvious entheta in its dealings unless it recognizes the enMEST and entheta character of many of the things in its environ and drives against the enMEST to release it and the entheta to release it. In this way it can be certain to acquire more theta and more MEST in a harmonious control. For example, the unclear title to a property must be swiftly cleared if the group wants to use it, or the property must be abandoned. Land, no matter how small or how large, which is held by entheta is of course enMESTed, and enMESTed land, when theta seeks to control it, will make theta into entheta (lower the ideals and rationale of the group).

A new group has little choice but to handle enMEST and entheta or to associate with it. It has only two possible courses of action as a group if it wishes to survive. It must attack both enMEST and entheta and turn them as soon as possible into MEST and theta, or it must avoid enMEST and entheta and retreat from an action field and, monk-like, simply preserve the theta it has. Thus a Dianetic group can either attack enMEST or entheta with punitive reason and keep itself carefully cleared meanwhile, or it can find some true MEST, such as a valley or a desert, and become wholly self supportive even unto issuing its own script, raising its own food and surviving serenely without spreading. Thus any new idea becomes a complete revolution, willy-nilly, unable to stop short of conquering a country or the planet by knocking out entheta regimes and knocking out land titles and entheta such as an atom bomb, or the idea becomes a cult wherein the "world" is abandoned for the sake of harmony.

The question of creation and destruction, for such a group, is answered by the equation of the optimum solution of Dianetics theory. Entheta and enMEST are, however, reversed vectors. They must be separated and converted into theta and MEST or they must be nullified. No creation can be accomplished without some destruction. The equation of how much destruction and how much creation is answered by survival in how much time. As the time shortens, the amount of destruction necessary to the solution rises in proportion to the amount of creation which must be done or the amount of destruction which must be nullified in order to make creation possible. Any destruction tends to place in the group theta some entheta. The group, if it keeps itself cleared (keeps its end in view and its authoritarianism to a minimum) can deal with some destruction. That destruction must be held to a minimum for the solution of the problem, and the enMEST and entheta must be swept out of the group as swiftly as possible.

Alexander, for instance, began with a high ethic and rationale in his troops but the destruction accomplished burdened the theta with enMEST in the form of loot (enturbulated MEST) and lessened the ethic and rationale by introducing entheta. Alexander made his troops destroy their baggage several times. But this authoritarian action—a force action against force actions—further enturbulated the theta and MEST present. Alexander was forced to turn back short of his goal because his troops had lost their impetus and were to a large degree now operating under entheta reactions. Further, he sought to conquer man, not MEST.

Combat, as such, then, can be seen to have its uses and, indeed, is often necessary according to an investigation of history. It is not the combat or the violence or the destruction which is important; it is the amount of entheta and enMEST which remains in the group, unseparated and unconverted, which destroys the group. But combat, once its immediate goal is attained—and that goal must be one of reason, not owning, or else it is not a theta goal—must be repaired by clearing out the theta and MEST of entheta and enMEST. An attack upon a community ruled by entheta, and which is an enMEST community, should first be attempted by reason and should succeed with ARC—which is to say, the action of theta. If, however, the community is an immediate threat to the group, and the time for various reasons is too short, or if the community is so solidly entheta and enMEST that it itself will not only not yield but prevents other communities from being cleared, the group has no choice but to attack with the most expeditious means available which, by minimal creation of enMEST (damage to property) and entheta (hate, etc.), keeps the task of clearing that community at the absolute minimum. The group, upon conquest, must then not attempt to own that community. It must give the community back to itself as soon as the entheta and enMEST are banished from it. Such a service is worth the wages of the group but these must be contributed wages, not commanded ones. And in the line of combat, the group is, of course, forced to use the most effective and the least destructive weapons it has if it is to use weapons at all. And its plan must be, for its attack, the most reasonable possible plan.

Now, as this applies to the group action against the community, so it would seem to apply to the auditor's action against the entheta and enMEST of and around his preclear And so it does. If a man's wife is invalidating him and hammering him into insanity faster than the auditor can free entheta and restore sanity, then the auditor must, to the necessary degree, interfere with the self-determinism of the wife or the family (group) or the preclear to either remove the preclear from the environ or nullify the wife or remove her from the environ. For the auditor must not be confused to the point where he mistakes entheta and enMEST action as self-determinism. It is not. Likewise the group has a problem when entheta and enMEST are present in an individual or a section of that group. The group can either convert the entheta and enMEST of the individual into theta and MEST or it can remove the individual from the group if that individual's presence is continually destructive to a point where he is making the group more psychotic than it can be cleared.

However, there is a third consideration in this problem. EnMEST and entheta are effective on a group in the ratio that they are given altitude by a group. Hence, the aberrations of the leader of a group may be reflected all through the group. The aberrations of the least member of the group will have no effect at all upon the group.

This stems from the axiom that the effect of an individual on a group rises in proportion to his altitude in the group. A man with a great deal of theta and a small amount of entheta and with a solid concept of the ideals, rationale and ethic of the group naturally rises to his own position in the group. If the group is a true group, which is to say, if its ideals, rationale and ethic are held solidly by all and if self-determinism exists in the group individual and if the group goals are in fair view, then all the individuals of the group will more or less fall or rise into their natural positions in the group under their laws regulating such things.

But all groups and all life seem to have begun with impact and collision. Authoritarian (arbitrary) actions are necessary to begin groups. If the group remains rational or is cleared, the authoritarian action is undone in the natural evolution of the group. Otherwise its ideals and rationale and ethic will suffer and the group will dwindle.

Examining these various postulates and examples, one begins to have some concept of authoritarianism. An action which is unreasonable, produces nothing creative and remains unexplained, and is backed by threatened force such as deprivation of some or much MEST is the ultimate in authoritarian actions. As these factors drop away, the action is less authoritarian. Thus authoritarianism is a graded scale, not an absolute.

Arbitrary, without good reason, backed by force threat. Uncreative, unexplained.	—	Entheta, dealing with enMEST.
Arbitrary, good reason, backed by force. Unexplained.	—	Brief time duration available. Entheta but theta present.
Arbitrary, good reason, backed by force. Explained.	—	More time available. More theta, less entheta.
Good reason (suppressor to group existing). Explained.	—	Theta order.

This is a crude scale. The actual scale is more complicated. But it serves to point out that enMEST and entheta are active in a group when authoritarianism is present.

What does enMEST do when it seeks to drive out theta, its primary mission or, at least, action? This is evidently the simple problem of how one knocks out theta. One, when he knocks out theta, has only to sever communication, affinity and reality, or reverse their polarity into enforced communication, hate and lies, and one drops the theta potential of the individual or the group. One drops his theta potential if one works on an individual by severing his ARC internally—by creating engrams in him or by charging up his engrams. One breaks the ARC of a group by stepping across its communication lines and either severing them or distorting them (reversing their polarity).

EnMEST and entheta will assault the theta and MEST of a group by breaking or reversing the triangle of ARC or by taking the space, universe energy, matter and time away from the group or by damaging or perverting them.

The authoritarianist seems definitely to be driven mainly by enMEST and entheta even when some theta and MEST are present in him. The highest level of authoritarianist is one who is almost but not quite insane and who yet can attach himself to ideals, rationale and ethic convincingly. He may convince even himself but he can be easily singled out in any group, for he has a tendency to own as MEST certain individuals and, depressing them, yet dangles MEST before them enough to form a clique. The authoritarianist is always for a clique, not for the whole group. Further, the authoritarianist can be spotted by the number of orders he issues which have small reason behind them, are backed by force or threatened force and which he will not explain. He can be further located by the suppression he places on self-determinism of the various members of the group and on the self-determinism of the group itself as a group. Further, for the ideals and rationale of the group he supplants his own entheta.

The authoritarianist often would rather take enMEST than MEST, thus, in possessing something, makes an enMEST thing out of it. There are neuroses, for instance, wherein a man would rather have stolen money than earned money. The authoritarianist will cloud any MEST with bad titles or disputes .

Acting in subordinate roles, the authoritarianist is recognizable for his action on communication lines. He cuts them, often out of a plea for censorship as a need for security. Security is only necessary in negotiations concerning enMEST, and while even theta dealing with enMEST must sometimes drop a curtain of security in an action, the authoritarianist's enMEST demands

that all curtains be dropped. Reason, so caged, inevitably perishes, and the entheta wins and the enMEST wins by driving out theta and MEST.

A theta man, acting in too short a space of time, may issue authority and orders without explanation. But he clarifies them and abolishes them as soon as the emergency is passed. An enMEST man issues orders and authority without emergencies and then hides any cause he might have had and exposes others.

In subordinate roles the enMEST man, in severing the ARC of theta, will halt any and all communications he can which are actually ARC communications. He will let pass all reversed-polarity communications. Or he will reverse the polarity of communications he is supposed to pass along. He apparently believes that he must protect himself and his friends with whatever theta he has in him whereas he actually destroys them and the basic intent was simply to destroy.

The enMEST man, the authoritarianist, accumulates force greedily and all things which mean force. He prefers them to be enMEST items and entheta force.

Authoritarianism—or authority—exists in ratio to the amount a curtain is lowered across ARC lines. An authoritarianist responds to this law by bringing authority to himself by lowering curtains across these lines. Authoritarianism also exists in ratio to the amount of theta which can be given a reversed polarity. Thus the authoritarianist perverts affinity by pretended affection, or by "examples" of how much hate there is that either enforces him or he is "holding back." He perverts reality by altering situations into greater desperateness than they contain or by reversing a desperate situation into something he declares to be calm or of no importance. He additionally perverts reality by interjecting data about disagreements where no disagreement exists. This is how authority is accumulated and held. But it is a perilous holding since it creates, by contagion, more and more enMEST and entheta and ordinarily ends in the death of the authoritarianist or other destruction to him.

Through these factors one can read the glimmering of an axiom that truth and theta are close to the same thing and that affinity, reality and communication are solid in direct ratio to the amount of truth in them.

The theta man, regardless of his post, will use truth to the full extent that he sees it and feels it. He will drop a curtain between himself and his target or the group and his target or change polarity of ARC only when he is attacking enMEST or entheta and will raise that curtain as swiftly as possible when the target is attained. Further, he uses such a device so sparingly that only the greatest emergency will cause him to employ it. In handling personnel he will never exaggerate or diminish his reasons for his treatment of them or his feelings toward them.

We live in a society here in America where the ARC is very curtained or perverted, for the whole group ethic, rationale and ideal burns very low. Our salvation lies in the fact that there is abundant free theta in the majority of people and that authoritarianism has become so solid in some quarters that its nullification springs into view enormous theta reserves.

We must ably understand what authoritarianism is, first so that it cannot be effective in our midst and second so that we can attack it, for it is a source of MEST and theta once we free them.

Obedience and effectiveness are not, however, to be thrown out just because authoritarianism might exist. During emergency the clearest group must act spontaneously and under exactly timed orders. One should, in times of lull, make very certain, however, that orders proceed from theta men, not enMEST men, so that when an emergency arrives one can be certain that, by exact obedience, the group may be forwarded toward its goals. And one should make certain afterwards that every order given had behind it true reason and that the reason was true.

In conclusion it should be pointed out that all things good evolve from reason. Reason, for our purposes, includes not only the thinking but the doing.

We have an interesting summation of this in the definition:-

POTENTIAL VALUE = INTELLIGENCE TIMES DYNAMIC TO A POWER
(PV= IDX)

The potential value of any group member must be weighed in terms of his actual potential value to himself and to the group and to mankind. He will, if he is examined, demonstrate both intellectual value and dynamic value potentially. His ability to think brightly and to execute his assigns well may be potentially high. And then one must examine worth to himself and worth to the group or mankind.

This paper contains some actions which are symptomatic of the authoritarianist. They may all be summed by the fact that the authoritarianist does what enMEST and entheta will do since he is mainly these—he will interrupt or pervert affinity, communication and reality and he will make enMEST of MEST. By establishing, through past record, how much he may have interrupted or perverted ARC and what he has done to actual MEST, one has a measure of his current state. His potential value, then, may, by observed performance, be to himself or to the group negative worth.

The worth of the individual to the group or himself or mankind is something different than his potential value.

In Dianetics we can, when we have time and theta to spare, bring the authoritarianist up to a level where his potential value can be executed in terms of real worth, which is to say, knock out his authoritarianism by processing. But if we attempt this we must be extremely careful not to permit this individual to occupy any position where he can, by altitude, injure the group in any way. For although his actions may appear, in the ordinary course of affairs, highly reasonable, lag computation will destroy some MEST and theta in the group.

Because his authoritarianism is, of course, due to engrams, the authoritarianist is ordinarily an intensely aberrated person.

This is important: Authoritarianism can be discovered readily in psychometry. As a matter of fact, a complete battery of psychometry was developed in the war which singles out the fascist and the authoritarian communist.

But this is also important: Education and example and reverence for the group ethic, ideal and rationale may nullify the potential authoritarianist's danger to the group and he may, thus educated, be used. And when it is a potent part of the group rationale how one can identify the authoritarianist, authoritarianism, sprung into view, may cease as a practice of the individual in question. One should not fear or use these tenets to escape obeying group orders. He should use these few partially developed data, hurriedly given to you here, to keep the group strong, bold and free.

Science of Survival

Written January-March 1951

Published May 1951

In early January 1951, Ron moved to a secluded house on the edge of the desert near Palm Springs where he worked out the Chart of Human Evaluation and Dianetic Processing. That chart became the basis of the book Science of Survival—Simplified, Faster Dianetic Techniques, the second book of Dianetics technology, which is the most definitive work in existence on the tone scale and on prediction of human behavior. Ron designed and wrote this book so that when a person finishes it, "he won't be a book auditor, he will be an auditor."

Ron had been planning this second book since October 1950. However, administrative pressures and teaching of the courses left him so little time for research and writing that it became necessary for him to seclude himself temporarily in order to write Science of Survival.

Ron took a break in the writing in mid-January and traveled to Elizabeth to bring the Foundation there up to date on Group Dianetics and new techniques. Following these lectures, Ron returned to work on Science of Survival, and after months of exacting research, finished the book by dictating the manuscript onto records while staying in Havana, Cuba. The typed book was then reviewed by Ron and published in a special limited edition manuscript form with his editing marks still in it. The book was published and released in hardback in August 1951.

Science of Survival contains vital basic data on the use of the ARC triangle and the tone scale in the prediction and evaluation of human behavior. In terms that anyone can understand, Ron explains his newly developed theta-MEST theory of life and human behavior, and how this theory can be used to predict and handle situations of human interactions.

Several new simplified techniques were included in this book— techniques that can be used on any preclear wherever he is on the tone scale.

The data contained in Science of Survival is indispensable to any person in any area of human relations whose success depends on proper understanding and accurate appraisal of human personality.

ELIZABETH LECTURES

Elizabeth, New Jersey

17-18 January 1951

Ron took a break in the writing of Science of Survival in mid-January 1951 and traveled to Elizabeth, New Jersey. He arrived on 16 January and the next day delivered a lecture in the Foundation on Group Dianetics. In this lecture Ron covered the basic tenets of handling the third dynamic, and told the Elizabeth group about the results obtained in the Los Angeles pilot project.

On 18 January Ron discussed two new techniques of straight memory processing, giving a detailed analysis of the theory behind the techniques and instructing the group in their use.

Shortly after these lectures Ron returned to Palm Springs to continue his work on Science of Survival.

THE THIRD DYNAMIC

A lecture given on
17 January 1951

Though no actual recording of this lecture has been found, we have located a transcript of the lecture by a Foundation staff member dating from 1951. It is this transcript which is reproduced here.

Science of Handling Groups

We have in Group Dianetics a subject which is making its debut in the field of Dianetics and is being developed more and more, up to the point where the text on it will be written.

This is at present a separate subject to Individual Dianetics, on which the manuscript of the next book, Dianetics: The Science of Survival— Simplified Techniques, is almost done.

I'm not trying to break affinity with the public concerning simplified techniques. But I went out to Kansas City and found that the people were very puzzled: "Let's see, how do we produce reverie?" "After you get the patient to basic-basic, and reduce this nitrous-oxide dental operation at the age of thirty-five, why is it that the case does not resolve? Why does he immediately go back to the dentist?" They are puzzled on little points like this and the problems of book auditing. It has taken a year to find out what people did with the book.

The present work is based on what people did with the Handbook and with personalized instruction last fall and in the fall of 1949. It will include the full technique of how you do Standard Procedure, and it recommends another little technique we are working on called Lock Scanning. This technique makes preclears feel very fine after they have done it. You can call it Straightwire or anything you like. It was suggested that we ought to call it Highwire, and then somebody said that sounds like haywire; but what it actually is, is a simplified technique.

Dianetics has kept on advancing in the past year, not only in the line of individual processing, but on all the other dynamics. You should realize that each dynamic is a full subject on its own. The primary emphasis has been on the first dynamic—what Dianetics does for the individual. Also, children are currently the subject of quite a bit of research. There's quite a bit about children now, though not even near what we'd like to know. So the second dynamic is getting quite a bit of attention.

Two or three months ago I woke up to the fact that we had not yet thoroughly examined the third dynamic; a whole science lay in the third dynamic.

It was interesting that the problem on the first dynamic level did not require as broad a philosophic postulate as it did on the third dynamic. It seems that, as we advance along the dynamics, things have to be a little more complicated; we need to have a little more understanding.

So it is for Group Dianetics. It is called Group Dianetics, not because it's a methodology, not because Dianetics has been undermined by communism, not because we wish to change the settlement of the world (as a matter of fact it will probably be Tuesday or Wednesday before that occurs; we have no wish along this line) but because the third dynamic is called the group dynamic. It is the study of that dynamic. That should clarify it right away.

It's an odd thing that all studies of these dynamics come back immediately to each of the others. They interlock very strongly. As we look over individual processing we find that the auditor and his preclear are a group. We find out that we have to know something of the third dynamic to know how to do something about the first dynamic.

It is very interesting that the reason husbands and wives do not make good processors and processees (and they don't; of course, enough cases are successful so that you can't just blank out co-audits between married couples, but they ordinarily make very, very bad teams) is that they haven't been cleared as a group. You have to clear them as a group. That is a small application of Group Dianetics.

One of the instructors in Los Angeles told me, "You know, I've been giving Group Dianetics to co-auditors as a group, and they work out much better. I won't let them work on each other until we clear them as a group."

As soon as you get Group Dianetics, you know more about the individual. And you couldn't address the third dynamic without any knowledge of the first, second and fourth dynamics. This is an interlocking subject, but each part of it can be treated as a specialty.

Group Dianetics is, as I said, a study of the third dynamic, a study of groups of human beings. You could also, with the same technique, go all out for horses and dogs, and you would probably have much better teamwork and pack work. You could probably take a team of mules and clear them as a group, and they would work much better.

The point is that we are studying any group—I don't care whether it's the ladies' sewing circle, the city government of Miami, Florida, the Foundations as groups, big industrial organizations, cities, states or nations.

Here in the third dynamic lies the solution—and it is very plainly in view—of no more war. This is how thoroughly applicable this material is.

This is tremendously practical material. One of the great appeals of Dianetics, I am very well aware, is that we are dealing with highly practical material. It is every bit as practical on the group level.

You can, out of the postulates of Group Dianetics, very easily compose any kind of a government, or study any kind of a government or any kind of a group. You can study management, you can study the role of a poet in society, you can study labor—that great, great sword of the Russians—you can study all these things, and you will find answers. You can take any group and make a study of it.

