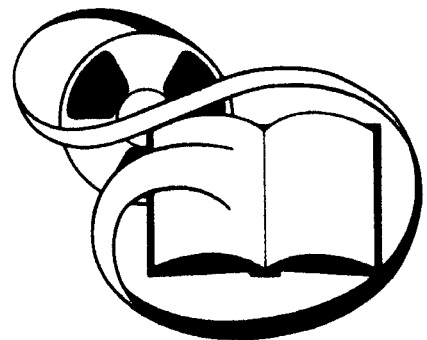


# Research and Discovery Series

A Running Record of Research into the Mind  
and Life

**Volume 10**

**January - February 1952**



## TABLE OF CONTENTS

Introduction.....	1
-------------------	---

### **PROFESSIONAL COURSE LECTURES 7 JANUARY 1952 - 2 FEBRUARY 1952**

7 January 1952 - Survival.....	4
7 January 1952 - Questions And Answers.....	18
11 January 1952 - Service Facsimiles.....	31
14 January 1952 - The Impact Of Dianetics On Society.....	45
14 January 1952 - The Emotional Curve.....	55
21 January 1952 - The Anatomy Of The Overt Act Part I.....	70
21 January 1952 - The Anatomy Of The Overt Act Part II.....	84
28 January 1952 - The Anatomy Of A Service Facsimile.....	94
2 February 1952 - The Psychogalvanometer.....	113
2 February 1952 - Mysticism.....	120

### **PUBLIC LECTURE - ARCADIA THEATER**

2 February 1952 - Dianetics: The Modern Miracle.....	135
--	-----

### **BRIEFING TAPE**

8 February 1952 - Summary Of The Service Facsimile Chain.....	148
---	-----

### **PROFESSIONAL COURSE LECTURES - 18 FEBRUARY 1952**

18 February 1952 - Freedom.....	154
18 February 1952 - The Code Of Honor.....	160
18 February 1952 - "Care Of The Body".....	169

### **OPENING LECTURE AT HUBBARD COLLEGE**

25 February 1952 - Review Of Progress Of Dianetics And Dianetics Business.....	179
25 February 1952 - Summary Of Aberrative Incidents.....	191

### **AUDITING SESSIONS 11 JANUARY 1952 - 17 JANUARY 1952**

11 January 1952 - Past Life Auditing: Effort Processing.....	204
13 January 1952 - Running Regret And The Emotional Curve.....	219
16 January 1952 - Running The Service Facsimile Chain.....	230
17 January 1952 - Effort Processing: Intentions And Overt Acts.....	260

## INTRODUCTION

Following the Second Annual Conference of Hubbards Dianetic Auditors in December 1951, Ron embarked on a program of rapid dissemination.

Based on fast, spectacular auditing results, this new expansion program included processing of auditors and special training in a new procedure he had devised for eradicating the service facsimile. This technique, working with the being's own sense of responsibility, utilized much of the fundamental data we use today in our most advanced clearing technology.

In his first lecture of the new year, Ron outlined his expansion program to the Professional Course students at the Hubbard Dianetic Foundation in Wichita, Kansas. He started their special training that same evening by taking them back to the original basic postulate of Dianetics technology. He gave what he said was the first lecture ever devoted completely to the principle of survival, and related this basic axiom to the advances in processing technology he had made over the past two years.

Meanwhile Ron was delving into the origins of mankind in this universe in an effort to locate more basic reasons for the aberrated state in which he found the race. He was mapping out the genetic history of the human species on planet Earth and discovering, as well, incidents that had happened long before Earth.

Inherent in all of this work was a fundamental change of viewpoint. Earlier, in September and October 1951, Ron had discovered self-determinism to be the most important principle in the makeup of a being. This vital datum, applied to the basic philosophy from which the technology was developed, revealed a completely different aspect of processing, and Ron found that he had expanded far beyond the operational sphere of Dianetics technology.

Dianetics processing itself was developed from the parent philosophy, first outlined in 1938, which we know today as Scientology, the study of knowledge. But Ron discovered that people were not ready for such advanced knowledge, and he developed Dianetics technology in order to bring them up to a level where Scientology philosophy could be fully comprehended and utilized.

Early Dianetics techniques had concentrated on what had happened to the individual — what had been done to him. Ron's new discoveries, based on the principle of self-determinism, helped a person to look at what he had done to create his own situation. In this way preclears could raise their own level of responsibility and attain a far greater control over their present and future lives.

At last a person could be free of the aberrated restraints he had placed upon himself; he could raise his head again as a free being and walk once more in the sun.

“Basically, man is good,” Ron said, “and in Dianetics we are trying to give him a chance.”

Ron also continued to reach out and include his community in the results and gains available from his developments. On 6 February 1952, he gave a public lecture at the Arcadia Theater in Wichita. He described Dianetics technology in laymen's terms and stated publicly the goal of creating a sane civilization before man destroyed the civilization in a raging nuclear holocaust.

He showed how Dianetics processing was far superior to any form of mental therapy developed by mankind in more than fifty thousand years. Man, he said, had discovered a means of destroying himself, but until Dianetics technology was developed there had been no way of ensuring the sanity of those who held the power of unleashing the final war.

In early February, as a part of his effort to do something about society while there still remained a society to be saved, Ron founded Hubbard College. The new organization was

envisioned as a university, a school where people from all fields of study could learn to apply Scientology philosophy in the advancement of knowledge. The college would have the right to issue degrees in Dianetics and Scientology philosophy according to the students' abilities and contribution to the subject.

Meanwhile he continued his research. Ron had found very early in his studies that man is basically a very ethical being. He further explored this concept and discovered that an unaberrated being follows an inherent code of behavior and that it is only when this code is broken that one begins to restrain himself from his total abilities.

This set of principles, known as the Code of Honor, was given to the students in the lecture of 18 February, together with a description of how each clause of the code applies in life. From this code, Ron developed a rapid method of processing that helped the preclear find and free himself of the restraints he had placed upon himself, and thus become far more effective in his life.

From a very workable therapy capable of relieving a human being of the pain and travail that held him down, Dianetics technology had progressed in two years to an all-encompassing philosophy of life which revealed the basic truth about man and a procedure that could take him far above the human state.

Ron's research and developments had prepared the way. Man could be freed of his past. Soon would come a fresh, new viewpoint: Scientology philosophy — knowledge and its application in the conquest of the universe.

The Editors

# PROFESSIONAL COURSE LECTURES

Hubbard Dianetic Foundation

Wichita, Kansas

7 January - 18 February 1952

On 7 January Ron resumed his Monday-night briefing lectures to the Professional Course students at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas.

He concentrated on expanding the students' knowledge and understanding of the fundamentals of Dianetics technology and on keeping them up-to-date on his research work.

Ron was developing a special technique for running out the service facsimile. As this technique was refined and perfected, he worked out a program for rapid expansion whereby certain proven top-notch auditors would be processed to eradicate their own service facsimiles and then, specially trained by Ron, these auditors would go out to process and train others to deliver the new technique in Dianetics groups and organizations in the field.

He covered topics ranging from the most basic principle of Dianetics technology — survival — to the most advanced procedures he had yet developed. Principles found in these lectures form the key concepts to more recent technical developments such as New Era Dianetics technology and precise rundowns for handling evil purposes and service facsimiles.

Processing techniques had grown so efficient that the Professional Auditors' Course had to be streamlined. Course materials included all the basic books written by Ron as well as nearly seventy hours of taped lectures. The course was six weeks in length, and at the end of each week the students took an examination on what they had covered. If a student failed the examination, he went over that week's materials again.

To graduate the course and receive his certificate as a Hubbard Dianetic Auditor, each student had to produce a miracle result in processing, such as the rehabilitation of a disabled veteran or a polio case, or the resolution of a severe psychosomatic illness.

## SURVIVAL

A lecture given on  
7 January 1952

*The beginning of this lecture is missing from all recordings we have been able to locate, and we have been unable to find any transcript to supply the missing text. The existing recordings start here.*

### Existence Beyond the First Dynamic

An auditor with his service facsimile in place is obviously incapable of using these higher-echelon techniques. It is a very funny statement to make, isn't it?

Any service facsimile contains in it, to some slight degree, a disposition or predisposition to failure. You wonder why a technique doesn't resolve in some auditor's hands — there it is. He can't succeed; he doesn't dare let himself succeed. That is what his service facsimile is.

It takes only three or four hours to knock out a service facsimile completely with these techniques. The way I am going to work this is I am going to take an auditor here and an auditor there and I myself am going to knock out their service facsimiles or have some auditor that I have just gotten through training do so, and then I will teach them this technique.

It requires an understanding of Dianetics that is very, very broad to get these kind of results. With what a lot of you know, you could still go out and produce very marked results. How fast you will produce them is something else. It may take you fifty hours, seventy-five hours, something like that.

I am actually talking, when I talk about this technique, of the buttoned up package of Effort Processing and all the rest of it applied more or less simultaneously. It works more or less like atom bombs work: they explode. The preclear explodes. You generally audit four hours and get three hours of grief, and that is the end of the case.

I better start putting these auditing sessions on tape for instruction, as I am not going to teach everybody all over again.

So, you have two levels of processing. But the handbook just as it is, plus Effort Processing, will give you very marked results. Evidently this one should now go out on this emanation sphere: it should just go out on that sort of one by one, and we pick it up one by one. And it is going to go by geometric progression, because everybody who has it picked up can teach a couple — pick up theirs and instruct them in the technique. In this way we can secure our auditing corps.

Part of this technique, by the way, after the auditor's service facsimile is out and after they have been instructed, has to do with a war club with a nail through the head of it. And the instructing auditor or myself uses that on the auditor who departs from Dianetic procedures! That is part of the modus operandi.

Another small announcement along this line is I intend to do a few "can'ts to can." I'm not asking for you to locate such cases, but if you just happen to know of somebody that's been in a wheelchair for a while or something like that, and I have a couple of hours of spare time, we will set him on his feet again.

There are so confounded many techniques these days, they really all sum up to just one technique — various parts of one. It is complex to the degree that what you have is a list of Axioms, not a textbook of Axioms.

I had to toss a coin on whether or not I was going to give you a textbook on this or just go out and audit a few preclears. In the next twenty days, theoretically, I should write three more books and produce fifteen or twenty miracles.

I had a nuclear-physicist friend of mine working on a time stretcher. We were trying to get twenty-six hours into the day, and we managed to do it all right but the apparatus is too complicated. What you do is take a stratocruiser and fit it up with reaction motors and you roll it at slightly less than a thousand miles an hour around the world toward the sun. And you will get twenty-six hours a day this way. But it is not practical. I kept telling him this wasn't practical. The other method, of course, is to hitch up the stock pile — wherever the United States has hidden it — of all of this nuclear-fission stuff, point it all in the same direction in a big pipe and then explode all of it. And it would probably slow the world down to a point where you would have twenty-six hours in a day and we could get something done!

But I am afraid in Dianetics we are back up on the level of "it's all got to be done yesterday" again.

Now, I thought it might be an awfully good idea to talk to you about what survival is. As long as we have known about this word survival, I have never given a lecture on it. I have never written anything more about it than is contained in the handbooks or Science of Survival, and perhaps it might be interesting to you to know how and why this word is what it is.

The history of the word is interesting. They used to talk about all knowledge being known in one sentence. Well, back about fourteen years ago or something like that, one sentence was too long. I got things peeled down to

one sentence; then I found out it could be put down in one word. This one word happens to be survive.

This follows a very remarkable tradition. Mathematically, it is very sound to be able to reduce all problems to a single common denominator; that is very sound mathematics. It is also very sound mysticism. The Gospel of St. John begins with "In the beginning was the Word, and the Word was with God and the Word was God." Now, that's interesting that there has been all of this data about a word. There are Persian legends which go back, if I remember rightly, even earlier than the Bible, on one word.

A codification of knowledge contained in a couple of syllables is an interesting attempt. And there is something funny about that word survive. Every time a technique has departed from it or has gone outside its perimeter of definition, the technique has failed and is unworkable. But it becomes workable the moment that it is brought into the area and definition of survive.

Now, the entire package that is Dianetics today, a science of static's and motion, has come all the way round in a circle again and is finally embraced entirely, at last, by that word survive. So perhaps it might help you to know something about it.

I have asked several gentlemen of various faiths, what was the Word in the Bible? Well, oddly enough, several gentlemen of the Jewish faith who know that faith very well tell me that the Word has never been written down but is generally supposed by the church to be known as motion or life as an animate thing. That is supposed to be the Word. That is strange, isn't it?

How long a bridge did you have to build to make the word motion mean anything in a complete scientific sense?

In several Christian churches, you ask what is that word and you draw a blank. They say, "Well, that was the Word. The Word was God."

"And what is God?"

And they say, “Well, that’s Creator or Creation.”

You could also say that this means point of origin or point of creation. And we study origin — origin of what? There is origin of only one thing, according to what we know today in nuclear physics: there is origin of motion. So we get back to the same thing.

You go back in India’s sunny clime and start asking the old boys what this is all about and they say, “Well, it has something to do with motion.” Good heavens! How long has man known this? I see it going clear back pre-Vedic hymns — that far back — and coming forward along this track.

In science, when they had studied physics — they had studied natural philosophy (the ancient Greeks had, the Romans had, and they applied it; they were good engineers) — up through the Middle Ages, on into all of the periods of philosophy that we have gone through here in the last few hundred years, you find in each and every case that they were reducing the universe to motion. Sometimes they do it with mathematics and sometimes they do it with an explanation and sometimes they do it with a parable. But each

time they reduce it to motion. And today your nuclear physicist with his cyclotrons, his particles, his speed of light, his vanishment of time and all this sort of thing — motion.

What is in matter? Incredibly enough, it is motion. That is all. It has to do with a particle of energy — which is motion itself but has weight and mass because of a vibrational point — that is surrounded by several electrons, protons and neutrons, which forms an atom. And these atoms form into molecules — or just form in the structure as atoms — and make compounds. A piece of metal is simply motion. It is fields of motion making up small bits of matter — very interesting. Motion is something that takes place in time and space, and time and space are evidently reducible themselves to motion. Fascinating business.

Now, you look over life. What is life? Life has a quality of animating matter. You can see plainly that life animates matter. A man is alive, he can move and he can move things, and then you shoot him and he is dead and he can’t. That is a very simple proof: that life and living organisms have the power to move matter, and when they no longer have life in them they no longer have the power. That is what is known as one of these open-and-shut cases — very simple proof.

The life static and the origin of life must be, then, something which merely has the power of handling motion. We go back up the track and we look at the various old philosophies and so on, and we find “Creator” or “origin point” or “motion” — it’s motion handling.

Now, although it took an awful long time to button up this package, it is nevertheless very true and apt that man, strangely enough, has been on this trail — solidly on the trail which is Dianetics — for thirty-five hundred years of known time. He has been writing about it, he has been talking about it and trying to get the pieces to move into place so that he would have a bridge — that is to say, so that he could use exactly-and-correctly all of the pieces that made up the problem. And if you could use all of these pieces, then you could produce very marked and interesting effects with regard to life and also with regard to the physical universe.

We are not yet to a point where we can say “That store across the street will disappear” — even if it’s owned by a psychiatrist, it won’t disappear if we say that. But we can at this point say to an aberration, a psychosomatic “illness,” “Disappear!” and it will. That is pure magic.

If you took the techniques which you have in Dianetics and went back down the time track about two thousand years and sat in on a powwow with some savage tribe someplace in the world — three thousand years, fifty thousand years — they would have you enshrined. They would say “Gosh!” because all they have been trying to do with this knowledge was get better themselves, think better, live better and generally survive in this material universe. That is what they have been doing. And it takes this knowledge to do a very good job of it.



So a lot of data has been amassed and aligned. It is not necessarily true that this data is new, but it certainly is true that this data is evaluated. Better values can still be put on some of this data.

If you want to know what evaluation of data does: Several months ago all the data which we have today was in existence — every bit of it. But it took a reevaluation of that data and a careful sorting of it and an assignment of value to each datum in the whole science to suddenly whip together the techniques which were presented at the conference, to deliver something like the handbook and to develop these second-echelon techniques which will be taught to auditors individually.

The alignment, the evaluation, is far more important, because one drop of water in the sea is like every other drop of water in the sea unless it has an evaluation tag on it. And facts and data about the mind and about human beings all down through the centuries were about in the same state: each datum was about in the same shape as a drop of water in the sea. There was this drop of water, but there were also eight hundred billion more drops of water. One of them was right. Now, how did you pick out the right drop of water?

The whole problem was very simple. Historically, all you had to do was just invent the entire science without any relationship to any of the data anywhere known before — just invent it out of whole cloth — and wonder whether or not this compared with the real universe, apply it to the real universe, extrapolate some new values and fit those together, and that was it. It was very simple!

But it never would have been done (and I can assure you of this very solemnly) by picking up and examining phenomena first and then going over and finding out what the phenomena meant. It was a reverse procedure: You found what the phenomena meant and that it probably existed, and then went and looked and there it was.

For instance, Effort Processing, emotional curves — all of these various things — were extrapolated out of whole cloth from the Axioms. There were the Axioms, if this phenomena existed. Therefore, if this phenomena exists, why, this phenomena exists and we had better go look for it. We looked for it and cases started falling apart.

In other words, mathematics and Dianetics have a great deal in common in that Dianetics will predict the existence of actual phenomena. And believe me, we have not even begun to reach the end of the amount of phenomena which can be discovered from the original word survive and the subsequent Axioms. We have not begun to discover the phenomena discoverable.

With the word survive in the space of fourteen years I have discovered over two hundred entirely new phenomena about the human mind — over two hundred. Prior to that date there weren't very many known. There were a few. People said men thought — phenomena. They said, "It's human

to err" — not phenomena. They said, "Men go crazy and act harmfully to themselves and to others" — phenomena. "Men are sane, and sometimes they are happy and sometimes they are sad" — phenomena. That was nearly the whole package, because there is no unconscious mind, and the use of the word reactive mind in the first handbook is just an analogy, and it even says so in the handbook — an analogy.

People were talking so long about the unconscious mind, I couldn't get them to think, actually, about anything but the unconscious mind, so I said we would change its name. So we did. There is no such animal. Now, we have proven definitely that there isn't even a faint reactive mind. I mean, there is the stimulus-response mechanism of engrams and human behavior as established by engrams — all true phenomena. The only reason we are not processing engrams these days is because we have more workable techniques; we have techniques that are faster. You cut the engram off and kick it loose rather than try to knock it out.

It is a strange thing, however, that all of these techniques go immediately back to “In the beginning was the Word and the Word was with God and the Word was . . .” That word is motion or it is life — animate life. That is very peculiar. You put the word survive in there and it means, actually, more or less what they meant by it; but the whole problem falls apart.

How is life operating? How is life operating in this physical universe? What is it doing? The answer to that question: it is surviving.

Now, the second question is, how is it surviving and what are the outermost limits of survival? It gets to be a very interesting picture — very fascinating.

It is like a pyramid. We have Lord knows what data: gods, demons, devils, sciences unheard of — anything, everything. Below this level we have what is relatively true and is considered by man to be relatively true. He accepts these things as workable truths. With these workable truths he can go out and start automobiles and haul wood and keep warm and build houses and wear clothes and buy chocolate ice-cream sodas. Those are workable truths. Also into this field some religious practices fall. They are workable. Somebody comes in and he feels sad. He is told that he is forgiven and he feels good. He is not sad now. That as far as a practice is concerned is workable.

What part of religion is above that, I do not know. (And by the way, anybody who misquotes me and says “Well, Hubbard is an atheist” or something — they are full of malarkey. They are probably atheists themselves. They don’t believe in themselves, obviously.)

So here is this triangle, this pyramid. Right at its peak we have the entering point of knowledge. From this point down we know some things which are relatively workable, useful and true. And above this point, for our purposes, we know nothing. That doesn’t mean we can’t find some things out

up here. But this point of entrance is the word survive. That is survive.

Now, you can start asking questions of the physical universe and the behavior of life in it. Of course, you can just go on saying rather idiotically “Well, the reason he does that is it’s got a survival value. It’s got a survival value. It has a survival value.” You can just keep on saying this about everything, but it won’t make very good sense because it doesn’t fit in with the rest of the physical universe. Survival is behind and above these actions, but you have to know some more about it.

What is the action of survival? That is a sort of curve: An individual gets born and he grows for a while and he is happy and he gets married, and then he goes along and he gets old and he kicks off. Well, that is one cycle of survival for one person: conception, birth, growth, stagnation and decay. That is one cycle.

How long the individual stays on this cycle has a lot to do with how high his level of survival is — in other words, what good health he stays in and what his hopes and ambitions are.

In other words, survival is a plot against time. Above this level there is no time and below this level there is time. So survival means a continuation in time, in a good state of repair, on all eight dynamics.

Now, what are the dynamics? This is what a person is surviving for. And here is an emphasis point; here is an evaluation point. We ask around the society and we ask everybody, “Well, why are these people surviving? I mean, why is a person living? What is he living for?”

And people say, “Well, he’s living for himself, obviously. Every human being is very selfish. The first person is the most used word in the language, and everybody is selfish and he’s surviving only for himself, and that’s the way it is.”

That isn't the way it is. Very, very fortunately for man, that is not the way it is. In the first place, there is a terrific interdependency between man, life and the physical universe. I'll demonstrate this interdependency: What if you didn't have a world to sit on right now? You see, then, you are dependent on the sixth dynamic — MEST. You are dependent upon it. If you didn't have a world, the weight of that world — its gravitic pull — would not keep in your strata of air and your carbon-oxygen motors would then not operate. You have an interdependency, then, on Earth. You have also an interdependency on the stars, very definitely — if it's only to keep astronomers in money and astrologers in work.

The whole universe out there with its island universes and so on is a terrifically complex structure. Somebody told me one day that the world has eight motions, eight separate and distinct motions: the world is going around and around, it tips this way and that, and so forth. I don't know where they studied their astronomy. There are some 850 motions that Earth has, which is just a little bit over, because he had not taken into account the galaxy — the motion of the galaxy, the motion of this galaxy in relationship to its island

universe and the relationship of the island universes to the island universes and so on out, practically ad infinitum. The nearer stars up there effect a motion on Earth; they actually do. They effect a motion on the sun. It is a very, very complex business, this physical universe that we are looking at, but a man is to some degree dependent on it.

You are dependent on the sun, for instance. If the sun doesn't shine you get gloomy; if the sun didn't shine at all you would be dead, because the basic cellular forms on Earth are composed of nothing more than sunshine and minerals. It reduces that simply.

All right. So you have a dependency on the physical universe.

Well, you emanate from a point which motivates matter; you are an emanation point; you are a life — you are alive. This whole setup we call the seventh dynamic.

There are actually only seven dynamics, really, as far as dynamics are concerned, but we throw the eighth one in just so we will have infinity to coast on. We don't want to be challenged and suddenly have something else turn up and say we didn't take care of that. It is like some secretaries' "miscellaneous" file. (That is the way most filing systems are run, I understand.)

Now, you have a dependency on this static, because if it didn't exist, you wouldn't be alive. And oddly enough, you have a dependency on other animal life and on other organisms.

If you were to start out as an individual to make yourself a pair of shoes and a suit of clothes such as you have on right this moment, you would be pretty busy for quite a while. You are dependent on the physical-universe MEST — for instance, machines which are animated by the brains and skills of others, and on all sorts of production (cotton, raising sheep, all sorts of things) in order to get one pair of shoes and one suit of clothes. Of course, you really have a terrible time getting those; you have to give some of your time, nine till five. You have got a terrific economic system — very complex — that demonstrates your interdependency. But you could take out this economic system and just lay it over there someplace and you wouldn't be doing very well.

I knew a couple of Scouts one time. They went up into the wilderness. The first one went up with just a skinning knife. That was really cheating, because he had on boots with hobnails and he had on warm clothes and he had a skinning knife, and he was going to survive for two weeks. He came out at the end of about ten days and he was only partly starved. The other one went up and stayed for two days and then they picked him up wandering practically delirious along a stream bank.

This was pretty hard to do. Yet they were in an area which was full of game. They were boys who were actually trained in the manufacture of deadfalls, in the building of fires out of nothing — training which very few people in this society really have.

Rousseau and the rest of the boys used to talk about this terrific pastoral proposition where they were all going to go out and live happily ever after in sylvan glee. However, nobody took them up on it, fortunately. The French Revolution was fought, not to establish pastoral sylvan glee with everybody playing on panpipes — I don't quite know why it was fought, but it was fought, I guess, to put Danton in or something. But nobody went charging out to those fields and everybody did not become shepherds. It doesn't have any appeal for people to be on their own, actually. The reason it doesn't have any appeal is it is non survival — very non survival — to produce everything and anything which you have.

But it's worse than this. What would you do for any moisture in this atmosphere, really, if it weren't helped out by trees, grass? One acre of trees produces a terrific amount of upward rise of moisture into the atmosphere (much more than a body of open water, by the way). In order to have soil you have to have lichen and moss to work on volcanic ash — forms of life at work producing soil. The interdependency there is enormous. There are life forms — the fifth dynamic.

Now let's look at the fourth dynamic. Man as a species will stand up for man. He has, many times in the past. There is a good story about that. There was a bunch of Cossacks that were riding around saying "God bless the Bolsheviks," and they were attacking a railroad guard of American doughboys (that was 1921; there were doughboys then) who were guarding the Trans-Siberian Railway. And the Cossacks were busy shooting into the camp and the doughboys were lying there shooting back at the Cossacks.

You know, we fought a big war with Russia; everybody forgets that. It was very important to the Russians and we don't have it in our history books — one of the reasons Russia is mad at us: we have forgotten about it.

So anyway, there was a terrific interchange of shots going on, and a big pack of wolves, completely undismayed by the shooting, swept in on the group. The Cossacks promptly ran in and jumped back of the parapet where the doughboys were and they shot down all the wolves. They sat around and built a fire and had some tea and vodka. Man engages in fights, but they are sort of like fights between a husband and wife. You as a third party leave them alone. The fourth dynamic: People will stand up for a species, man — unless very aberrated — before they will stand up for another dynamic.

Now, the third dynamic: your operation of your community, your clubs, your family itself, your interpersonal relationships. Only a mad monk would go out and bury himself in a hillside cave. You go out and look at some of the boys that bury themselves away from civilization and, boy, could they use an auditor!

It is very funny — most activities which man finds to be fun or happy activities are group activities, not solo activities. You check it over — although it might not strike you that way at first till you think about it. You think of parties and clubs and activities. A fellow is never quite as elated as

when he belongs to a group which has very good esprit. He goes well up. But one person all by himself can't maintain this esprit.

I tell you out of experience — out of experience — because in 1938 I knew this package on survive was pretty well buttoned up, and I was elated enough about the whole thing and excited enough about it so that I wrote the basic book on this subject in six days. I was really wrapped up. Food — none of these things had any great significance to me. It was just the idea. But after four or five months, I had seen enough people who weren't on that plane, I wasn't up there anymore. But left all to my own devices I wouldn't have stayed up there either, because I started coasting off rather rapidly. So I know what I am talking about on trying to maintain one's own level as very high on number one; he can't do it.

On the second dynamic we have the future — the future race — and people are very interested in the second dynamic. If you don't believe they are, there is a campaign going on right now called the March of Dimes; everybody is throwing money into it. A very short time ago people were coming around on community chest. What is the appeal? Little kids on crutches.

If I go out here and do a few miracles, what will be the miracle that appeals? Well, it will be some kid throwing away his crutches. The future generation — but that future generation has to be furnished with architecture, economic stability and a lot of other things. And the restlessness of individuals in this society against present government or modus operandi is not for themselves; it is for the future, it is for their kids, because they see one way or the other, kids are going to grow up in this society, or not. The big danger of that atom bomb is not that it is going to knock off you or me, but the fact that it is going to knock out architecture, technologies and so forth for your and my kids. And that is why any dog that would use it is a dog. I don't want to use hard words: His mother ate bones!

You will find hand in glove with a block on the second dynamic something about children. They won't like children if they are low on the second dynamic. Children, future and sex are the same operation.