Now, these are not postulates because we are super optimistic and enthusiastic, but because we now have the philosophic basis. I have been using the Los Angeles Foundation as the pilot project of groups—it had to be done—and in Los Angeles the Foundation is in better shape now, but the blood of that LA.. group still stains the floor!

A few months ago we woke up to the fact that although we had done a great deal of talking about cessation of war, we did not have and we had not worked out the technology by which to perform that operation. It required a technology, and in looking for the technology we found a more basic philosophy.

In order to find out about these principles and whether they work and what they will do for an organization, I was putting these principles into operation without the knowledge of the management. That was a rather mean trick, by the way, but necessary. I told the management down there on the fifteenth of December. The boys in management had been sending wild wires through to Elizabeth saying "Somebody is trying to take over the whole LA. Foundation!" Who was it? It was Hubbard!

The administrators appreciate this fact now, but they were worried. However, I couldn't let management in on it and tell them what I was trying to do, because what would they have done? Management would have immediately said, "You know, that's a good idea. Let's just put it into effect." So management would have used its authority as an authoritarian government

to put it into effect, and then we never would have found out whether the successful bloodless revolution which took place was from Group Dianetics or not.

The group in Los Angeles immediately turned its tone up, started to work very coordinatedly on their own posts and their own goal, and turned around and reelected their management, much to the surprise of that management.

The group in Elizabeth went off as a sort of spontaneous combustion a short time ago, prematurely, just because the idea is contagious.

You see, sanity is contagious too. That's the big hope for Dianetics: sanity is contagious.

As a matter of fact, those members of the Elizabeth Foundation staff who were here for the basic lecture on Group Dianetics the first timer understand that Group Dianetics has already moved in. That is not strange, because it is not deemed necessary to know the technology to suddenly become susceptible to some of the things that happen in Group Dianetics. You just spell them out to the group and certain results are going to occur because of this, but it is also helpful if they know the technique of being a group. This is not vital but it is helpful. For instance, in auditing a group it is something like being a book auditor—it helps to have read the book. But just as people will hear something about Dianetics and say that it is a good thing, people interested in Dianetics as a whole will take a look at Group Dianetics and just sort of feel that there is strength in some of the factors and will pick it up. That is what has happened in Elizabeth at this time.

We have certain basic tenets which are going to change the thinking about Dianetics a little bit. I am going to go rapidly through these and show you Dianetics philosophy based on the dynamic principle of existence— survive!—as developed at this point.

The first tenet of groups is that we are working with not one universe but two. Here are the reasons for this.

In the past, science predicated in its studies of probability that life sort of grew out of the mud. The theory of evolution has things badly clouded up with this theory of life out of the mud. In fact, it became cloudy to the point where the theory of evolution seemed to have a lot of holes. Nobody looks toward these bad points. The point is not that the theory of evolution is wrong but that life did not arise from electricity and chemicals and so on, as has been commonly supposed. (By the way, this is just postulate; I am not forcing this upon you.)

Science in the past has been trying to demonstrate how all of a sudden there was a virus sitting in a sea of ammonia, and then one day there was a group of viruses and a bacterium back there, and life grew from there. No, it didn't happen this way, and they know very well it didn't happen this way. The theory didn't resolve because they were trying to use the electromagnetic divisions of energy to describe life, and those won't describe life.

As a matter of fact, the electromagnetic energy laws apply to electricity, electrons, matter in space and time, and the energy we call theta—the energy of thought—which may have its own time, its own matter and its own space. The whole study of Dianetics is the study of thought, and it has been a twenty-year battle to try to isolate the laws of thought, which obviously was not electromagnetic except in some small portions. Because of theta, these laws much more closely approach a solution when we speak of them in terms of ARC. Affinity, communication and reality can be worked out in such a way that you can resolve the laws of thought in its interaction with matter. That is not very far-fetched. These are actually the energy laws associated with thought. You shouldn't confuse it with electricity anymore, but it is a kind of energy which forms up in the material universe.

So you have theta, which possibly has its own time or time in common with the material universe, the same energy potential, its own matter and its own space. It demonstrably can be postulated that these exist, because when you postulate this thing called theta an enormous

number of problems which were formerly unsolvable begin to resolve with great rapidity. The evolution theory had a limited workability because they had a slightly wrong viewpoint, and most of those problems in the theory of evolution have never completely resolved before.

Now we look at evolution from a standpoint of theta and we can see that evolution would normally take place because theta is trying to survive, and evidently one of its methods of survival is by the combination of itself with the material universe (which we call phi, physical universe). This is the universe that the senator talks about when he pushes a certain push button and creates chain fission. Tables and chairs are parts of the physical universe and have, as a matter of fact, got something to do with life if they are made out of wood.

The point is that you have a physical universe of energy, matter, space and time. We see that all around us. But life is theta plus phi. You can call life lambda. Life is, then, thought (with energy itself) plus the energy of the material universe, and in its space and time that's life. It is a combination of these two things. Life behaves demonstrably differently than any entity in the physical universe, which is rather chaotic. Life animates, verbalizes and organizes the physical universe, and a very thorough job it does of it too— except when it blows it apart.

We call the physical universe phi—although as this is just the same definition as the word MEST (which has been occurring in Dianetics for some time), there is no reason to use that label. Matter, energy, space and time form the word MEST.

Our physical sciences have gone forward because MEST is pretty easy stuff to predict. But there is more to it than that. Since the mission of theta is the conquest of MEST—and that thinking part of man is a part of theta— naturally theta would learn first the laws of the material universe.

The world of thought is taking over the physical universe, and this can be postulated as follows: Every time theta becomes enturbulated with the physical universe it tries to make an orderly conquest of it, having learned some of its laws. There is an impact of the thought energy against MEST, MEST hits back and turbulence occurs. This does something to theta, and theta gets a knowledge of the laws of the material universe. The two combine together and make life, and then theta, having learned some of the laws of MEST, comes back and makes a harmonious conquest of MEST. There is another impact of theta and MEST, they separate, and theta learns a little more; then it returns and makes a slightly deeper harmonious conquest of MEST, and so on.

You can go back to those incidents in your past when this process occurred, incidents when you were thinking about something and it got all mixed up with MEST, like when you stubbed your toe. You're not going back in time. You don't suddenly get back there and open your eyes and have your grandmother standing there. It's all now; all the poignant action is in now. Theta is just scanning time. That is a survival mechanism of theta.

The odd thing about theta is that it brings about an evolution of MEST. Did you ever hear of these various chemical compounds and so on which were made by bacteria, and have you ever looked across the face of this earth and seen the cities? Theta is resolving MEST, and when it resolves MEST it puts considerable order into it. Theta is engaged upon the broad conquest of MEST. We can postulate these things and from there we can see the solution.

Individual Dianetics takes us immediately into the engram. What is an engram? What is this point in the survival of individuals? Is the engram necessary to the individual? Theta enturbulates with MEST, withdraws from the MEST, and there ensues an orderly survival. We are talking now about conception and death. We are not interested in whether that theta goes up the psychological line or whether it exists out in free space. That is a point that is going to be resolved too, but we are not interested in that point right this minute. We are interested in the fact that theta travels along this line of the conquest of MEST.

When you take a human body and measure its electrical potential, you get a point field—a field of energy which has a point source. If the energy radiated from the cells alone, according to past theory, you shouldn't get a point field. The life is not necessarily contained in just the cells. The theta of the body on an analytical level is not necessarily just a part of the cells.

So if we stop thinking like the scientists have been and start thinking along the line to the possibility of a lot of things, all of a sudden we see a vast panorama of thought and speculation opening up in front of us, because we are considering now, for the first time, theta. We know that man has many times in the past spoken about God, mysticism and culture, but then the scientist wants evidence of these things that he can sense, measure and experience. We are bringing theta up to the point now where we can sense, measure and experience it. It is just that we have a difference of viewpoint.

Theta is engaged in the conquest of MEST. YOU could also postulate that life, lambda, could also be engaged, because of this uniting of theta and MEST, in the conquest of theta in the opposite direction.

Watching the way groups work, I would say yes, they are also engaged in the conquest of theta, and it might work both ways, life being a highly specialized combination. This is all very fascinating, but more than fascinating, it makes us better able to understand what we are doing.

When someone gets an engram, there is theta coming together with MEST and they become enturbulated—enturbulated theta and enturbulated MEST, entheta and enMEST: These are the terms that we are using in this theory to represent what we are talking about—entheta and enMEST. It is the entheta that causes us the trouble when it is in a turbulent state, unreleased.

You can see how life makes this impact, gets enturbulated, how theta gets enturbulated, how it separates, and how life learns something from it—unless there is a bit of an upset and the person goes unsteady from this upset.

For instance, a man gets involved in legal affairs, and suddenly he finds out it wasn't so good to do these things and he has to figure this out better. Maybe he changes the legal system. That is how evolution of knowledge takes place. That is the evolution of theta.

Then there's evolution in the body, lambda, which you see in terms of looking back along the track and examining thought and life. There is some change taking place in the evolution of lambda, and there is also an evolution of MEST.

Evolution in theta can be called individuation. That is evidently how a person becomes an individual.

The genetic line itself has always needed postulates. In other words, the theta has organized and has gotten better and better organized to make better and better life forms which evolve better and better, and they do things to MEST and MEST then evolves too. So we have three levels of evolution.

The first time theta made any conquest in MEST, there was evidently a turbulence sufficient that out of that turbulence came the lichens and the mosses. These two things can convert an awful lot of MEST. Surprisingly, you wouldn't have any soil unless the lichen and the moss were there. These two life forms are completely interdependent, by the way; they cannot exist independently of each other.

But let's not look at evolution as something which is represented by a bunch of fossils, as it has been studied in the past, because that would only be the evolution of MEST. We don't have to look at evolution, particularly, to see the forms of individuation. We know that people are different individuals. Let's look at it this way: Right here at this first point of impact is the lichen and the moss. We have been scanning the evolution line of MEST, and we can see that at any given moment the life in these things is in these things for that given moment. However,

after these come the more complicated life forms. So, first there are lichens and mosses, and then there are more impacts of theta and out of that evolve new life forms, and theta has that under control. Then there are new impacts and a more complicated life form results. Theta gets that under control, and so on. More complicated life forms are continually evolving this way.

The more noble the organism, the more life forms there have to be, interacting one with the other, to support its existence. Have you ever tried to eat sand and gravel? They are not palatable.

Even the lower vegetable kingdoms have fairly well organized forms and organization. That isn't very noble though, is it? Just above that is the beginning of the animal kingdom, and it gets more and more complicated. There are animals which feed on animals which feed on the animals which feed on the animals—complete interaction of life forms.

All of these forms are reacting completely when it comes to thinking. As more theta is involved in the higher forms, we begin to get up to the point where a little more thought is being done. For instance, a dog has an analytical mind about the size of a pea, and an elephant has a larger analytical mind, not because he is bigger, but because he is more highly evolved. As we move up this scale, we begin to see a little more thought and a little more action, and as we get all the way up to man we see that just in the last few thousand years man was still a reactive animal.

Occasionally, down through the years, there was someone who was thinking, who was doing analytical computations and differentiation's.

Do you know the evolution of logic? Logic started out as one-valued logic. That is "the will of God." A fellow goes and bums his hand—it was the will of God. Some man in a savage tribe goes out and kills a deer, and the reason he killed the deer was not because he was a good hunter—it was the will of God. That is the analytical level of thinking there. Of course on the reactive level he has other mechanisms, but his thinking is all along the line of the will of God. In any African tribe, when they "think," it is God that hands their food to them and so forth, although among them there are actually people who think a bit differently.

Then came Aristotle, and he said, "You know, it's awfully remarkable but I think that man has a right to differentiate right from wrong, and man can tell right from wrong, and man should tell right from wrong." Actually, that man can tell the difference is not the point. The point is that man had evolved to where he was thinking of two-valued logic. All of this is susceptible, of course, to a lot of breakdown on a scholarly level, but at this point we have two-valued logic.

The engineer of 1948 and 1949 was thinking in three-valued logic: right, wrong and maybe. After a long time, engineers realized it was impossible to label everything in black and white, so they said it might not be black and it might not be white. There were three values there: right, wrong and maybe.

In Dianetics we are dealing with infinity-valued logic. The advances of mankind all begin with a new way to think about things, and infinity-valued logic was the first new way to think in Dianetics. The relative rightness or wrongness of judgments, the relative rightness or wrongness of acts and what the rightness and wrongness led to: Is it non survival or is it starting to approach infinite survival? In other words, how wrong can you get? Dead. How right could you be? Surviving forever.

This might be in genetic lines, and who knows, the mystics might have something to say about this too. There might be other levels; we can't just block these out and drop curtains and blind ourselves to all the possibilities that exist. But we can certainly see that we are dealing with spectrums of thought in Dianetics. All of a sudden we aren't thinking in absolutes. We aren't saying people are crazy and people are sane. We are thinking in gradient scales. That is infinity-valued logic.

A clear and analytical recognition of the fact that we are dealing with a gradient scale helps our thinking. All of a sudden we have stopped thinking of Aristotle's right and wrong, sane and insane. You can see that thought is unworkable when lined up in these blunt postulates that things are right and things are wrong.

There is a gradient scale between complete sanity and insanity. People can be very, very sane, and very sane, and simply sane. They can be not quite sane. They can be slightly neurotic; they can be rather neurotic; they can be badly neurotic. They can be severely neurotic; they can be kind of crazy. They can be "normal." And then they can be mildly psychotic. Furthermore, the thing is complex because people can be any one of these things on a number of different subjects. That is gradient, three-dimensional thinking, for a change, instead of two-valued.

This is the evolution that theta in its interaction with MEST is actually working up. You can see this in the societies and see the way they are handling MEST and what they are doing and the complexities that are being entered into the society or its thinking. Man is thinking, "What would be the ultimate cycle whereby theta is enturbulating with MEST and then separating from it to straighten things out? What would be the ultimate?" It would be that in one generation theta would finally understand its own enturbulation, and pull out in that generation for an attack on the problem.

There was a necessity for the engram on the evolutionary line. To keep its life span with organisms, theta had to have a conception-death cycle. That will continue, because life is growth. But there is no longer any necessity of going on with these engrams, because with analytical thinking the engram is no longer needed. So life has gotten up to a point where theta can conquer MEST by withdrawing in one generation and then conquering MEST in that generation.

What is an engram? It is enturbulated theta and enturbulated MEST, but there is some vibratory characteristic to the remaining theta after it is enturbulated, because of the MEST. There is something changed there in theta, and there is entheta and enMEST. When you investigate you find out that entheta repels MEST and enMEST repels theta. Theta and MEST will unite; they have an active attractive force for each other. So do entheta and enMEST, because this is just a gradient change for MEST; entheta and enMEST will continue to combine to a certain degree. But enMEST repels theta and entheta repels MEST—and there is the mechanism of death.

As a person gets more and more aberrated, more and more enturbulated, all of a sudden he goes psychotic, which is analytical death.

We are looking very clearly for the first time at the tone scale. We have entheta and enMEST lying between 2 and 0, and theta and MEST lie between 2 and 4. This is not a sharp division, however, but a gradient scale.

Nations go up and down the tone scale as well. We find that a state that is down around 1.5 will pick out for its leader somebody who is angry, who, for instance, talks about annexing Czechoslovakia and how he is going to kill all those Russians. That was Hitler. The group picked him out, and this is what happens when you get nations and their leaders down below 2 on the tone scale.

Another way of saying theta is to say reason (creative and constructive planning and execution) and creative imagination. That would be theta and MEST operating on their highest level.

As you come down the scale you are beginning to get entheta; more and more turbulence is there. Down around boredom there is less interest in creative and constructive thinking or execution. For instance, if someone says "Let's do something. Lets go and plow the fields so the grain will grow," the person at boredom would probably say "So what?"

When a person drops below that level on the scale, there is more entheta and enMEST; the person will actually seek to drive out theta and MEST, although he may act on the most

wonderfully decisive planning level: "We've got an emergency situation here. We've got to do something about this! We've got to cut the staff, we've got to do this, we've got to do that. We've got to attack psychiatry," and so on. The action is going to be the driving out of theta and MEST.

If a group gets down scale to a point where it is thinking in terms of anger, attack, and so on, out goes the theta and MEST. The group is going to suddenly cease to own anything, no matter how hard people try to own something. Furthermore the group is not going to be analytical in approaching its problems. For instance, Germany did a wonderful job of attacking a lot of things. It suddenly jumped into view, brought up by people who were entirely enturbulated, but the overall picture was a leader who was at about 1.5. And where is Germany today? Where are her colonies? Where are her cities? Where are her people? They are pretty dead! That is the inevitable consequence of a group being on that point of the tone scale and electing a leader on that point of the tone scale.

What is the ethic level of a group? We can answer that by asking what its ARC is. We can find its position on the tone scale by inspecting the physical communications, and be able to tell right away what is going to happen with this group. Find out what the group does with ARC and spot it on the tone scale by this, and use this to spot its ethic level. Ethics begin high, honesty is valued and so on, and then as it goes down scale these will decline until its ethics disappear. Then it gets completely perverted and will shut off and ignore ethics.

We are dealing here with material which, used properly, will put a group back together again and raise its tone scale up to the sky. The group will run the MEST under its control and attract theta to it. On the other side of the picture, used in psychological warfare with Black Dianetics, this same material would knock a nation apart in a matter of weeks or months.

Let's estimate, then, a group's point on the tone scale. What does it do with affinity? Let's say that you have somebody at the head of this group who is saying, "Well, you have to watch these people because they are liable to turn on you at any minute. You have to really keep them under solid, heavy control. They are a bunch of dogs, really rabble in the streets." That sort of a group attitude is at about 1.9, overt hostility, according to the communications. They are perverted—every one of them.

A person in that group who has charge of any communication line will pervert it. If the word comes through that the sultan of Turkey is landing that day, just in the natural course of human events you are going to find that that person will say it is actually the sultan of Iran and that he is landing next Tuesday.

A group where you get vicious rumors, perverted communications and so on going around is at tone 1.5. As far as reality is concerned, you hear things like "The only real danger facing this country today is Russia."

This country has not quite gone that far yet; our people are saying now that "one of the greatest things that is impeding the progress of this country is communism. It must be destroyed!"

Of course, Russia is down about 1.1 on the scale. She is only covertly hostile, sometimes rising up to anger but sinking back to covert hostility again, back and forth between these two levels. They take by guile, they attack in a very roundabout fashion. They stand up unashamed in the United Nations and say, "The United States attacked us most cruelly in Korea." They tell their own people all these sort of slinky, defensive lies and talk about "us poor fellows who have been picked on so!"

What do they do with communication? They are down toward the apathy band. Try to get something over to Russia—there are a few communication lines existing, they aren't completely cut, but they drop them—and what comes over that communication line is pretty deviously perverted. And as far as reality is concerned, Russia is screaming that capitalism is

about to take over the world and that the only possible way that they can advance is to knock out this horrible capitalism that is crushing them to death.

The Russians actually think there are capitalists left in the United States! The last one died in 1932. I knew him personally. Since that time anybody who has had any money whatsoever has been taxed to death. What few small fortunes are left in America right now are hidden in old socks and shoes and so on. And yet the Russians are screaming about capitalism, actually talking about the horrible things that capitalism does to labor.