Now, all of that ought to survive, and then there is number one.

All of these things are that for which a person is surviving: one, two, three, four, five, six, seven, eight — or one, two, three, four, five, six, seven, infinity. That is what he is surviving for. How many people have this interpreted this way: number one is interested in groups so number one can survive; and the first dynamic is interested in the second dynamic so number one can have some fun; and the interest in mankind is so that the individual himself can be secure, or so that one can let life go on so that one goes on. Rats! It isn't true! This is the most grisly thing that has happened to man down through the ages — that somebody laid this one off into him that a person survives for the first dynamic.

Now, you could extrapolate all of these things into each one of these

dynamics if you wanted to. You could demonstrate how a person survives only for mankind or he survives only for the second dynamic (Freudians psychoanalysis). Communism — only for the third dynamic. Various philosophies, idiocies, ideologies (I was talking about communism — idiocies), pick up one or more of these dynamics and say, "A person only survives for this," and then they shove it down somebody's throat. But it is true enough — that is to say, it has enough workable truth in it — so everybody sparks up and says, "Well, that's so."

In 1938 I figured out it wasn't so, and by 1946-47 it obviously wasn't so, but I didn't have a way to prove it. Well, the second-echelon technique I have been talking to you about has something to do with this. Prove it! Brother, do you want to explode? That is about the level of action in that proof.

You don't give a damn about number one! Isn't that funny? What a grim joke! The least important dynamic is the first. And that is why you are all fouled up: because you go out helping this one and helping that one and helping somebody else and you forget to help number one. Then you finally say to yourself, "Well, let's see, I helped this fellow and he's dead and therefore I'll continue his life. And he ought to have food, clothing and shelter, so therefore I'll eat. I've got to take care of this fellow's life continuum."

People say, "Oh, well, you know her. She's always dressing up and putting on fancy clothes." Who does she put them on for? You. That's funny, isn't it? If you get down to the basic on it, why do people keep themselves in pretty good state of repair?

You take an individual who has nothing he can do to help another individual, and his recognition of this and his death are so close together that it is like a double shot from a .45 automatics The realization, if it occurred to any of you, that you were no possible use to any

other human being or any other dynamic — if it had truth (demonstrable truth in your eyes) to it, you would not survive it.

Now, it is a funny darn thing. What do you live for? You live to help others.

You take some preclear and you say, “Well now, we’re going to get you well,” and you start working with this preclear. After a while the preclear becomes restive and gets extroverted or something of the sort and walks off. He hasn’t come up the tone scale to the point you know he should have come up; he stopped working on you. Try this on him (I tried it this afternoon; I got some big enthusiasm; I got enthusiasm right away): I was talking about “I ought to process you” to this lady and she said, “Oh, well . . .”

“Well,” I said, “the reason I’d like to process you is so that your husband might see you get well and it might make him feel better.”

“When can we start?” — all cheered up.

You have pointed out a method by which she could help him. She feels helpless right now.

The only trouble is, would her husband get well just because she is better? Only if I went in and told him “I’m going to do you a favor, and you can do what you want for me. But I’m going to do you a favor: I’m going to fix your wife up so she’s well — for you.” I mean, as a gift to her or something of the sort like that, he would pick it up. Otherwise he would go into a decline, because he would look at her and he would say, “Somebody else had to help her.”

You know what jealousy is? That is a horrible thing, jealousy. You pick up the newspaper and it has really got blood on the front page.

Jealousy — what is the anatomy of jealousy? This could be a big subject, only it isn’t. In any case of jealousy that you try to take apart, you will find the individual who is being jealous is trying to help the other person. He has this feeling only he can help her, or only she can help him, and the other w person is saying no and letting somebody else come in to help them. It hasn’t got anything to do with the second dynamic. You don’t solve jealous cases by solving the second dynamic. You just solve it on that basis: “How many times have you tried to help your wife or your husband and been balked?” And if you really want to hit a computation on a marriage, ask them this question: “When did you try to help your marital partner and somebody else stepped in and helped them instead?” Boom!

Help: you are all trying to help everybody. As a matter of fact, the biggest service Dianetics could actually do the world is to get you fixed up so that you have helped yourself so you can help others. Matter of fact, sometimes people get mad at me in Dianetics, and the reason they get mad at me is, I will take ahold of a case they have been working on or crack it or something of the sort, and they had elected themselves to help this case and here is interference from here.

And there are a lot of people out there that have elected to help the human race, and they say, “Well, Hubbard with Dianetics is helping them — but I’m the one that’s supposed to help them!” So they turn out “GMQ therapy” and “walky-talky-ism” and they are all mad at me. I could repay the favor — if I weren’t up the tone scale a little bit — and get awful mad at them: “What’s the idea of you trying to help the human race? I’m the one that’s supposed to help the human race!”

Under past definition it goes on this basis: The husband is jealous of the wife because he believes that it is an insult to his importance and his intelligence if some other fellow comes along and looks at her. That is the general definition. Well, there is only one thing interesting about the definition: it does not lead to a solution of a case. You start in on this other definition, that it is because one partner is trying to help the other partner — and is failing, by the way (there has to be some feeling of failure in there; “I’m trying to help her but I’m failing”) — and

somebody else comes along and helps her: jealousy! And you try a jealous preclear on that one, and that case will go bang! So easy.

Now, horrible things are done by human beings if they cannot assist the survival of these other dynamics — horrible things. And when a person offends against one of these dynamics, it is only after he has decided to help the dynamic, has failed, has dropped down the tone scale, and then offends against it because it isn't permitting him to help it. He wants to get it down to a level on the tone scale where it has to be helped. That's a funny computation, isn't it? But that happens to be the interplay of the dynamics of survival.

Well, we are right down here on rock-bottom fundamentals in Dianetics, and worked out this way, cases resolve. Worked out on the basis of "What did you do to yourself?" they won't solve, but worked the other way, they will: "What have you done to help others?"

By the way, how many of you have failed when you tried to help somebody else? Everybody is so busy helping everybody, nobody has time to be helped!

Actually, your church derives its revenue as an occupant of that station. They will take some of your money and distribute it to people who they say need help. And they will distribute it, and the needy and the starving and the sick and so forth will get assistance. So you go in and donate to the church. And you will even sometimes buy the idea that you are giving that church money for your own salvation.

An individual doing a life continuum thinks of himself as the other person. He is still trying to help this other person although this other person is dead! That is how ridiculous it can be. Now he tries to go on helping this other person: he tries to help himself to that degree.

An individual will actually set himself up as an effect so that he is somebody to be helped, just to help you by being somebody to be helped. He will say, "I'm so sick." That makes you feel good: now you can help him.

You resolve cases in this fashion and you will get there. And you try to resolve cases on "the reason why this guy is not getting well is because he wants something for himself," and the case will not resolve. You could process it a long time.

Now, you get the overt act: A person makes what he believes to be an overt act against any one of these dynamics — except number one: overt acts against number one are kind of "so what?" But from two on up the line, any overt act whereby the individual hurts an entity on any one of these dynamics results in instant aberration, particularly if he notices he has hurt it. He looks at it and he sees he has hurt it. All of a sudden he feels sympathy. The only reason he will feel sympathy for anything is that he hurt it in the first place.

Now, any of you that are very, very sympathetic toward kittens have probably killed one someplace on the track. And any of you that feel very super sentimental about dear little babies have probably knocked one off in some life or other. And any of you that can't stand to have a woman leave or

something of the sort have probably bumped one off. Very simple. It is ridiculously simple. There is the viewpoint.

Where a person fails to help, he will very often offend. He offends in an effort to get the other dynamic down to a point where it needs help. And when he gets it that low he will give it sympathy and help but he will realize that he hurt it, and when he realizes that he hurt it, then he has got to do something about it. He has got to thereafter defend it. And so anything else that offends against that dynamic now repeats his first act, but he has to defend this dynamic against himself and defend the dynamic against these others. It is very, very simple. I said it rather rapidly, but it is a simple equation.

So, what is survival? Do not send to find for whom the bell tolls; you don't care if it tolls for you, but you hope it's not for the rest of the dynamics. Now, that is the truth of the matter. Cases resolve just bang! if you start looking at them from this angle. What has this person done to help somebody else? Why is he sick?

I talked to a gentleman today that is very, very sick. When did he get sick? Somebody else got sick and he wanted to help so badly that he got sick. He is in their place now; he is doing a beautiful life continuum for somebody else. Examine the chain of this individual and you will find out that it is a solid chain clear to the bottom of the same act. I suppose as a photon converter's he was busy trying to help other photon converters.

So, here is survival. Evidently this physical universe survives — and all of its life entities, compartments of life and so on survive — so long as there is this interplay and urge to assist, and as long as individuals haven't gotten to the point where they don't believe they can help anymore.

How do you establish the height on the tone scale of a society in two minutes? Walk down the street and ask an individual whether he thinks his vote is any good or not. And if the bulk of the replies are "Well, I'm only one and there are so many," that society is going out through the bottom.

In 1870, if you had walked into a country store and said "What are your votes worth, boys?" — "Well, huh! I guess there couldn't have been a president at all if I hadn't been a-votin' last time!" He was important. He could help in the society on the third dynamic. But you don't consider your vote very valuable, because I have conducted this test lately.

As a matter of fact, I got disgusted about it. I saw somebody is beating the drum for Eisenhower. Of course, he isn't running; he just gave a television-broadcast report on Europe and its armed or unarmed or disarmed condition, simultaneously with his being announced as appearing in the New Hampshire primaries. This simultaneousness was very interesting and looked coincidental, but they shouldn't have run it in double columns, side by side, in the same newspapers.

Also, just to make sure that somebody's vote is worth something, I'm against Eisenhower. I've got nothing against him, but might as well be

against him. I'm hoping somebody will elect a candidate that you can be for. But at least we will make the vote against.

Now, I am tired of people telling me there isn't anything you can do with this government. It started in the war. Everybody would come around in the navy and say, "For God's sakes, we've got to make up this mound of papers to get one pound of baloney!" They would say, "Well, it's a big navy. It's so big it's hard to run." They are giving you the same thing about votes now: "There are so many votes and your vote doesn't mean much, and how could you influence the presidential nomination?" The tone scale on the third dynamic — national — is very low. You don't believe that you can help on a national governmental level.

That is because the national government went out into an all-help everybody move from 1932 to 1945: "Let's help everybody — even if we have to kill 'em, murder 'em, shoot 'em, maim 'em, we're still going to help 'em. We're going to help the poor people and we're going to help the world and we're going to help everybody this way and that way." And boy, we went on an all-out, on that one. It didn't work out so well, mostly because it was a little bit premature.

The United States right now thinks of "those poor people over there in Russia under the tyrant heel of Joseph Stalin." And that is why you are mad at Russia: because you think the Russian people are getting a bad deal. There are slave camps, workers have their chains and so forth.



They are meeting over there in their schoolhouses right now and they are saying, “Those poor Americans, wearing those chains under those dirty, fat, greasy capitalists who smoke these big cigars. And now we’ve got to kill off those capitalists, even if we have to destroy half of the population of America, to free the workers from their chains.” They are going to help you!

But do you know that if a channel were opened up so the United States could actively help Russia (because Russia needs lots of help in her reconstruction) and if Russia did have something with which it could help the United States and there could be a free interchange of that assistance — war? Phooey. Very interesting.

Well now, there is another point on survival. An individual survives as long as he can be of assistance on the other dynamics. He stops surviving when he stops being of assistance and recognizes it.

And an individual high on the tone scale, high in survival, with high potentialities, helps on the other dynamics honestly and as best as he possibly knows how, aboveboard — no underhand stuff at all. The higher an individual’s level of potential survival is, the higher his morals and ethics are.

Morals are just a bit below ethics. Ethics could be described as something which is an innate fairness, an innate rationalness concerning the situation, which tries to make it work out. Morals are codified rightnesses. Somebody in the past has figured out that something was harmful, therefore

there should be a law against it, there should be a moral code which would protect the bulk of the society. This is not reasonable, but it was put up and served as a moral code. And believe me, you wouldn’t get very far without a moral code here and there, for there are three or four people in this society that aren’t completely rational.

Now, morals and ethics and good physical well-being, mental balances of rightness and a high appreciation for aesthetics — all of these things go together. And a society can be measured as to its potential survival into the future by its individual health, its morals, its ethics and its consent to be beautified or its effort to beautify itself.

Survival is done in various and peculiar ways as far as the *modus operandi* is concerned. It would be good enough to say that just one life was lived, that a person simply started in at conception and went through and w took off after death and was not heard of again.

Mark Twain used to have a hard time trying to figure this out. He counted up the number of people — in Captain Stormfield’s *Visit to Heaven* — and he started giving people some kind of an idea of how many souls there were up there and what a job it would be putting these souls to work, and he had a hard time of it. Did you ever read Captain Stormfield’s *Visit to Heaven*?

You do get people taking off of this line, but evidently what happens is you get consecutive lives, not reincarnation — just get consecutive lives. A person gets in more trouble, in more trouble, in more trouble, in more trouble, and keeps living again and again and again, and getting in more trouble, and more aberrated, and more trouble.

Finally he gets processing and takes off!

Anyway, here is this *modus operandi*. We know what life is doing;- we know how it tries to do it. We look over the characteristics of animals, the habits of men. We find out, as we trace these things back, that each of them has a survival value. And we find out that the only conflict on survival that comes into being, the only real conflict comes in on the basis of everybody is — as far as man is concerned — trying to help everybody and nobody is really very willing to be helped. Even that, however, furnishes a certain randomness. And without randomness — which is to say, crossed purposes, different directions, different goals and so forth — you

wouldn't have any motion in life. And as a very ancient Greek said, "That mixture which is not shaken stagnates." Well, that society which doesn't have conflicts has no randomness and it will perish, because no randomness is no motion. If everything were perfect in this society, it would fall — it would stop right there. It is just as somebody predicted: If you got up to the speed of light, you would stop; you would be the size of the universe, but you would stop and you would never move thereafter, because time is zero at that point. It is one of these impossibles. It is a static and that is an emanation point.

Now, that is survival. When we talk about survival, we are not talking

about bare necessity. It isn't even in the dictionary with that definition, as number-one definition. Barest level of existence or something like that would be the lowest level of survival. Unfortunately, because we didn't have Dianetics before, we don't have the perfect word in the language. Surgical is as close as you can get to it. It is just a little more full-blown than survival, but it is still survival.

An individual who does not have abundance has no slack in his survival. This poor guy who goes out here and he punches a time clock and he goes to work and he draws his pay and he goes home and the groceries cost the exact amount of pay, and he goes and he punches the time clock then he comes back home, the groceries cost the exact amount of pay — that isn't good enough.

That individual really survives best who has twelve or fifteen Cadillacs and an eighty-five room house. Individuals who believe that you should live a simple life for your own happiness are just negating against the material universe because of their failures.

You get a person wound up so that he is really taking off and so on, and he insists on twelve Cadillacs. And that is a healthy frame of mind: A Cadillac to match every suit.

Now, that is good survival — that's good survival. If you get eleven Cadillacs with flat tires, you still have a twelfth! Practical!

But no kidding. If you as a farmer raised a bushel of wheat for your own consumption for every week in the year, and you set out to raise one bushel of wheat for each week in the year and you were going to consume one bushel of wheat for each week in the year, you are not going to finish that year. You will be dead! Because the grasshoppers come along and this happens and that happens; the Democrats win the election, the income-tax people come along. (The society maybe gets up to a point of where there's one tax collector per taxpayer, which is the "optimum"! ) And he has to have 52 bushels of wheat to live that year, too. So right away, the farmer has to have 104 bushels of wheat, not 52.

Now, we find out, then, the farmer who raises ten thousand acres of wheat and puts them in a granary — he survives, and the fellow who does 52 bushels does not.

Survival would be a bountiful amplitude. Good survival is "lots of." Of course, this isn't quite on the order of the Boy Scout who goes out for his first week's camping and he takes with him a full locker and his father's hunting rifle, and eight hunting knives and twelve sets of flashlight batteries and so forth, and he expects to carry all these things on his back. He gets tired.

So good survival should mean that you should be able to pick up goods and survival time; you should also be able to throw them away whenever you didn't want them. You are generally holding everything you own for somebody else anyhow.

This life-continuum thing: if you really look over your wardrobe, you can spot the dead that would have worn these suits. That's right, even if the dead were goldfish or something.

So, anyhow, that is survival in bounty, and that is survival on the dynamics.

## QUESTIONS AND ANSWERS

A lecture given on  
7 January 1952

### Orientation to the Service Facsimile

It is a funny thing: I used to be able to remember everything I had ever written or read. Well, that is not so good now, but boy, I can sure remember every case I ever ran. Somebody shows up from Keokuk or something of the sort and they say, "You probably don't remember me."

"Oh, yes. Did you ever get that one resolved on the time when your mother was beating your father with a hatchet?"

He says, "Good heavens!"

"Yeah, and did you get that one — the reason why you couldn't stand to eat beans?" This always surprises them, but there shouldn't be any wonder about it, as I think I got all their engrams!

Well, the last half of the lecture tonight will be devoted to answering questions. It has been a long time since I had any question period of any kind.

*"What about sedatives? What's the latest word on that?"*

Well, the present attitude toward running a preclear: if you can't half kill him you're probably not doing a job! In other words, you want to get as much action as you can in a case. But there is a dividing line on sedatives, a very well established dividing line.

You look at an individual's eyes — the pupils of his eyes — and if the pupils of his eyes rapidly dilate and contract, this individual is not under sufficiently heavy sedation to influence the case under auditing. That should tell you quite a bit. It is a very simple test: you just take a match (careful not to stick it in his eye!) and you strike it and bring it from the back of his head around to the front of his head and watch the pupil of his eye. If the pupil of his eye does not contract swiftly, this individual is under sedation.

Now, sedation can be administered to a person up to a point where this will still take place, and it is a good safe auditing margin. It has to be beyond that, that auditing under sedation is bad.

The roughest deal I know is auditing people under the influence of alcohol. It is very, very rough. You should not audit preclears when they are very drunk. A drink or two doesn't matter much, but if you are auditing somebody who is inclined to be an alcoholic, there is no reason why you should knock off processing just because he comes in with a "morning after."

Another attitude these days is you take reasonable precautions with your preclear: you get your preclear enough food and enough rest. These are reasonable precautions. But if he just happens to be slightly unstable or maybe he has not eaten for only a day or something like that, go ahead, audit him.

There isn't any reason, in short, to hold up auditing, except deep sedation where the pupils of the eyes won't react, chronic sleeplessness, bad malnutrition and, of course, heavy drunkenness.

If you audit a preclear on an emergency assist who is in a state of anaten, who is quite unconscious (he is barely responding), you audit him through this session, be sure and later on pick up the session and audit him through it again, because you will find that you will have laid

in a new engram of much lighter potentialities than the first engram, but the second engram will be there and it will be aberrative, and you should knock it out too.

So you could audit, theoretically, somebody under fairly heavy sedation and then go back and audit them when they are not under sedation at all. But this is not so good.

By the way, there are several heart diseases and so forth: you will be auditing them under sedation whether you know it or not. Epileptics are usually under sedation — Phenobarbital. They can have a lot of Phenobarbital and it doesn't hurt them.

*“In the handbook, you warn us about using Effort Processing casually. In relation to a nervous breakdown, would you treat that in Effort Processing very lightly?”*

Let's take a look at that for a minute. You say a nervous breakdown. This would merely mean a preclear who was not quite normal.

*“I don't mean a breakdown at the moment. Let's take it where the preclear comes in.”*

A past breakdown.

You will find that you can process an individual below 2.0 on effort and stick them in it; they won't have enough force to go through. If you do such a job, they are only hanging up on regret; that is all they are hanging up on. The effort to turn time back is regret. However, the somatic or the effort can be very, very heavy, and that can be the effort to turn time back. You might theoretically run into one of these heavy efforts to turn time back, and the person will stick himself in the incident. If he is well below 2.0 and shaky, very bad. You will find, however, such people will run easily on emotion because they are down along the lower emotional bands. They will run grief fairly easily, they will run all sorts of easy things — except a 1.1, and the only thing a 1.1 normally runs, unless you really bear down, is he tries to run you down.

*“You say in Advanced Procedure and Axioms to run an assist for some minor injury on perceptics. Is there any specific reason for not running it on effort and emotion and postulates?”*

No, but you can run an assist on perceptics that will give a fairly rapid assist. Now, I spoke a moment ago of running somebody while he was still injured. The less you would lay into this or the less you would fool with this thing, the better. It is just to get the person conscious through it and get the shock off of it. That's what you want to do.

You will find out that auditing it through on perceptics will take the shock of injury off of it; it will leave the main injury there and latent and so forth, but the individual can recover and be fairly happy and cheerful about it. You start running it very heavy on Effort Processing and the person can tire, and when he has been injured he tires much more rapidly.

So, just as a precaution to the field, I said run on perception, which takes off, also, the emotional reaction on it. Of course, a good auditor can get the blame and everything else out of one of these things and straighten out the fellow very quickly.

Assists are about the only direct address to engrams left — engrams as such, what has been done to a person.

*“Running these service facsimiles, is it possible to work him chronologically from present time back, just pulling postulates out of these things to the basic incident? Or does it vary with cases, or have you got to run from the bottom up, or what?”*

Oh, you enter a service facsimile chain wherever you can enter it. You want to know whether to run a service facsimile chain from back early up or down again. However, it still holds:

service facsimiles happen to be very heavy incidents, ordinarily — the real facsimile. It is not just an emotional wingding. It is an emotional wingding plus effort, plus postulates, plus,

plus, plus, plus, plus. A good, solid basic on a service facsimile will explode your preclear all over the ceiling.

You run this back early as you can get it, and run it on up the line. In other words, get the earliest you can get on this facsimile; it works just like engrams used to. We find out, however, basic-basic is some unmentionable distance back. Every once in a while preclears would turn up, you know, with conception and they would be stuck in it. So you start running back earlier than conception: they are stuck; you can't get reductions. Fascinating. So these days, if you run into a condition like that, you just go back and run the photon converter or something of the sort.

*“What is a service facsimile exactly?”*

A service facsimile is what the individual uses in life, what he is apologizing for and what he uses for an apology, and is, in fact, the total aberrative pattern of an individual. And it is contained in one chain of incidents, and any incident on that chain is representative of the chain. You understand what I mean?

There is only one real engram type on the case which is aberrative to the case, actually. The service facsimile was — at first it was merely figured out that there would be one. And then we found out there is one, and now there are some very fancy ways to run it. You have good enough ways to run it right now in your present knowledge of processing. It is how to run a service facsimile that is taught to auditors who still have their service facsimiles in place. That is an upper way to run it; that is a fast way to run the whole chain, but you are still just running a chain.

So a service facsimile is a representative type of incident. A person has gotten into a major maybe — was he to blame? wasn't he to blame? That's all — major incident, physical pain, lots of effort and so forth. Maybe one has a thousand locks on it, maybe one only has only fifty locks on it, one only has twenty locks on it.

That is to say, when I say “lock” that is an incorrect use of the word lock. It is a chain consisting of maybe only fifty engrams, maybe only twenty-five engrams, maybe only ten engrams, maybe only one, but they are the same pattern. And the individual gets to a point finally where he will cause the pattern to happen. And you get into this life and that is generally what you are getting: he is causing the pattern to happen; he will set up his life so the pattern will happen again.

*“How is the life continuum connected with the service facsimile?”*

The life continuum is a manifestation which occurs because of the service facsimile. The resolution of the service facsimile resolves the life continuum.

*“Can you orient when to run a service facsimile relative to the chronic tone of the preclear rather than to what he has done in the book?”*

If you have had your own run, all you do is take hold of the case by the nape of the neck and run the service facsimile. Otherwise, you unburden the case. That is to say, when to run a service facsimile: if you have had your own run and you are trained in the upper-level technique, you run it immediately; if you have not had your own run, you treat them with the handbook.

*“You mentioned a while ago that you are running a number of auditors who know a great deal about Dianetics, with the idea of getting them up into this top level of efficiency in auditing.*

*Could you more or less organize here the sequence, somewhat, speaking on having people around for these new auditors to audit?"*

I have to work out this program. I already have a couple of auditors. This is a new program of running the service facsimile out of an auditor and teaching him how to run the service facsimile out fast. I don't have — I should have — at this moment, this program organized.

Actually, I should be maintaining an office off someplace so it wouldn't get in the Foundation's hair and just keep this little project rolling. I probably should do that. I have to intersperse the auditing of such auditors with the processing of various other cases, because I am going in on a very heavy processing line. And I want to knock out very rapidly a half a dozen good handy miracles just so that people have them around, give them a little confidence in the situation.

The program is actually not organized any further than that.

*"Have you found any examples of a past death being the service facsimile, the basic?"*

A past death happens to you. You are asking if a service facsimile has ever been found to be a past death. Past deaths are very often on the chain when they happen to match up with the facsimile. But remember that a past death happened to you; that is not important.

*"In my limited experience on past deaths, I find that it is always keyed in by a somatic in this lifetime. Is that always necessarily true?"*

Sure. What are you running past deaths for? Why don't you run the service facsimile?

*"If you get the service facsimile or think you have got it, and the computation is too hard to take — is it sometimes too hard to take for the preclear?"*

Sometimes too hard to take? No.

*"To recognize?"*

No, he has been living with it. You can take anybody and just divert his attention from you to the service facsimile, and it is sitting right there. And all you have to do is shift his attention just that much and he is in it. And as far as being able to take it, he has been taking it all of his life.

*"I was quite sure he was in it but he would not accept it. It was an AA. He was a minister's son; he would not accept it."*

A service facsimile would never be an AA. There might be an AA on a chain but it just got there accidentally. The AA is not of any importance; birth is not important. None of these things are important. It is what you did to others that is important.

*"Will you give us some specific incidents from exactly what the service facsimile has been in some specific cases?"*

I will do so just as soon as I run yours! The first example you will really see of a full-blown service facsimile, I am afraid, is with you on the couch.

By the way, you ought to take a look at her now because the next time you see her — it will probably be three or four weeks before she has this done — why, she will probably be very hard to recognize.

People's faces change in shape most of the time. This is very interesting.

*"Is there any possibility that there may be some people somewhere who have a faint idea of what their service facsimile is but don't admit it to themselves?"*

Nobody admits it to himself.

*“But they’re just on the verge of popping in or out of it?”*

Yes. As a matter of fact, an auditor knows, really, the anatomy of a service facsimile — he can recognize his own, much to his own horror.

By the way, I ran an auditor before he went back to New York and — tears! He didn’t explode very loudly, so I wrote up the full directions to Lise back there so that Lise could finish running it. It was all located and he was sitting in it. So he went back to New York sitting in the middle of a half-run service facsimile. And I have had no wires to the fact that he spun or anything, so I guess it is safe to leave people halfway through them. Clinical test!

Boy, though, I tell you, beating that fellow into his service facsimile was almost like holding a shotgun on some bachelor. He was skittish — “Do I have to run this thing?”

*“Is there any way that you have found to enter a case that is really hallucinating terrifically, that you think is the best way? I have been running ARC and raising tone and then after a while moving into other things.”*

You are speaking about the entrance of a case that is hallucinating. A case passes through these stages: reality, blackout — that is the occluded case — into hallucination. The degrees of regret are these: no regret, visio and so forth in place and accurate; quite a bit of regret, blackout; an enormous amount of regret, a little visio, a dub.

Now, a hallucinating case is so filled with regret, blame and effort to turn time back that anything anybody has told this person comes to this person in terms of pictures. And then the person has a hard time telling whether the pictures are what happened or what. He can’t differentiate between these two things.

The way you run this case is merely to find moments of deep regret when he has offended against one of the dynamics — an overt act against one of the dynamics — and you run that and you run the grief of it off. And you run the grief off something else, and you keep asking him for “the effort to regret,” “the effort not to regret,” and so forth, and the case will blow up. But those are the stages of hallucination on cases. I am very glad we have solved this. Psychiatry has believed that we were all hallucinations of psychiatry for a long time, and I was anxious about this because they had been so “accurate” in the past! So finally to discover exactly what hallucination was and how it was resolved was a great relief to me, because frankly, in the past, to tell a wide-open, a dub-in or a black-out, occluded case was very difficult — to define them.

*“Ron, how do you distinguish a wide-open case and hallucination?”*

Is there any difference between a wide-open case and hallucination? No, there is not. Because wide-open case means all kinds of sonic and visio and everything else and well below 2.0. That is the definition of wide open. Wide open is a slang term.

Now, people who have natural visios and so forth are above that level and these are quite accurate. But you will find that sometimes a person has a bunch of accurate ones — real ones — mixed up with hallucinations and can’t distinguish the difference between them. And that is usually the wide-open case. A low-tone-scale case which has sonic and visio, as a slang term: wide open. This does not just mean a person who has good recalls.

But a person whose recalls are very, very good seldom recalls in this fashion. Now we have gotten up on a tone band with some individuals up to a point where they disregard this; they don’t think this way anymore. They don’t look at the past for data. The data is just there automatically; sonic and visio are of no benefit to them.

*“If a preclear comes up to you and he is up to the point in the book where he needs his service facsimile run out, and you haven’t run yours out yet, is it best just to tell him to wait?”*

I imagine the boys will get monkeyed with around and about the field and somebody will do them a little bit of good, but nothing compared to this concatenation that is going out. The best thing to do is wait till you have got an auditor that can really run a service facsimile.

*“You ran an emotional curve on me last night that caused a picture. And the more that you ran the curve on me, the more the picture changed. Is that usually true?”*

Why, sure. That is elementary. The only thing that kept that picture in place, actually, was an effort to stop time. And if you notice, the picture was a still picture, wasn’t it?

*“Yes, Ron.”*

And it was probably too small, or it was out of shape in some way.

*“Now, there was just one picture, and the more I ran it . . . and then there were ten different pictures that I was running from this.”*

Sure, you were running regret off. You were running regret. Regret is an effort to stop time, so of course the visio just starts expanding. You say to anybody, “Have you got a visio? Have you got a favorite visio you look at sometimes? Have you got a visio that you glance at once in a while?”

And this guy says, “Why, sure.” He says, “I often see the face of my dear mother toiling over the cook stove, and I have very fond memories connected with my . . .”

You say, “Run regret over that picture two or three times.”

He does, and he finds out that his mother is bending over the cook stove all right, but he has just been hit in the head with a soup ladle. Or, much worse than that, if there is real regret on it, he has just got through hitting her with a soup ladle. And he left a marker on the time track in the form of this little picture which says, “No, no, must not hit Mama with soup ladle.”

*“Ron, it’s been a long time since I have heard anybody talk about hypnotism and the handling of one who has been hypnotized, especially if that hypnotism is based upon something really nasty — double denyers and so on.”*

You know, hypnotism is a manifestation of an individual being slowed down and relaxed to a point where new words can be introduced into counter-efforts. That sounds complicated but it is not. You just sit an individual down, and if you sit him down and put him in a state of not-beingness — you say, “Just concentrate on not being” — he will sooner or later get hit with a counter-effort, some old latent punch that he never handled or something of the sort.

Hypnotism, you just talk to him while he is in this state, and of course these old facsimiles, these old painful memories and so forth, just wrap around the package.

The worst part about hypnotism is regretting that one has been hypnotized. One learns it is bad, regrets one has been hypnotized and therefore latches up the hypnotism in a black area. In other words, he can close up the hypnotism if he regrets having been hypnotized hard enough.

Now, the resolution of hypnotism is rather simple. All you do is run out all the times the individual hypnotized others, and his own will more or less fold up. And if it doesn’t fold up that way, just run it on Effort Processing and you will find the hypnotism is flying out of old engrams that were restimulated while he was sitting there in hypnotism.



But the resolution of hypnotism on a word basis is tedious and not very profitable. So that today, with Effort Processing, the running of hypnotism merely consists of running the effort to be hypnotized and the effort not to be hypnotized, getting ahold of a very definite incident and running that incident out with full emotion, effort and postulates. And the hypnotism will resolve.

Furthermore, the running of a service facsimile normally resolves most of the hypnotism anyhow, so it doesn't matter too much.

But hypnotism is a very, very bad thing and should not be indulged in nor combined with processing. Hypnotism takes the self-determinism away from the individual, places it in the hands of a hypnotist — the operator, so-called — and pushes the subject into the level of being just a subject. In other words, the operator becomes cause, the subject becomes effect. Hypnotism is pretty sour stuff.

It is a funny thing that every hypnotist who has come into Dianetics so far has looked at the phenomena and has walked around for three or four days thinking he ought to blow his brains out. And some of them have actually gone back to their home towns for the sole purpose of finding all the people they hypnotized and unhypnotizing them with Dianetics because they found out what it did to them.

Any time anybody is combining hypnotism with auditing he is going to get failure.

*“There was something that happened here in town down at the theater, I think two or three years ago. I don't know how I happened to be in there: I just was on the street at the time and I overheard that something special was going on, so I went in. I was just curious. I found out it was a hypnotist, and during the process he had several school youngsters, high-school youngsters, up on the stage. Some of them he left with one foot fastened to the floor, holding one hand or holding a book, and they couldn't move. They could talk. How could he hypnotize one part of their body and the other part could be free?”*

Oh, it isn't so much that. You get an individual very low on the tone scale — a hypnotist picks these out more or less instinctively. He finds people who are below 2.0, usually in the band of 0.5. These people are nearly all a lot of counter-efforts. They are very easy to talk to. And as far as keeping one foot rooted to the floor, there are many types of facsimiles which will produce this phenomena. The hypnotist does nothing. Actually, all he does is call for, in a person who is already bad off, the activation of certain facsimiles.

Aberration is simply the process of having the environment handle your memory for you. Stimulus-response is a very aberrated way of thinking. The environment handles the individual: he is pretty aberrated.

Well, when you've got an individual who can be slowed down by a hypnotist to a point where all the hypnotist has to say is a couple of words to him and he is completely handling the fellow, you can see that the individual is pretty bad off.

Now, we have had trouble with hypnotism — lots of hypnotism on cases and so forth. They have been fairly difficult to run in the past — half the time not so much because they have been hypnotized, but because they were low-toned preclears. That is the difference.

Very often hypnotism has lots of holders and back-ups and time louseups in it. They say, “You go down-down-down. You'll feel yourself going down” — the fellow goes back down the time track. Very simple stuff.

Hypnotism, by the way, is a very, very simple manifestation. You can do anything you want on the black side of the ledgers with hypnotism. A hypnotist tries to excuse it by saying that an individual becomes moral when he is hypnotized — will not do something hypnotized that he would not do when awake. Oh, bunk!

Any hypnotist alive who is a professional hypnotist is actually working pretty low on the tone scale. He himself has been hypnotized and he has been sold hypnotism; it is a sort of a contagion of aberration. They know very well that individuals will commit crimes under hypnotism.

What is an engram but a super heavy handling of the individual by the environment? And engrams make criminals and all sorts of things. So then how can anybody come out by saying hypnotism won't cause an individual to do a criminal act? It will.

*"This seems a simple question, but it goes along with what you are saying. Sometimes you don't recognize that hypnotism is laid into children during a lullaby period."*

Oh, yes. Yes — nearly all kids. Fortunately the kid is growing, he is usually very healthy and so on. When a child is very sick or very tired and the parent reads to him, however, the soothing voice of the parent will very often produce a hypnotic state in the child. You read to them such things as "When Knighthood Was in Flower" or something of the sort, and the little kid goes galloping around in his sleep — he doesn't quite know. You could restimulate a lot of his incidents. Sometimes the service facsimile itself gets restimulated just by this, but that is still not very serious, because that happens to the individual; it is not what the individual did.

If you want to really solve hypnotism, you get the times the person hypnotized somebody else, and his own hypnotism will fall apart. Interesting manifestation.

*"What's the latest on drug hypnosis, such as nitrous oxide?"*

The use of drug hypnosis? With regard to what?

*"Let's say by a dentist — with all kind intent? What have you found, if anything, about the running of that out with current techniques?"*

I usually don't bother to run it out, unless it is as an assist and it has just happened, or unless it comes on the service facsimile chain. Leave it alone; don't bother with it.

Now, you can run the emotional shock off exodontistry or drug hypnosis. There is emotional shock involved in these things; the individual is too quiet. But you will find out this facsimile will not stay around unless it measures up, in part, to the service facsimile. It will just go away. The trouble is, service facsimiles can be very broad.

*"Will your technique bypass tons of past auditing?"*

Oh, yes. It will bypass anything.

*"You keep implying that stuff in this life isn't important at all, and yet you don't impart the new technique, which means that we still have to run the stuff in this life. Now, what gives?"*

That is a point; that is definitely a point. You have a technique — you have your hands full of techniques — and you can do things to people. You have got more techniques now than imaginable.

I have seen somebody run out on this technique already; I have had experience with it. I have seen individuals quit the second that they started it. Because it is too tough, it is too tough on the auditor, unless he has had his service facsimile run out. So the auditor doesn't take it; he sits there and quivers and he says, "Oh, no!" and leaves the preclear alone. That is regrettable. That is why I am not imparting it.

I am calling that a day on the questioning period. But let me ask you if you happen to know of any badly crippled case, like a polio case or wheelchair case.

*“A fellow I have been working with for the last two or three months had polio nine years ago. He is walking with crutches now. A very interesting thing is his background is not such that he has learned anything at all about anything; he has been a radio serviceman — Kansas background, high-school education. And he has figured out some things just on his own. It is very interesting. He has decided that there is nothing wrong with him now except that his muscle structure is just unable to support him. The original injury he thinks is healed. He says he has a plan, that one of these days when he gets a little extra money he is going to quit work for a year and devote himself to something, and he expects to be walking within a year. I asked him what it was. He said, ‘I’m not going to tell you. I haven’t told anyone, because I don’t want any doubt in my mind and I don’t want any doubt expressed to me that this will not work.’”*

Well, get Jim to run your service facsimile, and you clean him up.

*“There was an item in the local paper which we cut out a couple of weeks ago about a woman who apparently has had quite a bit of publicity on her polio. She is paralyzed from the neck down, but she is working. Her picture was in the paper; she was typing with a pencil between her teeth and making a big play for everybody to contribute to the March of Dimes and so on. Apparently she has been rehabilitated.”*

She has been connected with the March of Dimes. It would be a dirty trick for me to take some of their publicity and resolve it. What? There is nothing wrong with the March of Dimes. They, of course, ought to be curing polio.

*“I have a multiple-sclerosis case that is the guinea pig of the Boston Clinic. Now, he could fly in. He is healthy and is working just from the feet down. They have done every single thing that they could . . .”*

They can’t stop it?

“No.”

Can he walk?

“Hardly.”

Is he walking with canes or anything?

“Yes. Yes.”

Because I’ve got to collect some crutches. I’m going to get an office out here somewhere, either here at the Foundation or out someplace, and I thought at first, just as a starter and so on, we would have to have a vacant lot alongside of there. I think it is too crass to throw in the vacant lot the beds that you get people out of — that’s too crass — but to throw the crutches and that sort of thing over there and get them mounded up a bit.

I did have an offer to start this out from a crutch-manufacturing company to advertise their crutches or something, but I think they got their wires crossed.

Right now, if you have any stock in “Crutches Incorporated” or something like that, please sell it — just as a good tip.

*“You said something about a shock case being incurable.”*

As a shock case? No, I didn’t say shock cases are incurable. They are not even very hard to work.

*“I have a man that had a shock; he was completely paralyzed on his right side. He was lying there; I hit him on the arm once and he threw up his hand, but he can’t move his arm.”*

Is he a hysterical shock case then?

*“No, it was a stroke.”*

He just got a shock about something then?

*“Nobody knows what.”*

How old is he?

*“I would say he’s about fifty-four or fifty-five.”*

Well, there is a possibility on this. I don’t guarantee to cure all of these cases. Would you leave his name and address? We’ll see what can be done. There is no trick to it.

All right. How many people here have half their faces gone — I mean, have a feeling like half your face is gone?

*“What face?”* (audience laughs)

How many people have a feeling that all their face is gone? (audience laughs)

All right. How many people have a feeling that they have no back on their head? (brief pause)

How many people have a feeling there is no top on their head? (audience laughs)

*“Or no head?”* (audience reaction)

How many people have a feeling their head is entirely hollow? (laughter; brief pause)

How many people have a feeling they have no nose? (brief pause)

How many people have a feeling their teeth are missing? (brief pause; laughter)

How many people have a feeling like there is nothing but emptiness inside the trunk of their body? (brief pause)

How many people have a live right hand but a dead left hand? (brief pause; audience reactions)

How many people are half gone from the top to the bottom? (audience reactions) That is very common, by the way.

So you say a stroke — that is where strokes come from, more or less. But actually, as I was talking there, did some of you notice this?

How many people don’t have any feet?

How many people have feet that tingle- all the time? (brief pause)

How many people’s ears are ringing continually? (brief pause)

How many people does it annoy?

How many people have a chronic little pain in their throat? (audience reactions)

How many people have a feeling that they are all swollen and poisoned? (audience reactions)

And they just name a few of the manifestations of a service facsimile; that's just a few of the manifestations of a service facsimile.

*"When I was in the service I had an unfortunate accident: I got my eardrum blown out — left ear. I'm pretty well an idiot on some of this stuff; I mean, I'm brand-new. But somebody told me it can be fixed, can be cured. He said there could be something done to help that ear to either close or begin to develop again, as far as maybe closing up — not to hear out of it."*

There is a possibility that a new eardrum would grow, yes. I don't know what the human body will do — neither does anybody else. One of the things that a human body will do, however, is lengthen a limb which has been shortened for many, many years. I have seen that happen now several times. It is very interesting. The last one I heard of had grown an arm two and a half inches that had been too short — two and a half inches too short — and it had grown even with the other arm. Not early in life, either — late.

*"How fast could you heal up a broken leg, say, from a ski accident? I'm going up to Aspen, and I don't plan to get a broken leg, but you know . . ."*

Does your service facsimile have a broken leg in it?

*"No."*

No. Well, then, you probably won't get a broken leg.

*"But some of those other poor characters . . ."*

Oh, some of the other people on this ski trip might? Well, about all you can do about a broken leg is run the shock of it off and patch it up and strap it together. There is where the doctor comes in handy: emergency, to keep the blood from flowing out on the ground and to strap together the bones so that they will knit, because there is considerable tension on bones. When they learn enough, they can even get babies born; we will give them a license!

As you go around through the streets of Wichita, you probably see an awful lot of people who are incapacitated. You know, you shouldn't be above mentioning it to one of these people that you might be able to do something for them. You might not succeed, but I tell you this: if you know the names and addresses of other auditors who are not operating professionally as auditors — you know to some degree what you are doing, and you are in connection with auditors who do know what they are doing — any case you can't resolve, you can always have Bill pitch in on.

And I am anxious to get, actually, some solidity and some reality behind this technique by doing a few offhand miracles. It is very simple to do and it will give you some reality when you see them. Then get this technique into the hands of auditors whose service facsimiles are knocked out. And this is the way we are going to progress.

Now, I know the bug that was in this with other auditors. A service facsimile actually doesn't permit a person to fix up a case; he will keep monkeying with a case and monkeying with it and monkeying with it, but he will even avoid his own good sense that tells him exactly what is wrong with this case.

People used to come in and they used to say to me, "Oh, how can you put your finger right square on the middle of that case?" Well, with me it was experience, and I had had quite a bit of auditing. Experience, I thought, or knowledge of the techniques or something of the sort, until all of a sudden, not too long ago, I was trying to put somebody's finger on a service facsimile and he was saying, "Where is it? I don't see it! I don't know how you can get that technique so fast."

Well, you take him by the ears and you say, “That’s the service facsimile; now do something about it! Now, you see what it is?”

And they would say, “Whsssht! (gasp) No!”

So, the chain has to be blown.

Well, that was the bug. You had to be able to make a Clear in fifteen or twenty hours to have Dianetics spreading. You had to be able to do that, if you call this guy a Clear. We will call a guy a Clear if his service facsimile is out, and the devil with the rest of it.

Now, if you have to work on this person for twenty-five hours, you better go back to the auditor who taught you or come over to see me to find out what is wrong with your technique, because you should blow the service facsimile in a maximum of eight or nine hours. Then give them the handbook and let them polish up their case, and then finish it off.

We stalled around too long. Any time it took a hundred hours to deaberrate a human being, any time it took five hundred hours, a thousand hours to deaberrate a human being, the progress of this thing was almost stopped. If your technique is so slow that the individual gets out of your auditing room and goes home and sees Jasper or somebody else, or Grandpa, and gets all restimulated again, then they come back and you straighten them up again, you are just auditing day to day on them, actually. And you are like the frog that climbs up two inches every night and falls back one and three-quarters every day. What you have got to have is a technique where you take this guy in and you boot him up through the top to about 10.0 or 15.0 and you launch him.

Then he goes home and Jasper’s reply on this is “Well, I suppose you had some more of that Dianetics. I heard it was a lot of quackery,” and so forth.

And the fellow says, “Yeah, I did. It’s pretty good!” and the fellow doesn’t go down into apathy the way he ordinarily does.

And the other fellow says, “Well, I — r-r-rrrr!”

Then this fellow says, “What’s the matter with you? You upset or something?” At which moment Jasper goes into apathy, and then he has to be helped.

Now, you had to get over, then, environmental restimulation. And furthermore, an auditor didn’t have much time. He couldn’t allocate time in all directions like this. Furthermore, if he had to carry a case for weeks and weeks and weeks in order to produce any result in this case, or if he had to work on this case for hours and hours and hours and hours and hours and hours and hours, he wasn’t getting enough randomness. What you want to do is have them stacked up. I have done eight cases in about six or seven days, and I’m not counting today — didn’t do anything today. Three of these cases are in very, very good condition. Their service facsimiles are out. The other five of these cases are just touched up for proof, as far as I was concerned, and one of them is in progress of having it out.

Now, evidently, a balance of maybe two or three hours per person on those remaining five cases is necessary. In other words, it is a double-session proposition. But the mechanics of doing this are — I don’t mind telling you — intricate. They are very, very fast and they are very intricate, and it is like learning how to fly a jet plane.

I am not going to take any of these Piper Cub pilots and put them in the jet plane and say “Turn her on to full burn now. Good-bye.” Then we start picking bits of engine out of them and seeing the young aviator lay dying over their corpses — more than likely over the corpse of the preclear.

So, the only thing that makes this technique slow to learn is just the fact the fellow's service facsimile is in place, and as long as it's in place, the guy just doesn't learn this technique. He just won't learn it, that is all.

As a result, we are right in here, actually, at the beginning of track again. People will probably start being nice to you any time now. If I get six, eight, ten more miracles walking around the society out there — nice, good miracles — and you say, "I'm connected with Dianetics," I don't care whether that stuff has been in the newspapers, it's been over the radio or anything else, people will start being nice to you.

One of these days you will say, "You know, I was sort of a charter member of that group." Everybody will say, "Gee!" No kidding. They won't say "Well, what I read in the Beacon yesterday was . . ."

Now, we have got to get the show on the road. And I am doing all I can do; the rest of the staff members at the Foundation are doing all they can do to get this show on the road. But this show has got to start and keep rolling. Probably there will be a lot of logs falling across its path in a hurry. Well, that is fine; it is a good thing I know how to blow up logs, too.

Maybe I am too optimistic, but I do not think there is anything powerful enough to stop Dianetics at this time and stop it from such rapid progress into the society, because it all of a sudden has built up an enormous amount of momentum. As a matter of fact, in the last week or two, good newspaper publicity — I have noticed from here and there across the country — has started to appear about Dianetics. Effort Processing started to rejuvenate groups. More and more stuff is coming out. I am told there was something in Winchell's column. I have heard of about four other papers at a distance from here.

Where we are headed is a very simple goal, and I just will mention that goal: We want a world without criminals, a world without insane and a world full of people sane enough so that we will never have any more war. We want a conquest of the material universe.

Various people will object to our making a conquest of the physical universe because they won't realize we are trying to make a conquest of the physical universe for them.

We are not so stupid as to think we are going to be helped. We are just going to help others. People object to you helping others, but that is all right. You go on anyhow.

The goals have been there for quite a while. Various reasons, various optimism's on my part — mostly optimism's and wonder about why auditors didn't audit swiftly and so on, have resolved themselves. We have even got a modus operandi to resolve this situation. So hold your hats; 1952 is already on the track and the locomotive is up there to about 70. As soon as it busts through at about 250, I will let you know. But it will be busting through at about 250 at the time that I set six, eight miracles out there and get four or five auditors squared around so that they can audit like the dickens too. And that is what I thoroughly intend to do during this next ten days. I want six miracles in this next ten days, and I myself am going out on the street and yank them out of their wheelchairs.

## SERVICE FACSIMILES

A lecture given on  
11 January 1952

*On Friday, 11 January 1952, Ron gave a private talk to a small, select team of auditors. He briefed them on his latest findings about the anatomy of the service facsimile and on a refined technique for handling it. Ron's newest technique required special training, and it also required that each person — before commencing the training program — have his own service facsimile run out by an auditor already trained in the process. This special handling was necessitated by the fact that an auditor with an unhandled service facsimile was subject to heavy restimulative backlash from the whole-track incidents underlying the service facsimile. The principles Ron speaks of in this lecture form the basis of all modern technology on the handling of service facsimiles.*

### Using a Death Facsimile

I want to tell you about the service facsimile: its composition and how you take it apart, how you diagnose it and what happens with relationship to it.

The first thing we have is the facsimile itself. Now, a facsimile could be any unit experience, extending over five minutes, five days, five weeks — something like that. You could call that a unit facsimile. Of course, it contains perceptics — all perceptics; it contains effort, counter-effort, emotion, counter-emotion, thought and counter-thought, including postulates. It contains also, of course, its recording of time. Also, it contains the physiological tab of the person at the time it happened to him.

Now, therefore, we just get a unit facsimile with that various bundle, and we find that the earliest experiences that a person has to the latest experience a person has modify his structure markedly. Modification of structure is very apparent in the service facsimile (and why shouldn't it be?) because the facsimiles — the composite of the facsimiles — are, all of them, all the way up the line, the genetic blueprint. They are the theta-line blueprint, which can superimpose itself upon the protoplasm-line blueprint.

You can see, then, that the body is a composite of these various blueprints. Actually, you couldn't get an evolution line unless you had death. If you had no death on this genetic line, there would never be any preparatory action. It is very interesting. The experience of dying is necessary to cause a modification of structure; otherwise everybody would be very satisfied with the structure he was in. So, you get death as being a very necessary part of evolution. As a matter of fact, you look it over and evolution just doesn't work without these death facsimiles.

Why, you take a photon converter, you take an algae: it has learned that it goes aground; it dies when there is darkness. It has got to have better methods of preserving or holding in energy, it has got to have better methods of anchoring itself and so on. And so you get the algae joining together gradually to make a jellyfish.

Worse than that, there is a chain in either pre - or post - jellyfish, where the algae makes itself into seaweed and it anchors itself against the sea floor, and then from this vegetable type changes again into living types. There is a tremendous amount of facsimile material back on the track.

One of them is seaweed. The type of seaweed, for instance, that has the bulb and the stringers and so on is probably the basic facsimile for the form of man. You can see how that would be: it has got a bulb head and it is long and so forth.

Well, very often you will find somebody who is "tied to the bottom," so to speak — somebody who has aberrations about their feet suddenly sticking or something like that. What they have



gotten there is the effort of seaweed to reconnect. All very interesting stuff. Somebody can trace this back sometime.

There are a tremendous number of these facsimiles, and if you look this thing over you will find out that the human body evidently starts on the beginning of the evolutionary track on a static which somehow or other has the power of converting motion. And you will find that every effort of which the body is capable, at one time or another, has been a counter-effort. In other words, the body is a series of involuted counter-efforts which have become the body's own efforts.

Now, the body can continue forward in time very beautifully so long as it continues to use all the counter-efforts as its own efforts. This is high speed, high action. Pain and so forth is a good slowdown on the thing, but it is not very bad.

A person will turn around and use pain and death and that sort of thing and reconvert it and use it until he uses it against the dynamics to destroy. And as soon as he starts using it against any of the dynamics to destroy them, he himself is liable to something which probably doesn't happen for a long time. And it is very occasionally that it happens, but he is liable to something known as regret.

Now, he is actually surviving through all the dynamics, and on one of these dynamics, at some time or another, he finds out that, injuring it, he injures himself thereby; he cuts down his own survival. It is that kind of an incident that is a service-facsimile incident.

He commits an action; he causes an action which is suddenly, intimately, horribly visible to him as counter-survival.

Now, this, by the way, has its evolutionary use; this is the life continuum and its basic mechanism. He hurts something and then he wants it to continue, so he tries to make it continue and he goes over on to a life-continuum line for it.

This we will call the overt act — the overt act. It consists of an action which the person or animal immediately recognizes is non survival and regrets that it happened. And he wants to go back in time to recover the thing and change it.

When he does this, he negates against his control of the counter-effort — the effort and the counter-effort. The second he negates against this control, he becomes subject to them — thoroughly subject to them — and they will express themselves upon his own body.

We don't have to worry about very early ones; it is what happens in the late anthropoid-ape stage, Neanderthal and up the line that seems to be very aberrative, because by this time he has a complex emotional system. He is handling himself one way or the other and by this time he has started to live in tribes and so on.

What we are looking for, really, is the first time an individual decided to use a death facsimile against another dynamic. That is what we are looking for, and that is the service facsimile. That is basic and it will be found basic — the first time he overtly and without excuse, you might say, without any reason, uses a death facsimile against another valence, with this condition: that he recognizes that he has used it and regrets it, which pulls it up in time — stops time at that point. The efforts and counter-efforts to stop time at that point freeze it, and he then starts packing it with him.

So he gets this incident. Because he doesn't want to go through this incident, he carries himself just before its occurrence. So there he is, coming up the time track with that incident, just before its occurrence.

Well, the funny part of it is that every time an individual died there was a drop on the tone scale; there was an emotional curve. An individual dies, he goes down probably fairly slowly

and comes down toward 0.0 and dies. Now, here is your emotional level: Maybe this creature was around 2.0 and came down to 0.0 on a slow run. But sudden death is a fast, steep curve. Sudden death is a very fast, steep curve. When you get a curve that steep it stops time to some slight degree.

But the individual can choose the facsimiles merely by finding out points where there are time stops and he can use these facsimiles one way or the other if he wants to. Or he can use a reverse facsimile that comes up to a sudden rise. That is pleasure — an unexpected pleasure, particularly, that sort of thing. He would use these too, because these are to some slight degree time pauses.

Now, more important to us is the fact that the emotional curve on a service facsimile, being a steep drop, can be approximated during any lifetime. It can be approximated. If you are around people who suddenly drop your curve, this is about the most aberrative thing that can happen. And this is aberration: it is just people who drop your curve, that's all.

God help the individual (and this is a necessary part to the resolution of a case, not necessarily to show you how the mechanism works) who has decided somewhere or other because of an early service facsimile — an overt act — that he has got to hold the tone up of everything and everybody else on the dynamics. He decides to hold their tone up and that is his effort; he is asking to be elected back into the human race, you might say, because he has pulled an overt act. His sympathy level toward them is very high; he is trying to hold up everybody's tone, and of course people more or less recognize this instinctively as the use of one of these death facsimiles and they keep knocking the tone down if they are very low on the tone scale.

So, if you just ask a preclear who it was in his life who he tried to make happy and any time he tried to make them happy, why, they would try to make him feel sad, you will have the key personnel in one lifetime which is the aberrative personnel.

Actually, there really isn't anything to this type of aberration but the curve. People drop a curve on you. And as a person goes along through life, people drop this curve more and more and more and more often on him. Well, what's happening to him?