In the United States we don't have any capitalism-and-labor upset. That idea is an unreality. There is a bit of a management-worker upset, but that is a sort of communist line that has come in. If you were to look you would find that we are dealing mainly with technicians in this country. There are darned few laborers around. Even a coal miner is a technician. These technicians quarrel with management, trying to make management do more for them, and they are trying to get this quarrel evened out. But it is not the situation of a guy sitting on a flock of money bags squeezing the heart's blood out of young children. A poster to that effect can probably be found this minute on the walls of the Kremlin.

What is their reality level? It's pretty bad.

What is going to be the end to that country? We can make a prediction here. We can look at the past and find out what made the country the way it is, and look at the present and see how it is, and then we can look at the future and see what is going to happen.

Russia is going to be a ruin. It is pretty low on the tone scale, and the more enturbulation it does of other nations around it, the more enturbulation will be done to it. It's on the dwindling spiral. It is already very solidly entheta and enMEST and it is about to pass out of the picture.

Russia is not the big menace that some politicians would have you believe. All you would have to do is enturbulate Russia a little bit more, feed them enough entheta along the various lines and confuse them just a little bit more, and they would go down into an apathy state.

What about our own communications here in the United States? Are they free? No, we have got at least one cut line—the atom bomb. The position of this country on the tone scale concerning the atom bomb is down in the apathy level. We feel kind of secretive about it. Our reality is pretty bad. We are arming at a mad rate—to do what to whom?

We look around and see that we have a handful of troops in China. Do we want to take China? If we want to take China, the way to do it is to cut off all its supply lines that come up across the Gobi Desert, which are very thin anyway; and when that is done, throw in a government of our own, enturbulate the country a little more, and China would be conquered.

What is the big emergency in Korea? Somebody says there is a principle of international law, and by that we are protecting a nation against aggression. We are not protecting that country.

I was talking to a general who was in command of a brigade in Korea. They had captured a bunch of North Korean troops, fed them up a little bit and given them thirty days of training, and those men became some of the best South Korean troops we had! The North Koreans are not even fighting for a cause. Somebody picked them up and told them to go fight those people down in South Korea. (This is a new geographical division to a Korean, anyhow.) So they went down there, found an army that got tired of shooting them as they came across the lines to surrender, and finally got picked up along with two or three hundred of their buddies. They were put in a stockade for a while and then given arms and training and sent back into the field, and they became some of the most effective South Koreans there.

Our affinity level in this country toward the rest of the world is pretty bad. You see nothing in the newspapers saying "These fine countries, Scandinavia and Italy . . ." But we do see things like "We have got to watch them because communism is likely to get in there," and so on.

The international situation is posing an enormous amount of grief and trouble, and there is no doubt that communism isn't what we need in the United States, and it certainly wasn't what they needed in China. There is no doubt that some of the ideologies—socialism, communism, fascism and so on—are pretty uncouth. What we have got to do is evolve on the existing organizations.

We are talking about a problem of management. A management that will destroy its own company is pretty bad. Yet Russian management is working in a direction which will destroy its own company, and the United States isn't doing too well either. That is the problem of management, the problem of groups. What does the goal mean to the group? What does management do? How do the members of the group individually feel about it? Out of these things you get the factors which go to make up a group on the third dynamic. What we want to do is to put together a group which will at last survive.

We find that there is a group soul; there is theta in a group. The soul of the group is what is called culture. The ethnologist talks about the culture of a group or nation. What he is actually talking about is a body of ideas which originally tended toward survival, enturbulation of those ideas from the conquests that have been made in the past by this group, which have contained pain, and the refinement of those ideas by successive generations into an attempt toward a better code of survival. So you get a culture which develops more and more ideas and a bigger and better culture. That is the theta of the group at work—the bigger and better culture, new and better ideas that are more workable, going forward.

Each time this group makes a fight against MEST, each time they approach big, new problems, enturbulences ensue only in its own ranks because of trying to settle down to exactly what the order should be. Turbulence enters, little by little, into the culture and ideals of the group until they suddenly decide that they have got to get up and do something. When they agree upon murder, called war, they get really enturbulated. So these accumulated enturbulations will enter into the culture of the group. You can see that, through war, groups do learn new cultures and they can learn new aspects of their own culture. They will learn new ideas and new technologies, and the culture broadens, but at the same time there is enturbulence because of the war itself.

So we have a culture, and that is the theta. When this gets to be entheta the materiel which the group controls is often enMEST instead of MEST. For instance, Germany, in trying to grab Czechoslovakia, got a nice big slab of enMEST. Germany had disrupted it, so Czechoslovakia became enMEST because it was then enturbulated. The rest of the world got mad, too, which is a sort of contagion of this engram.

A group, then, as it goes forward and becomes more and more enMEST will inevitably have less and less right to what it owns. There will be a harder fight over what it does own. Groups growing up within the group will insist upon exclusive monopolies over this and that, such as happened in the Roman Empire in its later days when the capitalists of the Roman Empire were holding down vast, terrific monopolies. It was growing apart, going into a state of individuation. Today we think of welfare states and so forth in terms of socialism. It did not go that way then; it went into heavy capitalism, and then it went into a super capitalism, and then it went into a super super capitalism.

In the history books, if you just read rather swiftly through them, you will find it says that Christianity was converting the Roman Empire. You look at the conquest of Rome as a city by Belisarius in A.D. 536, and you find that the founders and rulers of Rome, who were great villains, had become much greater villains, because there was more and more enMEST. The more enMEST there was, the less rightful was the ownership and the more enturbulence and turmoil there was, and that was the end of the Roman Empire.

In other words, the culture advances and becomes more learned, but at the same time it becomes more enturbulated. So sooner or later the race will grow up and get a new conception.

It may be that the same people belong to the new race, but that original group isn't there anymore.

In the days of the Roman Republic's growth it was self-determined, and there was practically mutual ownership at the time it was strong and conquered the world. Finally Rome, having conquered all the world and having made enMEST out of a lot of it, wound up with the fruits of the whole conquest in the hands of a few individuals, and everything became enMEST and entheta. For instance, Claudius I, just for entertainment, liked to watch a battle on a lake where there was a bridge of boats and thousands of men were being thrown into each other in ranks four abreast, on both sides of this bridge, to cut each other to pieces. This was a holiday spectacle for the people to sit in the amphitheater and watch, and they were very amused by it. Strictly entheta!

You could measure the furtherance and continuance of almost any new society along this line. Look at Spain or Standard Oil, or look at the socialist group or any kind of a management group, and see how these outfits grow and how they continue and how they fall.

The tone scale of the group can be estimated by what the group does with affinity, communication and reality within itself. For instance, what is the communication of Group A to Group B? These two groups are more or less sections of the same group and contain sections of each other. If communication doesn't exist, and yet these groups are interdependent and related, it is down on the apathy level. If these two groups start quarreling with each other about communications, it is up to somewhere in the neighborhood of 1.5. What is their affinity going to be for each other? It is going to be at 1.5, and in addition to that, they are not going to get into agreement with anything. You could issue something from Group A to Group B. and Group B would immediately tear it to pieces, no matter what it said. There is a cross-identification.

What is the communication level inside the group? If people go around inside this group never talking to each other, it's in apathy. Do people sort of bicker at each other, and go around to people and say "Mutter, mutter, nyah"? That is 1.1. Or do people come out and blow each other's faces off and so forth? That isn't so bad; it's at 1.5. And if it gets up to about 1.9, you just have an active group and they are kind of bored with each other. They don't like each other very much but they will go along, like most big corporations.

Most big corporations, by the way, sort of resent people who go to work in the morning and so forth. A corporation which is being very successful might be around 2.4 or 2.6 on the scale. The people are kind of bored. And that corporation can only get so much MEST and so much theta into it, and it cannot get more than that. This postulates that, if there is still enough business, it is kicking back a little bit against what it is trying to own.

A group at 3.0 can maintain everything that comes into its ownership at that level. It would be real MEST. Nobody ever contests it. The theta that comes in would be so pure, its ideals and so forth would be so strict, with no turbulence, that MEST actually would move in under the group. The group has its energy and volume. There is pitch and then there is volume—volume of the energy of the group. When both the pitch and the volume of energy are high, the group would automatically disenturbulate the MEST that it got hold of.

For instance, a church is suddenly given an estate that everybody has been worrying about for years, and immediately the property ceases to be enMEST and becomes MEST because the church has taken it over with a calm mien, and it becomes an organized, smoothly rolling estate. But of course if the church starts taking over too much enMEST (which drives the theta off left and right) it gets enturbulated and there goes the church.

This is how a group gets enMESTed, and how it determines its numbers, richness, abilities and energies, and how it measures its survival value. This also tells us how we can artificially raise the group necessity level. You can raise it artificially. You could start pulling a group up on the

tone scale if you just set up a good line of intragroup communications. That group's tone would start to come up just on that line all by itself.

One thing that determines the group's tone is whether it can communicate. Don't put a suppressor on this group so that it cannot say exactly what it thinks, because it doesn't matter what it thinks. And don't try to force it to talk, because that too is cutting its communication down. It will cut back to apathy.

That's like a little boy who comes in and says, "Mama, Jimmy Jones hit me, the dirty little bum, he hit me," and Mama says, "Go away, I don't want to hear about it." He goes into apathy.

If the group is mad about something and its members get told from a totalitarian level that they cannot say anything about it, the group will go into apathy.

Now, in Group Dianetics we have the possibility, already tested out, that we can raise the tone of groups by clearing the group. This is group processing. You can disenturbulate a group, and by disenturbulating it, clear the group. It is actually easier to do this, by the way, than it is to process its people. You can raise it up on the tone scale. You bring it up the tone scale and you can increase its survival, and the MEST and the theta which it has will be pure; you can save it from death.

A group which is low on the scale could have all the business in the world right within its reach, it could have anything it could possibly need, where all it had to do was reach out its hand to take it, and that group wouldn't touch it. It would talk about it a little bit, but it wouldn't touch it. You could lead this group, thirsty, down to a spring of water and it wouldn't drink. thigh on the scale it gets so easy that the group does not have to think very much about taking over any MEST, and there's hardly any turbulence at all. It is wondering what the devil to do with all the MEST that is coming in on it.

You are dealing here with a basic mechanic of life. You've heard of the accident prone, the fellow who has accidents all the time. When you get somebody down below 2 on this scale, he is going to have bad luck all the time. Somehow or other he is just going to be unlucky. He has wonderful ideas, he is going to do so-and-so and such-and-so, but somehow or other things happen quite otherwise. "The road to hell is paved with good intentions" is a cliché which was made from the observations of this.

Between 1 and 1.5 on the scale, terrific intentions have death as a result. Russia is at about 1.1. The United States is at about 1.9 or 1.8. There are people of ours trying to suppress this country on the tone scale by trying to make it mad at Russia. If these attempts succeed, you are not going to have as much to eat (this has nothing to do with the mechanics of whether or not there is war) and you are not going to have as much time to do what you ought to be doing. When this present action in Korea finishes, the group's manufacturing will not be any good; for instance, the jeeps to be turned out by Willys Overland will not be as good as those manufactured in 1950. You can predict that these things will happen, automatically, as a consequence of the group moving down the tone scale.

I am talking to you about long-term things now. The decline starts out with a war. During about the second year of any war, everybody starts getting sick of it. It always happens. You might think this means that people get bored after they have done the same thing for a while, but that isn't it. After three years of war, they become more and more enturbulated, more and more lives have been spent, and they start to come down the scale.

In the case of this country's actions in Korea, people have found out that certain things they had been told were not true and that the country is secretly engaged in other military campaigns. The newspapers report their gains. The American newspaper is out there saying, "Well, shortly it'll be better."

By the way, American newspapers are on their way out. Look over their circulation figures and the effectiveness of newsprint these days, and you will find that these are getting less and less. The big publishers are having a hard time making both ends meet.

Anyway, the continual turbulence entered into this group, little by little, will drive the group down the tone scale into complete apathy. Then what happens, if nobody gives the group a chance to communicate to MEST itself and reorient its affairs, is that its self-determinism is taken away. In other words, it is defeated. And unless that self-determinism is rehabilitated it will be that way for a long, long time.

For example, the southern part of the United States has been stopped since 1865. It is stopped on the time track. You hear things down there, even today, like "My great-grandfather had twenty-four slaves. Well, he sure fixed them up at Shiloh." The government regime of the 1930s was able to establish a little more communication among the people of the South and get a little more education going on down there, because the politicians in Washington had to give jobs to some of the people in the South to hold that regime in. All those people were not bad, and some began to get more and more in communication, almost by accident. World War I was the first time they really started getting into communication, because there were a lot of people from there who went to foreign countries, and they came back again. And during the 1930s the government was trying to get going on soil conservation and changing crops, trying to help the South rehabilitate itself, which is something that the North had neglected for a long time.

Also, the South never could have been rehabilitated by the North, because "it was them damn Yankees who put us down in the first place." The South would have had to rehabilitate itself. And it just then, in the 1930s, started back up the tone scale, and it has been going up the tone scale pretty evenly ever since.

You can watch and predict what will happen, or by knowing your Group Dianetics you can make it happen. You can twist affinity, cut communication lines and get people into a violent disagreement about a reality in almost any group you touch, anywhere on the tone scale. If that group keeps suppressing the reason they are so upset, and then keeps suppressing its modus operandi, the group will be enturbulated into creating group engrams one after the other, and they will come further and further down the scale on a dwindling spiral, until all of a sudden there won't be a group there anymore. That is all there is to psychological warfare.

That is a job for the government right now, but any of you could do a better job than it is doing because the government studies the problem in an entirely different way. It decides to go into communication with an opposing nation, with their troops in the field or from one body of troops to another, and by communicating with them tries to build up affinity and break down the morale line of the other troops. That does not work.

This is new material. You ought to know something about this, because you should know something about clearing up a group of two people, and because you may at one time or another be engaged in the formation of a group. If you remember this material you will be able to keep that group going pretty well.

A group, if it is a true group, has to be composed of three factors and one condition. There must be goals and an ideal and an ethic postulated for this group—goals and ideals and ethics—not just ways to reach the goal. There must be a goal for the Foundation as a group. Right now, the individuals in it are going by sub-goals, little things to get to the big goal. Those are the heartbeats of a group, not the main drive.

The condition that must exist with this group is that each member of the group must be permitted to contribute to the group, and the group must be permitted to contribute to the individuals. There must be an interchange. A person cannot be a true group member without contributing to the group.

The management level of a group is not a command echelon so much as a planning echelon. These echelons should all be set up level with each other, rather than on a vertical command line which is the way an army organization is set up. Management should be dealing with planning and coordination of the planning—creating, in other words, agreement among the people who are doing it. Then there is execution of the projects of this group as done by the individuals of the group itself.

These things round out the larger picture of Group Dianetics, a study of the third dynamic. This may seem oversimplified; it isn't. The horrible complexity of the whole thing is that it is very simple. The reason the study of groups has been terrifically complex in the past is that it was so simple nobody would take a look at it.

There is a vast amount of technology planned to grow out of this subject of groups.

One of the first things is to find out how to clear a husband-and-wife group who insist on being a co-auditing team. You clear out the suppression of information that exists between these two people. You build them into a full understanding, and that will blow out the group engrams. You might find out that she kept from him all these years that the night before she met him she spent with Jimmy Jones—and they had a really good time, too. Finally this clears up; she always expected him to blow up, and he always kind of suspected it but really didn't know. And she finds out that when he was in the armed forces there was a girl by the name of Mabel who worked at the canteen.

You can see immediately that second-dynamic suppressions are responsible for a lot of the suppressions in society, and that the so-called morals of society are immediately responsible for the divorce level of this country, which is very high. These things are responsible for a lot of enturbulation, so that group engrams will exist from the moment the marriage starts.

You can start using this process of clearing groups on a family, and clear the family as a group. You would probably have to postulate, or cross-question them until you could find out and then postulate for them, what they intend for their goal. What is their goal? What are their aims? They may then try to figure out their plans, and then they can try to figure out who is going to execute which plans, what the group owes to the individual, and what the individual owes to the family group. Unless they worked this out you could not have a family that was working, and I don't think many families in the United States work very well.

I have taken a sort of sour look at all this. I don't think that the family is doing too well in this country, because they have ceased to work in units. The economic and industrial situation tends to break up the family as a unit.

Now, as an auditor, if you were trying to clear one individual of a family, and this person's family situation was too horrible to be contemplated, you would want to be able to handle his family group. Your preclear goes back into this environment every day, and comes out of the environment to be processed; he feels good for the moment and then he goes back into this environment and loses his gains. Your post is not outside the family, processing, but in there clearing this family as a group. Group Dianetics gives you enough of a weapon so that you can handle this situation of the preclear going back into a restimulative environment.

You better clear up his environment before you try to fix him up, because with the usual preclear his environment includes third dynamic suppression on him as a member of a group, and that is what is in the worst shape, not his engrams on his own time track.

You clear him up on his third dynamic, not by giving advice to the lovelorn, but by asking the group when you interview them for suppressed pieces of information and running these out of the situation until everybody is sitting on an even keel about it.

Clearing a small group can be very interesting. You let them yell and scream at each other all they please. All an auditor (who could be part of that group) has to do is to keep saying exactly what he means, and the group will clear the air and everything will dissipate.

The normal manifestations of tone level in a group ("We shouldn't talk crossly to people because, you know, it might hurt them"—1.1; and "We've got to be polite to everybody all the time"—apathy) clear up, and all of a sudden the people in the group start getting really honest with each other, and in the normal course of events the differences blow to pieces and they come up the tone scale.

So there is a technique of clearing groups, and through that technique we want the Foundation to become a cleared group as fast as possible.

The next target is to tackle a few industrial organizations. There are organizations who have expressed the possibility that they will send people to us to process, and I think a couple of them are on their way right now, sent by a big corporation up north.

Later we can go out on a broader sphere and start to clear up something like the United States Government. But you don't clean them up like revolutionaries used to clean them up, with machine guns. That never does any good; it just puts in more engrams and makes enMEST out of a lot of people. So you can't clear up the United States Government by taking it over and ruling it. You wouldn't want it.

But you certainly can stand by, without interrupting the self-determinism of the preclear, and tell him to run the engram. That is all that you could do to raise the tone of this country. Despite any temptation, you would not shoot anybody. No matter what the temptation, you would not throw tremendous quantities of discreditable facts into the bedlam. No, you run them out. Those are the engrams.

When people in an organization get down below 2 on the tone scale, they suppress information. In other words, they are creating the engrams, and that is how you kill an organism—by putting in an engram. Any government working with censorship, or without any news channel kept completely free to its people, is killing itself with its people.

This is the essence of something that, if we were at war, would probably stop war. I am not saying that this country is not fighting a just cause, but I am saying that it is doubtful that the United States or Russia have, either one of them, a noble aim or goal for all the people. Fortunately we are not at war.

GRADIENTS OF ACCESSIBILITY

A lecture given on
18 January 1951

Importance of A R C

There are probably hundreds of possible techniques in Dianetics; we have developed many of them in the past year. So far, however, all of the new techniques advanced have been a further amplification of Standard Procedure.

Standard Procedure is not a specialized technique. It consists of using the best we know in order to get the most results with the least spins. Furthermore, Standard Procedure has this in its favor: it can be communicated. And the experience which is gradually gained on the communication of a technique is not to be neglected as part of that technique. Most people overlook this factor.

If we were to work out, from the knowledge we have in Dianetics of engrams and locks, all the possible processes there are, we would probably find out that there were quite a few techniques which were so confoundedly complex that they couldn't be communicated.

Just prior to 1950, what was then Standard Procedure had been only to a very slight degree communicated, and very little experience had been gained in communicating what it was. It had been communicated to about two or three people. But as I did that, it had to be modified and codified. I had been working mainly on people who had no knowledge of Dianetics, had no idea that a science or anything very precise was being employed, and as long as one could work engrams, that was the only thing of interest.

There is quite a bit of data which is overlooked in the techniques we employ. For instance, there is a technique of gradually organizing the case and giving it a computation. You are not doing a tremendous amount of reduction, but you work the case up, trying for basic-basic continually, and what you are really looking for is one of these seven-hour or ten-hour, two-day, four-day or seven-day line charges. They can go that long.

After a line charge of this length and magnitude, a preclear is in pretty good shape, depending of course on the shape he was in previously. There is a push button somewhere in cases, and by working with a case to a point where one of these line charges is triggered, the person will become much better and be easier to run. There is a push button in there someplace—just what you do to create what.

There was another technique. Occasionally we would run into a case that wanted to race up a chain of locks after he had run the engram—in other words, run out the effect this thing had had on his life. We weren't telling preclears to do that; they would occasionally just start it. I used to encourage this once in a while, but I found out that if it was encouraged too often, the fellow started running into other engrams. Occasionally very strange things would happen, such as the preclear running into a grouper and having about two thousand phrases collapse on one phrase, then he would let out a pale scream and have a terrible backache for a week or so. But we always managed to find out what had happened and patch it up.

In developing these things and working with this and that, we discovered an awful lot of data. Standard Procedure is a codified group of data which, when practiced as written, will produce the maximal results that can be produced at this time with the minimal danger to the case.

There is, however, the fact that as it goes on along the line being communicated to more and more people and being used by more and more people, the material amplifies. And practically every time I give a series of lectures, there has been a gap of a month or six weeks since I gave the last series, during which time I've been talking to people, occasionally working on people,

getting ideas and so forth. And I take what comes up and find out exactly how it fits in Standard Procedure and add it in. It doesn't alter Standard Procedure very much, but usually adds another trick or two where one was necessary.

These additions are what I usually take up first when I go into one of the Professional Auditor schools for a series of lectures. The poor instructors sit there for the first day or so thinking "What the hell! There he's gone way off over the hill. What's happened to good old Standard Procedure?" I started off the last course in Los Angeles by lecturing for three days on the subject of accessibility. The Director of Training kept giving me dirty looks all through that time.

What I was talking about was the less accessible cases, the people who were very difficult for the only relatively skilled auditor to touch. I was trying to take the necessity of genius out of it and bring it together so that someone who is normally skilled could crack the tougher case—in other words, handle the problem of accessibility.

The Standard Procedure Chart has in the past carried a little banner, "For Accessible Cases," but in no place have we told you what to do about an inaccessible case. This can be very embarrassing, to start in working on a case, sometimes for many hours, and have nothing happen. So what we are going to cover is the expansion of Standard Procedure into the realm of the more inaccessible case.

An inaccessible case is one which, when it does run anything, says, "Well, that wasn't an engram anyway." It is the case who is stuck on the time track at the age of four, completely occluded, out of valence, with sixteen years of solid grief charge lying on top of it, who has so many control circuits that he wouldn't possibly cry about anything, and who may even get his flash answers in the form of a traffic signal with an arm going up and down signaling yes or no, and sometimes gets his data with the words printed on the traffic arm. There was one preclear who used to have the sentences that appeared in his engrams brought to him on a model railroad, with each word sitting up in one of the little cars so that as they went by he could read off all the words! Cases can get pretty rough.

Now, the conviction of the individual that something is going to happen and that you can do something for him always makes processing easier. An auditor who does not believe he has ever run an engram is not as good an auditor as one who knows he has, irrespective of whether or not the running of that engram did him any good. There is a conviction involved there, and a concentration which ensues. It is very much in your interest to get some result on a case as early in the case as possible, because a preclear's basic personality will be patient and cooperate with you just so long and beyond that point will not.

This conviction technique is even usable when you are telling people about Dianetics. A terrible spot for an auditor to put himself in is to start telling somebody about Dianetics and have the person say, "Oh, is that so? Well, run an engram out of me."

"Okay, close your eyes and go back to the incident necessary to resolve the case. Go to the beginning of the incident. What words occur to your mind? Did you get any different sensation?"

"No. Go ahead, show me something about Dianetics."

And the auditor continues valiantly, "Okay, go to a pleasure moment."

The person now winds up in a boat someplace, he thinks, but he is not sure, and then it turns out that he had been seasick in that boat for a long time. But he just remembered it and it was all straight memory anyhow, and he says, "Well, what's so different about Dianetics?"

The auditor has run into an inaccessible case. And the strange thing is that every time one feels it necessary to really make things tick in Dianetics for somebody, he is probably talking to an

inaccessible case. An auditor contacts dozens of preclears who work beautifully, and he doesn't really care whether they believe Dianetics works or not until he comes across that one person—who is probably the head of some municipal health service or some such—on whom nothing happens.

Not too long ago I was rather irked by a sneering lawyer who knew nothing about Dianetics; he had merely read a nasty magazine article. So I said, "You know, it's a remarkable thing. What if somebody just brought into the society something whereby if you said a few words to a person and snapped your fingers he would roll up in a ball and fall on the floor?" I was somewhat excited at the moment or I never would have said such a thing.

He said, "Well, I would say that that was really something, but it couldn't happen to me. Could you do that to me?"

So I said, "All right." I hadn't taught him any Dianetic terminology but I said, "The file clerk will give us the first contraction. The somatic strip will go to the beginning of it. Contract!" Bang! He was in it. This fellow was an accessible case!

There was a very famous author who had been worked, first by his wife. She had run him back into a case of measles when he was about two years of age and then looked at the next page of the Handbook while he waited there. And she had given up.

Then another book auditor stepped in on the case, and he was the type of person who is just too busy working people to ever find out how. He really messed this writer up, as much as an auditor ever does—he was made a little bit uncomfortable—and I got called in to fix him up.

He took the most unusual position on the couch, and went back to the measles in which his wife had latched him up. Here was a case of British self-control. If such things as past lives exist, this man had probably been British for the last hundred. He was also genetically British, if genetic pattern has anything to do with it. His family was very British, and the only words that were ever spoken to him between the ages of zero and ten were probably "Control yourself" and "Keep a grip on yourself, old boy." On top of the self-control, unfortunately, he was going blind.

I felt badly about this case, and I couldn't do anything about it right away, so I started in with a regulated Straightwire, one that goes in an exact routine. I went back and saw him a couple of days later and went through exactly the same routine.

I'm trying to punch up to you the necessity of having such a routine, rather than a random Straightwire, because in a couple of days a preclear's memory will refresh. If he hits incidents on Straightwire on Monday, by Wednesday ordinarily he will be able to get more on them, and by Friday even more. And you can keep it going, particularly if you are asking questions on the same subjects.

Two days later we found Mama's pet control circuit, and he blew off a little line charge. I didn't work on him very long, but I came back a couple of days after that and went through the same routine, about an hour of Straightwire, and we got some more of it. This was one of the checks on the work I was doing on accessibility, because this man was really inaccessible. Trying to pick up, then, the level of accessibility, I straightwired out the previous auditing and got him moving on the track, and he was running very nicely after only about six hours of auditing.

We have to reconsider our definition of accessible. Did you ever have the experience of trying to talk to somebody about a subject that you had to talk to him about, and have him not pay any attention to what you were saying but just keep changing the subject? That man could be said to be inaccessible on that subject. A person who says "Well, I don't believe anything like that exists" when you try to tell him about Dianetics is an inaccessible case on the subject of Dianetics.

You can pick up that person's level of accessibility if you can establish communication with him, but you obviously have not established communication with him if he is not receiving it. Perhaps you have to couch it in different technical terms for him, or perhaps he is an occult scientist or a psychiatrist or someone like that, who is relatively inaccessible from the real world. You have got to get things couched in such a way that he will understand them. That is communication. Furthermore, he has to feel that you are not after his daily bread and that you are not going to cut his throat, so there has to be a certain level of trust in you, which is affinity. You have to establish a little affinity with him. And in order to get any reality at all across to him, you have to get into agreement with him. If you obey the rules of ARC and utilize these laws with regard to ARC, you will find out that a psychiatrist becomes accessible while in the course of conversation.

If you have ever in the past failed to be able to sell somebody Dianetics convincingly, you have failed in the one tiny quarter of gaining accessibility to the individual.

Practically all there is to salesmanship is gaining accessibility to the idea that the other person has a need which you can fill.

So, where do we start with accessibility? Should it start with sending the preclear to basic-basic? Should it start with Straightwire? Or maybe it should start with the fact that you might be able to do something for him. How about a psychotic, who is awfully inaccessible? How do you get contact with him? That is the level of inaccessibility we are shooting for—the person who is raving mad and the person who, though not necessarily classed as psychotic in the past, is nevertheless just as thoroughly raving mad. There are people all over this society who are very, very psychotic. They only lock up the ones who are dangerous to their fellow man or destructive to themselves. A psychotic can have a dramatization which says "I am taking care of everything. I am doing my very best for you. Everything I do is in your interest, and you must listen to me because I can help you," and his manners may seem to be extremely well adjusted to the society, yet the person is nuttier than a fruitcake!

For instance, you tell Grandma, "I'd just like to go to a show, and I thought maybe you could stay for a few minutes with the baby."

And she starts out, "Well, I'll do the best I could but, you know, the position of parents . . ."

To the society, you have a model individual—until you test the accessibility of this person to anything!

The primary test of psychosis is the ARC of an individual. Where they plot on an ARC chart is the measure of their aberration. This is a far more workable definition of psychosis, neurosis, normal people and other insanities than such strange words as "This person is a schizenoid parazoic with a left lumbar region," which means nothing. If you can describe in such a way as to immediately indicate the cure, you have really got a description that can be used.

People do not think of the incoming and outgoing of ARC. They are liable to wonder "Does this person feel affinity? Does he agree with me?" One of the portions of it is whether he can make you agree with him, which is also part of his reality. A person's ability to adjust the environment around him is a big portion of living. This is not "being a well-adjusted person"; that is not even fifty percent of it. Man, as a race, would be dead if he had adjusted to his environment continually. How can he adjust you? That is part of the reality level.

The next point is communication, incoming and outgoing. There are people around who can really communicate to you and tell you what they want, but when you start to talk to them it just doesn't register. They have the incoming communication blocked. And there are people around who smile very beautifully, then stab you in the back. There is something wrong with their affinity. People feel affinity, but whether or not they can make you feel affinity too is also part of the affinity level. There is incoming and outgoing; it is a two-way circuit. Where these things break down indicates immediately the blocks on the dynamics.

The dynamics are composed in some measure of ARC. We are dealing with theta, thought, which has certain laws. It behaves, when it starts running into MEST, in accordance with ARC. Affinity, reality and communication form a tone scale in themselves, and the extent to which these things are blocked gives you a very good measure of the overall aberration of the person.

There is acute and chronic aberration. A person's ARC can either be stopped down momentarily, which is acute aberration, or continued for a long time in a stopped-down state, which is chronic aberration.

There is also acute insanity and chronic insanity. The person who flares up into a rage and murders somebody and then is perfectly sane the next day is crazy. He is nuts, to some degree. It is relative.

The position on the scale of ARC will measure the chronic state of the individual with regard to incoming and outgoing affinity, communication and reality. Can he make you feel affinity? Can he feel it himself? Does he agree with you? Can he make you agree with him? And as far as communication is concerned, does he talk to you and does he listen to you? Can he see, and so on? These are the perceptic lines. Does he record what he sees? Can he tell you about what he sees?

So we have solved the problem of inaccessibility to a large measure with the Accessibility Chart, because we can see exactly how someone is inaccessible and exactly where he is inaccessible, and it indicates to us immediately what we have to do to make him accessible.

The beginning of the Standard Procedure Chart now is ARC. It no longer says "For Accessible Cases." It assumes that if you are going to reach anybody at all, you can now reach him using this Accessibility Chart.

A person without sonic is out of communication with his own past on the one line of sound. If he does not have any visio, he is out of communication with his own past—he has an ARC break with himself in his own past—on VISIO.

There is an ARC on the first dynamic, one on the second dynamic, the third, the fourth, the fifth, the sixth and the seventh.

There are people around who have an ARC break with MEST. They are out of communication with it. They look at the world and say, "Boy, that's a pretty messy world. It's sordid." Show them a flower and they say, "So what?" When they were children, they looked at a flower and said, "Oh, gee," and they went out and looked at some scenery and said, "Gosh! Beautiful world!" They were younger and the aberrations had not kicked in. That bit of dew upon the tiger lily was dew, a sparkling diamond. Later on it is just a little bit of sooty water. That is nothing more nor less than broken ARC with MEST.

There is another way that a person could break with MEST. MEST may not have surrendered to his molding. Theta has as one of its missions the conquest of MEST, and if he was unable to mold this MEST around the way he should have and the MEST molded him instead, that alone could be a secondary engram. For instance, if a little boy was trying to mold MEST in some fashion, and he tried and tried, and he failed, each one of those times was a little break with MEST.

Breaks with one's fellow man, with women, and with various things all mold into breaks on the ARC level.

At what lightness of break are we going to enter a case? Can we go into an engram where there is terrific enturbulation between theta and MEST? Or can we go into a grief charge where the grief is accessible and can be taken off the case? Or do we go into it on the level of finding some ARC locks? Or do we go in on the level of being able to remember just the incident of

having breakfast this morning? Or, if it is somebody that we can't talk to, do we go into it on the basis of establishing our ability to talk to him? In other words, you have a gradient scale of ARC right up the line.

Where do you enter a case? Obviously if you are having trouble getting some agreement out of a person about what you are trying to do to him, you have not established communication with him. ARC goes in a bundle of three. If you pick up affinity, you are going to pick up communication and reality; if you pick up reality, you will pick up affinity and communication; and if you pick up communication, you will pick up the other two automatically.

I can talk to a class over a period of two weeks, and at the end of the two weeks all is very beautiful and we are very definitely friends. I can talk to a member of that class a long time afterwards and we are still friends, particularly if he has been able to contribute anything to me and we have had a two-way communication. Any time this two-way traffic picks up, affinity picks up. Also agreement picks up. Just a duration of communication has an effect, as long as there is interest in that communication.

So, where can we pick up the inaccessible case? For instance, a person is skeptical, he can't run anything and he is covertly hostile to us, but we have to work this case. We keep talking to him, but it is silly to talk on a disagreement subject to an individual who has a low level of reality—reality and agreement being much the same thing.

You keep on talking to him and say, "Well, you've got to lie down on the couch."

"No. I don't want to lie down on the couch."

"Well, you had better lie down on the couch and close your eyes."

"Oh, no. I don't like to close my eyes in the daytime."

"Well, it won't take very long, and now please, please do it." And you could get persuasive and talk for a long time along this line, getting more and more persuasive, until you either get through or you have become pleading with the case.

All of a sudden he says, "Well, all right, I'll close my eyes." So he closes his eyes and you go into what might laughingly be referred to as processing.

The reason he finally closed his eyes was not because you were persuasive, it was because you went on talking to him. The arguments which you advanced probably had no bearing on the subject at all. It was because you were in communication with him. After you had been around for a little while, he had a chance to look you over and he decided that you were not dangerous, so he closed his eyes. It is just the business of communication.

In a very inaccessible case, you can talk golf or anything that you can find any level of agreement on at all, in which you are really interested. Don't sit there bored to death. Did you ever try to get anything off a case that you were bored with? Try to cover it up—you aren't going to. If, while running an engram, you stifle a yawn and tell the preclear to go over it again, you have broken affinity with the preclear's case, not because you have said or done anything to the preclear, but because you are not putting out affinity to him. It requires an affinity. So the preclear's communication level and his ability to communicate with his own past immediately go down. You can actually do this to a case and turn off his sonic. You can turn off his reality level about what is happening to him.

The inaccessibility of the case is something that you have to be able to estimate correctly. There are cases who never listen to a thing anybody says. You can talk to this person for a long time, and he will answer on a completely disrelated subject.

For instance, you might say, "I had a Ming teapot once which my grandmother gave me."

And the person says, "How cold was it yesterday in Boston?" Non sequitur! He is not receiving any communication from you, and in addition to that he is disagreeing with you. The reality between you is low, therefore affinity drops. But if you just talk to this person for a while, and test his level of agreement on any subject, you will find that it is about the same with you on each subject you take up, unless you can talk about a subject which is as close to him as it is to you. Now the reality is there, and the rest of it will follow.

Don't try to work a "doubter," like the young man who says "You know, I don't think there is anything to this Dianetics." Who cares what he thinks about it? He generally gets you at a moment when you are busily rushed and so forth, and he has to tell you about it right there!

I have run into this young man three or four hundred times; he is just a duplicate. He goes out of his way to come up to me and tell me that he doesn't believe in this kind of thing because he hasn't run this or that. There are two reasons why he does that: one is so I will process him and the other is that he has to disagree on a subject.

Now, if one of these people has just heard a few minutes of talk and he comes and tells me that, this is an interchange in which he is engaged. He has disagreed with what I said and he has to express that disagreement. It's so mechanical that there is no use becoming upset about it.

I have even asked some of these people, "Did your father have red hair?" The answer about fifty percent of the time is yes, because it is a personal thing that has thrown the agreement out. Don't spend a long time talking to such a person. Just kick the factor out with Straightwire and then go on into communication with him and you will find out that he no longer has these objections to Dianetics. Clear up the conversation in a hurry rather than waste any time on it.

Clear yourself up with the preclear as a group before you start to worry about processing him.

Now, this young man, under these circumstances of disagreement on the subject, says "I don't think this will work."

There is a terrible thing you can do—terrible! You say, "What do you think about psychiatry?"

"I don't think it works."

"What do you think about dentistry?"

"Well, I don't know—doesn't work."

"What about psychoanalysis?"

"Well, it doesn't work."

"What do you think about biology?"

"Biology? Oh, yeah. It doesn't work; it's a dud."

"What about arithmetic?"

"That's terrible." (This guy doesn't go for that.) "It has a lot of abstractions and so forth. We shouldn't teach children arithmetic that early."

"What do you think about the public library?"

"Well, they threw me out last time I was down there."

You are getting a monotone reaction, straight across the case. Note this when you start to talk to a person about Dianetics.

Don't consider that you are being completely challenged by this individual because of Dianetics. Let's find out how much agreement there is on some other subject. Don't tell him so. Just shift the subject over to something else and find out how much agreement there is on that. You will End a point of agreement somewhere on the band; your agreement will start an interchange. It is not that the point of agreement will improve particularly, but affinity will pick up, which will improve the agreement. And then communication will pick up, which again enhances both agreement and affinity. Just start working him up with ARC, and then swing it back on to Dianetics.

This is really throwing the fellow a curve, because if you work it on the band back and forth, you pick up his level of agreement. Then you can talk to him about Dianetics. You will find out that his accessibility has picked up as far as you are concerned, and that is what you are working for.

A salesman who picks up ARC on anything before getting over to the subject on which he wants agreement will be able to sell. He could probably sell the Brooklyn Bridge to the United States Government if he did it well enough.

All of this is enormously applicable to processing.

A psychiatrist, Frieda Fromm Reichman, put into my hands a processing manual for psychiatrists, which gives the new psychiatrist a lot of tips on how to practice his profession. She did me a lot of good in that moment, because she gave me a tool to use in case the fire gets too heavy. I can quote from it. For instance, it says, "The psychiatrist should restrain himself in his tendency to sleep while treating a patient. Most psychiatrists tell themselves that they will wake up if the patient says anything of importance. However, this mechanism should not be relied upon." It assumes everybody in psychiatry goes to sleep. There is a long section on that.