The only really bad incidents are those which have a steep curve. And why are those bad? Because they are sudden-death curves and the overt act began originally as a sudden death caused by the individual. This keeps the service facsimile keyed in. So in one lifetime, the more an individual gets a curve dropped, the more often this curve-drop approximates his service facsimile, the more solidly the service facsimile will key in. And it just keeps keying in on this curve drop until a guy's whole time track will just bundle up at that point. His time will stop.

And an individual goes down the tone scale in direct relationship to how often his curve has been dropped, because this goes in on the service facsimile. Every time you get the service facsimile, restimulation is by a curve drop.

So you go around to somebody, you are feeling happy, and they drop your curve. And you go around to somebody else, you're feeling happy and they drop your curve.

Well, it isn't important; your curve will not drop unless you have desired to raise theirs. And you don't desire to raise theirs to this extent unless you are carrying a bad service facsimile, an overt act.

Now, how is an overt act used?

The number of overt acts a person makes in one lifetime are probably many. You will not get a life continuum unless you have a minor overt act. Any time a person sees somebody that he is fond of die, he will hang up on this to some degree and try to make them go on living by assuming their habits and so on. Well, this is an operation caused by the original service facsimile.

But in this lifetime it has this manifestation: You get a steep curve — a failure. That keys in the service facsimile. But there are some other

steep curves. There are times when a person made overt acts against this individual — didn't believe them, cross to them, punished them, upset them in some way. If you want to break a life continuum in this lifetime, you will have to hit all the emotional curves that a person has thrown at the person whose life he is continuing. And you will find that if a person is continuing Grandpa's, why, he was probably saucy to Grandpa one time or another and he made Grandpa feel bad another time, and he didn't go to the store another time. So he adds this up in some screwy fashion that he is to blame for Grandpa's death.

Well, what you get is blame. Blame of self is merely placing cause with self — undesired cause with self. The second he does this he is the cause of Grandpa's death, so being the cause of Grandpa's death makes him go on being cause — makes him go on being Grandpa — the way the thing figures out. All right.

It would still take an overt act, however, against Grandpa to make one continue Grandpa's death, because it requires an overt act to later on get sympathy. How do you get sympathy? Very, very simple mechanism here. You get an overt act and a person regrets doing it. He suddenly recognizes that he has injured a part of the universe which was himself also. The second he does that — he didn't want to do it — he goes into sympathy with what he has injured. If he has caused a death by this operation — overt act and death — he will then and thereafter have a sympathy toward all death subjects, so he can't help but do a life continuum. He is just out and beyond it. He just can't help but do the life continuum, that's all. Any time he confronts death he will continue the life, because he has done an overt act against all life. So to this slight degree, this terrific complexity which is a human being is not very complex, because floating under it is the first time the individual caused death by an overt act.

And now, if we look over these facsimiles, we will find out there is a pattern. We have a service facsimile with a winning and a losing valence. This is out of the first book, by the way — winning and losing valence.

The winning valence is a rock, and it falls on the head of a life form, which is a "Q." We don't care what it is — some lower life form. It falls on this head and Q dies. Now, that is a steep curve — emotional curve of that is quite steep.

What happens? He may accumulate a lot of these sudden curves. Way up the line someplace, way up the line, this Q — now becomes, let us say, an anthropoid, something like that — wants to kill something and it has a set of facsimiles about death. That is all the ways it has been killed. Which one of these does it choose? Well, in our example here, it chooses the rock smashing the head. So Mr. Anthropoid picks up a rock and smashes in the head of his adversary.

"Why? Was that the steepest curve?"

Steep curve? He wants to cause sudden death!

"The choice was made on the steepest part of it?"

Yes, it's made on the steepest curve. He gets angry and he starts down this curve.

And by the way, the suddenness with which he is made angry causes him to match curves, so he gets a sudden method of causing death. He gets suddenly angry, suddenly upset, he is offended, and the offense has to be somewhat matching — let us say it looks like he is going to get his head smashed — so he quickly becomes the winning valence, which is the rock. He smashes in his opponent's head. Now, he is already on a steep curve and he carries on down that curve, mechanically. And he will realize or reason that the reason he used the rock — he doesn't really know. He didn't want to be the cause of this. He feels the same regret he felt at

his own death. But for the first time, you have a maybe on the facsimile line: Should he have done it? Shouldn't he have done it? His decisions are wrong about this darn rock, maybe.

So, he turns around and he hits the other life form on the winning valence side and he smashes in the head of this other individual. But this is not a service facsimile — not yet. There is not much complexity to it. So he kills an individual: It doesn't bundle up badly unless there is a big maybe there. And there might be a maybe there; I haven't found service facsimiles this early, but generally I would say there might be a maybe that early.

He is going on smashing heads with rocks very happily and everything is coming out all right until he gets to be a Neanderthal, maybe. And one day he picks up this rock and he smashes in the other organism's head and he is sorry for it. He regrets it because he has actually destroyed something which was really survival for him, he feels. He felt it was survival for him but he destroyed it.

Now he has got regret: Should he have done it? Shouldn't he have done it? All kinds of maybes are sitting around on this. And he has a choice of remaining in the winning valence or going over into the losing valence. Of course, he can't go over into the losing valence: he would die. He has got to keep on living.

Well, he wants to stay in the winning valence, so he takes the lesser of two evils. Out of his package of facsimiles he picks up an approximation of the injury he has caused — how he thinks it made the other person feel — and he will pull these things in and wrap them around himself (because their curves match, by the way). He will wrap these around himself and he will take on this — it's an identification of self with the injured party, without being the injured party, because that is death.

But here is guilt, here is sin. And all of this is only because there is a big maybe. That is really the mechanism: yes, no, maybe. And a person can't hang up in a maybe on an incident of that kind.

All right. He has got what you would call the basic on his service facsimile, the second that this thing happens. That is really grim. He has done something to one other dynamic. Hereinafter, he will be doing a life continuum. He regrets this person's death; he tries to bring them back to life. He will try to give them some part of his body in order to make up for that part he destroyed.

You have got the very thing Christianity was based upon: "Suffer for thy brother"; and it is a phenomenon, and that is the discovery, the phenomenon. The phenomenon is so major, it is so observable, that people invariably, whether they know about this philosophy of it or not, become very puzzled and confused — when they don't know about the anatomy of the service facsimile, why it is when they bang somebody's nose in, their own nose hurts.

In Galatians, chapter six, line seven, you have a recounting of it. As a matter of fact, nearly all of chapter six of Galatians of the New Testament is devoted to this. Interesting philosophy: "Every man carries his own burden." "Be not deceived; God is not mocked: as a man soweth so shall he reap." That sort of thing.

Well, it's a phenomenon. It isn't a religious statement: it is a phenomenon. So he chopped somebody's head off, so he gets a neck somatic — bang! — just like that. So he hits this guy over the head, so he gets a headache, just like that.

But there is a key-in to this act; the service facsimile — even that — can float for a while without keying on it. But if he puts some other overt acts on the thing and it gets heavy, boy, he has got it and it will stay right with him, and evidently will stay with him life after life after life after life. He will ride right with it.

Now, he has his choice on this service facsimile of dying as the losing valence or going on doing the act as the winning valence. Where does he hang up?

Well, a person hangs up this way: He will start out in the life by being the winning valence of this facsimile. He will say, "I'm going to get away with it this time. I'm not going to feel any guilt." He will have some mechanism by which he can apologize or rationalize to himself why it is perfectly logical for him to act this way. And then he will hurt somebody just a little bit and he will slide a little bit out of the winning valence of it and he won't feel so good. What he is doing is coming down tone scale, because the "A" side of the facsimile to the "B" side of the facsimile — "A" being the win and "B" being the lose — is plotted by a drop in tone. So you have got a picture there of where the individual is on the tone scale. It is how far he has slid from the winning into the losing.

When he hits the losing completely, he is a dead duck; when he hits the winning, of course, he doesn't want to be there. So you get a person with all kinds of computations. They don't want to win, but they get mad about losing.

Now, because there are efforts and counter-efforts in this thing, it is hung up. So a person's arms will feel suddenly weak and limp at the thought of arguing with somebody. Arguing with somebody, hell! They feel weak and limp because this person has stopped himself in the service facsimile and has put a thousand locks on it whereby he stopped himself from killing somebody else. And he lost and he killed somebody else, and he'd lose and he'd lose and he'd lose and he'd lose, and the first thing you know, he can't force his arms to go through any kind of an action which he considers overt. So you get him down into the apathy band: he won't handle motion. He won't even move toward it; he won't even start to move toward it.

But when you get somebody who is low tone scale moving toward it, they have a heck of a lot of trouble trying to move on through it, because everything in them is resisting this because you are trying to move them over to the winning valence.

What you are really trying to do, you see, is eradicate the service facsimile. But in order to do this you move them over into the winning valence. And the way you do this is relatively simple, because you use Thought, Effort and Emotion Processing on the service facsimile which you figure out they are carrying. And they will never admit to it because they are guilty as hell on it.

So, here you have the mechanism of aberration and the point an individual is on the tone scale.

Now, if in this service facsimile the person blamed mainly himself, this is one thing. If he blames others around him, this is another thing. It is the difference between whether or not the service facsimile will appear as a series of little still pictures, or whether or not it will appear as a complete opacity. And if he really blamed the environment around him, it will appear as a dub-in. He goes on through and passes into the second cycle on the thing.

We have, then, a service facsimile, which is an overt act against any dynamic, usually against one's fellow man. We have this thing right with the preclear. We do not bother, in running now, to return anybody on any time track. We don't send them back through any incident. Hell's bells, they are there!

You as the auditor can watch them carrying this package and you can read this package off of your preclear's face, body and actions; it is as clear as reading a map. Now, the only difficulty in this processing is knowing how to read this map.

You look at anybody, you know exactly what the score is. You can look at them and you can tell from their physiological being what they have done to somebody else, because they are wearing the somatics of the "somebody else." There is your computation on the cased

The phenomenon is that a person takes over a life continuum for the person hurt or injured and killed and then carries on with that. As life progresses, the individual wears at last these losing-valence facsimiles, but he is trying to act in the winning valence.

This person could be more or less ineffective, and a person with a service facsimile is more or less ineffective compared to what he could be, for the good reason that he is afraid to win but he can't lose. So he is hung up in a motionless state, or a confused state of mind. A big maybe will ride with him; he is indecisive. He doesn't want to take responsibility because he is assigning cause nebulously to himself, to the environ, here, there and so on.

So it is a good thing to get rid of.

Completely occluded, now, no visios of any kind: he has assigned cause to the environ.

If we get nothing on that track but dub-in pictures — most of them kind of still and rather isolated — he has assigned cause to the environment with violence. Dub-in pictures — in other words, somebody running twelve train wrecks which you know darn well didn't happen, and he has got full visio on these train wrecks: he is sure blaming the environment. Maybe it has something to do with a train wreck, but if it did, he caused it. He actually caused it, he just didn't think he did. He actually caused it — but maybe he didn't cause it; maybe he wasn't the cause but he is otherwise. And that computation is overlaid by the fact he has explained it that it is the environment's fault. And this he has explained with such violence that he is trying to put blame on everything and everybody. He will never blame himself for a thing. This is his action in life. Your dub-in really blames everybody else.

A dub-in sits down at the table and drinks a cup of coffee and chokes slightly: it is the cook's fault and so on.

So the auditor, in looking over the case, if he finds dub-in on the track, he knows this is real super-angry blame on the environment, or some lower — fear blame on the environment. If he finds just a blank track — black — he knows that cause is being assigned to the environment; and if he finds little vision these are good clues because this is assignment of cause to self.

You run regret on any one of these conditions — just run regret on any one of these conditions — and the case will start to resolve, because everything in the person's life pattern, their action pattern, their goals and everything else is either impeded by or fouled up by this darn service facsimile. They use it to get sympathy; they use it to perform their acts. They have found uses for this darn thing and yet all their life computations are lying around it. They can't get rid of it. They have fought this phantom, maybe, for generations, and it can be a pretty rough phantom.

So, what your first step is, is an examination of the track. The next step could be simply running a little sympathy and regret on this basis: Now let's scan the whole track. This person's track is black; let's scan the whole track for blame on the environment. You just do nothing but that and you are going to get a computation. Or if a person has some pictures, scan the-regret on the pictures — just scan regret across them — and you will get a computation on that. If it is a dub-in, scan the dub-in and you will get a computation on that. The person will hand this out eventually. So if you are completely beleaguered and you can't read the service facsimile straight off the preclear. you just follow this mechanism and you will get there.

The next point is diagnosis of the service facsimile, and this is the way you really slice into a case and cut it to ribbons in a hurry.

This is the way you look them over. Let's look at the person, not for his position on the tone scale — this is not important — but for what does he look like. What does he look like? Does he look like a hanged man? Does he look like a dead bride? Now, the way you tell this is, does he look like somebody that has been killed? And if so, how has this person been killed? You see?

Let's take the case, and we look at this case and we see that they have a very small neck — tiny neck — and carry their head just a little bit awry, slanted just a little bit. A hangman's knot comes up past the chin. The neck is small because it has either been choked or twisted with hemp. But you won't find choking normally strong enough to much reduce the size of the neck. All right. Maybe he hanged somebody.

Now let's look at this preclear again. This preclear has a very chronic cough. This says it has something to do with throat. Something to do with throat — chronic cough. Well, nearly everybody has got chronic coughs of one sort or another, and that is because the dead nearly always cough or have death rattles or do something else unpleasant. But if the cough is loud and very chronic, you will find that it had something to do with shutting off the wind with knife, hand, rope or something or other. So you diagnose that one.

Look at the shape of their head; look at the shape of their body. Is it a boy who looks like a girl? The overt act, then, consisted of a boy probably — or a girl — killing a girl. Somebody killed a girl.

You want to read out a homosexual case? You want to find out why this person is homosexual in some fashion or other? Just look it over and you realize that they killed somebody of the other sex — I mean, it's that easy — and they are doing a life continuum on the sexual life of the other person. Awful simple.

Let's look at a person now who has a bad chronic somatic like dermatitis all over one arm. That is easy. "What would you do to a person to make their arm look like that?" It is obvious.

You have directed his attention to the arm and he says, "Why, I don't know. Put it in acid, I guess," he says very happily.

And you very snappily snap back and you say, "All right. Now, how would you take hold of the person to put them into an acid? What would the acid be in? Would it be in a vat, a tub? What would it be in?"

He will suddenly make up his mind and he will say, "Well, it'd probably be in a bathtub," chuckle, chuckle. He thinks all this is very funny.

You say, "Well, now, how would you take hold of them to put it in?" and you will all of a sudden see this person hide his hands, squirm, back up or quit right there. Unwillingness. The degree of rightness which you have in your guess is diagnosed by the amount of unwillingness the preclear has to go through these motions. And if the preclear is really unwilling and you just have to talk and persuade and cajole and hammer and pound and everything else to get this person to go through these motions, you have got fun on your hands.

Now, it may be that you have to take off a later incident to get the early incident, so you may find yourself running a late, even this-life, incident, but you will expect the individual to fall through, because the service facsimile is not in this life. If you try to resolve it as being in this life, it doesn't resolve.

That is the simple test of it — I mean, does the case resolve? So you resolve it sometime — maybe two thousand, six thousand, twelve thousand years ago. It doesn't matter. The person carries it written on their body and in their mannerisms, what has happened.

When you have got a psychosomatic illness there is nothing simpler than diagnosis; that is the easy one. A person has a paralyzed foot: What would he do to paralyze somebody's foot or to cut off somebody's foot?

Very usually, very promptly — "Oh, I would — oh, I don't know — I guess I'd shove their foot into a buzz saw. That's kind of silly, isn't it? This life I haven't been around any buzz saws," he assures you very hurriedly.

You say, “Okay, how would you pick up their foot to shove it in a buzz saw?”

“Well, I don’t know; I guess — you know, I don’t want to do this,” he will say.

“Well, go on. Just show me what the efforts are.” And with some persuasion you get him to run the efforts and the emotional curves and you will get it.

Now, the psychosomatic is very easy. It is the person who is not wearing a psychosomatic who is a little bit rough. Well, this is the way you go about resolving that: You just get them to find out whether or not their track is occluded, whether or not they have got dub-ins or whether or not they have got some pictures that they can scan some regret and blame on, and you just run them in this life until you do get some pictures. And then you run those pictures, and those pictures will eventually resolve right on down to the service facsimile. They are carrying it even as little tabs in their memory. So that is quite remarkable as phenomena.

Now, life continuum has this setup: An overt act creates a sympathetic state toward the dynamic toward which the overt act has been done. You get that law? To find sympathy for any dynamic, a person must have committed an overt act against it. Simple. He must have committed an overt act against it. So I don’t care how much your preclear loves cats and is very fond of cats and takes very good care of cats and feels very violent about people who hurt cats, that preclear has done something bad to a cat and then regretted it. And so you have a lock, maybe, on a service facsimile. If this preclear is super sympathetic toward God or some part of the church, he has conceived an overt act before that.

So you can do a diagnosis this way: You can ask the preclear along all the dynamics where he feels sympathy. What part of the world does he feel sympathy toward? As soon as you find out where he feels sympathy, you can start tracking back that line to find the overt act. He says, “Oh, I just love kittens; I’m just very, very fond of kittens. Kittens are just wonderful, and I take care of kittens.”

“Well, do you remember ever defending a cat against a . . . ? What would you defend a cat against?”

“Oh, men! Yeah, they hate cats; they do terrible things to cats. You know, I belonged to a society once” — yakety-yakety-yak.

“Let’s go back and find the time you killed a cat.”

“Oh, no! I didn’t kill any cats!”

You don’t have to be subtle about it. “Let’s get the time you knocked off this cat. Now, how would you go about knocking off a cat?”

“Oh,” the person would say, “well, wah-nah-nah-nah-nah.”

“Well, what’s the most objectionable way of knocking off a cat you can think of?”

“Well, to stamp on it.”

“Well, okay. Let’s go through the dramatization of stamping on a cat.”

“Oh, no!”

You get protest right away. But you get it. That is it. Now, that is the beginning of your sympathy line and that is your diagnosis line if you can’t get into the case any other way.



But that is a sloppy way of getting into the case, because a person never got a service facsimile by killing a cat. It is magnitude. Here the auditor is dealing in buckets of blood and agonies of suffering and emotional travails beyond anything he has ever kicked into before.

What happened to the preclear himself is really not of much moment. What we have been doing is unburdening cases. What the preclear did to somebody else, he will carry with him to his grave unless you catch up with him and keep him from going into the grave with it.

There is the anatomy of it. Now let's get the resolution of the case. The resolution of it is quite simple. There is an emotional curve on it and the emotional curve will start, probably, with anger and will drop right on down to dread, sorrow, apathy, practically death. You can start running an emotional curve on anything and you will wind up back in the service facsimile, by the way, sooner or later. Anger to apathy, anger to apathy, anger to apathy, and they will start handing you incidents.

Another way that you can go about it is simply get, as I said before, a computation on the thing and make the person go through the actions.

Evidently it is not anywhere near as serviceable to make the person sit there and try to run the facsimile in his mind. The truth of the matter is, he hasn't got enough "stick-to-ivity" and there is too much horror in the incident. And you have got to make him get up and go through it with all muscles on the fire. Sometimes you can coax them by letting them do it for a moment or two in their minds and then let them sit up and do it for a moment or two, but you eventually have to get them out there on their feet doing it.

Immediately people are going to say this is psychodrama. Well, the only thing, really, about psychodrama that I know is the fact that it is psycho. It hasn't got anything to do with this. If psychodrama ever worked, I can guarantee you that it failed several times for every time that it worked, because it would restimulate, every now and then, one of these service facsimiles into a higher state of restimulation than formerly, because the person would hang up in a new stop on it. He will change location in it, and any change of location is a down-curve. You don't change, really, into the higher curves; you change into the lower curves.

Now, the individual's muscles are telling him continually not to do this thing. A person won't do this thing. And yet, in the service facsimile, he just goes right on through and does it. Therefore, you will get in the typical service facsimile a person's fight to stop himself all the way through. So you have got effort and counter-effort mixed up in the incident to an extent where you come to a point where he will stop time. And there are generally ten, fifteen, twenty, thirty time stops in the average single incident of a service facsimile. There are a lot of them.

The way you resolve those time stops is very simple. You just get him to go through that action again and again and again, and try to stop time at these moments. The effort will wear out. Now the effort will wear out and the person will find himself a little more advanced. And you as the auditor can watch him advance, because at the moment he relaxes after he has gone through the action, he will go back to the point he is stopped, in pantomime.

If he is busy running over somebody with a horse or something of the sort and he will gallop on through, and you watch his eyes, he will still be looking ahead at the person he is going to run over, and the second he relaxes, his vision will go back to this point of the person he is going to run over. You know darn well that this guy has stopped time well before he ran over this guy.

You will eventually get him to a point where he will start to hang his head perhaps a little on one side; he is just abreast of the guy. And eventually you get him to a point where he is just going down scale in regret after the act and so forth, and his body will start to slump. You can read these signs off of your preclear. In other words; you can tell where he is hanging up.

Now, you have got to knock out these time stops anyplace you can find them on the sequence. And you have got to go through the sequence until the time stops are knocked out. You will find that emotion is buried in the effort,

that the effort is usually violent. Swinging an ax, by the way, is a very rough way to get a service facsimile, because there is so much effort in it. Slitting a person's throat quietly and gently doesn't make much of a service facsimile because there is no real effort in it. Somewhere along the line the basic service facsimile is going to have big effort in it; strength, power and force will have been used. It will be a crash and there will be a lot of time stops in it, and those time stops are made possible because of the efforts.

What you do, then, is have the individual perform this incident over and over and over, and once in a while you let him run an emotional curve.

If you get a person with low reality, his emotion will come off very late. But you want to remember this: that these time stops are also emotional stops. He is not stopping his emotion; you are just having a tough time working out all the effort involved. The emotion is hung up there. But it is hung up there for keeps during all one's lifetime, and all one's lifetimes. There is where emotion is hung. Later on when he emotes, he just emotes on part of this service-facsimile curve. You don't have to do much unburdening.

The way you tell whether or not you have really got a service facsimile, or even a late lock on it, is whether or not present-life incidents start to fly out of it. If you work it for a little while and the person tells you "Oh yes, well, you know, my uncle Benny used to wear a derby," and "This reminds me of the time when I was eating bean soup," you have got a service facsimile. But if no incidents are flying out of it you are working a blind alley, because all the pattern of a lifetime is in this service facsimile; everything is in it that is aberrative, bad and disgraceful. It is all there. The whole pattern is in the one incident. And you will find out that a person's present life will resolve on it. But if you start working the effort of a service facsimile and you find there are no later incidents appearing out of it at all — the person isn't computing later from this early effort — you haven't got the service facsimile. You are in a blind alley someplace, so you better figure out something on it.

Now, the speed with which you work the case depends exclusively upon your ability to guess right. If you guess wrong, it will take you twenty-five hours to work one out. If you guess right, it will maybe take you two and a half hours to work one out. And that is the best time.

"How do you tell when it's resolved? When the emotion is all discharged?"

Oh, sure. Emotion is gone and the effort is gone and the person is really flying high. You will find out, however, that a service facsimile will recharge if there is violent action in it, so that you have to work it a second time. You will find out that some grief will leak into it, and there will be some other things in it. So, it is not an easy thing to work out, but it is just awfully rote and awfully routine, and all you are looking for is the stops. You are looking

for the stops, because those stops are stopped times and those are the holders. That is the basic holder. The regret is the basic grouper.

Any time after a person has gotten a service facsimile that somebody drops his tone, he has gotten a key-in — another little, minor key-in. Sudden tone drops — they keep keying the service facsimile, keying it and keying it and keying it. It depends upon how many times it has been keyed, how hard it is to unburden or how hard it is to locate. But your job is just persistence.

Now, every one of these has in common these things: start of motion, effort to stop motion, effort to stop motion, effort to keep motion going, effort to stop motion, effort to stop motion, effort to stop motion, with the motion going right on; the motion continues. The person is powerless to stop it, and it is this very powerlessness to halt the implement or instrument which

is the discouraging thing to him, because he is losing in terms of the material universe. He is unable to stop what he has started, so therefore he obviously doesn't have command of himself. This in itself gives him indecision.

The next thing there is in it is an emotional shut-off: "I will pretend like I don't feel anything about it. I will pretend it's a block of wood." There is an emotional shut-off on it. These are postulates.

There is an effort to be flippant or an effort to do something else beyond what the individual does — some kind of an effort.

And then there is invariably an effort to invalidate it in this fashion: "I am not here. I don't believe it. I will not look."

You will find out, when you have got the thing well knocked down the line, that when you really start to spill the tears on the person is when you get the recognition that they have started the action and they are not, thereafter, able to help the target — their effort to help the target and their feeling of helplessness that they didn't. It is the effort to help which is aberrative when it is balked. The effort to help, if ever engaged upon, becomes aberrative when balked.

So, what you are particularly keen to get out of this is, at first, invalidation of it, so on, until you get this incident up with clear reality and all the stops out of it. Then you want to find out all the efforts to help, and then afterwards you want to find all the blames. And you will spill tears out of this stuff; it is just grim.

You look at somebody who is very, very plump — very, very fat. They look like a baby. You have seen some of these people that are just almost dead ringers for some little baby in a crib. That is infanticide — they have invariably murdered a baby under horrible circumstances (not just AAs; that is nothing); they have probably taken the baby out and smashed its head in and stamped on its back and broken its spine and then all of a sudden realized that — this is the kind of a service facsimile.

Now, the funny part of it is that a person cannot help, really, but go into his service facsimile, in most cases. You can take some fellow who says "Oh, you couldn't turn on any somatics in me": you distract his attention just a little bit in present time and he is liable to slide. That is why a person sometimes has the feeling that he must be very fixed with his attention in present time. He is trying to avoid this darn service facsimile, because he was trying to avoid it then — duplicate action.

Modifications of structure and so on take place quite rapidly because you knock this out; it is part of the blueprint and the person will go back to what he should be.

All right. As I say, the speed of knocking this thing out is determined by the auditor's ability to get down to the basic one and ride it through and get all the stops out of it. Now, that's the big stuff.

A service facsimile has to be worked just like you would work the toughest engram you ever ran into, with Effort, Emotion and Thought Processing. The trick is diagnosis. The incident has to do with a maybe. But the preclear will resolve it all for you; you don't have to furnish him very much. They will resolve it all, always under protest. But it takes good, solid, persistent auditing, persistent dramatization of it. And I have discovered that you have got to have him going through the motions with his own body, otherwise you don't get reduction the way you should.

Then, to run a service facsimile requires everything an auditor has got in the way of Effort Processing, emotional curves, emotion and postulates. You have got to know this, and you must know this phenomenon: that the somatics he is wearing and the somatics he is getting are somebody else's, not his, and he is wearing them out of guilt.

This looks like a transfer of somatics; it evidently isn't. What it really is, is the person dubs in old facsimiles to match up these things. It isn't a "swingeroo."

It will look funny to you; it will look like the life of the expiring person or the personality of the expiring person has suddenly gone in to the individual. This is a little bit esoteric, because if you want to trace back any of these somatics that the guy has got turned on; you can find their original source.

But here is something very strange: The second you pick one of them up, he will dub in another one to match it. And this is the old phenomenon of you had gotten a person well of one symptom, he always got another one. If you knock out the overt act, this is not going to happen. He doesn't do this double-barrel business. You knock out the overt act, you have really gotten it out.

Now, an auditor should audit after he has had his service facsimile out — he should audit these things afterwards — because it is quite strong meat.

So, we are back on this basis: It isn't what the preclear had done to him, it is what he did. And that will apply to every kind of processing on the line; it is what he did to others or the environment that is aberrative. Only there, where he himself, on his self-determinism, has chosen to elect himself as guilty, will he keep on punishing himself with those somatics. He will hold them and you won't be able to get rid of them.

So, unfortunately, every preclear who is in Dianetics has been unburdened — unburdened, not with the basic out. But the funny part of it was that you could unburden a person till he got up above counter-effort — the counter-effort band — so he wasn't getting counter-effort, so he was speeded up enough so that he started to look good, his life started to look good to him. But if you bring a preclear out of a session without a marked facial change, on the service facsimile — without a very marked change in the person — you haven't got all the facsimile. That is the way you test it.