Then it says, "A psychiatrist should not look to his woman patients for his gratification—always."

This thing is priceless! However, I honestly appreciate Frieda's work. Out of the whole field of psychiatry, there are a few very stellar lights, and Frieda is one of them. This old girl has patience and courage to spare. She takes some raving maniac, without anybody to protect her, and works with him for a while. Soon the person is talking to the guards very rationally. Wonderful! Her main stock in trade is that she gets affinity and communication by agreement and reality. In establishing the reality, she does not want the psychotic to accept her reality, she accepts the psychotic's reality. If he jumps up and down on a stool, Frieda will jump up and down on the stool, and so on—not in mockery, but in perfect agreement with this person—and soon he is perfectly willing to converse with her. In this way she gets his ARC up above the psychotic point—a process which requires considerable imagination. It also requires a lot of nerve.

Although it is not the subtlest form of agreement, man's first learning pattern is mimicry. That means a similarity. That is agreement, and if you get enough agreement you will get a reality. Mimicry is one of the levels on it. I worked for about a month on one young man who stuttered before he found out that I don't stutter!

Another thing you should recognize is that you and the preclear exist as a group. Don't have bars between you of various sorts. If any exist and you have to work a particular preclear get rid of them. There are two questions that can be used to handle this: "What objection do you have to me as an auditor?" and "How can you help me with my auditing?" That last one produces some remarkable results. You have been contributing to him all along, and one of the rules of a group is that there has got to be contribution both ways.

For instance, the reason audiences applaud is that by applauding they are contributing to the actor, the dancer or the musician. An audience is rather dissatisfied at the end of a talk or a performance if they have not had a chance to applaud. If the performer or something else cuts off the applause, no matter how good the act is, the audience leaves relatively unsatisfied. They have not been able to contribute. So a performer has to let the audience give their contribution to the group.

An auditor and a preclear form a group of two. They had better mutually contribute, one to the other. The auditor contributes to the preclear thinking about his woes and pain, and that can get up to a point where the weight of obligation will throw it over and the group will go out of balance.

One of the ways this was prevented in old methods of psychotherapy was by transference

The auditor could set himself up as a control unit to which all troubles are to be transferred, and encourage a dependency upon himself. But that would be an authoritarian state. (Did you ever see a sane populace under a dictator?) He could work his preclears into a level whereby they all ask him whether or not they can blow their noses! You want to set people's self-determinism up as high as you possibly can, but if you do it without then permitting them to contribute to you in some fashion, the group is not a group; it is a totalitarian state and you don't want it.

In summary, the more inaccessible the case is, the more humanly you have to establish relations. Pick it up on the ARC triangle. If you can establish affinity, you can get communication and reality, and by doing just this, if you were good enough, you could turn on the preclear's sonic without Straightwire or addressing engrams. By validating the person as a human being it is possible to get him to a point where he would believe in himself as a human being, and at that point he could start running some very nice, smooth engrams.

HURDY-GURDY STRAIGHTWIRE AND HAYWIRE

A lecture given on
18 January 1951

New Techniques

In this lecture I will go into the Hurdy-Gurdy system of Straightwire and Haywire.

We should do something about these labels. Any label is better than no label, and a label which is slightly descriptive is better than just any label, and so on. You can go on, getting better and better labels until you get one which is explanatory, leads to the solution of the problem and is dignified. That would be the ultimate in labels.

Nomenclature is very interesting to me. I have been observing a school in the society of making something inexplicable, complex and non descriptive, as the optimum nomenclature. There are ways of really confusing people. If the society knows Latin, assignment of labels in Latin is pretty good. If it doesn't, the system should be junked, as engineers have thought for some time.

This Hurdy-Gurdy Straightwire is terribly simple. It has to do with our old friend the ARC triangle. Envision a stack of triangles, making up a three-dimensional tone scale going from tone 0 up through tone 3, with affinity, reality and communication on the interconnecting points of the triangles. To change someone's position on the tone scale requires attention to affinity, reality and communication, because that is the only way to get a person up the tone scale.

Let us consider here the concept of theta and MEST. Life is thought energy bringing order into, and going into a harmonious control of, but amalgamation with, MEST—matter, energy, space and time. As you come up toward theta there is a very harmonic intermingling, and you get reason. The most reasonable solution would be the one which attained the highest theta.

Now, just as in music there is pitch, volume and quality, so it is with ideas. An idea has pitch, which is its position on the tone scale. It also has volume, which is to a large degree determined by the magnitude of the goal that the idea is leveled at—the amount of accomplishment—and it has quality, which is the combination of ideas that make up the idea.

Using these three things, one can figure out an engram or a secondary engram. Breaks of ARC, such as grief and terror, are secondary engrams. There are also communication breaks and reality breaks, which lay in a charge on the case, and when these things come up to high volume they knock out the analyzer because they are sitting on top of an engram. And if they are sitting on top of an engram, you have then secondary engrams.

Grief is not the only secondary engram. There is the secondary engram of terror, and above all things, there is the secondary engram of apathy, which lies in the band between tones 0 and 1. Around tone 1 is fear.

Another dimension is volume—the amount of fear, for instance. A lot of fear makes up terror. Apathy could be just listlessness, or it could have greater volume and would be dramatized as a super apathy. Anger, rage and annoyance all occupy the same position on the tone scale—1.5. It is a matter of how much volume the situation involves.

In going through a case and picking up secondary engrams, don't expect to be able to get material in the upper part of the tone scale until you have gotten the lower part of the tone scale. Just as one does not expect someone who is very nearly psychotic to be able to be happy and sunny in present time, one does not expect him to be able to hit pleasure moments on the track, because the chances of his hitting them, if he cannot live them, are very slim. Keep in mind that present time is a sample of his time track. It will give you an index immediately of what kind of

engrams this man has. Look over his life and observe the consecutive moments of his present time; you are looking at his time track.

People sometimes think of the time track as being something inside the person. Sometimes if the auditor's own sense of reality is not too great, he thinks that it is some things that never happened, that they are not quite observable, and that only the preclear will be able to observe it. This is incorrect. The auditor seeing the preclear living his life from day to day is looking at the consecutive moments of now which are the person's time track and he is looking at them as they happen.

Now, there is a rule that you have to run out the lowest-toned available secondary engrams first, because in order to move the case up the line, you have to get something which compares to the preclear's present state. The most easily accessible secondaries are those which compare to his present state.

For instance, someone comes in whose girl has just jilted him. This is installed grief, and he is crying, so you could certainly expect to be able to run grief on him. However, if the person is normally rather apathetic, one could expect that the apathy secondary engrams might be the most accessible. On someone else who is uniformly angry, don't try too hard for grief, although it is more attainable than boredom; hit the anger level.

The current state of the preclear is indicative of those secondary engrams which are most accessible at the moment. And the chronic state of the preclear is indicative of those ARC secondary engrams which are most chronically available.

Now, if you want to raise a person on the tone scale, you work to lift the case up any way you can in order to recover attention units and to convert these lower charges, straighten them out and reverse the polarity of that material.

An engram lies in a person's life. This was a moment of impact between theta and MEST, causing entheta and enMEST—enturbulence. Theta, which is thought, and MEST, the material universe, crash together, forming an engram. Physical pain is contained in it. That is the primary break of affinity, communication and reality: theta, in its conquest of MEST, got hurt. The turbulence was such that there was pain. That is pain. Although pain has biochemistry, it results basically when life, unable to conquer MEST, is repelled by the very thing it should be in harmonic contact with. At that moment there is a turbulence; that is a failure, and when this failure is destructive to that very precious thing, the living tissue of a body, you have, as a result, pain. This is on a mechanical, tissue-life level. If this has not occurred, then the chances of getting ARC secondaries are zero.

So, an engram has occurred on a person's time track. There lies an area of turbulence. For instance, this person had an automobile accident and got smashed up and was unconscious for two days. This is an area of turbulence with various kinds of perceptics and considerations in it, and it contains both enturbulated theta and enturbulated MEST. Actually, the MEST has done a conversion on the theta, and when you speak of an engram, you are really talking about enturbulated theta.

This engram hands out its content to anything which approximates it—anything which comes into its tone level or approximates its perceptics. And remember, ARC is part of this because theta is mixed up in it. There are affinity, communication and reality factors in every engram. If there is theta in it (ARC being some of what theta is), naturally an ARC is involved.

So, a turbulence occurs. Then some similar perceptic cuts in up the line. This is the key-in, only it is actually a reactivation of the ARC factors in the engram. If it is tapped again, it becomes a little more active, and so on with each break. What is actually happening is that this engram is moving up toward present time, and more and more of it is becoming available, and more and more theta is becoming enturbulated; the engram is being charged up by the available theta of the individual, which enturbulates whenever it comes near the engram.

All that is potentially chargeable in an engram is the theta which was there at the moment, but this can enturbulate other thought by contagion.

Therefore a person could be thinking at some moment, twenty years after that accident, when all of a sudden some sounds and perceptics occur which approximate the accident. If the person is a little more MEST than theta (meaning he is a little anaten), when these things come in and hit the earlier area of dissonance, it starts to enturbulate and a key-in occurs.

Then someone comes along and throws in, with those same perceptics, an ARC break, such as grief.

The dirtiest trick that can be played on a person by an ally is to die. The person derives part of his force and strength from the ally, so the loss of one causes grief or apathy.

Don't expect a person to cry floods of tears every time that you run a secondary engram; the thing may be an apathy engram. You would have to raise him up the tone scale to get grief.

Grief is just above apathy on the tone scale, and above that and just below anger is fear. So it all depends on what kind of turbulence and emotion this engram approximates on the tone scale.

When the incident gets restimulated again and again, the case becomes mechanically occluded. It is not occluded by commands of "can't see," "can't smell" and "can't hear"; it is occluded mechanically. This is the mechanics of ARC.

All of a sudden we have got a case, then, which is dropping down the tone scale to the tone of that engram. An engram is most easily reached as far as tone is concerned by approximating its tone. Therefore if you could just change a person's tone somehow or other and produce an artificial condition of his position on the tone scale, these engrams could be approached very, very easily; because we would get the same tone in the overall individual— we would put all of his theta into about that tone—and then we would run him through the engram. That would clear it all out.

An individual who is very high-toned has so much available free theta, the theta he has is so high-toned, that when you push it down the track toward some little engram that doesn't amount to much, the engram will just blow out. Engrams do not mean much to such an individual. It's only when he gets on down toward them.

Of course, the psychotic has approximated one of these engrams so perfectly that he is it—he is in it. It usually contains commands forming holders and denyers and so on, but he is basically up against it on a mechanical level. For instance, his wife left him and his mother and father hate him, and so on. There is very little affinity in his life, there is nobody agreeing with him and nobody to talk to, and all of a sudden there are too many secondary engrams one after the other. Life is just knocking him around like a tenpin in a bowling alley, and there he goes.

Now this person meets the girl. She loves him, she thinks he amounts to something, and he immediately starts back up the tone scale. He is cheerful and contented, everything is going along fine, he has got ambition, he is going toward goals, and the first thing you know, he will flatten these engrams out. He will actually, just in living with her, perhaps, blow locks.

Don't ever discount present time in processing, because we are here to live this life, not to run engrams in it. As a matter of fact, one of the best pleasure moments to run a preclear through is a present time pleasure moment.

There was one preclear who was so low on the tone scale that I insisted he go out and have a good time. He didn't know what to have a good time about, so we checked his life very carefully and found out that the only time he had ever really had a good time was when he had

gone down to the midway of a carnival. I sent him down to "The Midway" at Long Beach. When he returned, I was able to run some engrams! It took a present time pleasure moment to raise his tone.

There is nothing in therapy approaching the proposition of being desperately in love with somebody who is desperately in love with you, of having tremendous goals, of having the prospects of having a million dollars (not having a million dollars, that is a drug on the market), of being able to contribute to a group and have the group appreciate it, and of having everything going along One, to put one way up on the tone scale.

It can even get to a point where, if you have a group actually going places with terrific goals and aims, the group can gradually build itself up on the tone scale higher and higher to a point where it won't enturbulate. The group can even get bad publicity, have its goals invalidated, and it won't enturbulate, and the individuals of that group practically do not have to be cleared. They will walk around blowing locks.

Now, you have these secondary engrams, and they build way up. Actually, the engram is coming more and more onto the track, with the available theta of that moment enturbulated in it.

So, we send the preclear back down the track to a particular engram, if he can reach it. He is, in fact, able to see very little time track. A case gets mechanically occluded, and that is why a case is inaccessible. To make the case accessible you have to start working with the person, just plain being willing to take enough interest in him to help him out, and that alone will bring him up on the tone scale.

You cannot blow engrams out of a preclear unless you bring him up to a point on the tone scale where he has enough available theta, at that moment, to reach and blow the engram. You can't take a person who is in a complete apathy, with all of his theta in an apathy, and expect him to run an apathy engram right there. That's why catatonic schizophrenics and so forth are very tough cases—they are practically dead; they are sitting back on the track and are very hard to crack. Their present time state, their chronic state and the engram bank compare so exactly that it is very difficult to find any free theta to disenturbulate the existing theta in the engram.

Maybe Christ, with a tremendous amount of theta and the unwavering belief that people had in him, could walk up to someone and say "Walk," and have the person get up and walk.

A chronic-somatic illness could have enough pure theta leveled at it so that the pure theta and the enturbulated theta in the individual would disenturbulate and the illness disappear. That is faith healing.

That would be the disenturbulation of a case, and that is what you are doing, over a period of time, when you discharge engrams. Your theta plus the preclear's available theta go up against the enturbulation which is back in the preclear's life someplace. And remember, it's not back in his life at all—it's right there—and you just go right up against it with pure theta.

If one approaches processing on the order of a punishment for the preclear, by saying "Get into this," and "Do that," or "It's just because you're aberrated, that's why you're saying that," the preclears available theta will go down. If you start doing this instead of concentrating on how bad these engrams are, you reverse the vector and make him less able to run engrams rather than more able. To get someone to run engrams you had better start finding ways and means to validate him as an individual, to validate his importance and worth to the world. If you simply validated the person and showed him he was tremendously important, and if you could prove this to him most forcefully, he would discharge these secondaries and they would vanish. It is just a problem of the polarity of energies, and when treated that way, the problem resolves.

You cannot force someone and say to him "Well, you've got to take processing because you're aberrated!" But you could tell him "You know, you are already worth quite a bit to your family; you're very valuable to your family and we can possibly make you a lot more valuable to it.

Let's see if we can't work it out. Not that you need any processing, but you can go up from what you are, and you're already all right," and you would be able to get processing done.

"Love thy fellow man" is itself a therapy—unless it is predicated on the idea of "We have to tell you to love thy fellow man because he is actually such an unlovable beast, and we're going to send you to hell if you don't love him." Don't audit that way and expect results.

So, the blowing of ARC locks could be said to be knocking out the times in a person's life when he was unloved, unimportant, when his reality didn't agree with anything, when his computations were all off, when he was unable to conquer MEST the way he should have and got conquered by it, and when he was told that this is what had happened, and so on.

We have worked out a system of Straightwire which has this benefit: If you direct a little theta at one of these locks or secondary engrams today, it jogs it a trifle, and it might disenturbulate the outer fringe of it. When you do this on a repeated basis over several days, more and more theta is disenturbulated.

A secondary engram is just volume and magnitude. For instance, the ally says, "You were a bad boy today." That is a little bit of death, but it is just a lock. The ally dying is more or less the same thing, but it has volume. That is a secondary engram. "You were a bad boy today" is just an ARC lock.

So here we have a lock, and it contains a lot of turbulence and is completely occluded. Ask a question about it today, and the preclear's mind and scanner goes at the thing and bounces right off it. But in doing so he takes a little bit of the enturbulation off it and frees some theta. Ask him again in a couple of days, and you get a little bit more off. If the auditor's mind and the preclear's mind drive at this thing with a sudden force, it is liable to disappear as a lock. However, if it is a secondary engram you will have to bleed it all the way through.

If something is suppressed that should not be suppressed and it is not very dangerous, you will get a reversal of polarity and you will get a line charge on it. The preclear will laugh just by remembering it. The therapeutic value of this is not to be discounted by the auditor, particularly in a very inaccessible case. This is your first step into the case. The engram has to be run out, but the secondary lock merely has to be remembered.

If all we knew in Dianetics were these mechanics and how to reach secondary locks, we could be of vast and inestimable benefit to mankind without even knowing how to run engrams. So don't neglect it.

Do not go for the theory of "Get on that track and run those engrams!" because all of a sudden the preclear will be skiing way off someplace else. He is so occluded on it that he doesn't know what is happening and he will get very upset; mechanically, he can't reach them. So you had better unburden the case enough so that you can reach them.

One way to do this is the Hurdy-Gurdy system of auditing.
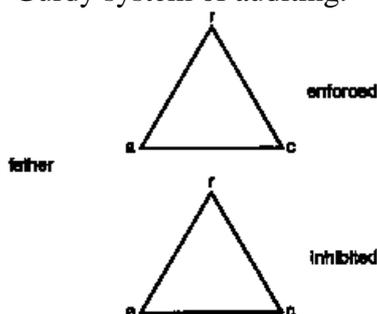
Take two triangles. Call one triangle "E" and the other "I," Enforced and Inhibited—enforced affection, enforced reality and agreement, enforced communication; inhibited affinity, inhibited reality and agreement, inhibited communication. Using Papa as an example, this translates into

"You've got to love Papa," "You should love Papa," "You should show affection for your dear old father," "You should show appreciation and affection, after all I have done for you," and so forth. That is an enforced affinity—"You've got to!"

A person on his own self-determinism can evaluate these things, but if he is not permitted to compute and evaluate on them himself, he is thrown that much off of reason. Pure self-determinism is pure reason, and if his self-determinism is interfered with it will become an enturbulated area.

Because an aberree, if he says something once, will probably say it many times, there is the chance that what Papa says there has appeared in engrams, and it normally does appear in engrams; therefore you are actually discharging enturbulated areas by finding these phrases in the lock level.

Some examples of enforced agreement would be "You have to agree with me," "You've got to do what I tell you," "I know best," and "You have to agree with a person once in a while"—in other words, computational material and so on. And enforced communication would be "Talk to me, you've got to talk to me," "Don't ignore me; you must talk to me," "Look at this, you must look," "You must hear this," "You must see this," "You've got to feel something for me."

On an inhibition level the computation is a "you-I" combination where affinity is played down, not enforced, such as "You don't love anybody," or Papa saying "Don't try to show your affection for me; you just want a quarter." That is a little secondary engram, because this sort of computation has probably been going on with Mama.

On inhibited reality you get phrases like "You're disagreeable, you're just never in agreement," "You don't understand, you wouldn't know about those things." The person inhibiting the reality is interfering with the individual's own adjudication of what reality is. Continuous interference along this line will bring considerable upset.

On inhibited communication you get "Don't look," "Don't hear this," "You never pay any attention to me; you never listen to me," "You mustn't feel so badly," and so on.

There are two triangles for Papa, and you just keep asking the preclear round and round on the subject of Papa. This is Straightwire as a pattern, but don't tell the preclear what you're doing. Don't give him the idea that you are using much of a pattern on him, because you won't get the same kind of response.

You get him thinking about Papa and describing Papa, using the enforced level on affinity: "Did your papa ever insist that you were obligated to him, and that you should show him some affection?"

"Oh, yes."

"What did he say about that?"

"I don't really remember, but he used to say something about that."

"Well, now, tell me this about Papa: Did he ever insist that you agree with him about things?"

"Oh, I wouldn't know about that."

"Well, did he ever say that you should listen to what he had to say, or something like that?"

"Oh, I wouldn't remember anything like that. No, I don't think he said anything like that."

"Well, was there ever a time when Papa said that you didn't have appreciation for him, that you didn't love him, and so on?"

"No, no."

"Well, did he ever tell you you didn't understand things about life?"

"Not that."

"Did he ever tell you that you didn't talk to him, and that you never paid attention to him?"

"No."

"Well, let's find out, now, did your father ever tell you that you should feel something for him as a parent?"

"Yes, as a matter of fact, he did."

"Well, what happened?"

"He used to say—in fact, he used to get down on his knees and say, 'You've got to love your father.'"

"Do you remember a specific moment when he said this?"

"No, but I think—I think I remember—no, I don't remember that."

Keep at it, just going around the triangle, and the specific incident will come to view. As you start to work this, your imagination gets quite flexible on these things. Because the overall concentration of your computation is taken up by this system, you can get very imaginative as you are talking to this preclear He is a specialized individual.

In using this system of going around and around on enforced and inhibited ARC, you are starting to jog up his whole life and bring it into plainer view, because these are the things that are sitting on his engrams. Soon he will start knocking out these secondary locks, getting more and more of them, freeing up more attention units, and you are actually discharging an engram. But there is something more important. If Papa used to get down on his knees and say "You've got to love me," that means there is probably a whole series of these incidents. There is a technique of running that which I will take up later.

You run this Hurdy-Gurdy technique for Papa, Mama, primary allies, run it for the grandparents and so forth, and never take the personnel that you get at any given moment as all the personnel that will show up in the case.

I have run a case laboriously who was remembering back to eight years of age, and he was telling me all about his father and mother, and on and on, and while doing Straightwire we suddenly discovered that he only lived with his father summers. His parents had been divorced when he was six—it was completely occluded—and the better part of his life had been spent with his grandparents. This was the kind of a situation he was in up to the time he was eight years of age.

But until we started a systematized recall system on him, and worked and worked and worked on this recall system, this material couldn't appear to view.

There is a pair of these triangles for every person in the family, for his school teachers, for his teachers at the university, for each boss he has had, for every wife, for each child, for every friend and so on.

You work this very gently if you have got a highly inaccessible case; you work this for the obvious personnel. For instance, today you work Papa, Mama and Brother Andrew, going

round and round on Papa, Mama, Brother Andrew; Papa, Mama, Brother Andrew. You don't tell him you are running a specific pattern, even though you have it there on your lap. The questions all seem very logical. But if you introduce the artificiality of a system like this on someone your affinity is going to break down with him, because the idea that his life can be routinized in this fashion acts as a type of invalidation.

Two days later you start Straightwire on this again: Papa, Mama, Brother Andrew; Papa, Mama, Brother Andrew, and all of a sudden the preclear has got more recall on the subject. Don't then labor Papa, Mama, Brother Andrew on the next session; just start out the session with it and phase over into Sister Nellie and Aunt Agatha: Sister Nellie and Aunt Agatha; Papa, Mama, Brother Andrew; Sister Nellie and Aunt Agatha, Sister Nellie and Aunt Agatha, Sister Nellie and Aunt Agatha; Papa, Mama, Brother Andrew. Suddenly more material is coming up.

This system has the effect of preventing you as an auditor from avoiding certain computations, which you can't help doing if you are not a clear. This is the tacit-consent cure!

It also inhibits the auditor from asking the preclear questions that are bothering himself only—questions he is concerned with on his own case. In other words, the auditor asks some type of question, not because he thinks that's what is wrong with the preclear, but because it is what is going to be run out in the auditor's next session as a preclear An auditor doing that, by the way, is essentially straightwiring himself. This system prevents that.

There is another technique for unburdening a case, called Chain Scanning, which is still under research. Some of the results have proven very favorable, and there is one ramification which seems perfectly safe and that is scanning ARC locks. You have the person contact the first time a particular type of incident occurred and then bring him up through the locks. Tell him you are bringing him up through just the locks, just the moments containing no physical pain when this sort of thing occurred. And you can run him over stacks of locks.

For example, find the time when Papa got down on his knees and said "You've got to love me," and get the primary charge off it (more charge is available to be gotten off it) by returning the preclear This technique works even for the preclear who is stuck on the time track, by the way, which is one of the nice things about it. He is not really moving on the time track. What he is doing is a very high-speed Straightwire.

Have the preclear close his eyes, and contact the first time Papa ever did this. Although there are earlier moments on it, he will contact a later one, because he is going against a terrific top burden from which maybe he has been able to get line charge off only a small piece.

So you say, "Go to the first time your papa ever did this to you, and we don't want any moments of physical pain. Now run forward to present time through all the times Papa did this, just as rapidly as you can."

The first time he goes over it he has still got this one incident. So you say, "Well, let's go back to the first time again. Now, is there an earlier time?"

"Yes."

"Well, let's go back to that one earlier time."

The preclear goes back to it and you tell him, "Let's run through all the times Papa did this that you recall there, just as rapidly as you can."
The preclear goes through it a second time, and you ask, "Well, now, is there an earlier time, again?"

"Yes!"

ARC locks discharge from the top down, whereas engrams discharge from the bottom up and you have to get the basic engram. The later incidents are very important in running ARC locks. Getting the first one is not what is going to upset these locks; you just want all of them, which is why you are fishing for the first one and why that is important.

So, you contact it again and have the preclear go over it rapidly. You don't have to coax him any, because he will tell you. He will run into variations of Papa doing that, and you will get off some more tone 4 and he will be very amused.

A preclear can be thoroughly stuck on the time track and practically without visio, but with enough Straightwire, getting just one recall of one type of incident, and then going over the sets of these incidents, he will get some perception of the incident and a little visio will turn on.

Keep up the Hurdy-Gurdy system as well as Lock Scanning, just going over and over all the moments this type of thing happened as rapidly as possible. You could have him tell you about the incidents as he goes over them, but of course, you could spend forever listening to them. What you want is the number of times over the chain. You are trying to discharge the engram down to a point where the turbulence on it is greatly reduced.

When the engram is thoroughly discharged, you can turn around and run that engram, if there's an engram chain on it and if the case is at all accessible. But if the case is way down the tone scale, there is no reason to try to run engrams with a sense of unreality and leaving them unreduced. You should pick up the person's perceptics and get him into a pianola shape. The fastest way I know to get a case into a pianola shape is this combination of Hurdy-Gurdy Straightwire and Lock Scanning. It saves hours and hours.

This high-speed Straightwire can also be used to run auditing off the case. It is very simple; you just insist that the preclear stay on the auditing and not attempt to run through the engrams that he ran during the auditing. There is no danger involved in it. You run the preclear over it enough times and the engrams kicked up by his auditing will resettle.

The reason the engrams kicked up was because you or some other auditor charged up the engrams artificially. You ran the preclear into a moment of pain and unconsciousness and it was not reduced, and you left some of his free theta enturbulated in that spot. Simply by running out the auditing itself, the engram will lie back, and the free theta that has been invested in the case to audit it will have been recovered. There is just so much free theta in the individual, and by going rapidly through the sessions of being audited, you can recover the amount of theta which was invested in running engrams on the case. So right there you get theta back. A bogged down case is not very alert. Scanning out the auditing gets that case back to where it is alert.

Sometimes preclears are harder to audit after they have read Dianetics. If you want to do something about that, you can scan the reading of the book out of them. The book can be highly restimulative and can lock up some of their free theta on the track. By rescuing that theta you are actually bringing the person back to his standard address to life.

Tell the preclear "Let's go back to the first time you heard about Dianetics. All right. Let's go to the moment that you opened the book up. All right. Now let's just scan through the reading of the book."

And the person will say, "I can't do that," or something like that.

"That's all right, just go over all the times you were sitting there reading the book."
And the person will gradually pick these things up, and all of a sudden those moments when the secondary locks he has were reactivated by exact book content will come to view, and restimulation on the case will go down.

Another thing you can do to really fix a case up is scan out (1) the auditing that has been done, particularly the book auditor auditing, (2) the invalidation of Dianetics, and (3) all the preclears he has worked on. You will rescue a lot of free theta.

The aim is to rescue attention units for the case or, to put it another way, to rescue theta; it's the same thing. (We are talking about thought, or theta, as an energy.) I'm just telling you how to rescue and free enough theta in a person so that he can run engrams. Therefore, any target of turbulence in this case is a legitimate target for your address.

Data does not erase in this Lock Scanning. Scanning something out removes only the restimulation, the enturbulence which has entered into it. Have you ever met someone who wanted to be clear so he could remember his college education? He doesn't have to be clear; you can free up his college education by scanning him a few times through the various subjects he studied. He will feel wonderful about it, but more important, you will have taken off the enturbulation laid into the preclear by university professors!

Theta can be freed in the individual by validating him as an individual and by validating the importance of his own existence. This society is very great on convincing people that they are completely unimportant. It is nothing to walk into an old broken-down garage and see on the wall, "You think you're important. Go down to the cemetery and take a look; those guys thought they were too." This is a standard Anglo-Saxon depressor. Because people do not feel that they are important, they go insane. Because pleasure is depicted as a sinful and horrible thing, people go insane. Because everybody knows that nobody can do anything like that, people go insane. Here is denial of the individual straight across the boards.

One should not scan a grief chain or heavy secondary engrams. They should be run with Standard Procedure. It is very safe to scan locks, and you can alternate between scanning locks and using Standard Procedure on the secondary type engrams. A person is not being moved up and down the time track when he is scanning locks. Just his memory is traveling along the line, along the whole channel of similar incidents that you have run into. You pick them up on Straightwire and run them out as sets. Don't get in a hurry and try to scan out a whole flock of secondary engrams. It won't do much good.

You are not doing the same thing when you are scanning as you are doing in running engrams. You are just going over all the incidents more or less at a glance. If you want to make sure the preclear is in the earliest one, have him repeat the first words a couple of times. Then as you go over the incidents, you pick them up in more and more detail, and you just go over them till he is bored with them.

Here is an example of Lock Scanning.

LRH: You remember the last time you got in an automobile?

PC: Yes.

LRH: All right, shut your eyes. Now let's remember the first time you ever got into an automobile.

PC: I think I do.

LRH: All right. Now, let's remember rapidly through every time you ever got in an automobile, right up forward to present time.

PC: (pause) Very shaky stuff here and there.
LRH: All right. Shut your eyes again. Let's remember the first time you ever got in an automobile.

PC: (pause) Yeah.

LRH: All right. Now lets remember on forward through all the times you ever got in an automobile, right on forward to present time.

PC: (pause) Okay.

LRH: Pick up any new automobiles?

PC: No.

LRH: All right. Shut your eyes again. Now, is there an earlier time that you got into an automobile?

PC: I can't think of one.

LRH: All right. Pick up the time you had there. Now let's scan on forward through all the times you got into an automobile, right on forward to present time.

PC: (pause) Yes.

LRH: Did you pick up any new automobiles?

PC: I picked up one.

LRH: New automobile, just one more. All right, shut your eyes. Now let's go to the first time you ever got in an automobile.

PC: Yes.

LRH: All right. Now let's remember all the times you ever got in automobiles, forward to present time.

PC: (pause) Yeah.

LRH: Find any new ones?

PC: Not this time.

LRH: Not any new ones this time?

PC: I think maybe there is, but I'm not sure.

LRH: Okay. Well, shut your eyes again. Let's remember the first time. (pause) Have you got it?

PC: Yeah.

LRH: All right. Now lets remember all the times you got into automobiles, forward to present time.

PC: (pause) Yeah.

LRH: Find any new ones?

PC: Not this time.

LRH: All right. Yes or no, is there a missing car? (snap!)

PC: Yeah.

LRH: How many missing cars are there? (snap!)

PC: Three of them.

LRH: Can you remember the first one now? (snap.!)

PC: Taxi.

LRH: All right. The second one now. (snap.!)

PC: Taxi.

LRH: All right. The third one now. (snap.!)

PC: Taxi again.

LRH: Okay. Did you ever have an accident in a taxicab?

PC: No.

LRH: Ever drive one? Ever have an argument with a taxicab driver?

PC: No.

LRH: Never did. Remember if anything unpleasant happened?

PC: I was in a taxicab that somebody had an argument with.

LRH: Oh. Who was this?

PC: I don't know who it was.

LRH: Do you remember this argument?

PC: Yes.

LRH: Do you like arguments?

PC: No.

There was an ARC break in the group—it suppressed taxicabs.

That is all there is to this.

Scanning consists of remembering a series of all the things that can be remembered. If you just do this without getting involved with reverie, you will get along better. It's just Haywire.

You can run, for instance, a "Don't cry" chain or a chain of "You've got to cry. Why aren't you crying? Can't you see Mama is in pain?" You don't have to go through the whole concatenation of naming chains though. Just pick up types of incidents and run them. This is highly direct and has the advantage, when compared and locked in with Straightwire, of recovering the most repressed material which has to be recovered to deaberrate the case. This is in the interest of saving time. In Straightwire you are directing the attention toward specific types of incidents in order to recover the broken affinity, communication and reality, and enforced affinity, communication and reality material, on each individual in this person's life. So you certainly had better get the sets of each type.

You do not have to be very expert to do this. If a person gets into an engram on it, just scan out the moment when he was sitting there getting into the engram, and the engram will destimulate. You can run Lock Scanning on a case at the level of accessibility where you can talk to him.

Of course, the first level of accessibility is getting the person to talk to you, and then you get him to agree with you a little bit. When you have done that, you can get a little affinity out of him. You have to establish an accessibility on that level. You won't get anywhere if you don't.

The next level up is to get a little bit of memory. Even if the person can only remember five minutes earlier, it is still a little bit of accessibility. In other words, this is a gradient scale. At that point you can get him back to remembering control circuits.

This technique has a singular advantage that you mustn't overlook. You can use it on control circuits.

When you are running the case for control circuits, you are looking for circuits like "You've got to control yourself," "I've got to protect you from yourself," and that sort of computation, which negates a person's ability and reality. Circuits can be multitudinous in their expression. They are the "you" phrases and there is very heavy charge on them. A "Control yourself" circuit, or a "You've got to do it yourself" circuit, when contacted on Straightwire is only then ready to be touched. If you can get a specific incident on Straightwire, that is the first moment you should touch any kind of circuit. If you cannot get any circuits by Straightwire, leave them alone, because they are so heavily charged that they are going to latch you up in the middle of the bank someplace and start the preclear running auto.

Once a circuit is contacted on Straightwire and there is a specific incident on it, then you can get the set of all those incidents, but not until that moment can you do so. The wrong way to handle these is to tell the preclear "Go back to the first time your father ever said 'Control yourself.' Now scan all the way through these things." When the preclear hits a control phrase, the file clerk goes off and the person flies out of your hands into the control of a circuit.

The way to proof a heavy circuitry case against this happening is to find the circuit with Straightwire and then let the preclear scan that type of circuit out as a memory, then get the remaining circuits out by Straightwire and speed-scan these things out. You deintensify the circuitry on the case and the case will settle out and fly right fairly fast. That is the way you hit a circuit. Don't hit a circuit on the basis of "Go back down the track to . . . ," having decided beforehand what is there.

All you are trying to do is increase the accessibility of the case with more and more particularized auditing that reaches to the root of the trouble and then releases it, taking the case from its highest level of inaccessibility straight on down to complete accessibility, which is the clear.

A clear is accessible to reason and affection and is agreeable along these lines, within reason. That is the level of reason. The more a person departs from being completely reasonable, as modified by his own educational data and his environment, the less accessible he is, until you get a person in the society that you cannot talk to at all. He may be passing for sane, but he is not reasonable.

Reasonability and accessibility are synonyms. It does not mean that a person is wide open and a sucker when he is completely accessible. It means that he can think and he will evaluate. Do not try to be dishonest with him because he will see straight through it. A person who can be fooled is a very aberrated person.
What we are trying to do here is establish an optimum system of regaining the most theta in the shortest possible period of time, and carry it on forward.

If you could get to a point where you could lock-scan out engrams and groups of engrams as a technique, that would be wonderful; but it would depend on a person being so remarkably accessible that the action phrases and so forth would not have a lot of bearing on him. Theoretically, one could hurdy-gurdy and lock-scan a case until it got down to a point where all the engrams would blow. In practice it requires a little more than that.

But if you just go down this accessibility scale, and adjust your auditing right all the way down, you can have some clears a little bit sooner. People are monkeying around too long.

In Lock Scanning, there is little danger of getting somebody down too far. However, if you have the preclear in complete reverie and return him all the way back down the track to an incident and start running him through it, he is liable to bump into an engram. For instance, if you said "Go back to the first time that somebody said 'To hell with you,'" the preclear would go back into the prenatal bank, to an engram. If you then said "All right, scan through this," completely overlooking the fact of where the preclear is, not keeping track of him, the preclear would start through these engrams, somatics would turn on, he might hit an action phrase or a grouper, and the case would be in trouble. So don't do that.

In Lock Scanning, the preclear is just remembering. You are asking "Can you remember the first time?" That is why you are guided in by Straightwire, because you are obviously going to get it then. It is the first time the person can remember getting into a taxicab, for instance.

Circuitry is handled by using Straightwire. If you get a circuit on Straightwire, you have discharged the aberrative command of that circuit and you can run the full set of these circuits as a series. However, caution the preclear not to go into any engrams. "Don't go into any moments of physical pain. Just remember through all the locks" is all you tell him. Do not say "It's terribly dangerous for you to get into any moments of physical pain; you must be very careful not to do it. Now, go back and scan the chain." You won't get far that way.

If an auditor could build up a preclear's faith and ability in running through engrams high enough, and if the preclear's own ability and validity of himself was high enough, the auditor could probably say, "Go to basic basic. All right, through all engrams and locks, scan forward to present time," and the preclear would comply!

However, there is a tremendous differential of accessibility between a preclear who can barely remember his wife's name or get a visio on the house he is living in, and the preclear on whom one could theoretically go down and run basic-basic. And it is a long way from there to this terrifically imaginative, almost impossible point of saying "Go to basic-basic; now, through all engrams, erase the whole thing to present time." This gives you the super limits both ways, and some perception of where Chain Scanning belongs in regard to case accessibility. If you have a terrifically high level of accessibility in a case, it seems to work like sixties.

When a person gets close to clear, he actually starts chain-scanning himself, almost automatically. He suddenly remembers five similar incidents down in the prenatal bank, while he is waiting for a trolley car or something, and goes back and runs them out!

Accessibility depends on the amount of theta which can be thrown against the enturbulated theta. If a person has 2 percent free theta and 98 percent enturbulated theta, he will not be able to do much toward particular incidents or anything else; the whole bank is a charged-up blur. When a person is up to a point where he has 80 percent free theta and 20 percent enturbulated theta, you could probably direct him to basic-basic and say, "Forward to present time, through all engrams—begin scanning (snaps),'' and he would be clear.

That is the ratio, then, of the tremendous amount of free theta necessary. You have to have a certain amount to attack a certain amount. If a person has only got 3 percent free theta, you had better not try to tackle more than 2 percent of the bank. If you attempted to tackle any more than that, he would get swamped.