All the chronic somatics he has been packing are in that facsimile.

An example of this is a girl, a polio case, with a bad leg. The question immediately posed: "How would you go about knocking somebody's leg off, or doing something to somebody's leg?"

"I'd run over it with a car."

"Let's go back to a time you drove a car over it." The case resolved. She didn't in this life; that was very puzzling to her. She knew nothing about past lives or any other kind of processing. She just processed like a dream.

Another case: baby, quarrel, fight between husband and wife. The preclear was the wife. The baby toddles into the room; the husband is very, very angry, picks up the baby, strangles it and throws it on the floor. The mother immediately surges up and strangles the husband — repeat action. She got rid of that action that she observed, fast. But it still didn't change the fact the baby was dead.

What was the blame on it? She didn't warn the baby back; she didn't tell the baby to get back; she had forgotten all about the baby. She should have prevented the baby from coming into the room. What somatics has she been wearing ever since? For maybe twenty lives she has been wearing the same somatics: broken neck, slight obesity, a little bit buggy-eyed (baby's eyes popping out) and a strange limpness and a semi-paralysis on one side — the side the baby landed on when thrown down. She got the baby's somatics.

You get your overt act. It can take many forms and patterns, but your preclear will tell you all about them.

As I say, a service facsimile should be worked, evidently, in at least two sessions. It should be gotten up till you have fairly well got it in sight and so on, and then you work it later on and it will bleed out with the remainder of regret.

But you also should get an enormous quantity of grief and explosion on a service facsimile, because it is too much. If you are hitting the service facsimile itself, a person cannot really restrain it — only by being stopped in the facsimile itself. And a service facsimile could be said to be as tough as there was physical effort involved in its establishment.

That is what we should know about it at this time.

## THE IMPACT OF DIANETICS ON SOCIETY

A lecture given on  
14 January 1952

### Results

It is very interesting to note this girl's trouble (polio, paralysis, one leg shortened up beyond the other): had completely passed medical notice that the polio had affected the right leg as well as the left leg by enlarging it slightly. And it was this factor as much as anything else which was making it difficult for her to walk.

This is one of those cases that you find outside of Dianetics — just one of those dreamboat cases. You just sit there and you ask a few questions and the answers all come up, and no occlusions or anything like that. After a while the person sits there and says, "Well, I can wiggle my toes a little bit now," and so on. I'm going to audit her again Thursday at two, just to check audit on this.

You see, I do not know, by these new techniques, how long it takes for something like that to occur. That is the only thing in question. Theoretically, it could take place instantaneously — that is to say, in the process of the afternoon. There is no reason why this couldn't happen this long, but the theory is that on a limb which has been reduced in size or made unusable, it takes it a while; the medical practice is that it takes it a while to rehabilitate itself, if it is ever going to at all.

Now, one case worked by the earlier techniques required six or eight months to get back complete liveness of muscles and so on. And the only question in this case is whether or not this is going to take place completely in six or eight months or whether or not it is going to take place in two or three weeks or four or five weeks, or something like that. That is the factor involved.

She is a very, very beautiful young lady, by the way — very, very pretty.

That was, by the way, Case Number 1 on this series. I don't know where they keep all the blind people in Wichita, but I think there must be some prize or something given to people who keep blind people out of sight, or keep them blind.

Of course, a blind person cannot read an ad. Pray tell, who doesn't read the ad to them? It's an interesting question. I am reduced, on the point of blind people, to the point where I am going to have to go round and start working on the people that go up and down the street playing guitars and things. And you realize that blindness in that case has become very survival, and so you are working uphill against the whole deal.

We have finally gotten a pretty good series this week; there are going to be about four cases this week.

Now, the new technique — the running of the service facsimile — is a very precision technique. A lot of people going around talking about running the service facsimile, they get this idea out of Advanced Procedure that a service facsimile can be run by standard approach and standard evaluation of a case. It cannot be. You use Thought, Effort and Emotion Processing on a service facsimile, but a service facsimile is a very highly specialized kind of engram and it has to be approached and attacked in that fashion.

I appreciate doctors; I appreciate what they have been up against. It must be terribly frustrating to sit there being able to do nothing for nobody and having to take money for it.

I have nothing against the medical profession; I didn't have anything against the medical profession till the medical profession told me it had something against me. This was a surprise to me, because I thought the goal of the medical profession was to make as many people as possible as well as possible. I find this isn't the case; that in a southern medical conference a few weeks ago, a doctor turned in the terrific complaint that people paid five times as much for amusement in this country as they paid for medical attention. This was a horrible thing and he wanted somebody punished for it. They only made 1.1 billion dollars last year for not doing anything for anybody.

Now, that is a good racket; it is a good racket. And they have good press agents — we don't hire any in Dianetics; we don't have to. And they have got a big organization up there in Chicago or Sheboygan or someplace. It sits there and it turns out a steady stream of pamphlets and advertisements and keeps telling the public, "See your local doctor. If you aren't sick, he'll make you sick." They turned out a handbook, *How to Control Your Child*, for instance. You know Dianetics, so you can imagine what is in this handbook.

Well, anyway, right now we are on a line whereby the less press-agenting, the happier we will all be, because all we want is results.

Now, it is new and novel in the field of healing for a result to speak for itself — there have been no results in the past — and so this method can at last be used. I know that we can use press agents, and they can go down and go on

the radio and go over the newspaper chains and place advertisements in the *Saturday Evening Post* and send men around with sandwich boards on them and other ethical practices.

I beg your pardon; that is an "unethical practice" — to advertise. To press-agent, that's ethical, but to advertise, that's unethical. That is, by the way, a complete sum-up of the AMA's code of ethics. Well, they say so themselves. I wrote and asked them one time, "Is this what you mean by ethics?" And they wrote back and said "Yes" — the damn fools! I have got that letter in my files. Anyhow, you can go about it this way and go around and have a lot of people getting eyestrain reading "Take One Every Hour," "Kills All Body Odor," but that's not a very good way to go about things.

The best stunt in Dianetics is you just go out and start making people well. That is very simple. People get confused then, because this hasn't happened in the past. And somebody comes along the street who is not in bad condition, but who has been in bad condition: they say, "What happened to you?"

And they say to them, "Well, I had some Dianetic processing and it straightened me out."

And the fellow says, "Oh, that stuff's no good," walks off down the street, and he gets about half a block down the street and he all of a sudden says, "But he wasn't in a wheelchair!" This dawns on him as a reality.

Now, this is better than streetcar ads.

Actually, I'm just joking. I just like that to be known every once in a while, because somebody sometimes comes up to me after a lecture and says to me, "But you know you said in the lecture about psychiatrists having horns, and I saw a psychiatrist once and he didn't have any horns." That happened to me once. He didn't mention all the psychiatrists who do have horns that he saw, though!

Well, now, it would be very crude to think of these things in that fashion.

Actually, in the past, when an auditor has gone downhill, it has been only for one reason, really, and that is because he was not helping his preclear as much as he thought he should be able to. And so he sort of coasted downhill.

An individual is paid all the pay he could possibly stand to receive when he has taken another human being who is in a somewhat secondhand condition for some reason or other and has performed something, which in the past would have been a miracle, upon him. An individual is really amply repaid right at that moment. There isn't any reason to go on thinking about it any further.

Then, too, Dianetics has further goals, much further goals than these.

I have been talking to you for a long time about the attack on San Juan Hill. San Juan Hill was a place that was taken, on a small island by the name of Cuba, by Teddy Roosevelt's Rough Riders. These Rough Riders

took San Juan Hill. Now, this was a long time ago and probably you don't remember anything about this, but you wouldn't know this point about this anyhow, because the Rough Riders kept it awfully quiet — they kept it very quiet: They woke up at 4:30 in the morning and they read their orders of the day. And their orders of the day said, "You will attack and take San Juan Hill. Jump off from El Caney at 4:45 and proceed up the hill." And the Rough Riders immediately went over, and something had slipped — nobody had taken El Caney yet. So they couldn't jump off from El Caney to take San Juan Hill. They had to take El Caney, and they spent till about noon taking El Caney and then they took San Juan Hill, with very dreadful casualties.

Well, now, we have been trying to take El Caney. Every once in a while, just to hearten people a little bit, I say, "Well, we've got El Caney now," but that's a lot of bunk. We haven't had El Caney. We haven't; not until 1952 was rung in did we have El Caney.

Actually, the taking of El Caney itself is not fully accomplished, but it is being taken right now somewhat on the order of the enemy lowering you down ropes — and offering you popsicles — to climb up. Because before Dianetics could advance into children, groups, politics, man and so forth, that first dynamic was what we needed to have buttoned up — the first dynamic: number one, the individual.

We needed a process which, at the outside of twenty-five hours — it had to be at least within the time of twenty-five hours — would resolve for him the major problems of his life on a mental level and the major problems of his body on a physical level. We have got that process.

Now, that is El Caney. But the full taking of El Caney, when you get the flags up on El Caney and all the rest of this, and the troops are all drawn up on parade and you are issuing out new ammunition and so forth for San Juan Hill — well, that point isn't quite reached.

Right now you could say to any industry, "We will speed up your efficiency, we will cut down your accidents to practically zero, we will make your personnel problems almost vanish, we will set up your management category so that they will last until they are at least eighty with no ulcers, and give you a nice, smooth-running personnel setup on your organization for a total cost of \$250 per man in your organization. It will take twenty-five hours per man, and the results will be just exactly as stated." Now, that's quite remarkable to be able to do that.

You could say to the United States Army, "If you want some soldiers for a change, we would be very happy to set up a program for you by which the reaction time of an American soldier could be speeded up to the point where he could not be beaten — the reaction time alone. Furthermore, the reason an army loses is because it does not have a spirit to win. You are worried about morale — you spend millions, billions, every year upon morale. It is very simple: You really don't need all this money spent on morale; all you need is

men who win — who want to win, not lose. Very simple." You could actually offer out a project of that kind.



They have already learned that our Sabre jets are out of a box of Crackerjacks compared to a MIG. The Sabre jet really isn't that bad, it is simply slow compared to a MIG, and it doesn't maneuver well compared to a MIG, and it doesn't have the horsepower compared to a MIG nor the armament nor the armor nor the guns nor anything.

Now, our boys go over there and they see a whole flock of MIGs and they shoot them up, according to the newspapers and the armed forces — the air forces, anyway.

I know we lose quite a few boys over there they never bother to mention. That used to make me mad in the war: they never bothered to mention the guys that weren't there anymore. A great big cruiser and a whole flock of destroyers, you know — beautiful new ships, all manned — have sailed in gallantly against the enemy, and then are no longer there and everybody is dead. You read: "Two old, obsolete destroyers — 1918 type — with a small complement of officers and men, have been reported lost by the Japanese radio in Tokyo." That was the kind of war news you got. Well, you might be getting that sort of thing today from Korea.

But the point is that they have learned that our pilots are better. Our pilots are enough better so they can take an inferior plane and do tricks with it. Well, how far can that go? There isn't a pilot in the army air forces — not one — for whom we cannot improve his reaction time by cutting it to one third. That is interesting, isn't it? We could improve his view, his ability to react and to evaluate way above what it is now.

All right, what does that mean? What does that mean to an armed force? If planes don't make this much difference but men do make this much difference, what kind of an army air force could you put together? For how much money? Very little money.

Now, I don't say that people who run insane asylums and so forth shouldn't make their daily bread. I don't say that people who operate such institutions shouldn't eat.

I am talking in terms of humanity; somebody else could talk to you in terms of cash — how much it would save the taxpayer. My God, Dianetics would save the taxpayer at least fifty billion dollars a year in the United States. We are not worried about money — the devil with money; it grows on pork barrels and things. The point is that we are dealing with human beings. Why, in this country today, do human beings have to be in insane asylums and in prisons? Why do they have to be in hospital wards? Why do Veterans Administration hospitals have to be filled with young fellows who have a lot to look forward to in life? That's human beings — the rest of it is rococo. Columns of figures over here, or how much the doctors make or how much authority somebody else has got, are not important. What is important is if one human being, beyond the moment when he has to, goes on suffering or enduring conditions which are unendurable. That is important; nothing else is.

For instance, if all Dianetics did for thirty days was to make one little girl walk better — not even make her walk perfectly, but just make her walk better and give her a happier outlook — if that were all it did for thirty days or three years — the whole show would be worthwhile; every bit of it would be worthwhile.

Well, we have got an opportunity to do this on a volume basis now because of this new process on the service facsimile.

You meet a lot of people in the society who say it doesn't matter. Well, they have gotten to a point in trying to help others where they realize they can't help anybody else, so they have just gone into apathy on the whole subject. And then they say Dianetics doesn't matter and this doesn't matter and that doesn't matter.

But right now I was summing up this afternoon, in my mind, the potentialities which are vibrant right here, today, in the Foundation and in my house up there. There is enough vital force, enough ideas, enough codified subject matter, enough tested technique to — well, let's

be blunt — to upset this entire civilization and culture and put it on an entirely new plane of existence.

Now, here is the question: How long is it going to take to do it? That is the only question.

The moment a process shows up which can be guaranteed in its results in twenty-five hours — the moment that this happens — well, any additional research is just rococo, gilds the lily. (Oh, I'll go on researching.)

The point is, how long is it going to take? What is going to be happening four months from now? What is going to be happening six months from now? Will we have this show well on the road a year and a half from now? Or will it take till 1955 to have things very well on the road internationally? It is the time factor and that is all; there is no question about any other factor.

And by the way, these techniques are scattered now; they will be scattered further, shortly. I fully intend it so. If practically everybody intimately connected with the organization of the Foundation or myself were to disappear and if the tapes which have been made, the books printed and the techniques spread . . . (They have been spread right now far enough so they could not be picked up or destroyed. There would be no possibility of it — I mean, it would be too big a job) if everybody intimately connected with this group disappeared and if all of the central data here at this time really disappeared, it might take thirty years or it might take forty years, but you would still have the impact taking place. Something like this can't be stopped.

There is only one thing that penetrates sixteen-inch armor plate, and that is an idea. The only thing that can take a mighty fortress which is unassailable by weapons is an idea. And that idea, somehow or other, creeps under the door and through the arrow slots and sort of down from the sky, and the next thing you know, why, it is operating as an idea. Well, that has been done.

Now, our problem is to take off from this point and accomplish our objectives as efficiently as possible, which means in as little time with as much solid motion as can be applied and with as little lost motion as possible. That is the problem.

Now, how do we go about buttoning up our central organization in such a way that it will efficiently handle these problems, the public which wants its problems solved? How do we go about efficiently setting up such things as mail communication systems? We are already in the process of setting up an auditing unit and assembly line in the Foundation. How many of these things have to be streamlined? What has to be done? What is the general public approach? What is this attitude? How far should we go how fast? What should we attempt?

It is a very strange thing to realize that the only thing that can be lost is a little time; that is all that can be lost is some time. The end result will occur. It is when it occurs. I don't care if the AMA suddenly appropriated 895 billion dollars and had placards on every street corner to the effect of "See your local doctor. Don't see them damn Dianeticists! Your local doctor knows best how to butcher you." I don't care how much activity might be leveled against Dianetics: that is only stimulating to an idea. If that idea is a true idea, the more it is shot at, the faster it goes. And that is a horrible thing. I can just see some individuals out someplace in Peorial (or wherever the AMA sets up its local pitch stand) when they catch up on this. (Their reaction time is very fast!) They will probably know about this about 1953, and suddenly realize that their potshooting of Dianetics in its early stages, when like a little kid it needed a lot of help, has discredited them.

I was thinking for a while to change the name of Dianetics — change it to something else. That was a wild thought. Because what would you do? You would sort of make a lot of people right. Well, the technique is to a point right now where it automatically makes anybody wrong who was against it, so that everybody will have committed an overt act against it. It is just rigged. Menninger and the boys couldn't have set a better bear trap for themselves if they had hired an expert.

Actually, some of the first techniques that came out in Dianetics were difficult for some auditors to work and very difficult for psychiatrists to work. Dianetics might have had a hard time if it just went on being Dianetics at that level. But the point is, it went on and advanced, you see? And it got up to a point where, actually, what they are condemning is maybe something back then, but what the public thinks they are condemning is something way up here in present time. That's dirty, isn't it?

Well, anyhow, it doesn't much matter how we go about it, just so long as we don't waste too much time on it.

Now, the old Foundation — scattered around — boy, they had their troubles. They were hit and hit hard from all directions consistently and constantly. This Foundation has had its troubles, of course, but there isn't any reason why these troubles have got to continue — no reason whatsoever.

But you see, the main trouble that Dianetics had was I kept on refining the processes, and every time a fellow would sit down and say "Well, gee! Now I know Dianetics," you would say, "So you don't like the weather in Kansas, huh? Wait a minute." Within seven days everything he knew would be invalidated.

Now, you know that all the phenomena so far discovered in Dianetics exists — every bit of it. But how do you best handle this phenomena, and how much more phenomena was there to discover, easily, that was lying right there in plain sight? And then how was all this phenomena taken care of by a simple, pat, unique process? But all these things had to be solved.

A year ago I said, "I'm going to do nothing for this coming year but develop processes." And I pulled off into my turtle shell and started burning joss and running slide rules and getting preclears to contemplate the glories of existence or something to see whether or not they disappeared suddenly to go into nirvana — in other words, all sorts of interesting things. Opening textbooks on physics to find out whether or not there wasn't some law I had overlooked.

It has been quite a hodgepodge study, by the way. On one hand, why, you wonder whether or not the gods of wood and stone that they used in ancient and barbaric societies might not have known more than the fellow who — something or other. But what is the absolute zero on the Kelvin scale? Well, it's been an interesting study.

Let's come forward, now, to a point where we suddenly realize that the last many months, from the October Conferences straight on through to the last, private tape on the service facsimile, form a complete unit. There isn't anything out of line in it. There is something a little bit de-emphasized here and there — I mean, there is something just a little bit wrong on emphasis — but this is a solid package. There is a complete science in that period from the October Conference on to this last tape.

For instance, the Axioms: none of those have been invalidated. The next thing is the three processes which have been developed. Self-determinism — that is to say, Postulate Processing — emotional curves and Emotional Processing, and Effort Processing are three processes. Well, we knew practically all there was to know about any one of these processes thirty days ago — clear back there.

The main line, then, has made a complete package which, at this time, I see absolutely no reason to change, because I am starting to find gimmicks. I am back in the gimmick stage again. Big, broad discoveries: no more of those. Gimmick stages.

For instance, how do you best run regret? Well, run the incident backwards — nothing to it. It is fascinating. What is regret? It is trying to turn time back. So you agree with the preclear and make him run the incident backwards. He just does fine.

For instance, if you will just go backwards through time getting the illusion of your mouth opening and closing, and you sort of back up through incidents — you just get the sensation of backing up in time and your mouth working and saying words — you will all of a sudden start to recover all of the things you were sorry you said, all the things you regretted you said. Your impulse is to turn back the time. So if you tell the fellow “Go ahead, turn it back; just run time backwards,” his regret comes up very naturally.

Nothing to it, but a lot of little gimmicks like this, but they are gimmicks; they are just gadgets. They are trick methods of handling this process. For instance, I was using one yesterday that took the preclear considerably by surprise — me too!

This makes it possible to do many things. It makes it possible to form a clinic — an assembly line, so to speak — which can do a specific job for a specific fee or for charity, with a degree of invariability. They can say, “Well, yeah. Let’s see, you’ve got lumbagus wampupatus. Why, that’s a very interesting medical term. Looks to me like you have a chronic somatic on your throat. Okay.” And they will say, “Sure, we’ll process that out.” So you take the fellow in and knock out his service facsimile. That is all you do, always: you just take him and knock out his service facsimile.

If the thing doesn’t materialize, well, you didn’t get basic on the facsimile chain, so you just get the earlier one and run it out — no very long, lengthy processes.

You want his case polished up and him to remember a few things he hadn’t thought of before, give him a Handbook for Preclears and tell him to work it, and call him on the phone a few times. This is a very, very simple way to set up a clinic, because it is standardized.

And do you know whether the auditors in that clinic know their business or not? Oh, brother! You just look at the outgoing line, that’s all. You see some fellow who is still “normal,” and you say, “Well, let’s see, Tag 62,” and go back and look: “That’s Jones. Well, Jones evidently is a little bit off-color today, somehow or other. He’d better have a vacation, or something had better be pulled out of him that somebody overlooked.” You know, that kind of a procedure.

Well, this makes a horrible inevitability. People walk in off the street: there is something going to happen to them. You can guarantee this.

And then you will hearten everybody on the whole subject on the staff by saying, “Well, you don’t have to cure up everything that walks in here.

We’re just trying for a majority of cases — that’s all. If you don’t clip him, why, that’s fine. If you don’t knock the case out, there’s always more — lots more. Very easy.”

The next thing is, maybe for the first time in Dianetics since the early days when I was teaching and doing all the auditing myself, we have a school which can shake into being rather rapidly.

Now, with a very little editing, a lot of lectures which have been made can be used and spotted in their proper places — into the proper points in that curriculum — and you will get a marching curriculum. A person has to know this, this, this, this and this, and have this and this practice, in order to accomplish that. That is all there is to it. So you can arrange class schedules, you can arrange your lectures at precision moments; you can run a school on the clock, in other words. And a guy can go through there, and you can even flunk people. You give them a written examination on Saturday and if they don’t pass the examination, you just flunk them for a week, that’s all. It is very simple. They go back through the data again. (Not maliciously: it is just to be sure they will know it.) And they come up through the week again, they get another examination on Saturday, they pass this time and they go on through into the next week.

And all that is demanded of a student is that he produce a miracle at the end of his course before he can be certified, which I think is reasonable.

In other words, a lot of things are becoming possible right now which have not, in the past, been possible.

I don't think anybody in Dianetics has to worry about the opinion of the individual in the public. He doesn't have to be worried about anybody's opinion on the subject. All he needs to do is advise himself, take a look around or study his auditing up to a point where he can produce results, and he will know that he doesn't have to ask Joe Jones for a license to survive. In other words, he doesn't have to ask for Joe Jones's approval on the subject of Dianetics. If Joe just doesn't know, well, poor Joe; he just doesn't know, poor fellow. Because any time you can take a small amount of time and produce the tremendous results that you can produce with this, you don't have to go around selling people on the idea.

The caste of a person who has known about Dianetics for a long time will go up. "Let's go around to Agnes's house tonight. I understand that she's been in Dianetics for over a year. Yes, maybe she can answer this question about little Benny's wart."

The point is that instead of having to operate as a group of people who have the necessity of trying to convince others, you are going to be operating with a group of people who are trying to cut down the amount of question answering they will have to do — an entirely different type of market, in other words.

The individual of the group will be asked by people in the society for a license to survive. That would make an enormous difference in tone right there. It can't help but make an enormous difference in tone.

In order to accomplish these first basic steps though, we have what has produced results and what will continue to produce results in the package which now exists as a process and a science. We have got to apply it, and we have got to apply it organizationally in such a way that the ingress into the society is quiet and calm and effective.

One of the first things we have to have is a very orderly Foundation. Furthermore, the Foundation must pick up the tone of its own personnel and must pick up its own good repute inside itself from person to person. Because what do you do with an individual if this individual is flying around trying to do things to others or something of the sort, and he has done nothing for himself? He has omitted the first step. Therefore, the organization that is Dianetics must take that first step within itself and it has to take this step with great sureness. And it has to go on and very punitively make sure that it is a model organization, and I mean a model. As we said in the marines, it has got to have a clean nose.

The atmosphere should be in keeping with what Dianetics represents. And Dianetics represents a heck of a lot: It represents a chance for man to get out of the trees, and maybe even from behind bureaucratic desks. It represents a chance for man to bring up his cultural level and solve the problems of his own existence upon this earth with reason. And man has never had that chance before. So, it actually is a tremendous responsibility on people in Dianetics and in the Foundation itself to set up something that is worth emulating on an individual and a group level. This can be done.

A lot of you are thinking about "When am I going to get my service facsimile run?" I think this thing can be set up so it will run rather rapidly. It is kind of hard to get over the first bump because of the geometric progression involved. You get one case, then you will have two and then you will have four and so on, and you go out until you get more and more cases.

But we have got to make sure the cases you are swamping up, they themselves are well swamped before you turn them loose too far. So you have to leave some slack time in the equation to catch these cases, because I don't tell you that in two and a half hours this process can be made final. I can only say that in some of the cases I have audited, it has been done in as little as two and a half hours.

I have just exactly doubled my estimate when I have said twenty-five hours. Twelve hours seems to me to be about the length of time it would take a service facsimile to pull, except for this occasional case that has to be brought up to a point of reality. That takes quite a while, sometimes, to bring a person's reality up to a point where he can run one of these things. There is a variable factor.

What I am thinking about is the bulk of the cases. Let's say 95 or 90 percent of the cases of people walking out here on the street, we double the estimate that I make of twelve hours; say twenty-five hours per person; as a wide margin. Boy, think of what you can do, think of what you can do. If every twenty-five hours of invested time you can turn out an individual without chronic somatics and feeling happy and cheerful about existence — whee!

Now, getting these first few service facsimiles started and then polishing them off — there is a slight struggle. But that problem will be licked in a fortnight, undoubtedly. We have already taken very orderly steps in this direction.

I am scheduling very solidly just on people who would otherwise be disabled badly for an awfully long time unless I did something about it. I am taking this time and allocating it in this direction.

Foundation time is being allocated to finishing off the auditors and Foundation personnel, and in particular getting a good, solid assembly line going down here that Dianetics can be proud of. It's about time that we had something in Dianetics that we could be proud of in the way of an organization and the handling of people, the handling of letters and that sort of thing. But I see every possibility that this is going to occur.

Now, I haven't been talking to you just at random. There are two factors involved here. The first factor is yourself. It will be possibly weeks before the person you have co-audited with, or the Foundation auditors, can run an individual's service facsimile. It may be weeks before this can take place on anyone who wants it done here. But it can be done in a matter of weeks; it is not something now that is interminable. And the other one is the general attitude which, as individuals, we have toward the central operation of Dianetics and the public attitude concerning Dianetics.

And on the first, I am merely asking your help and cooperation in putting together this operation and keeping it on a good, even keel afterwards so that it can have a chance to establish ARC with the world. And as far as the public at large is concerned, why, I am just asking you, not to bother to carry any message to Garcia but to answer somebody's questions about it. Because the most convincing argument there is, is you yourself, a good organization and people out in the society who are well and even alive who might not be well or alive except for Dianetics. And this story will tell itself.

Now, once upon a time you had to do a lot of heavy arguing with someone to make them believe in it and so on. Well, there are easier ways now than to argue with somebody's engrams — much easier ways to go about it. As a consequence, relax about it; just relax about it. We are sending somebody out of here to go around to the various groups in the country, play lectures and break out a couple of service facsimiles on somebody there, and then leave those two people with a set of tapes. And I think practically everybody in Dianetics might even start acting "normal" — at least that high!

Well, I frankly did not think that it would come as soon as it has come. I have got to write a couple of manuals and a couple of odds and ends. And much later this year, I will have to give the fifteen or twenty lectures necessary to make a school curriculum very, very severely standardized. But we have a school curriculum right now which, by next Monday, should be fairly smooth and certainly by the Monday afterwards it should be running like a well-oiled Swiss watch. If it isn't, I'll take a few heads off! (I wasn't looking at anybody in particular.)

I would like to put a period to the history of the first line of advance and efforts of Dianetics, and to announce to you in this wise that we are starting out with a leaf and a sheet which is white and blank and which should be written on appropriately in order to carry out its goals and reach where it should reach in order to help mankind.

Now, the second part of the lecture tonight I'm going to tell you about emotional curves and how to use them, and something about regret. But I wanted to tell you, as the first part of tonight's lecture, that we have got El Caney.