These two techniques give you a system so that when you are sitting there all bedraggled and worn out and beaten down, your imagination isn't required to work. You just go round and round your triangles, then switch over to the Lock Scanning and say, "Remember the first time you saw this taxicab. All right, let's remember all the taxicabs."

Lock Scanning, used extensively, will get cases more and more accessible. Eventually, your preclear may get up to the point where you say, "Go back to the first time your mother said 'I hate you,'" and the preclear says, "I got a little somatic on this. Is that all right?"

"Well, I don't know. Where are you?"

"Birth."

"All right. From there, forward to present time through all such incidents, begin scanning. (snap!)" No aftereffects. When you can do that, he is really accessible!

Of course, if you have gotten him into birth before getting his case discharged quite a bit, without running a lot of Straightwire, really establishing accessibility and freeing up a lot of theta, he will stick right there.

A person's mobility on the track is dependent upon the amount of free, unenturbulated theta available to him in the operation of his mind. A person's ability to see, feel and hear is determined by the availability of free theta. The inability to move on the track or the inability to perceive is due to the presence of enturbulated theta (entheta). Therefore the auditor had better take the little BB pellet of a broken-down BB gun that the enturbulated preclear has got left for a mind, with which he is shooting at the tremendous sixteen-inch armor plating of engrams, and make it do its most good. Don't just shoot it down into the dark mass and recesses of his mind and have it disappear forever. Rather, shoot it toward last night when an egg disagreed with him by getting one of its shells in his plate. This, to that person, would be an engram!

I have tried, with this lecture, to orient your point of view a little bit better with regard to processing in general, and I've given you a couple of tricks that may help you along the line.

RADIO BROADCAST LECTURES

December 1950-February 1951

On 12 December 1950 Ron began a series of fifteen-minute radio broadcasts over a network of 126 stations across the country. These lectures were recorded on phonograph discs and distributed to radio stations by the Progressive Broadcasting System.

On the West Coast these were being broadcast at 10:15 A.M., Monday through Friday.

According to one source, there were a total of sixty-four of these recorded lectures. We have not been able to locate any of the actual recordings of these talks. However, seven transcripts that were made in 1951 in the Foundation have been found, and they are presented here.

HOW TO STRAIGHTEN OUT A GROUP

Radio broadcast on
7 February 1951

Raising Group Tone

Dianetics is the science of reason. In Group Dianetics we have been talking on the level of nations because people are wondering about atom bombs and the fate of existence, and we have stressed this point. However, nations are not the only groups in the world. One group is like another group, a collection of individuals with certain goals and desires. I would like to tell you about how to straighten out a group and raise its survival value and general tone.

A strong man who is well and cheerful is much better able to survive than one who is sour on life. A person who survives is a person who has the greatest survival potential. It is measured by his general tone, his attitude toward life, his ability to cooperate with life and his native intelligence, as well as other factors. All men are not born equal. Some, for instance, have greater ability to execute their ideas.

All men are entitled to equal rights under law, if it is any kind of group. When a group denies individual rights it is far down on the tone scale. The individual needs to determine his own future, to conduct his own life, and so on. Russia has overlooked this.

The United States has overlooked to some slight degree the individual's necessity to be a part of his group. The group of the United States is not as strong and powerful a group, as groups go, as it is a strong and powerful number of individuals. Our stress is on the individual. Perhaps it is a little over stressed, but this does not mean that the individual is not entitled to equal rights under law. It means that he should be given more of something. An individual should have more say in the conduct of his nation and is entitled to a greater feeling of oneness with the other members of his group, and he is entitled to contribute to the group.

During the last war people were not allowed to contribute their skills to the country. The personnel placement failed badly. For instance, a trained engineer would ride a motorcycle to carry messages, or a boy who was really a good architect would pilot a plane. The inability of the individual to contribute to his group lowered his tone.

There seemed to be some belief on the part of the administration that the people were soft-headed and had to be protected. The news dispatches that came out led people to believe that the war was not very serious, but the people in the combat area knew it was not so good. Every government does this out of some mistaken idea of security or effort to pick up the group tone.

The war neuroses turned up back of the battle lines, not in the battle lines. Those in actual action were not hysterical. A person in a supply depot would develop a war neurosis, and a soldier on the front lines would not go mad. He was contributing to his group.

There is an enormous group potential in every individual. Russia plays up to this group potential. It sells the group to the individual and tells the individual he is not important as himself. It is too heavy on the third dynamic. It says the group is all.

Man has a tremendous need to belong to a group, and people of the country cannot be prevented from contributing to the country. People who were given charity wanted to be able to work. They should have been permitted to contribute to the group, but they were not, and therefore they were very unhappy. The individual must be able to contribute to the group, and vice versa. One is not greater than the other.

There is nothing wrong in our basic structure except that the group ideal has slacked off. We need to get democracy burnished up instead of talking about better forms of government. Some people were willing to consider that fascism was desirable and could be expected. They were willing to let the tone of the country drop into effect. They all have ideas about how this group should be run. They should be able to express their ideas, should have more direct representation, should be themselves the government. That is the way a democracy should work.

It is a simple thing to increase the tone of a country, without even clearing up its engrams. All you have to do is demonstrate the fact that the group has a mission and give each individual the right to contribute to the carrying out of this mission. In this way we could carry forward with an increased tone level.

But we should go back and find where these hidden pieces of information are: Did J. P. Morgan sell us out as a nation? What about the Civil War? An entire part of this country is stuck in the Civil War. This engram should be run out.

DIANETICS

Radio broadcast on
8 February 1951

What Dianetics Is

We have around us today many problems: the problems of the criminal, war, individual illness and juvenile delinquency. We are faced with very intimate and vital problems which we are not, as a large society, adequately solving. Dianetics has introduced into the society a technique by which it is possible to increase the potential of working groups in the country.

I would like to tell you a little more about Dianetics and its general ability to remedy some of the troubles and problems with which the community, the individual and the nation are faced. We have quite a few things in this society today which need remedying, and we in Dianetics are in a little bit better position to remedy these things.

Dianetics is a series of techniques, tested on an engineering basis, which do things with the science of thought. You hear people say, "Dianetics? This is probably just another idea. If we sleep on feather beds we will all be much healthier." This is the sort of thing that has been going on in the past about thought itself: "If you sit with your legs crossed for fifteen minutes every morning and say 'Every day in every way we are getting better and better,'" and so on. In the past they were trying to sell this sort of thing as a substitute for a good science of thought. The public is very justly suspicious of anything new that pretends to do something about the human mind.

We have reached the place where we can blow a whole town off the face of the earth, drive automobiles at 110 miles an hour, and unload how many tons of weight where at such-and-such a time, but nobody has been adequately studying the human mind itself.

Doctors know that human ills stem from the mind. New remedies come out: "All you have to do is take so-and-so and life is wonderful." The thinking medical men, however, who have ability and who have done observations on their own, know that none of these medicines are panaceas. We do have sulfa, penicillin, Aureomycin and other medicines that are in the realm of bacteria. This has been the one advance in medicine which has been made, in addition to anesthetics, but with seventy-five percent of man's ills very little advance has been made. Things like arthritis, bursitis, myopic astigmatism, ulcers and enormous numbers of other ills have gone without being healed. Very seldom would one of these illnesses go away.

In Dianetics we demonstrate the fact that we have techniques to do away with psychosomatic illnesses. People say, "Why didn't someone know this before? Why didn't someone know that we could recover all our memories of childhood?"

One day I ran a lady. She hadn't known who her parents were. Actually she was not an amnesia case. Her parents had died before she knew them. I took her back to the period where she could see her parents. We found her name, what her birthday was, where her parents had died, of what they had died, and so on. She came back to present time in a remarkable state, tremendously enthused. Four different psychiatrists had worked on this lady and were in the audience. Two came up and confessed to me that they had thrown this patient at me to prove that Dianetics did not work. They had worked on her for five years and considered her the hardest patient in the area. These two gentlemen were more courteous to me after that.

I have received a letter from a gentleman in the Midwest who wants the Foundation to send him a certified auditor trained in these techniques to instruct the staff of an entire sanitarium in order to accomplish what they have not accomplished before.

They did not know how thought works, what the parts of the mind are, or any of the fundamentals we deal with in Dianetics. As a consequence they could not predict how a person would react under certain circumstances. They did not recognize that when a nation goes to war it is in a period of madness.

Dianetics is interested in experimentation in order to increase the application of these techniques. Our Research Department is very hard at work running a pilot project on a small group in order to perfect these applications of Group Dianetics. In a few days Group Dianetics has taken an apathetic company and has brought it up to where its income potential has almost doubled. These things are the vital stuff out of which we hope to make a larger and better future for all the world.

VALENCES AND STRAIGHT MEMORY

Radio broadcast on
9 February 1951

Basic Principles of Valences

The subject of valence is a very interesting subject. An understanding of valence solves a number of problems. Valence all by itself can be interesting in such illnesses as arthritis and cancer. It is fascinating that this one mechanism can account for so many upsets of the human mind. In Dianetics we get people out of other people's valences when they are stuck in them and get them back into being themselves.

A valence is a mechanism which can at once make the person very able or very sick. Perhaps one of the things that has been the ambition of man is to be himself. Shakespeare wrote about being oneself. Certainly one in the past could not cease being somebody else sometimes. The problem of how one gets to be himself is also the problem of one's being someone else.

One learns by being in other people's valences. There is, automatically, a mechanism in his mind which permits him to pretend he is someone else and learn tasks. This is a learning mechanism.

In the final analysis, though, any mechanism of the mind is susceptible of aberration. Aberration is a simple thing basically. It is the inability to do something one should do or to not do something one should not do. For instance, sometimes a person who wants to own cats will be suffering from an aberration that says he has to have cats around, or somebody who thinks someone is mad at him would be suffering from an aberration or be in somebody else's valence.

We have a technique in Dianetics known as straight memory. It is a very easy technique. You can use straight memory to start a case. The rest is done in reverie and sends people down the time track. Just as people did not know too much about how someone can return to his past, they didn't know about valence.

Let's take up one case of someone stuck in a valence. This person was stuck in somebody's valence for a great many years. He had a bad case of dermatitis which nobody could do anything for. They had given him allergy medicines, tried to burn off this area, and so on, but he still had a bad hand condition. He was given straight memory and this hand condition then improved. This person had had an accident with his hands, but he was also in someone else's valence. By straight memory we asked him if people used to tell him he was like someone in his family. Yes, his father.

"Did your father have anything wrong? Sickness?"

"No, he was the healthiest man I know."

"What did he die of?"

"Still living."

It must have been someone else. We asked him about various other family members, and way down the list we discovered that his grandmother had died of a malignant cancer of the arms and hands. We were just trying to make him remember what was in his mind. He remembered this. It was then a possibility that he was in his grandmother's valence. So he was asked, "Who used to tell you you were like your grandmother?"

It was his grandmother. She had said, "You are just like me; you are my own boy." She had told him this when he fell down, when he was sick with scarlet fever and when he had broken his arm. He had gotten just like his grandmother: he had a querulous voice, he was very pettish with children (but very sweet), he did not do well at men's games, but he was fond of cooking and would bake cookies. At his grandmother's death he had shifted permanently into her valence.

When he remembered this his dermatitis was decreased by half. Then the engrams were erased by Dianetics. He then lost all his grandmother's characteristics. He became himself.

Becoming oneself is very necessary in the business of survival. When aberration turns a person into being someone else his survival is not nearly as good.

There is nothing tricky about the mechanism of being able to see or hear what has happened in the past, of being able to appreciate all one has felt or heard at that time. If a person is in somebody else's valence he is not able to return to his past. He is sort of looking at the world through eyes that are not his. He is badly occluded.

We have looked at people in an insane asylum. We find they are uniformly in somebody else's valence. I was in a sanitarium one day and there was a girl running around on all fours, barking. There was a young boy hobbling around like a very old man; he had a cane, and nobody could convince him that he was a young man. He could not return to his own valence for one moment. That would be the ultimate of being in someone else's valence. He would not remember, feel or think as himself. This is the most serious part of valences.

GRIEF AND VALENCES

Radio broadcast on
12 February 1951

Handling Valence in Dianetics

We have a great many manifestations that come out of a very few basic mechanisms. Valence is the ability of a person to shift over and be someone else. In Dianetics we can undo the aberrative factors in valence.

Valence is a subject which the auditor uses very easily and handily in processing, and one which is very important. By an auditor I mean a person who applies Dianetics. The certified auditor trained at the Foundation knows these things very well.

One of the first ways an auditor can recognize valence is when he asks a person to go back to yesterday or do something he was doing yesterday. Let's say the person goes back to eating dinner. He will taste the food and see who is at the table, and so on. If the person can't do this it is perhaps because he is out of valence.

If the auditor can get this person to the earliest moment of unconsciousness, the very first time the person was injured, he will go into his own valence automatically. He will be able to sense things as he did then.

The main thing that keeps a person out of valence is charge. The word charge is used because it is a sort of electrical potential. It makes the mind overcharged. A person is very tense or anxious. That is caused by charge. A person has a lot of grief in his life. It may be that this person in all his days has never wept, but he still has accumulated a lot of grief. In Dianetics we take all the pain out of a lifetime. You remove all the pain and a person reverts to considerably better than normal. "Normal" today is not a very good shape to be in.

Reduction of grief in a lifetime will permit the person to get back into valence. He will think and feel better. He will be able to solve his problems. Grief is laid on top of physical pain. Very much earlier in his lifetime he was in pain, and perhaps somebody was talking about death around him. He was a little boy and someone said, "I am sure he is going to die." Later somebody does die and this keys it in.

Some people go into a state of coma over the receipt of news of death. In Dianetics we can pick up these charges of grief and actually by processing make it as though the person had never experienced the incident. The person knows all about it, but it no longer has charge. This is a very simple thing to do.

One day a young girl whose husband had been lost in the war came to see us at the Foundation. She was not in very good shape physically. She looked older than she was. She said that she had been in analysis for two years and the psychoanalyst had been able to talk her out of her grief. She said it was not necessary for her to go into Dianetics. They asked her if she got a release of affect.' The auditor asked her to go back. She went back to prove that she was okay, but it was all there complete. The wire from the War Department was still there, and his parents coming and sobbing. It took only an hour and a half to get rid of it. She had recounted it from beginning to end. At the second recounting she started to weep. She reread the telegram. She found how the room smelled at the time. When her tears abated she talked about it cheerfully; everything was all right. She was brought up to present time again. A very severe sinusitis she had had disappeared.

She had been frozen into her father's valence at his death. Her husband's death completed the job. Her father had had the sinusitis.

A person can be shifted out of valence by a grief charge. These grief charges cause a lot of trouble. If a person could get all the intense grief off his case, the person would be a very thorough release—a person who can perform better than normal. A release is a very desirable case. If he discharged all the grief he would be able to function much better.

One case comes to mind in a city in the Midwest where I was visiting. A young lady about twenty-six had lost her husband, a doctor who was about forty-six. She had just finished going through his death and his funeral. She looked like a woman at least forty-five. She was sad, bedraggled and somber. When done, she looked like a girl of twenty, and stayed that way.

HUSBANDS AND WIVES AUDITING EACH OTHER

Radio broadcast on
13 February 1951

Problems of Married Co-auditors

A very common question that comes to me is "Should a husband and wife work on each other?" The tendency has been in the past for husbands and wives not to attempt this. Actually there is no reason why this cannot be done, even when they are antagonistic to each other. If we flatly said that it could not be done we would bar our husbands and wives who are working together with great success. However, there are many husband and wife teams that are not doing well. Maybe twenty to thirty percent of the husband and wife teams fail.

Dianetics is unusual as a mental therapy. One of the reasons is that it works. Another is that it doesn't require a regular practitioner of Dianetics. This does not include psychotics and insane people in institutions. A Foundation-trained auditor can handle the very difficult cases.

Husbands and wives, knowing this, start to work on each other. After a short time has gone by they will have done some good, but then the team will break up and form two new teams. The reason for this is that husbands and wives practice tacit consent. They like each other and feel sorry for each other, and they say, "If you will leave my engrams alone I will leave your engrams alone." This is called patty-caking.

Dianetics belongs to the people; it doesn't belong to a small group. It is developing terminology that we at the Foundation can't do too much about. The term patty-cake auditing has sprung up for running out things like stubbing toes without getting into the heavy stuff like grief charges. That is the first thing wrong with husband and wife teams.

Another reason husband and wife teams fail is that sometimes they have quarreled. When they go into each other's pasts they aren't always able to be tolerant to each other. There are good reasons why they should quarrel. They may have gotten married because their engrams told them to.

One girl had married a man named Tom. She was very dissatisfied with Tom. She very much liked a fellow named George. She separated from Tom and married George. We took her into her past and found that her mother was married to a man named George and was very much afraid that George would leave her. All this was in the poor girl's engrams. They told her she had to love George and stay with George. There was a person in the case named Tom whom her mother detested. This girl had been in love with about twenty-three men, all named George. This was a reactive mind marriage.

After that it is misery. They don't love each other. Their engrams tell them to stay together. When they start to audit each other it is dynamite. Sometimes they find these engrams right away, but sometimes they don't find them, and they disobey the Auditor's Code. They get angry with each other. They use bad manners, like "You are talking out of your engrams, you're dramatizing," and so on. Quarrels can develop which are very serious and definitely impede processing.

If a husband and wife get along together they will be able to audit each other. But they must make up their minds that they have to get rid of each other's engrams whether it hurts or not. If they can't get along they had better find somebody else to audit them. That is what experience has taught Us, and you can benefit by that experience.

Parents auditing their children is about the same question. The voices of parents are in the child's engram bank. When the parent audits the child he restimulates him. If he is particularly able to obey the Auditor's Code he sometimes can get away with it. But it is better to let the

next-door neighbor audit your child. Of course, she is probably going to find out how you fight with Bill, but is it better to have sane children or keep quiet about how you quarrel?

COMMUNICATION BREAKS

Radio broadcast on
14 February 1951

One Side of the ARC Triangle

I would like to tell you more about the triangle of affinity, communication and reality, of which I have spoken before. The last time we talked about communication we learned how a persons communication lines can be shut off and he cannot give out as many communications as he should, and what the consequences are of cutting off communication. The ultimate is physical death.

The matter of communication is a very serious one. People who are wearing glasses have a break in communication—the communication between the outside world and their minds. It is something which makes it hard for them to see. Myopic astigmatism, unless caused by an accident, is a psychosomatic affair caused by the mind. There is a communication break relating to sight. Those breaks culminate in glasses.

Statements in engrams like "You just can't see anything" will cause the command power to shut off vision. Those people who have achieved optimum personality often drop off the need for glasses.

The relation to reality as represented by glasses also has to do with a person's other abilities to communicate. It has to do with seeing things mentally, with seeing the world around him. There are other things such people are out of communication with. They will have some slight difficulty in talking. They have been pushed back by the people around them to the point where they are out of communication with them. For instance, the Japanese language is very difficult and subject to many misinterpretations. Glasses are very common in Japan.

Then there is the matter of hearing. Did you ever have a person around you who asked you to repeat? It is hard to get communication into them. They misunderstand what is told to them. People accuse them of willfully misunderstanding, and that makes the matter worse. People comment on them, and that makes it worse.

Then there is stuttering. Very few cases of stuttering are due to physical defects. The little boy who stutters has been checked in talking and takes up a speech impediment. He has engrams very early in his life which tell him not to talk. You find stammering in families where people often tell each other to shut up. When the child is three or four years of age people tell him to shut up and this causes these early moments of pain and discomfort to come in, and he is unable to talk.

One little boy was a potential stammerer, and there was another little boy in the neighborhood who did stammer. The first boy's mother told him not to copy the other little boy's stammering, and that shifted him into the little boy's valence. We found some early engrams that told him not to talk and to shut up. This child was also unable to take in communication. He didn't listen. He had an interrupted communication line. He had an undercurrent of resentments against life. He didn't dare tell anybody. He didn't feel any large affection toward anyone. His sense of reality was very poor. His stammering and his inability to love went right along with his concept of reality.

When we consider the tone scale we find that on this tone scale the communication shifts. A person high on the tone scale can talk satisfactorily and make himself understood. He understands other people. You can count on this person's ability as far as liking people. He will have a good solid idea of what is real and what is unreal, what is true and what is false. He will be agreeable, not with irrational things, but about life in general. He feels good toward people. But as people come down on the tone scale you get shut-off.

High on the tone scale you have the artist. He is communicating in the broadest way to the people around him. He also appreciates art. As you start dropping down into anger, you find communication starting to be shut off and perverted. An angry person seldom tells the truth. His communication is a lie. A chronically angry person will twist a communication. Someone will phone him and say, "Aunt Lizzie got off the train yesterday and is very ill."

He will say, "Aunt Lizzie arrived yesterday, and Aunt Mamie made her sick."

His concept of things is very bad. This person does not like people. He doesn't have any concept of loving people. Lower on the scale you have a person who won't talk. He won't answer back. He is sullen. He isn't doing much loving and hasn't much in the way of reality.

This is all too frequent in our society. In the police state the communication is thoroughly cut and the result is a totalitarian state without affection.

THE TONE SCALE OF GROUPS AND NATIONS

Radio broadcast on
15 February 1951

Scale of Relative Survival

If we knew how to predict the course of a nation, if we knew exactly how to tell what was going to happen to that nation or what form of government it would next take, that would be very handy knowledge to have around. One would be able to take steps to keep that nation from going into totalitarianism or into the messianic state of apathy. One does not wait for a person to die before he treats him.

In Dianetics we have a tone scale which is a very interesting, simple mechanism. It has to do with the state of happiness or unhappiness of the individual. It runs from 0 to 5; 0 is death, and 5 would be about the highest level of happiness or cheerfulness you could reach. Most people on this scale hang around 3, and a psychotic is down around 1.5 or 1.

This tone scale would tell a person immediately how much life he had in him that was active and that could be devoted to the pursuit of happiness. A person at any level on this tone scale will demonstrate certain definite, positive reactions. The grouchy fellow is about 2.1. The person who is bored all the time is generally about 2.6. It is a very simple scale. It is not something that grew up for the fun of it. This was picked up from actual observation of engrams. An engram is a moment of pain or unconsciousness during which that person records.

These moments of pain or unconsciousness contain the material of aberrations. When we are reducing one of these engrams by Dianetic processing, we are just knocking the pain out of a person's life. It is a matter of recounting it just as it occurred. The first time he recounts it he is in an apathetic state. The next time he is possibly angry about it, he is rather angry at the people who did all this talking around him on the operating table. He recognizes that they did bad things to him. The next time he is rather bored, and the next time he laughs at it. Laughter is the top of the tone scale, and apathy is at the bottom. Right between boredom and apathy we have anger. We can see a person running an entire cycle.

A person who ordinarily runs about 4 on the tone scale could be expected to live a long time. This is the stuff of life itself. He would be cheerful and nice to people. If he had just a little less life in him he would be down on the "bored" line. We see this in the society group. He does not get a kick out of life. His work is boring. He wishes he was doing something else. What this person is trying to do is to get a little bit away from death. Perhaps the average in this society is around 2.5, or a little higher.

Just below this level one has anger. Anger runs from overtly hostile people, who are rather savage in their attacks on people, down to the person who is angry all the time. You say something to him and he will fly back at you. This person has much less life left in him, even, than the person who is bored. He is trying to fight back up from death, but he is not fighting the things that are trying to kill him. He is just fighting everything around him. He goes back into apathy. He is so tired. Life isn't worth living. He is denying his own dangerousness. He says, "Please let me go away; I am not bothering you."

The bottom of the scale is catatonic schizophrenia, a person who lies around and won't move.

This entire society could exist around the 4 band, if this were possible. But it is not possible for people to stay there all the time. Greece, in its Golden Age, could be said to have been at tone 4. Perhaps in the first days of this country, when we were searching out a wilderness and building the nation, we could be said to have been at tone 4.

A nation follows in its cycles the same tone scale as individuals. A person can be as high as Greece was, or in a state of apathy as were the American Indians when they were destroyed as a nation. You can tell just what the mental health of a nation is by observing its actions. A country like Russia that is always angry is at 1.5 or 2. It is either angry or in a state of war. If a human being were in this band he would be titled insane. A state in this band could not help being a police state.

The United States for a while was rather bored but getting along. However, this last war reduced us to around 2.1, which is rather overtly hostile—ready to fight. We are drifting back down the tone scale.

Between here and death is totalitarianism.

Opening of the Hubbard Dianetic Foundation

211 West Douglas Avenue

Wichita, Kansas

Ron spent three weeks in March 1951 in Havana, Cuba, dictating the manuscript of Science of Survival. (Havana at that time was a major tourist center.) During this time, plans were being made to centralize the Foundations. Due to the impossibility of Ron continuing his necessary research and writing as well as being at the schools in both the East and the West for each new class, and due to a desire to attain a high level of management and public service, it was decided to bring the Foundations together and reincorporate in Wichita, Kansas, as the Hubbard Dianetic Foundation.

Thus, on 15 April 1951 the Hubbard Dianetic Foundation opened its doors. It was in a newly remodeled building at 211 West Douglas Avenue, containing twenty-six auditing rooms, plus offices and a large lecture hall.

All certification courses were moved to Wichita, and all courses and administration were to be under the supervision of Ron himself.

On 15 May 1951 the New York Dianetic Association held a First Anniversary event for Dianetics. After just one year, the first book, Dianetics: The Modern Science of Mental Health, was in its seventh printing. Many, many people had been trained as auditors, and the technology itself had advanced both in its forms of application and in its basic philosophy. This is Ron's message to the New York Association at its anniversary meeting. This talk was tape-recorded in May 1951 at the Hubbard Dianetic Foundation in Wichita, Kansas, and sent to New York to be played at the meeting.

RON'S MAY 15 MESSAGE

15 May 1951

This lecture was transcribed and reproduced in the Bulletin of the Central Pennsylvania Dianetics Group of 1952. This publication may be the only surviving record of this message of Ron's to the New York Association. We hare been unable to find any actual recording of this talk.

First Anniversary of Dianetics

I'm very sorry that I can't be with you today in person, and I would like to take this opportunity to say hello to you. I am very pleased at the venture you have undertaken here by this meeting, commemorating the publication of the first book, Dianetics: The Modern Science of Mental Health. I am very flattered that you have decided to give it this acclaim. I am very happy to be able to tell you that, almost on the same date, the second book, Dianetics: The Science of Survival, is on the presses, with the accumulated information of the past year. You are celebrating the publication of the first book, and I am extremely happy and perhaps I've been celebrating a little bit on getting the second book written.

The first book was published because of demand. The necessity of telling people, word for word, how you did Dianetic processing was up to a point before that first book was written where nobody could possibly answer the mail volume, and every time one answered a letter one would have had to have written about a hundred thousand words! So the first book was written mainly to answer those questions—to tell people how to do it, to tell people what Dianetics was all about. I did the best job that I knew how to do on it in the limited time. The book had the drawback that it did not have any background of public experience. That is to say, I had communicated Dianetic processing to a very few people and had only the experience of communicating it to them.

After the publication of the first book began the real work of learning how to publish, learning how to communicate, learning how to bring to general public attention the subject of Dianetics and how one did processing.

Well, it took a long time. Perhaps the first big advance on that was a lecture which I am sure that quite a few of you there attended over at Elizabeth. I remember one Friday night I gave the first lecture on Standard Procedure. It started out with the goals—the clear, the release, and so forth—and codified the matter of Standard Procedure. I gave that lecture, if I remember rightly, to the Monday-Wednesday-Friday Course, the Saturday Evening Course and the Professional Course.

That was the first major codification, and there have been several such codification's since. Unfortunately, several of these were given in California, a considerable distance from the auditors that I first taught in Elizabeth, so these techniques didn't get into the hands of very many people, and just the auditors there in California were informed of those. A small book of ten lectures was published in some effort to keep people abreast of this, but it was very far from the complete story. The whole subject of accessibility had to be covered.

The task of trying to communicate to people how you did it, so well that they could do it easily and efficiently, progressed throughout the year. As far as the technology just of communications is concerned some new items of therapy presented themselves, but really they were not very major. If you will read the first book you will find that most of the material which we have is contained in that book.

Now we are working on some new method of communication as a major step, and the codification of processing itself has made its major advance by a chart by which the auditor can select the type of processing (and there are now about eight methods of processing) which he should apply to a particular preclear This is in the interests of making it very simple for the

preclear to get the optimum out of processing. People are taking too long to do this, and mainly it comes from the auditor's failure to properly judge the preclear's place on the tone scale. This new chart is the core and subject of the new publication Dianetics: The Science of Survival— Simpler, Faster Techniques. All I have been trying to do for a year, actually, is to teach people how to do it, to teach them how to do it well and to find new methods of teaching them how to do it, and refining the techniques so that they are more easily applied.

I take a great deal of pride in my auditors who were taught there in the summer of 1950. They have made some very, very fine advances for Dianetics in the society. I am very proud of the people that were trained in those classes. Actually all that has happened during the past year, between May 15, 1950, and May 15, 1951, has been (1) training people how to do it, and (2) trying to establish some sort of an organizational setup by which Dianetics could be spread the farthest. And these two goals, it appears, have been attained.

The first Foundations were formed in an effort to do further research (they didn't really succeed very well in that one), but mainly to offer training. Back in January 1950 I was the only one who was trained in this subject, and by June there were only four or five. It is real riches to me—very, very real riches—to know how many people there are. There are over five hundred Hubbard Dianetic Auditors now; these are people who can do it, people who can be depended upon to take over a case and bring about some results. That is worth working for and that has been attained.

As far as the organization of the original Foundations is concerned, the plan of organization of those Foundations was at best very clumsy. The whole subject of Dianetics had to be reviewed to find what kind of an organization could best take care of Dianetics.

It saddens me a great deal that because of the disloyalty and the avarice of a few people, who didn't see the dream of Dianetics but only saw themselves as being able to possess perhaps a little more wealth and power, they pointed up the inefficiency of the initial organization of the Foundations. It has not worked well.

Back in October I started to work on the science of management— Group Dianetics. Sometime later this year, I will have a book out on Group Dianetics. It is very interesting that the exploration of the third dynamic had to bring to light many new tenets, many new axioms, before the subject of groups could be codified and we could consider it relatively well taken care of. This reflected back to the first dynamic, and it made processing itself simpler once the third dynamic was codified.

People are apt to consider erroneously that Group Dianetics is an ideology. It is not. It is merely the science of management. Very little has been written on it. Very little is understood generally about it. I have to go to work and communicate that much better. It is not an ideology; in fact, almost any ideology could be bettered by applying these tenets because Group Dianetics works on the group much as individual processing works on the individual, plus the fact that in Group Dianetics one can put together the organism of the group and put it together properly so that it functions.

The main advance in Group Dianetics was studying the Foundations themselves and trying to find out what sort of an organization could bring the most to Dianetics. Now, the Hubbard Dianetic Auditors and the people in the field who are practicing Dianetics out of the book— book auditors—are best protected, and their interests are best served, by a slightly different type of organization. They have every right to use their own initiative and their own capabilities to their fullest extent. And we have been working here in an effort to make this possible. You will know much more about this in the very near future.

The effort is in the direction of much less management being demanded of me (since my field should be research and writing), and much greater scope of initiative for the HDA in his own operating area. Perhaps in the very near future it may be possible for you to send a delegate. Maybe some of the various groups around New York, Elizabeth and Chicago, perhaps Los

Angeles and some other sections of the country, can send a delegate in here to the central Foundation in order to establish the best ways and means of accomplishing this. We have some very solid plans in this direction; we would not think of putting them into effect unless they met with the approval of the auditors in the field.

Well, a lot of things have happened in this past year. Fortunately (not as far as Foundation cash is concerned, but as far as Dianetics itself is concerned), there is a great deal on the blue side of the ledger. In fact, the blue side of the ledger so heavily outweighs the red side of the ledger that one would be very pessimistic and misanthropic indeed if he did not regard this as a very fine past year. The five hundred trained auditors, the experience of codification and communication of techniques, the new techniques which have come forward, the experience of running the Foundation itself, the development of Group Dianetics, and most importantly, a considerable amount of validation are some of the positive gains we have made.

The validation pamphlet itself was short and was slanted mainly at psychologists and psychiatrists. That is being rewritten now and in it is being included many of the intensive-run psychometries which have been acquired in the Foundation. There are many of these cases. Dianetics has, then, acquired its validation. This is already available. The Foundation has the validation pamphlet itself, and a new validation pamphlet—a composite of all this material—is being prepared.

The strange part of it is that Dianetics is really not a psychotherapy. Dianetics is a way of handling the energy of which life is made in such a way as to bring about a greater efficiency in the organism and in the spiritual life of the individual. This is hardly something which could be classified as basely as a psychotherapy. But people looked on it as a psychotherapy and they demanded that it be validated as a psychotherapy. This was one of the most fascinating things in the world: the fact that somebody out of some other field (there is no other field like Dianetics, but out of some other "ology") would walk up and tell us to validate it!

Well, I'll let you in on something. Nobody has ever validated these "ologies"! There is no proof in existence that these work, and nobody is making any effort to get any, as far as I know. That is interesting; it puts us way out in the lead. If Dianetics is considered by anybody a psychotherapy (which it is not), it is the only validated psychotherapy in existence. It has demonstrated its results. And this makes it, if it is to be grouped as a psychotherapy, the only psychotherapy which has been validated. So Dianetics is very far out in the lead.

As far as publicity is concerned the general public has been slammed around about Dianetics and they don't know whether Dianetics is a cough drop or a new cult down in Arizona. Nobody really knows very much about it. Out in the general public they ask you if it is a cult, or if it is this or if it is that. I suddenly woke up to the fact that I was under evaluating it. I was trying to tell people "Well, this is sort of a psychotherapy and it does this and that," rather apologetically. And I said to somebody bluntly the other day, "Why, Dianetics is the science of handling life; you know, handling life forces!" They looked at me and blinked and I said, "Yes, you know, a fellow starts downhill and starts down toward death. Well, Dianetics picks him back up again." They went away in a trance! Actually, isn't that what we are doing? The new theta-MEST theory' makes that so apparent, and the results you get follow in so closely that, actually, we are doing just that.

I have some experiments on the wing which can start to culminate some of the work I started clear back in 1930. I was asking questions in the field of atomic-molecular phenomena back in 1930. What is the energy of life? It is not like electricity. It is like something else; what is it? Well, I'm starting to get a few answers to that, and it is getting to the point where I can see a possibility of measuring it. Maybe one of these days we can find a better source for this life energy. If we can find ways and means of getting more life energy for the individual we can stop worrying about processing.

In the past the medical doctor has treated the organism something like a balloon. If a hole got in the balloon and a little gas escaped the doctor very quickly patched up the hole. This was very

good, but some of the gas escaped. It went on in this fashion until all the gas went out of the bag and that was the end of the organism. Now, supposing we could get up to the point where we could pump this bag up. The medical doctor would then have something that would be very useful, I think.

I hope nobody is sitting there now and frowning at me, shaking his finger and saying, "No, no, you mustn't mess with those forces because they are greater than man." I think man is the great force. Man is a great organism. There is undoubtedly a Creator, just as there is undoubtedly a spirit. One is not trying to trifle with these things. But there is just as undoubtedly a life energy; the more we know about this life energy and the more we can do with it, the better we will be. I am not being facetious about this; I actually have here at hand some sketches of equipment by which to measure the wavelength and so on of life force.

I really do not know why I am bothering your heads about this, actually, because the last piece of work on this subject, the chart in this new book, has forty-seven columns. You can place a preclear right across the chart and it tells you exactly what kind of processing he needs. You will be scratching your heads over that when you get it, and we won't be worrying about life force for a long time.

Perhaps you would like to have a little bit of personal news; you might be interested. I have been getting some processing, after a long period of not even minimal processing but negative processing. The case is coming right on up the line. I am afraid that I very definitely neglected things during the summer and fall; I didn't get anywhere near what I should have. I started very late getting processed and I found out, for a while there, that I was getting very tired. So I had to start taking some of my own medicine. Some of the Foundation people out here decided that I had better have a rest, so for the last few weeks, since finishing this last book, I have been resting. I got some auditing today; we worked for about five or six hours, contacted a nice lot of material and blew it, and the case seems to be running wide open.

I've finished Dianetics: The Science of Survival and there is an addendum I want to write called "Human Evaluation." After that is a book called Group Dianetics and then there is some additional specialized work on Group Dianetics that I will have to write.

The big rush of Foundation affairs seems to have eased off considerably, as far as I am concerned. The general planning has definitely allowed for that. A large number of auditors have been trained, and this new Foundation here in Wichita seems to be a very, very nice place.

The Foundation got about twenty-six processing rooms, quite a few executive offices and a nice big lecture hall—quiet, no trains! Not a single train. And really, this place looks good!

Of course, there has been a little bit of thunder and lightning around here lately, just weather, and there has been a twister or two way over the hills and far away (no hills here, but it has been a considerable distance from us). Kansas spring weather is with us. But we have a very, very nice Foundation. Everybody who comes in here in Wichita says, "My goodness, where's this place been all our lives?" I have not given any talks here yet, but I don't know whether I am going to miss those trains or not. I probably will feel lost talking here without the B&O and the Jersey Central and the Pennsylvania all coming together and having a collision every fifteen minutes right outside our windows.

Very shortly now the Wichita office will be in touch with you concerning the formation of a group, not just a Dianetics Group, but actually an official Hubbard Dianetics Center there in New York City. The status of it, the conditions, terms and so on will in a large measure depend on what you want. Certainly you will have a highly autonomous state. You will be able to regulate your own affairs, because it is my belief that the Foundation erred very definitely in trying to control or supervise the offices all around the countryside. I don't believe the Foundation had enough management to do that and certainly with all the talks and everything I was having to give, I could not do that.

But I know that our HDAs have among them a great deal of talent and skill and I would like to see that organizational experience used. I think that also there should be a professional society arrangement, perhaps something on the order of other existing professional societies. We are getting pretty big, and we are getting bigger. We have not had, for instance, any book promotion—nothing going into the field which was good and solid and well supervised from one spot. We are going to get that now. Dianetics is going to go forward. We have gone over the first few hills, and somehow or other we have made the grade with a minimum number of casualties. Somehow we have arrived at a point, now, where we have the experience of the past to aid the wide future which I cannot but regard with considerable optimism.

I am very happy about your meeting here on May 15; I know that you will have an excellent meeting. I know that a lot of the things that you have been doing will be exchanged among you. I could only ask you for one favor: Would somebody please send me some notes or a transcript of the meeting, so that I can feel that I have been there just a little more than on this tape recorder. I wish you every success in the world, and I hope in the future that I will be able to aid you even more and make it easier for you to do processing. I know that all of us, working together in harmony, can certainly make out of this, today, a much, much better world than we have ever had before. Thank you very much.