## THE EMOTIONAL CURVE

A lecture given on  
14 January 1952

### Time and Aberrative Impact

I want to tell you something, now, that you may have picked up a little bit of here and there. It is not that more is known about it at this time, but that it can be of considerable use to you not only in processing but in everyday living. (You know, I love this “everyday living” — it’s as though some people lived only on alternate days!)

Anyway, that subject is the emotional curve.

Now, because it forms a process which is very simple and very easy to use, a lot of auditors sort of avoid it. It is not dramatic: the preclear does not froth at the mouth; he doesn’t plaster himself on the ceiling or anything spectacular like this. So they don’t look on it as a good technique. Preclears come out of the session well instead of sick, or something of the sort. So they avoid this technique, some of them. I have noticed because they have avoided it right here in the Foundation for weeks and weeks and weeks.

I picked up somebody that had been audited here in the Foundation and found out that nobody had used an emotional curve on this person. I couldn’t figure why, until one day we had a conference on the thing. It is too simple. That is the trouble with the emotional curve: it is just too simple.

The emotional curve utilizes the tone scale, as plotted against time, and the variations of emotion of the human being.

Now, you know from day to day an individual’s emotions vary: today he is happy, tomorrow he is not so happy; the next day he is very exhilarated and enthused. The day after that, why, he may have had something happen and he will be very sad. But this is just, you might say, the diurnal curve.

The emotional reaction of the individual to his environment is something with which we are all very familiar. But a phenomenon was hidden in the tone scale which had not before been observed till I noticed one day (this was over a year ago when this thing first came up — a year, fourteen months ago) that the rapidity of variation had something to do with aberration.

In other words, an individual is at 4.0 and he drops to 2.0 — antagonism. If he does this throughout a day as he is just getting tired from working and so forth, no, there is no aberrative effect on that. But if he drops from 4.0 to 2.0 in ten minutes, he has a tendency to stay at 2.0 many hours longer than he would ordinarily have. And if he dropped from 4.0 to 2.0 on the tone scale (which is to say, from happiness to antagonism) — if he dropped from happiness to antagonism in two or three seconds, he would have a tendency to maintain this mood for quite a while — days, maybe — and maybe maintain it permanently upon this subject. So it is the speed of the drop.

The tone scale, of course, can be expanded up along the line clear up to 40.0, 20.0 and so forth. Let’s just use it in this simple range of 4.0, 2.0, 0.0. Here is plotted, originally — as you found in the first books — the survival potential of the individual, on this tone scale. This is a forecast of his survival, actually. How long will he survive? Well, he will survive longer when happy than when dead. He will survive longer when he is happy than when he is antagonistic. So this thing is plotted against time.

Now, we don’t care how long this thing is plotted against.



Now, here is potential of survival: You know, at what level is he going to survive? And the higher level you have got of survival, why, the longer a person would live. You see, this is survival potential. It is on this basis. This is out of the first book.

In other words, a person who is at 2.0 chronically has a curve which comes off there, let's say. A person who is at 4.0 chronically maybe goes clear off four times that long; he lives longer. An individual who is down here at 0.5, grief, if he stays at 0.5, in grief, well, the number of years he will live is not as easily forecast as the number of years he will keep his reason — that is, be rational and effective — in other words, the survival of reason. Sometimes the organism itself, as a carbon-oxygen motor, will keep on running for an awfully long time. Have you ever been to Washington?

But we have, then, survival potential plotted against time. Let's really plot this against time. Let's plot this against hours. Now, an individual, of course, who is at 4.0 will ride out for an awfully long time. It's hard to make somebody who is really, firmly happy — it is pretty hard to shake them up and make them unhappy if they are chronically happy people. You have noticed this. Somebody who is normally cheerful, it is hard to break him down to a point where he is not cheerful.

But this phenomenon occurs in it: The speed of drop has a tendency to confirm the individual at a lower point on the scale. In other words, the faster you drop a curve — the faster the curve drop — the longer it is going to stay at the lower level.

Now, here is an individual at 4.0: Let's say he is at 4.0 and we give him some very, very bad news — some very bad news. We give it to him over a period of time. He comes down to grief. He will come down again and have a tendency to come up, except when this area is restimulated again. That would be an emotional curve of an individual receiving news over a period of one to three hours. He is getting it fed to him slowly. He is realizing, he is wondering, he still has some hopes from moment to moment — “Is she dead or isn't she dead?” or something like that.

Now let's plot this against minutes. You see, it wouldn't be the same curve. Here is an individual and in two minutes this individual is fed a very shocking piece of news. He comes well down. He will go along then, and it seems to take him that much longer to clear out. This individual is going to take a certain length of time on this curve, regardless, but if he takes it fast it confirms the length of the curve down there.

Now let's say that this is in terms of seconds. Supposing he gets a very bad piece of news — same piece of news — but it is given to him in two seconds . . . and maybe it is slow coming up.

It is interesting that the amount of time has something to do with confirming how long a person is going to feel bad about it. You give a person a sudden punch of bad news and you could, theoretically, kill him with shock.

By the way, when it comes to an atomic bombing, for instance, this curve explains why an atomic bombing and a TNT bombing are not even vaguely similar. Because a person is fed by the newspapers and by those publications which publish all the secret data before it gets to the high command (like *Aeronautics Digest* and that sort of thing; that's where the high command gets all their high-classified data, is out of those publications, or *Look* magazine, something like that), they are liable to think “Well, the atom bomb will destroy everything within a radius of a quarter of a mile. A TNT bomb will destroy everything in the radius of two hundred yards. Well, that's very similar stuff. I mean, it can't be very powerful.” (The biggest blast radius that you would get on a TNT bomb — probably the biggest they make — is probably about two hundred yards, or a tenth of a mile, something like that — even when they had what they called “village busters” or “community busters,” where we liberated the hell out of those places.)

Anyway, they say, “Well, then, an atomic bomb is only that much more worse, and if you took that many TNT bombs and you dropped it on the same area and you bombed this area out the same way, you’d do the same amount of damage.” Oh no, it wouldn’t!

The silliest thing that an armed service can do is to “dribble-bomb” — as it’s not called — cities. Dribble-bombing is going in every few days and dropping a few cargoes of flame bombs — incendiaries — and blockbusters on a town. And you know, a funny thing happens. This happened in Madrid; it happened in London; it happened all the way through and nobody could quite get why this was.

This is in terms of days. All right, air-raid warning. In come these old, obsolete five-hundred-mile-an-hour planes. These things come in, the air raid warning system goes up, everybody grabs their helmets, they grab their first-aid kits, they walk out into the street, the people powder their noses a second time, go out of the nightclub in an orderly fashion. They walk down the steps into the shelters, the air-raid siren is finally sounded again. And they run the trucks out and they get the ladders all fixed and they get their hoses set up and so forth. And then boom! Somebody drops a bomb and blows up an apartment building and kills a few hundred people. Boom! — another bomb. Boom-boom! — two more. People go around and clean up the debris of dead, wounded and so forth. They think they are being bombed.

And by the way, U.S. Civil Defense is using this as its sole model of operation. I have been looking over their operation lately, and they just don’t have any concept of this that I am telling you about. Maybe people didn’t know about this. Or maybe they just belong to the government or something. This civil-defense gag — something has got to be done about it, because this country can’t sit here like a sitting duck ready to be plastered into oblivion with all of its culture destroyed just because some government worker kept telling everybody, “Well, we have it all in hand. We have it all in hand. We have it all in hand,” and nothing happens. Civil defense is in a pretty bad state in this country.

You know, there are lots of disasters civil defense can be organized for. There is such a thing as an atomic bombing. Well, atomic bombing is just one type of disaster. There is general economic collapse; there is government by alteration. Alteration of government is a disaster: a sudden revolution, something of that sort; subversive groups suddenly taking over things or even gradually taking them over. Bacterial warfare — very insidious. The U.S. Department of Defense has some stuff sitting down there on bacterial warfare that wouldn’t turn your hair gray, but it would make you awful dead awfully quick. You take all types of disasters that can hit the country: there has to be a civil defense for them. You take any of those I have named (or the election of General Eisenhower!): in other words, civil defense has got to exist because almost anything can happen to this country.

Now, the village is going along just fine and the air-raid warning is heard and so on, and it does a curve and comes down, and “All clear!”

This village gets bombed and bombed and bombed, a lot of ample warning, and where do they go? A little bit further down the tone scale each time, you see, till they get to a good, solid 1.5, and they say, “The government was right. Now we have to fight that enemy to the death. We are now confirmedly behind every operation of this government to destroy this other nation. We’ll even pay the taxes! “ In other words, this is a way to make a people back up the warlike moves of its government. That is what is done by dribble-bombing.

It has happened in Madrid. You would never have gotten the Spanish revolutionaries to have held out, except the boys bombed them and bombed them and bombed them and bombed them. And finally everybody in Madrid became convinced that there was a war going on and they said, “Well, let’s get in the front lines and fight those dogs, those dirty blankety-blank blankety-blanks!” They were all set. The same thing happened in London.

The incidence of psychosis goes to zero under dribble-bombing, you see? It is just this: The volume of bad news is not enough to drive the curve down fast enough to make it stick at the bottom.

You take one atom bomb, hits one town — a three-thousand-mile-an-hour missile: Here is Joe, the air-raid warden out there, and he has got his helmet on one side of his head and he is dozing along, looking around and so forth. He sees a speck of blue up there and he wonders whether or not it is a star. And all of a sudden his air-raid screen says pip-pip-pip-pip-pip-pip. “Oh,” he says, “I wonder if that is the TWA liner? No, it’s not a TWA airliner; it is probably a Continental airliner. No, it is probably off course. I guess it must be something else. Well, I had better fix the siren and sound it anyway, just to be on the safe “ Boom ! There he is gone, the town is gone, and that is that. Three thousand miles an hour, these things will come in. There is no sense in going out and finding the helmet and the first-aid kit and telling everybody to go down into the shelter.

Anybody that is on the outskirts or hears about this, goes — this is in terms of days — way down here in apathy, and they will stay there.

Japan is still in apathy! Take MacArthur’s old organizational directives (which I have read myself; I know this type of directive): at the base of every one of them there’s an apathy.

Japan, by just having two cities knocked out several days apart, went Wahoo! Let’s quit.” The damage — the aggregate damage — was not as great as the amount of damage which we had exerted against Japan with bombing planes over a long period of time. All of a sudden, one night — boom! — Hiroshima disappears. The whole center of it was gone. What happened?

Now, the Russian plan of attack (unless there are Russians that organized this plan of attack and thought of it) probably consists of twenty-one American cities (the major cities of America) with a nice, heavy atomic charge against every city, and they will probably hit all in the same minute as best as they can. That will vary about fifteen minutes either way. Crunch! Here goes America. There is no time to go rehearsing the bombing of London. Twenty-one American cities — it is bad news too fast! The country will go into a paralysis if that occurs.

Unless everything is built to be followed according to rote, to take place on the worst kind of disaster imaginable, nobody is going to be capable of doing anything. And if they have got a rote plan all figured out and drilled into them, they will actually move as automatons for a short period of time after this, and by so moving they can get up the line again.

Now, you get an idea of what bad news or impact is worth. Therefore, there is no comparison between TNT bombs and atom bombs.

The only reason I am bringing this up is partly to abreact my hostility toward what the government is not doing for this country in terms of civil defense, and just as a clear, academic demonstration that you can see graphically.

If somebody stepped in the door and told you the major cities of America were gone . . .

Remember Pearl Harbor? People wandered around for two or three hours after they heard the first news of this thing and they were just kind of in a daze, asking each other, talking to each other. They weren’t being emotional about it; they were dazed — well, that is a form of apathy — for a little while, and then all of a sudden they started up the line again.

But that was Pearl Harbor, and it was clear out there twenty-four hundred miles off the mainland of the United States. Supposing it were Chicago, Denver, St. Louis, New York, Charleston, Portland, Seattle, San Francisco — you get the idea?

Therefore, the emotional curve has an awful lot to do with how long a people will stay at a low position on the tone scale.

Now, if you tell a person quickly that somebody he loves very much is dead — if you just call up and say “Well, your father died this afternoon” — crash! He didn’t even know he was sick! This guy will sit there for hours. He will be too far below grief to even cry.

And if you start running a preclear, you will find occasions in his life where somebody has fed it to him too quickly.

Time. The time gets all snarled up in the theta, you might say, and you get a big regret moment and the fellow just can’t let go of it.

Now, that is a very fast emotional curve. On the third dynamic you get such a curve with a large-scale bombing; on a first dynamic, a member of your family, something like that. So you can see, I think, that the speed and magnitude of disaster have a lot to do with how long an individual will stay low on the curve — where he will go and how long he will stay there.

There is another factor involved.

Now, you can call this an emotional curve — the down-part and the up-part. They are both the same curve, but it is whether or not it goes deep or shallow.

Now, let’s go into another portion of this — much more technical. Every time a person has had bad news fed to him suddenly, he has gotten one of these curves. When an individual has one of these incidents (this would possibly be a death curve — receipt of news of a death) he gets down into a hypnotic level, and he will actually associate himself with other human beings. That is to say, he will carry on a life continuum — he will do all sorts of things — if he is brought down to this bottom curve and carried on up. We have that curve sitting there in the person’s mind; it sits there.

Now, time goes along and over a period of time somebody comes along and they give him a bad piece of news and they give it to him rather rapidly. He will do a tremendous bob and it will just leave him that much unhappy. Then somebody else will give him another piece of news and he will come down. He has got a pattern curve, and every time somebody breaks his tone he has a tendency to match that momentary analytical moment with this hidden curve. He will gradually go downhill on the main curve. These little moments are not of much importance, except they seek to charge up and confirm this basic emotional curve. Now, you see how that would work?

All right. So here is how an individual gets into chronic tone from that basic curve. It is where he is located on just one curve that causes his tone. Because this is the basic curve, let us say, for one individual, other curves or other sudden tone drops are simply no more, no less than duplications of this curve to greater or lesser degree, and he will have a pattern of reaction. You give him just a minor piece of bad news and he will go skidding off very fast. You say, “That person gets depressed easily.” Well, he will just slide down his curve. It is the pattern that his curve takes. The more bad news he gets, the more upsets he has in life, the lower he will hang up, until he will finally hang up someplace. If he hangs up long enough down there, he won’t approximate that curve, he will just go on out the bottom.

Now, you get the idea of how an individual gets to be chronically in apathy, chronically in anger, chronically antagonistic? It is on this emotional curve. It is the point on the curve where he is hung up. It is not just a nebulous point on the tone scale. It is not just a nebulous point. It isn’t by accident that he gets to some position on the tone scale. Lying back of the tone scale is this curve — and by the way, it is the curve of his service facsimile.

Now, as long as his service facsimile is on the case without being cleaned up, he has something he can hang up on. So his emotions are not volatile. He can become angry about something, but if there is nothing there to hang him up — he has no basic sticker — why, he can go up and be happy again a little later. He can watch this and that. He can demonstrate his emotions, in other words.

His freedom of emotions, by the way, demonstrates his freedom in life. You can measure a man's freedom — his feeling of freedom in his environment — by the freedom with which he handles his emotions. If he is sort of stet and always handling things with a very controlled 2.5 or something like that, he isn't free — not at all. Neither are his emotions free. His freedom is determined by the amount of freedom his emotions can demonstrate: oh, he can get mad, he can get happy; he is able to react to existence or he is able to emote according to the way he feels about existence, on his own self-determinism.

Now, here is this curve. How do you want to find some basic incidents in a person's life? It is very simple. Tell him to get a time when he felt happy and then felt sad.

“Can you find a time when you felt happy and then you felt sad right afterwards?”

“Oh, yeah.”

“Well, all right. Feel happy.... Feel sad.”

“I don't have any emotion about this,” he will say.

“Well, all right; just try it again. Now, get the moment you were happy.” “All right.”

“Now feel sad.”

“(sniff) You know, I do feel kind of sad.”

“All right, get the moment you felt happy.”

“That isn't so easy to do.”

“Well, what emotion do you get now?”

“I don't know; I'm getting a little mad!”

“Well, all right. Can you feel angry?”

“Sure! “

“All right, now feel sad right afterwards.”

“Don't want to!”

“Now come on, let's see if you can feel a little bit sad afterwards.”

“All right, I'll try. You know . . . (sob)” Boom!

All you do is kick him off on the emotional curve. It is just like kicking him down a toboggan.

You can handle people like this very simply. And in auditing, if you want to find out what this individual uses as a service facsimile or what lock he is using in this life to approximate his basic service facsimile, you will find out that just by making him feel happy and then making him feel sad and so on . . .

What is the aberrative factor in his life? Time is physical universe, and it is connected to thought by emotion. As a net result, you have, then, an individual losing his control of the physical universe in direct ratio to the point where he is hung up on one of these curves.

What is common to every case in terms of aberration? The emotional curve. And although the time is the cause of aberration, you could express it to this degree: You could say the amount of confirmed curve there is on the case establishes its degree of aberration — just like that.

Now, when an individual goes down the scale like this, he has a tendency not to track with time properly. A fellow thinks he has been unhappy for days and it has only been a couple of minutes, or something like that. I mean, you get this illusion. You get a person in grief saying “Oh, it’s been like this forever.” His time is all upset.

When he gets down into this bracket, he realizes he is approaching death and he tries to back up. Well, he can’t back up because he has to go up the curve to back up and come up and get happy again. And of course life isn’t happy, so he can’t back up the curve. So he says, “I wish it hadn’t happened. I regret it.” “I want time to move backwards,” he is saying. “I regret this. I want time to move backwards.” But he can’t go off the curve this way. He has got to follow it on up.

The only way he can move time backwards and get all of his regret undone is to run the curve backwards. Very simple. But he has to go from the time he was sad to a time he was happy. You will find out he will invariably be running a backwards curve. That is regret. That is the emotion of regret.

And that, by the way, is responsible mechanically for occlusion, although occlusion is really the assignment of cause to the other environment. This is regret. He can’t go back this way, the fellow can’t go up that way — so he sticks there and he can’t undo this time.

How do you find the most aberrative chain on a case? Very simple: You say, “Find a time when you felt happy.”

“Never been happy in my life!”

“Well, find a time when you’ve been bored.”

“Oh, I can find lots of those!”

“All right, can you feel being bored and then getting awfully sad afterwards?”

“Well, I generally do!”

And you say, “Well, how about getting bored and then feeling awfully sad?”

“Oh, all right.” Bored — awfully sad. “You know, I don’t like this!”

You see? But the funny part of it is, when he goes between the two he doesn’t shift from just this emotion to that emotion. He goes the whole gamut of emotions. And if you check him off, he even passes through fear. You can get him on this curve by making him feel an upper part of the curve and then a lower part of the curve — upper part, lower part.

The most aberrative person in this individual’s environment was that person who broke the tone down — broke the curve down.

You can classify people into two conditions, or two groups: 0.0 to 2.0 and 2.0 to 4.0. And you should know something about this, because you can spot a chronic 2.0-down or a chronic 4.0-down-to-2.0 with this mechanism only. Because from 2.0 down, a person will try to break your tone lower. And if a person is from 2.0 up, he will try to raise your tone. He will try to make you feel better if he is from 2.0 up, and he will try to make you feel worse if he is from 2.0 down. Here is survival; here is succumb. If he is succumbing, he wants you to succumb too. This guy is surviving: He wants you to survive too. All right. There is your chronic manifestation.

So you go around and ask a case a few nice, neat questions just to this degree: “Who is it in your environment that always tries to break your curve?”

And the fellow says, “What do you mean, break the curve?”

“Well, did you ever feel happy and then feel sad?”

“Yeah.”

“Well, who used to change your mood from happiness to sadness?”

“Oh, you mean — you mean my mother. Oh, yeah. Sure, my mother.”

So you say, “Well, all right. Now, can you find a time when you felt happy and then felt sad, around your mother?”

“No, not offhand.”

“Well, feel happy. Well, feel sad.”

“Oh, yeah. I got an incident.”

You will just start blowing incidents right out of the bank, right quick. Just keep it up, keep it up, keep it up. More data will start into view with this than you got with repeater technique! Well, anyway, here is your establishing factor.

Now, if you are the kind of an individual who has been going around trying to pull people’s tone up, you know what you have done? Of course, you committed an overt act way back along the track, again, but you are still sympathetic toward life and people and so on. The first moment when you said “I’m going to raise another human being’s tone,” you were in for it, because where do you find people whose tone you want to raise? They are down low. So every time you try to bring their tone up, they bring yours down. You say, “Isn’t it a beautiful, wonderful day? I feel so good!” And the fellow says (apathetically), “Well, I guess you would.” Or he will suddenly say some equally depressing remark, and it could break the curve on you. Can you find people who break the curve on you? Every time you try to pick up their tone, they are going to drive yours down — just as sure as shooting.

Now, that is something to realize in interpersonal relationships. These people are killers! No kidding, no kidding. They are. Anybody who has to be constantly along that line who is trying to do this — why doesn’t he just go out and cut his throat? It is easier and quicker. Except for Dianetics, that is about all he would be able to do, too. Because what happens? The guy’s curve gets broken down consistently, and the breaking of the curve eventually brings the individual down to the bottom of his chronic curve because anybody who is breaking his curve is actually plastering him down on this initial curve.

You see, the fellow has some basic aberration — a basic aberrational curve — and anybody who comes up to him and breaks his tone has a tendency to bring him over onto this curve line. And they will bring him down. When he gets down there, he’ll start to break people’s curves too. You see what happens? Awful mechanical.

The beginning and course of any service facsimile has this curve. In resolving a case, if you want to get the postulates out of the case — you get some effort off the case, you wonder where the postulates are. Well, there is a curve there. You make the preclear just scan over this curve, scan over this curve. He will feel it. He scans over the curve a couple of times and all of a sudden all the postulates fall out of the emotion. Very handy tool.

You want to know why your preclear suddenly feels sad at the end of a session? Well, you have just carried him down the curve and left him parked there. Make him run the incident

backwards. By the way, you will get the regret on it then. You can make an individual run backwards in time and he will automatically discover his curve.

Living forward in time in this everyday, workaday (boy, isn't that platitudinous?) life, a person is trying to crowd against time, and actually, the pressure of trying to get incidents in will match his original curve.

When an individual gets well, deaberrated or something equally drastic, all that has happened to him is he doesn't have to follow that curve any more. He can dive or not as he chooses. He can go to the movies and sit there and thrill and emote and so forth, then go home and sit down and read the Beacon. He can do anything he wants. He doesn't have to stay on a chronic tone band. You have reestablished the fluidity and the reactivity of a person's emotional setup to his own self-determinism.

Now, in interpersonal relations, you could actually kill somebody by using this curve. If you could take an individual whose curve was very steep and you could bring them up to a point where they were enthused (they thought you were going to compliment them, they were wide open, they were all set to be praised, they were all set to be an effect), and then you made the remark that they have evidently just killed somebody or something, they would go off on that curve, fast! And they might go down it hard enough to go right straight on through. That is a fact.

If you want to aberrate somebody badly or upset somebody and leave them in a bad mood for many, many hours, break the bad news quick. Don't poke around about it. You get a letter there that says "Your accounts are all overdue and you have to go see the manager," why, don't let him see the letter. That is too slow. Just tell him as you have the letter there, "Looks like a warrant is going to be out for your arrest on a bank charge." It doesn't matter what the resulting effect is or what is actually in the letter. If that sort of thing could be read out of the letter in any way, he will go down, and although it says "You're just supposed to go in and see the manager" about the thing, you have stuck him on the curve.

That is a handy thing for you to know, because in every preclear you work you will find at least one human being who has done this consistently to the guy, and that human being, oddly enough, will be very occluded. That is very interesting. Therefore, you spot this human being and run the curve, run the curve, and this person will come to view. And if the person doesn't come to view running the curve forward, make him go backwards through the incident.

"All right, do you remember the time you tracked mud in on the kitchen floor and your mother bawled you out? You were very happy, you came in from outdoors and you tracked mud on the kitchen floor and your mother bawled you out."

And the fellow says, "Oh, yeah! Yeah. Oh, yeah. Oh, yeah!"

And you say, "Well, okay. Pick it up at the moment you're being bawled

out. Now, back up outside and watch the mud come off of the kitchen floor and go back onto your feet and go out in the backyard."

The fellow will say, "That's silly. All right."

Ask him to do that two or three times; and that is what he has been trying to do all the time. He regretted it — he wanted to turn the time back on that one incident, you see? So you just let him do it.

Now, it is funny what you will find if you just start running backwards on conversations that you regretted having — get the end of the conversation and then get back to the beginning of the conversation. You are all set.



Now, if you want a good method of deaberrating a human being (it might take a little while, but I guarantee you this will have a considerable effect upon the case), just run him back through all of the sequences from present time to conception, backwards. Then have him appear immediately in present time again — not running it forward but just have him run it from present time again, backwards, to conception.

You just keep doing this with a very occluded or even a grouped case, by the way, and the case will get somewhat ungrouped. You just have him go down the time track backwards. The person will protest for a while; perhaps they have got some kind of an impulse that says “I’ve got to get ahead in life, I’ve got to go on in life.”

But if you just turn him backwards on incidents, you will have some interesting results.

If you can’t get regret on somebody, make them go back through all of the arguments they ever had to see if they can get a concept of going through them backwards. Get a concept of them wagging their jaws, and then back to a time when they felt calm or cheerful, before the argument; when they felt very upset after the argument back to a time when they were happy and hadn’t had the argument.

It is, by the way, very interesting that they will get somatics in their mouths, because while they were talking angrily they were trying to hold back the viciousness in their words. They regretted it. They didn’t want it to occur. So when you run them backwards, you are just erasing the only aberrative effort that is in it. See? Simple — but you are also running up the curve on them. So instead of taking an individual into incidents, you are pulling him out of incidents. You can run the curve backwards.

But backwards or forwards, this mechanism of the emotional curve is something which you should understand and which you should use.

Now, you can stand around and watch it happen to individuals. Go to a bridge party; that is a good place to watch it. And if you observe it for a little while, you will find the speed with which the individual is informed that he has just got through trumping his partner’s ace, or whatever they do these days, will have a great deal to do on the situation.

It has a great deal to do with little kids. You want to make a little kid aberrated? Give him a loud, sudden communication to the effect that he is wrong. Catch him particularly when he is happy, cheerful and isn’t bothering anything and bawl him out quick. If you can bawl him out slowly and in a calm tone of voice, you will be in communication with him, but you bring him down the curve merely to a little concern for what is happening. Whereas if you suddenly yell at him and say “Don’t get any more mud! You’re a bad boy!” the guy is happy, and there he is, boom! And he goes down to the bottom and then all of a sudden he is anaten and somebody is yelling at him. He is getting in major locks at that moment, by the way, and he is not in communication. He doesn’t know anything about mud or grubs or anything. All he knows is he is at the bottom of the tone scale and he is about to be “et.”

In handling employees, any foreman can profit by this — for instance, the suddenness with which he informs an individual that something is wrong, or the speed and force with which he tries to communicate the information. The guy goes out of communication completely. People are out of communication below 2.0, you know — more and more so. And he wonders why he can’t get anything done, why the shop runs wrong, why people can’t run the machines. If he has sudden, abrupt communication that the individual is wrong and does this consistently and has it consistently with his employees, he will find he is in trouble with them. And it isn’t that he has made them mad: it is the fact that he has dropped them down the curve so often with regard to himself that he is out of communication with them.

So how do you want to stay in communication with your fellow man? How do you do it? Well, the best way I know is to bust out your own emotional curve so you won’t jump so hard, and

try to stay in communication with them when you are trying to tell them anything. This, by the way, may seem to be a very platitudinous thing to say, but it really isn't.

When you are sending a message via telegraph, you would like to have an operator receiving the message on the other end. This is necessary to the transmission of information. And if you drop a person down the emotional curve quickly before you try to communicate with him, you put him out of communication with you. Then you are talking to what? So you won't get the desired result.

In school, putting a person in a state of anxiety about his grades, about what he has to know and so forth, to an onerous degree, actually blocks him out from thinking or knowing anything about it, because he realizes that he is liable to go down this curve at any time he is fed an examination. So he is all set to go down the curve, and if you get all set to do something, you generally do.

Now, this curve, then, is used in every line of Effort Processing that you use. If you, by Effort Processing, are processing out the most standard engram in the world and you do not call for its emotional curve immediately afterwards, you may have the effort out of it but you don't have the aberration out of it — not by a long way.

Every incident has in it thought, emotion and effort. The thought is hooked to the effort via emotion. The emotion has to be run as a changing affair. It varies; it is a varying affair. Therefore it has to be run in terms of curves and change; otherwise the individual will simply hang up on one point in the incident, emotionally.

Emotion is not static; it is normally changing and volatile, and the only way you will get an individual to really change in time in an incident is have him run the emotional curve. And then he can change in time.

“Ron, if you have a piece of good news for a person, how can you do him the most good? Give it to him slow?”

No, give it to him quick. You give him an up-curve, a fast up-curve; he will hang up on it then. They will come up on the other side of the curve. It works both ways. Speed of communication. If you drag it out, he will eventually, after a very short time, get apathetic about it. He will go down, because he thinks it is probably bad or something; he has a lot of thoughts that occur with it.

The best way to do with somebody is to grab him and say, “Your pay has just been raised 185 dollars a week!” He gets his feet way off the floor, really — tries to get them back down again and he can't.

Anyhow, in handling human beings in any way, whether they are friends or associates or a group, an understanding of this curve is really very vital. If your purpose, for instance, were to put them into a chronically low tone (if you were running a union or something like that!), you would talk to them about “We've got to save you! It is an emergency!” Immediately this tells people danger has happened — something is about to happen.

This communicates on the level of “unless we stop on this curve, we go right on off into death,” see? Therefore the person is saying “We've got to save you.” That is a fascism, 1.5 — fascistic stuff. “Emergency! We've gotto save. We've got to put in a stopgap. This is all going to have to be done in order to keep you from being destroyed and eaten!” Bring it down on that level, you see, and then give them bad news immediately afterwards — fast bad news.

For instance, “Just yesterday eighty-nine miners were killed by mine workers in Harrisburg! “ It doesn't matter whether it is true or not; just shoo it off on the curve quick. Then they go down into apathy; then they are in a hypnotic state and you say, “Pay your dues regularly. Pay

your dues regularly. Pay your dues regularly.” Well, there in a few short sentences is all you have to know in order to run a union!

This little gimmick has a number of applications, but as you are around people you can look at them and you can just scout out about what their curve is and about where they are on it and about how steep it is on the other side. When a person gets down below, the curve is awfully steep normally, and a person will drop from anger to apathy very quickly.

Somebody comes in very, very angry at you: let him be very angry for a short time and lead him off, because he will immediately start to enter in things that aren't facts. That is typical of anger, you see? And then as quickly as possible demonstrate to him that they are not facts and that you are right and he is wrong! Just do it all real fast — have it triggered like that — and he will go off into apathy. And then after that he will do whatever you tell him to do. Actually, this is the truth. It is pretty grim.

If you want an individual raised up the tone scale, and he comes in to you in anger and so forth, at the risk of your own tone being broken — by the way, at the risk of your nose being broken — be happy to him. This doesn't agree with his mood. What you do is demonstrate to him that he is perfectly right in being angry at — along with you — these various factors. All you do is just misdirect the anger and then carry him on up the tone scale. Very simple.

He comes in angry at you; you agree with him that he and you should be angry at them. You see? And then he is in good ARC with you, so now as your tone goes up, so will his. You finally get him completely agreeable that you are both angry at the same thing. That is one method of doing it.

If you want to raise up an individual's tone from apathy, process him, because it doesn't much matter what you say to a person when he has hung down here — except if you have very good real news which improves the devil out of his present time, he will hang on this band, apathy or grief, along in there someplace.

And you say, “And we'll work hard and we'll make this money and we'll buy this little gray home in the West and we will do all these glorious things, and in the future so-and-so and such-and-such and so-and-so.”

There is the future — it is apathetic too.

And he will say, “Well, I just don't care anymore.”

Now, you try to get apathetic along with somebody in apathy, you might be able to do something for him. On the other hand, you make yourself apathetic, so why bother? Only associate with people toward whom you don't have to be sympathetic and it is all right. If a person wants your sympathy, don't give it to him. Don't bother. They won't die. They will die a lot quicker if you give them sympathy than otherwise.

But you come along with a lot of theta, high toned, and you run into somebody. You come charging in there and you say, “You know, I just heard the most wonderful piece of music I ever listened to. It was by Stravinsky. And I heard this, and it's just tremendous,” and so forth. Various things can happen. They invented Stravinsky or somebody that they know you hate likes Stravinsky too, or several of your friends heard it the night before and all of them know better than you do about it, and they didn't like it — almost anything like that. And you will sort of feel yourself skidding. Here is Stravinsky, left back there someplace.

Now, what you want to do to get back up to that state again is don't worry about it; just back off the incident, see? And then just back off a couple of times and kick the person (and you have gotten up to anger again); kick the person aside and back up across the incident again, and go on and enjoy your concert. It is very simple.

Any time you have an impulse to back up time, why, by all means do so. Just travel through the incident backwards, and you are all set. That is regret. It will turn on all the emotion you want, too.

One of the main reasons why you have found it difficult in the past to get grief charges is because you insisted on going forward through grief charges, and this isn't what the person wanted to do. They wanted to go backwards through the incident so they wouldn't have anything to do with it anymore, ever. And that is why people hang up at grief-charge levels and so forth — because they have tried to go backwards through the incident and they are still trying, but time still makes them go ahead.

Now, if you as an auditor say “Go ahead through the incident,” they can't. They have been doing nothing but trying to turn time back there for a long time.

And you say, “Advance through time” — you haven't got a chance.

You say, “Well, pick it up at the moment you finally realized that he was buried and you had paid the mortuary and you had slipped a quick buck to the mourners, and go back from there right backwards to the time you heard about the death,” you will be surprised; people will do it.

They do it three or four times, then they find themselves trying to go forward through it again, and you get them back and all of a sudden — boom! — they will go forward through it. But at this time you have latched up all of their efforts to stop time in the incident.

You know these little visios you have of just before the accident or something like that, where you tried to stop time? Well, the wrong way to try to undo them is try to start time again without unstopping it. What you do is pick up the tree your car was about to run into and drive it backwards a half a mile. And you do that several times and you will find out that time isn't stopped there anymore. It is very simple.

Well, I hope this matter of the emotional curve has made you all better people. I know it has put into your hands a very horrible weapon, and I know that this weapon has never been used by anybody against anybody before.

And withal, don't disregard it because it is simple processing. Processing doesn't have to be tough.

If you were to sit down by yourself sometime and just go backwards through all the things you had regretted, you would wake up a much more cheerful person, much happier. If you were in a regret state of mind and every night before you went to sleep you made a practice of going through the whole day backwards about three times, you would find you would wake up every morning very cheerful and fresh, to regret anew!

Well, I'm sorry I didn't have any new flashy techniques to give you tonight, and tell you that things were all changed from the last lecture. But there is one little gimmick, but it is just a gimmick. The freedom of the individual: sometime or other, run your preclear up the time track through all the moments when he couldn't be free or felt he couldn't be free or felt he wasn't free — free about manners, free about clothes, free about shoes, free about other people. All the times when he didn't feel free.

You will find out the times when he didn't feel free were when the environment seemed to be clear up close to him, and when he felt free, the environment was way out there someplace. And you can just run him up the time track on all the times he didn't feel free, or run him back through those incidents.

You want to find out the mechanisms by which this individual is enslaved by finding out how he tries to enslave others. How does the individual, your preclear, take freedom away from other people? How many people in the past has he sought to make unfree, and why? You just

get him scanning over this stuff; you find it is mostly regret. So more or less scan it backwards and you will find out that he does develop a feeling of greater freedom. He will recognize many things in his life that he has not hitherto recognized.

You start him up the track on this feeling of freedom or lack of freedom. The validation side of it would be “feeling of freedom” and the enttheta side of it would be “the times when you have felt inhibited.” You just go over these a few times and some major computations will come out of the case. And it is very interesting that your preclear will finish up with a greater feeling of freedom about the whole thing.

Everybody is fighting to be free on the third dynamic and never bothered to be much free upon their first dynamic.

What is self-determinism? Self-determinism is the ability to determine that one is free; self-determinism is the right to be free. And therefore, as you run an individual on times when he has been inhibited or times when he has felt inhibited and you start finding out the things he has been inhibited upon in his freedom, in his environment, all of a sudden you are liable to get some line charges because it will be the darnedest things that he finds he isn't free to do.

He isn't free. For instance, it causes him great regret to realize that he is not free to wear carpet slippers. He is not free to wear them. Why? Well, this will really strike him as being very interesting. Or he isn't free to go without a hat. He has to have a hat. And if you start searching in his case for his feelings of freedom, these odds and ends will turn up — to say nothing of how people have taken his freedom away from him. And that is the most grievous and grieve some thing of which I know: to have one's freedom taken away in any respect.

If you just run “your freedom to think” — that, all by itself — you just run “instances when you felt you were not free to think” and “reasons why you were not free to think,” you will get some very interesting processing results. But in particular, you will get the greatest results from your preclear on this particular button by running times when he has inhibited the freedom of others — the freedom of the other dynamics. And you will find grief on that, ordinarily. As I say, run the incident backwards; you get the result faster.

Now, you see, that wasn't very startlingly new. (Gee, it made everybody sad to realize they weren't free!)

You know, you could really hand out a very nice lecture on the subject of “man is in the jail of himself” or “man is in the jail of his unresolved personal carbon-oxygen motor,” or something.

Well, there is no reason to feel unfree because there are certain things you shouldn't be free to do. You shouldn't be free, for instance, to bump yourselves off at somebody else's expense and cost other people money to have you buried; you want to save money for your funeral before you do that!

They talk about the Four Freedoms; they left one of them out: freedom of others. Because the odd part of it is, every time you tried to enforce an inhibition of freedom on some other human being, you lost some of your own. And boy, you will see that so clearly if you just look that over.

You try to inhibit the movement or action of somebody, and you will find out that the computation on your case didn't have much to do with your father beating you over the head with a stick and your mother punching you in the stomach with a baseball bat regularly. This didn't hurt you very much. But when you tried to take the freedom away from cats, kittens, kings, boyfriends, coal heavers — when you tried to take away the liberty of action and decision of other human beings — you really hung yourself. You want to look that over. It is a very interesting series of locks you will run into on it.

## THE ANATOMY OF THE OVERT ACT PART I

A lecture given on  
21 January 1952

### Justifications

Now, I know it may be a strain, but just become aware of your surroundings, and stop worrying about your own cases for the moment. And all those who are auto running, cease fire. And all those who do not understand the subject of Dianetics get the wax out of your ears. Let's go.

Now, tonight I'm going to talk to you about the anatomy of the overt act. There is quite a bit about this subject that you don't know, mostly because I didn't find out till a few days ago myself. But the anatomy of the overt act is very important to you as an auditor.

You want to knock grief off cases? You want to be able to sit down in a quiet, dark closet and cry, yourself? Well, you have to know something about the anatomy of the overt act to trigger grief. And I am afraid that the expelling of grief from a case is the most important action which you can accomplish. The longer I am at this, the more convinced I am this is the case.

The first thing an auditor has to be able to do is face grief bravely, truly and unswervingly, and not kick the bed when the preclear starts crying!

Most of this is contained in the overt act.

Now, you will want to know how to solve sympathy. Once again, it has to do with overt acts.

You want to know why people act as they act when they are low on the tone scale. Again, we have overt acts. In fact, we are at a central point, when we are discussing this, which is an extremely important one.

Now, a short time ago I gave you a talk on the subject of survival and what is it, and we found out that the individual wants to survive on all dynamics. He isn't trying to survive as himself nearly so much as he is trying to get somebody else to survive. It is the individual's efforts to help and his failures to help. His commission of overt acts stems originally from an effort and failure to help. And the overt act then throws him into a regret-and sympathy state.

All this has to do with a new phenomenon — two new phenomena, really. The overt act brings up one, and there is a second one which I will cover called the shift of control centers, which doesn't have to do with the shift of your own control centers but with the shift of your control centers from you to others and from others to you.

It's all very important stuff I'm going to talk about. I wish I had a great many more hours than these two and a half to discuss it, because it is very possible that you will see a few things about yourself and about others this evening.

Let's take, first, the matter of the overt-act phenomenon. This is a lead-pipe proof of survival on all dynamics. It is one of those black-and-white affairs; I mean, this phenomenon exists, period. Not even a psychoanalyst could argue you out of it — not even that. Even a psychiatrist could look at it and see that it was there; it is that obvious.

Now, the overt-act phenomenon is simply this: That pain which you render on any other dynamic will be mirrored in yourself. It is just as open-and-shut as the fact that if you fired a .45 at that wall, a hole is going to appear in that wall. You shoot somebody through the head, you are going to have a bullet through your own head; you are going to have a somatic of the

bullet through your own skull, just like that. This isn't anything that might be; this isn't anything that is shadowy. This somatic will not be shadowy either. It will be a real crunch.

And that is an odd phenomenon, isn't it? But that is the phenomenon which backs up the theoretical conclusion which I reached about fourteen years ago on survival on all dynamics, and this phenomenon has existed; it has been there all the time. The only somatics which an individual carries are those which he has administered to another one.

Now, you may think that you have got a tooth somatic because your tooth is pulled. No, you haven't! If you have trouble with that tooth after it has been pulled, you have pulled somebody's tooth or blown it out or kicked it out, somewhere. And that was probably why you had that tooth pulled in the first place. Now you are remedying it: you are rendering an overt act all over again. It is a pattern.

Have you ever noticed this strange thing that some individuals can go in and lie down on the operating table, get themselves chewed up, carved up, slashed, gashed and in general have surgery administered, heal up in spite of the surgery, go on living a happy life and functioning organically? The next individual lies down on the table — slash, cut, gash, chew, saw — and he is no good. Same operation. Why?

One individual goes up to the dentist shaking, quivering, scared; sits down in the chair — nervous — gets a considerable shock out of anything done to him. Another individual goes up, they pull out four bicuspids and a couple of cuspids and he is all set. He gets up out of the chair; he isn't even affected in any way.

One individual dines on ground glass and food from a restaurant and develops a terrible case of stomach ulcers. Another individual eats twice as long in the same place and nothing happens to him. Why?

Well, we know why: The individual who is affected by such operations or who is affected by engrams has administered that same punishment, that same pain, on some other dynamic — identical! And he holds on to pain and only holds on to pain which he himself has handed out on another dynamic. And that pain is as sharp and precise a somatic as you will find anywhere. This is the overt-act phenomenon. It is a terrible thing; it is very grim.

You will find in Galatians — one of the last books of the New Testament — Chapter 6, there are several paragraphs there that talk about "each man, his own burden," "as ye sow, so shall ye reap," and all that sort of thing. How true! How horribly, gruesomely true!

You have got a constant jaw somatic: All right. Who did you hit? Who did you kick? Because you pick it up and carry it so they won't, because you basically do not want to be guilty of an overt act.

Now, this is the bottom of all the guilt-complex stuff that they have been handing out for many, many years. They didn't know how to solve this, so on. The reason they didn't know is because they didn't know this phenomenon; neither did they know about survival and a few dozen other things.

But the point is that you hand out physical pain or even mental punishment or mental control on another dynamic and you are going to get it back yourself the second you consider it an overt act. Pretty grim.

You go down here and you spank a little kid — little kid has been naughty. You are all set; you spank this little kid, and all of a sudden you realize you hurt him. He looks pathetic to you. You have stopped him running around and so forth. You say, "I don't want that to happen," so you turn time back. What is regret? Regret is simply turning time back, that is all. You don't want it to happen. Somewhere in there you tried to stop yourself from doing it.

If you administered a slap to this child's face, it may be years, but one day you start picking up neuralgia or something. You don't know where it comes from. You go back to the times you were kicked in the face and you find 869,000 of them, and you run every one.

Sure, by just running incidents you bring an individual far enough up the tone scale so that he is above what we call the counter-effort band, which is fairly low on the tone scale — it is below 4.0. And just by unburdening the case, you get his tone up above there. But why is he carrying that neuralgia? He slapped a kid sometime. That is all it is.

Now, if you get a double, compound injury — a few days after you slapped this kid, he went out and got himself sick and died — you are going to just be a wonderful case of neuralgia then. Right then, quick! Furthermore, you are going to do a life continuum for him, pick up the ambitions and goals of that kid and try to carry them forward. And there is your source of life continuum: the overt act.

The phenomenon is very precise. You slip a dirk into somebody's midriff. That is much worse than a dirk being slipped into yours — much worse. After all, you are just you. So what? You can handle that piece of MEST fairly well.

If you are afraid of pain, you are afraid of pain because you have caused pain to somebody who was afraid of pain; and you are now being afraid of pain for him or her. You are afraid of grief: you are being afraid of grief for somebody who was afraid of grief and, in each case, against whom you have committed an overt act.

I repeat, this phenomenon is very sharp, very distinctive and very easily located.

Anyone who runs a service facsimile — even runs it poorly — will become immediately aware of the fact that as he punches somebody in the face, as he kicks somebody in the shin — if it is the service facsimile — he gets the somatic in his own face, he gets the somatic in his own shin. It is not the same pain; it is evidently (and this statement is qualified) the individual's own pain that he turns on himself. It isn't a transferred facsimile. So he turns on an engram which will approximate the registry engram.

The individual gets a bad shin, gets a cut shin; immediately the person committing the overt act says, "I'm sorry I did that; I want to make his shin whole again." And so he fixes up his own shin so that he can cure up the other person's shin. You can actually see this. It is an effort to help. You commit an overt act; the next act right after is try to help the guy, if you really hurt him. The effort to help, and that effort to help consists of taking the same cell area, calling up an old injury for it, and trying to heal up his cells by healing up your own. And of course you fail, so you carry the somatic.

It can be stated that any chronic somatic that you have or that a preclear has, has as its source the administration of that pain to the other person, or to another person or to an animal — particularly those. Now, that is pretty grim.

You hurt somebody's eyes, so you wear glasses for him afterwards. You make somebody ill one way or the other, so you go on a diet and get finicky about certain foods for them. Any time you try to impose your control over an individual to your gain and his detriment, you also impose upon yourself all of his liabilities. This is grim stuff, because any time in the past that you committed an overt act, you were in for it.

Physical pain: You can take the fights that a boy is in when he is young and you start running through some of these fights — he doesn't remember ever having been sorry for any of these little devils that he beat up — and all of a sudden you find a real overt act in there someplace.

You find this fellow winning — winning a fight. And he hauls off with his fists and his feet and he really lambasts this other kid — wham! crash! bang! — and the other kid goes down in the dust. And as he stands there, the victor, he looks at the kid and he sees this human being,



and his anger vanishes. And he sees this human being, a human being that is soiled and crumpled and has got some blood on him and has lost his dignity and he is beaten. He has an emotional curve right there. He goes down from anger, triumph, down on a fast, steep curve, recognizing that he has hurt another person. Then he will try, at that moment; he will tell himself he wants the other kid to get up. As a matter of fact, at the very blow that fells the other kid, he will turn on an effort inside himself to hold that kid upright. And the kid falls and he says to himself, “Well, I’ll make it up to him somehow,” or “I’ll do something about this. I’ll help him in some way.” But because there are other people around and maybe other kids around, he says to himself, “Oh, I’d make a show out of myself if I did that.” And there is a sudden feeling of discomfort and shame. Years and years and years afterwards, we find the areas where he punched that little kid tender. We find the blows he administered, on himself. Weird, isn’t it? It is almost unbelievable until you see it or until you experience it.

Now, if anybody argues with you about this phenomenon, it is a very simple way of going about it. You say, “Did you ever hit anybody?”

“Oh, no! No, I — no, I never . . . well, yeah, there was a fellow I hit one time.”

“Go through the motion of hitting him.” Bang, bang — just have him go through the motion of hitting him. All of a sudden he will feel his arm start to get weak. What he has done is turn on the back pull. Even as he struck, there were muscles working and computations working that said “No, no, no, no, no, no, no — another dynamic. We want survival on all dynamics! Pull it back!” And even as that fist travels home, he will feel that back pull.

And as you are working this thing out by Effort Processing, you will eventually hang the guy’s hand clear up here and he won’t be able to move it. The second you get the forward thrust out of it, this other thrust will kick in. So you want to work out the back thrust, the holding-back thrust.

If he doesn’t remember ever having fought, just have him strike somebody anyhow, and have him punch somebody for a little while, until all of a sudden he will get a visio turning on of something, somebody. He has got that on, and he will start to feel kind of strange about the thing. And then he will hit him again and he will say, “Why, I’m hitting him in the mouth.” And it is his own mouth that hurts!

Yes, this is very easily demonstrated phenomena. It is not turning the preclear into the counter-effort against himself. He can stand up to any quantity of counter-effort. All a man is, is a series of counter-efforts which he has turned into his own efforts. But those efforts which he has used to injure, impede or cause nonsurvival on any other dynamic are the injuries which he himself will suffer from.

For instance, running an individual, we have in many, many cases turned on an elusive somatic. And we have tried and tried and tried in working that person to get this somatic. Finally, we just brought him up the tone scale willy-nilly and the somatic disappeared — or maybe it didn’t disappear. We keep on trying to run the somatic as though it happened to this individual, and it didn’t. It was a somatic this individual administered and was sorry for.

Being sorry for, or regretting, is the action of trying to turn back time, and it puts the individual straight back into the incident and connects him up with the moment he tried to stop himself. And you will find him stopped right in the middle of this incident — stopped while he is standing there — and by some physical, psychic force, trying to keep somebody from falling or trying to hold back a knife from thrusting or trying to hold back a fist. He stopped himself. That is regret, and that is consequent to almost any overt act.

So that is what you are fooling with — this phenomenon. You solve that phenomenon completely in a case and you have got something a lot better than was ever envisioned in Dianetics in the first place. And it doesn’t take long to solve it, but in the solving of it you will

find that there is grief on overt acts. Unless you spill that grief, the overt act will not deintensify — not worth a nickel, a little bit.

Fortunately, the power and force of overt acts are such and the grief lying upon a proper service facsimile is such that once you have tried to turn off a very few emotional physical-effort shut-offs on the case, you have worked the case for a little while to get the reasons why this person can't spill grief and get the effort they use to spill grief, and you have gone through several overt acts with them that they have done, one way or the other, you will hit one and it will be the loaded incident.

Somewhere on the track, in any case, is an incident which is so loaded with grief that you can't clip it without it spilling. Maybe he can hold back on this incident and on that incident and the other incident, but if you hit dead center on the service facsimile, you get a spill; that's all there is to it. A person just starts crying; they just can't stop. Fortunate, isn't it — particularly for you auditors that see grief and immediately kick the bed or something. (No remark is intended there; it's just, nearly everybody has done that here.)

The overt-act proposition has a great deal of technology along with it. And if you understand this technology, you will understand Dianetics. You will also understand life, more importantly, and you will understand what individuals are trying to do to you, or what you are trying to do to individuals. I am not here to tell you that "thou shalt not commit an overt act." I am just telling you how to solve them. And I am telling you why people commit overt acts against you, and why people want sympathy and why they have to have it. Now we have those answers.

We have the Chart of Attitudes. There's a thirteenth button. (There are twelve there; now there is a thirteenth button.) The top of that column is "win" and the bottom of that column is "lose." There is also a unit facsimile. In other words, there is a complete memory package. As you go down the whole list, you will find everything in position in relationship to this.

And what is wrong with your preclear is simply this: Where is he between winning and losing on that overt act — that facsimile? Where has he coasted to? Sometime, somewhere or other, he committed an overt act — a very bad one. It had an emotional curve, and that emotional curve was maybe from anger down to regret. And this curve was the shift from win to lose. The bottom is lose, and actually way up above is win — up above anger.

There is the curve, the emotional curve on this act. And life starts working on him, other people start working on him and the years go by and people start dropping curves on him.

I talked to you in the last lecture about people who broke your curve and people who boosted up your curved. In other words, there are people who come around and if you are happy, they will break you off and try to make you sad. And there are people around who, when you are mediumly this way or that, they will try to make you happy.

Well, every time your curve goes down, this is the curve. Every time, in the business of living, analytically, people start dropping your curve on you, they are starting to approximate this position. And you may start out in life fairly high on this curve, but every time somebody breaks a curve on you, it cuts in and restimulates this curve so that you start down the line. When you get down there, you are dead.

It evidently takes an average of about fifty-nine years to cut one of these curves in completely — completely. When it is all cut in, the individual is dead. I don't believe it has anything to do with cellular growth at all. How do you like that?

Now, the ability of an individual to recall is intimate with this curve, because when a person gets down to a point where he is practically solid regret, he is just trying to grind those drivers back on time all the way. "Back up," he is saying, "back up, back up." And his track starts

crowding in together till there is no time. Regret — mechanical. In fact, this is very gruesomely mechanical.

Now, the individual starts out in life up here somewhere. The first thing you know, off he goes. Overt acts: he commits this overt act, that overt act — little things, don't amount to anything. People drop tone on him. All of a sudden he gets sorry for what he is doing; he feels regret on some of the things he has done. He begins to find himself at fault and hold himself accountable for every death and every incident occurring around him. And the next thing you know, he is way down the tone scale.

Now he has gotten into the counter-effort band, and when he has gotten into the counter-effort band very thoroughly, he starts picking up chronic somatics. And then, as life drifts away on him, he may drop down below that till he can't feel any pain.

This is the overt act and its phenomena.

Win-lose — the tone of your preclear is established by his position on the whole curve. And it is established by this: Does he dare win? Because it will get to a point, at last, where any time he wins he has lost, if he is too low on the tone scale. And as he goes down this tone scale he says, "I've got to lose." More and more and more he says, "I've got to lose," until he plays it to lose.

An auditor low in tone will not resolve the case. He doesn't dare because he would win, and "if he wins something else will die." And he gets it mixed up with his preclear and he is afraid if he resolves the case the preclear will die, so he rigs it to lose. He knows that if he loses, the preclear will live — he thinks. So he just sets himself up to lose. That is all there is to it. Simple, isn't it?

You get the business of responsibility: An individual down here doesn't dare accept any responsibility. If he did he would win, and he mustn't win, because if he wins something is going to die. That is what the curve says. Any time he finds himself in a winning position something else will die. He is convinced of this.

So, what the tone scale is, amongst other things, is a shift from win to lose. A person very high on the tone scale wins, wins, wins. Of course, there are gradient scales of winning here. As you go on down the line between those two points, a person starts to lose for himself.

Life enforces this with pain. It is painful to win, to individuals, because of overt acts.

That is the package of the service facsimile. Somewhere or other there is a crime — there is an overt act on the case, of magnitude — which resulted in death on some other dynamic. This package is a service facsimile. Until you have solved that package as a service facsimile the case of the preclear is not solved, and that is all there is to it. It isn't even vaguely solved, either. It is unburdened.

That is why we were struggling so to get somebody up to 4.0. It was a big struggle to get somebody up to 4.0. Sure, you could run all the engrams off the case and so forth. And then it was rather puzzling because an individual somehow or other didn't quite want to give up some string of engrams. In fact, the auditor wouldn't even know they were there. Well, they were the engrams that were straight on top of the service facsimile.

The gruesome ferocity with which life enforces this law — survival shall be upon all dynamics — consists of inflicting upon the offender the somatic which he inflicts on another dynamic. Grim! Because I am not talking about

any guess, now. You want to go out here and polish somebody off, that is your business, but you can be prepared, sooner or later, to carry the exact somatic administered to that other person. Go out and cut somebody's throat — too bad.

Now, the funny part of it is that the genetic blueprint, the entire package of the individual's memory, is on file. The service facsimile cannot be resolved completely in this lifetime. There is no more outstanding proof of the consecutiveness of existence or the packages of facsimiles or memories which make up the blueprint of the human body itself.

I have set out, in the past week or so, to run an individual in this life only and not let him slide on through to anything else. Let's fool around with the time he drowned Grandma's kittens and so forth — let's monkey around with this case — and let's make this person well. A couple of cases, those that spilled grief in this life — spilled a lot of grief in this life — got better. They didn't get well; they just got better. But those cases where I have slashed on through and regardless of teachings, training's, beliefs or anything else just crowded the person right on down the time track into the overt act . . . It's no wonder that people don't want to believe they ever lived before! My God!

I crowd them down the line into some other existence someplace else and all of a sudden they hit one of these things, and that case just goes boom! — like you had turned on a couple of fire hoses.

And unless that service facsimile is hit, as itself, as the service facsimile, where it belongs, with full attention to the reality of the phenomena I am giving you right now and full attention to this reality across the boards — unless that is treated in that fashion — you can't resolve cases. And that is all there is to it. I am giving you a black-and-white statement.

We have walked into the grim bear trap rigged by the gods that be. But we had better accept the evidence of a real universe and not a bunch of guesses from individuals who are too scared to go back and find out what they did.

You see, no proof exists that we live only one life, but, believe me, this proof tells you that you have lived many lives. I am sorry if this conflicts with any religious beliefs, teachings, or if anybody confuses this with reincarnation — which this is not — or transmigration or hallucination or delusion or imagination or anything else. That is a matter of opinion.

They want an opinion on that score? All right. I haven't anything to sell by telling you you lived before except swamped cases. I like to see them swamped up. Peculiarity of mine: I like to see people happy.

So, here is the overt act. Where are you going to find it? The big, real overt act on the case — where does it exist? Now or three hundred thousand years ago?

Well, wherever it exists, you work a service facsimile on a case — that is to say, that unit memory, that memory — and you will find tumbling off the case immediately afterwards all of its computations that are in error. They just fly off the case. They roll off with alarming speed, there is great velocity on the thing — very easy thing to do if audited properly.

Your service facsimile is a basic package — and I'll cover that. But it is a basic incident, and lying on top of this basic incident are duplicate incidents. And there are just duplicate incidents by the thousands — not by the hundreds but just by the thousands. And if you had to run every one of those, each one by itself, you would be now till doomsday. But you hit the center of this package, which is the service facsimile, and the rest of these things blow to pieces like you have thrown an atom bomb down the fellow's gullet. That is no kidding. Ten, fifteen, twenty lives suddenly will jump into view on an individual, just like that.

You ask an individual to scan all the girls that reminded him of this service facsimile: faces pop into view — including Bessie, in this life.

He thinks that his life is all awry because of Bessie. She left him, she ran off with the chauffeur, she did him mean, and he has been blaming Bessie left and right, and so forth. Only you find out it was a girl by the name of Bethesda back in — oh, I don't know — 1295 B.C.,

or something like that. She kept going off with Joe who lived in the next cave, so he fixed her clock one day.

By the way, I think every man has got this on his case — trying to keep one of these wild women in a cave. They keep running off! So men have tried almost everything: they have hamstrung them and they have busted up their legs and they have tied them up and they have done almost anything you could think of. They have even tried to reason with them; they have tried to make them feel affection. And man's final conclusion on the subject, as represented in all of his literature, is the fact that you can't hold on to a woman, period!

You'll find somebody who is very jealous, for instance. You will find that, very possibly, at least some of the locks on his service facsimile will consist of just this action of trying to keep Mrs. Oop home.

The overt act should never be confused with drinking somebody's beer while he is gone from the table. It is murder, blood, sudden death, agony . . .

Another thing you can do for a pc is — this is an awful mean one — just tell him to sit there and feel the counter-emotion of agony. And he says, "Well, somebody would be in pain. No, that wouldn't be it. Agony. Let's see, what would be the counter-emotion of agony?"

You know, you say, "Well, just shrill, screaming agony of the kind that you see that the organism enduring it just can't endure it. You know, that kind of agony. Now, just feel how that would feel to you."

"Eeeyow! "

Because if you sit and concentrate on it very long, you're going to get the agony of something you have killed.

You administered a sudden stroke and it was not fatal. And the point you will get the agony will be the point where you administered the stroke.

You busted a rabbit's head in, something like that. And you'd say "Win for myself" is up above that. And you say, "Well, get the feeling of agony from that rabbit. Get the counter-emotion of agony."

The guy can't do it, can't do it, can't — "Ow!"

It is just about like that. But this effort of the overt act buries the emotion and, actually, will often bury this phenomenon. So you get him to go through some such an effort. You get him to go through the effort, you get him to go through the effort, and the first thing you know, he will start to feel — I don't care who he is, or whether you have explained this to him or not — the act being performed to him, he thinks. He isn't quite sure how this is.

You get him to go through that, and he is puzzled if he doesn't know what you are doing. Foolishly, he will keep on grinding in the rabbit's head, see, something like that. "Now, why does . . . ?" He will say, "What's going on here?" He hasn't become aware of the phenomenon. You can get this with anyone.

Now, a case can be done these days in — oh, I'd say, with a lousy auditor — fifty hours. A good auditor ought to be able to resolve a case and knock it to pieces and square it all up in about twenty-five hours — knowing about overt acts.

What is an overt act? It is the administration of pain — non survival, destruction — on another dynamic, and the recognition that one has caused that pain.

I know a company of soldiers one time whose tone probably dropped through the bottom. Over in the Sicilian theater of war — the bombers and the artillery and these infantrymen had been at work upon a small Sicilian town, and they had been shooting it to pieces for a long time. The infantrymen had been hanging outside and just sending machine-gun bullets through the area to make sure it was cleared and cleaned of Germans and Italians. And they kept shooting into the area and ordering more bombs into the area, and then this company — the one that had been most active with its artillery — moved into the town. And they found one little girl sitting there on a curb trying to keep her blood in where her arm had been blown off by their shells. This was the total enemy.

If you traced that company and its personnel at this time, you would find out that most of those boys wound up in veterans' hospitals, or at the very next opportunity they stepped out and got themselves killed. Because they went to here — lose — which means die, quick.

You want to know why an individual gets himself knocked off, or why he rigs himself as the subject of an accident: He has slipped through all stages of his service facsimile down to a point where he has to lose.

Most people are hanging around 2.3, 2.4, or something like that. And you'd say "win for myself" is up above that. And down along this line — 2.4, something like that — the individual will never quite win; he will come short.

But he will never quite lose. He will just hang in that jockey; he will go ahead working at Boeing or something. He will somehow or other fix himself up so that he can't really succeed but he doesn't really lose. Below that point, why, he has slipped.

Now, I want to show you the anatomy of the service facsimile which goes to make up an overt act. You will find this very interesting. Here is your initial incident. This is incident one, now, on the time track, and it consists of a rock hitting this animal on the head and killing him. That animal is you, way back someplace, see? Rock hits animal; animal killed by skull crushed. The animal learns a lesson: Death results by the crushing of a skull — lesson.

The next stage on the service-facsimile line (this may come Lord knows how long later): All of a sudden this animal here is confronted with what he conceives to be a threat to his own survival, and he goes far enough out of hand to jump over into the winning position and picks up a rock and hits the other organism — crush! Or just takes his fist or claw or paw or something of the sort and squashes the other organism's head. First use.

Now, first use may be basic on the chain, but it is not necessarily the service facsimile.

This just tells him "Ha! Why, do that and you win. Nothing to it." So he goes ahead — win-lose. So, he takes this thing and kills another one.

The centuries or the thousands of years go by — various packages. You get what's happening here? Because each time he recognizes, just a little bit, it isn't right; he is not supposed to do that.

I don't know how life was supposed to work itself out. But there is some proviso in there someplace that killing for food doesn't hang one up with one, for some reason or other. Early on the track, particularly, there is sort of a mutual consent on the subject of food: "Today I'm food and tomorrow you are," or something of the sort — something weird — because you will get the strangest emotion early on the track about a person being eaten. They don't care. It is when they are eaten with trimmings that they start to object.

One day this individual (and this is the fatal step and this is your service facsimile), not for food, not for any survival purposes, not for any practicality, but only because number one has been offended — reasonlessly almost, so that he has got a maybe now, "Should I have done it or shouldn't I have done it?" — suddenly picks up his claw or paw or picks up a rock or

something like that and wantonly smashes in the head of another organism, for no good reason. And you get this curve: smash! And then he suddenly says, "Oh-oh! Why did I do that? I shouldn't have done that. There isn't any reason for this; there's no good cause for it. Come back to life!" Nothing happens. There is the service facsimile.

Don't bother to try to solve it on how often the person got killed or how often the environment hurt him or something of the sort. That doesn't matter. He likes these. He will run all of these you want him to run! He will run them by the thousands. They are all accurate, and none of them will resolve his case. As a matter of fact, he will start going down in tone, and the reason why is he considers all these times he has lost as justification for the times he made another dynamic lose. And if you take away from him all the times he lost, he hasn't any reason to make the other dynamics lose.

An individual always looks for an overt act before he administers one himself, and then he rationalizes, he justifies. And this is justification and rationalization: "All right, they did it to me, so therefore I'm justified in doing it to them."

The person which you despise, for instance, is the person who acts without justification: The thief walks down the street, and there is an old lady sitting there in a wheelchair and he sticks a gun in her ribs and says, "Gimme your purse!" and bang! You say, "Oh! Horrible!" Why? Why is it horrible? It is just horrible simply because you know he didn't have any justification for doing it.

Now, if a fellow were walking down the street and this dear old lady pulled out a sub-Thompson and blew a leg off of him or something of the sort, and he managed at the last moment to get over and upset her wheelchair and crack her skull, you would say, "Well, it sure served her right!" Now, that is a silly one, isn't it? They both result in the death of an old lady.

In other words, is a person justified in having committed the overt act? And this is what we worry about. "Was I justified in doing this? Did I have a reason? Had I been hurt, injured, maligned, kicked around, enough to have had this happen? If so, then I need not feel guilty or regret this overt act which I am about to commit, or which I am just committing, or which I have committed."

You will find every time an individual is operating on a maybe that he is trying to tell you how justified he is. And any time he starts telling you how justified he is, you know that he knows he wasn't. "Well, the reason all this happened to me and so forth was because of yakety-yakety-yakety-yak, and they did this to me," and so on. Well, maybe they did that to him, but nevertheless he knows this: There is no justification for any overt act. Grim, but there is just no justification.

You can't live without committing minor overt acts. That is all right. Commit as many as you want — minor overt acts — but don't causelessly, or for your own aggrandizement, injure another dynamic, because the second you do, you will get the whole thing kicked right back at you. You will suffer what you have caused in suffering — hideous but awfully true.

There is no justification for an overt act, but an overt act — a real overt act — is with magnitude, and this you shouldn't neglect. If you have a service facsimile in place, and you go down here and bawl out the old man who sells papers down on the corner because he short-changed you one penny, you are going to walk up the street feeling pretty bad.

You have got a service facsimile of this fellow in place and your little kid runs up to you and hands something to you, you say "Go away, go away!" and you watch his face fall: you are going to sit there for a while.

The more little ones that you commit, the more this thing is going to come into play. And as long as this is in existence, you will actually conceive needlessly that you are committing overt acts all the time, until your whole life seems to be an overt act. You will get to a point where

you are careful of what you eat, you are careful of what you accept as favors, you are careful of what you wear, you are careful to be very socially exact in your dealings. Why? Because any one of these factors may cause you to commit a little lock on your service facsimile. And when you have committed enough overt acts, this goes into full play and you die, and that is the end of it.

Nearly everyone out there in the society is riding right now about there. This civilization was ready for a complete wash-up, if you want to know my opinion — and that is just an opinion on my part. I think they invented the atom bomb just so they could have it, because the atom bomb would cause an overt act of such terrific magnitude, everybody would have his sins forgiven at that instant because everybody would be dead — dead with violence.

Now, handling this service facsimile puts a person back into a position where he can be rational.

This sort of thing has happened in this society, this culture, with these people: Way back here, hundreds, thousands of years ago, the individual committed an overt act of magnitude. It was in a day when he was not a reasonable being; he was a reacting being — very reactive. He committed that act and thereafter began to use the facsimile. First he chose a cause-of-death facsimile by some way he had been killed and used it against another, and then he was off to the races. And then he used it senselessly.

What are illnesses? They are ways and means of you reminding you that you have committed one. The most severely handicapped have, by computation, committed the most severe overt acts. A person will go to the point of paralyzing his right arm rather than ever strike again. A person will paralyze a leg so that he will never kick again. A person goes down into apathy and paralyzes his whole body so that he won't be able to move again with an overt act. Of course, it is within his range of opinion of what an overt act is — according to his judgment — but it is never light.

You want to know what illnesses are, what psychosomatic illnesses are and that sort of thing? They are "I must not and I will not, and in case I do, I have already rendered myself unable to commit it." Try and imagine taking a three-month-old baby and hitting it as hard as you can with your fist. Just try and imagine it. Just try and imagine it again — hit this three-month-old baby with your fist.

You ask this individual, "Go on and strike him." The next thing you know, his hand will start going — shaking. "I can't understand what's wrong with it. That's all. I just can't understand what's wrong with my hand. I — I can't hit him."

You say, "Well, it's just imaginary. Go ahead, hit him. Hit him in the face."

It is very interesting phenomena, isn't it?

And the second line of defense is, when they're hit, they get it back themselves. In other words, they fix themselves up. And self-determinism, postulate, everything else is there, but they weaken the offending member.

How many people do you think in his lifetime a man has bitten? There's one for you. How many things do you think the individual has bitten? Let's take the last two hundred thousand years.

Once upon a time he wasn't very offensive with his teeth, and then he finally got to a point where — big jaw. Then what happened? No jaw; recessive jaw. Man's jaw has receded from clear out here — boy, what a set of choppers he had! — on back till he not only now has small teeth but he will also get them pulled at no provocation. That is interesting, isn't it? You can read the overt act about his mouth and his teeth.



It is pretty hard, by the way, to persuade somebody to bite. You take a little kid. This little kid will come around someday and bite at you, something like that, if you get him in a fight. You don't have to scold that kid. Watch him. He will bite you. And just act suddenly as though you have been hurt. (This is a dirty trick, because it will fix his clock for him.) Just act as though it's been hurt and don't strike back, and you just watch him go down the scale. Why? Some part of his service facsimile has to do with teeth. There is some earlier lock that has to do with teeth.

You get out the service facsimile; that hasn't got enough strength to do you any harm anymore.

Do you see how it works? The individual weakens or makes smaller the offending member and will pick up the somatic he administers. And the crime which consists of a service facsimile is so enormous and it is so inconclusive — there are no decisions in it — that it is right in present time. An individual walks with it in present time all the time.

The mind, when it can't solve a problem, automatically picks up facsimiles. Well, it never solved this problem: Was he right or was he wrong? Should he have or shouldn't he have? And this he can't answer. As a consequence, it stays in constant restimulation. And with practically no provocation whatsoever, he will penalize his body or even die to keep from administering that overt act again.

Now, just as a little additional comment on it: You know why they want sympathy? They want to demonstrate that they are losing. They want to be over on the losing side of the ledger because they don't dare stay on the winning side of the ledger.

There is hardly a little boy alive that hasn't worried about whether or not he was a coward. He has found himself going out into a fight; he has found himself unable to strike. At some fight or another he is unable to strike — and he figures out "I must be a coward." Well, I don't know, frankly, what a coward is, all of a sudden, because he is saying "I mustn't hit him; I'll kill him. And it's much better for me to be in terrible condition and to believe all sorts of bad things about myself than to administer pain to that other one, regardless of how worthless I think he is."

The action of a criminal, the action of a low-tone-scale person who tries to antagonize you, who tries to get you all riled up, who gives you bad news, who does all sorts of things to you, is inviting an overt act. He wants you to commit an overt act against him and he will do anything to get you to commit this overt act. He isn't happy unless you are committing overt acts against him. This, by the way, is basic masochism.

Now, he has to be justified for going on living. This person is so unbalanced, he feels that his overt acts in this life or in others are so tremendous, that he has got to have overt acts committed against him in order to justify his continual existence. You get the idea? He has got to have justification. He has done things that were so thoroughly unjustified in his mind that now he has got to pile up self-punishment just to keep on living.

Why does a criminal, with only a ten-day charge for vagrancy facing him, suddenly haul off and shoot a cop to death when the cop comes near him? Why? The police have a hard time trying to figure this one out. No wonder. This criminal, just to go on being a being, invites overt acts, but he is so squirreled up that he commits these overt acts to invite overt acts so he can get punished — so he can really get punished, so he can even get sent to an electric chair. He needs justification, such as being electrocuted.

Now, there is the rather interesting lineup of the sympathy interchange. You think individuals who go down on the losing end of the line want sympathy: No, all they want, really, is the recognition of the fact that they have lost. If you recognize they have lost, then to some degree they are forgiven.

And just to cap all this, every individual wears upon him — his body and his physiology — his service facsimile, as plain and as bare as a signboard. You can look at anybody and tell exactly what he has done. That is pretty horrible, isn't it? You know what he has killed; you know what he has maimed.

An individual will not do a life continuum unless he conceives himself to have been guilty of the death. How is he guilty of the death? Well, he didn't go out and get water for the sick person every time the sick person asked. There were two times when he slept through the bell ring. The sick person hardly even noticed this, but that was an overt act. This person is so burdened by a service facsimile that this is an overt act. The sick person dies and the person has to make it up for him.

How does an individual repay on an overt act? He killed somebody. He regrets it — stops himself in time — and he will try to go on living as that other person and try to heal up that other person, try to restore life to him — try to solve their problems, carry out their goals — anything!

And what is the difference on this win-lose scale, win to lose? As he begins life, he is the winner, and as he gets it keyed in, he goes down the line — less and less and less and less the winner — until there he is, lying there stone-dead as the loser.

You see them on the couch: the coffin case. The funny part of the coffin case is the coffin case killed that person and now is that person. And this case will die or will live a life which is little better than a sort of a shadow of death.

But your progress through existence (the average individual) is the progress from the winning to the losing valence. And the basic winning and losing valences are the offender and the victim. And this drama we see in all of our literature, our religion — everywhere we look. In the doctors' offices, we find individuals putting themselves down on the operating table to have done to them, if possible, what they did to somebody else.

Why does somebody want an operation on his gallbladder? There is a pain there. He insists on his being operated on; he insists on that shiv being slid into him (called a scalpel in the medical profession, to be technical), and he gets it! And the funny part of it is, afterwards he may feel a lot better. Actually the doctor would say "Oh, you have a pain in your gallbladder?" Well, the doctor would break out an assortment of knives and say, "Which one of these knives do you like best?" They would be from various centuries and things. The fellow would look down the line and say, "Well, I think that poniard is about it." The doctor would say, "Okay," and slip it into him right there, see, and let him fall over, and then patch up the wound and give him some penicillin and send him home — why, the fellow would be happy. Doing it with a scalpel and ether and those trimmings and so forth, they don't improve the condition particularly. And when you try to close out all the pain, that is no fun — I mean, it's not convincing to the individual.

That is why people get well on operations.

Overt act: Why do people commit overt acts against you? They consider you to be powerful, to be strong. That isn't so much a contest. They say, "Here's somebody that's powerful and strong. Boy, they can really knock me for a loop." So they start monkeying around: "I heard today — I heard a story about you. Tsk! The fellow said you were no good, and of course I had to agree with him, and . . ." Finally, they will pick out this guy who is strong, and this guy who is strong will go bang! That is what they want. Then they will say, "See what he did to me? See what he did to me? Now I'm justified in going on living."

And with this we discover the fourth method theta takes through time. Theta takes a fourth method. It is a little, shadowy method.

One of the methods is through the MEST which has been used by theta in bodies — in other words, almost through the cemeteries; you will find a little bit of theta hanging around on that track. You will find the theta-body line, which is the individual as a personality straight on through the generations.

And you will find the protoplasm line — protoplasm, the unending stream of protoplasm they talk about in biology and so forth — which is the method of procreating, creating new bodies and so forth.

Well, life goes along this track, and it goes along the fourth track. And the fourth track is by inviting a life continuum for self. This may not come home to you until tomorrow sometime, but it's inviting a life continuum for self.

Now, how does it do this? Here we find little Bessie is busy doing a life continuum for Grandpa. Well, she did an overt act against Grandpa in order to feel sorry for Grandpa, in order to do an overt act to feel sorry for him again, and then Grandpa dies and Bessie does a life continuum. That is theta's little method of carrying along Grandpa. Quite in addition to carrying Grandpa, Bessie is also carrying her own actual theta-body line, she is carrying her protoplasm line, she is carrying this dead-MEST line. Interesting.

You can find all these if you want to look cases over. This is phenomena I am talking to you about, not air.

Life continuum: an individual who is down tone scale is not only trying to knock off so that he can get a new body and maybe a new start but he is inviting everybody to do a life continuum for him. So he invites you to do an overt act against him so that you will do a life continuum for him. And what is the mechanism? Jab, jab, jab, jab, jab; then when the stronger person finally goes pow! then, "I'm hurt. Oh, you killed me. Oh!" They look very pathetic. The stronger person all of a sudden regrets it — overt act, has his own service facsimile in restimulation. He will pick up the habits and individualities of the person he has offended and to some small degree carry these on along the time track. And this is another method of life continuum.

It is like name immortality: Why should an individual want his name around for the next thousand years on a book or something? He is dead. In the last life he had another name and in the next life he is going to have another name.

A name. Well, here is a life continuum that is just about as light as this continuum. It has this actual factor associated with it: An individual gets you to offend against him so that you will continue life for him.

So that you have individuals continually who are inviting overt acts against themselves, not only to justify their further existence — not only to justify their own service facsimile and their own conduct and existence — but to get you to go on living for them. They feel they cannot live as themselves; they are already clear over on the bottom side of the facsimile — they are almost dead anyway — so they want you to go on living for them. Now, you get that mechanism?

I have found it to be a very interesting mechanism because it resolves cases very rapidly.

Okay. The second half of the talk tonight, I'll talk about the shifted control center, which you may find a little less esoteric, a little more practical.

## THE ANATOMY OF THE OVERT ACT PART II

A lecture given on  
21 January 1952

### The Transfer of Control Centers

One point of the first hour's talk had to do with the overt act and grief. You will find that it is almost impossible, in many cases, to blow any grief from a case unless you cover the overt act to the person. In other words, here is your preclear whose grandfather is dead. How do you get this preclear to recognize and cry off Grandfather's death? Well, he won't cry on the subject of how nice it was when Grandpa was alive, but you get him to dig up his overt acts against Grandpa; you will find, normally, they are quite minor. Very possibly, then, you will be able to knock off Grandpa's death.

But in running a service facsimile, you are running an overt act. You may have to run several facsimiles on the chain of the service facsimile to finally reach enough emotional shut-offs — physical-effort shut-offs of emotion — so that the individual can spill grief.

Where your individual has not been able to release the grief from incidents or from the service facsimile, he is running on an emotional shut-off. It is a physical effort to shut off grief. You ask the individual, "What do you do to keep from crying?" "What do you do to cry?" "Then, after you've done this to cry, what do you do to keep from crying?" And you get one after another, one after another, one after another, and the first thing you know, you will have the thing worked out on him one way or the other.

If the individual is so thoroughly in apathy that he is in very bad shape, you will find you will have to bring him up tone scale to cry. That is something you shouldn't overlook. He has to come up tone scale. Sometimes he is stuck in a terror charge of some sort which will come off first, and then you will get grief.

But the point is that your emphasis on working a service facsimile should be on working out the postulates — that is to say, what an individual tells himself to keep from feeling bad about things, such as, "It wasn't I," "I couldn't have done it," "I won't admit it," "I wasn't there," "It's awfully unreal," "I could not possibly cry about this," "I had better not cry," "Only sissies cry," "I have to be hard-boiled about it," "I have to make up my mind and go ahead and do it anyway." Lots of these things come up, and they come up with a physical effort. Someplace on the track there is the physical effort to shut off grief.

Another way to find this is "How did the individuals around you shut off their grief?" or "When have you tried to keep people from crying?" "When have you tried to make people cry and failed?"

Now this hits an auditor pretty hard. When has he tried to make people cry and failed? You will find out that he has a physical effort that he turns on in order to make people cry, and that is his own grief shut-off. You run that out of an auditor, your auditor's case will get in pretty good shape, just like that. Run your emotion, both sides of the emotion. And that is the way it is done.

But when you are working a service facsimile, get overt acts — overt acts. Get the individual's shut-offs to realize that he has done an overt act, the feeling that he has, himself, by which he bars out the overtness of the act. His refusal to recognize his own guilt, in other words, is also his refusal to grieve about it. You blow a few grief charges off a case, you have got a different preclear. You want to work in that direction.

If you are working an auditor, there is a mimeographed list which applies to auditors in particular. It is the number of items which you run on an auditor. And these items, one after the other, when run, will generally cause an auditor's case to run along pretty well.

But a person who is auditing does this peculiar thing of turning on these various physical efforts to shut off emotion, to turn on emotion and so forth. You want to get these experiences of his auditing, and in this wise you will be able to repair an auditor's case.

But there is no difference in repairing an auditor's case and repairing another case, really. All you want to do is get the individual's efforts toward others in his environ, because he will wind up doing what he is trying to make others do, and failing.

Take a schoolteacher: here is a rough case. He tries to make kids quiet. He tries to keep them from talking, whispering, squirming, tries to keep them obedient. This poor schoolteacher will wind up every time by sitting still, not hearing, doing very little talking, being unemotional in general. He will be obeying what he has made others do.

So, what have you tried to enforce on other dynamics? That is the key to this. What have you tried to enforce on the other dynamics? Because to that thing, you yourself become subject. And when trying to resolve a case, if you want to know what is shut off in the preclears it is what he has tried to shut off in others; what is full on in the preclear. he has tried to turn full on in others; what won't come on in the preclear is what he has turned on in others and failed to keep on, and so forth. If he has failed to make somebody happy continually — "What is your effort to make somebody happy?" Well, he has failed to make somebody happy; and he fails and he tries and he fails and he tries and he fails and he tries and he fails. Of course, you are getting this emotional curve, one after the other. And at last, there he is: unhappy.

He tries to get somebody else to regret things — works and works and works to get somebody else to regret something. He will wind up by doing a lot of regretting himself. He fails to make the other person regret adequately.

A person who has tried to hold individuals motionless in his vicinity will finally wind up, himself, motionless. And as he continues to do this, he will go right on down tone scale.

Now, no greater proof exists in these phenomena than that they work, that they resolve cases rather rapidly. But it is very odd that they tie in with what an awful lot of people have believed for an awful long time.

The main line of knowledge has obviously been in the field of religion, not in the field of natural philosophy. That is an oddity, isn't it? But it took a conjoining of natural philosophy and religion, to some degree, to put together the thing (with a knowledge of mathematics), in order to make this package come out. And what do we wind up with? "Thou art thy brother's keeper." You sure are! A few remarks made on the shore of Galilee were certainly to the point, even if they were rather badly misinterpreted for a long time here and there.

Well, anyway, we have another phenomenon which goes right along with overt acts and the resolution of cases with which I would like to acquaint you. And this is the phenomenon of the transfer of control centers. This goes along with fixed attention and unfixed attention.

You know, there are three conditions of attention: one is attention unfixed, idling or incapable of fixing; and one is attention so thoroughly fixed that it cannot be shifted; and yet another one is the optimum swing of attention — in other words, a person can change attention at will. That is self-determinism in a package: the ability to shift one's attention at will, know where he is shifting it and then be able to shift it again.

In Effort Processing when you make somebody feel how alive his leg is, he all of a sudden — quite often — gets a pain in the back of his head. Well, he has actually had some attention concentrated on the back of his head in order to keep this pain in the offing, and the second you

shift his attention willy-nilly someplace else, the pain will hit him. There is attention that is too closely fixed.

Now, attention, on the service facsimile: with the service facsimile out of restimulation or knocked out of the case, you have an individual who is able to shift his attention at will. In other words, here for the first time you have somebody who can concentrate. He can concentrate or not concentrate at will — a pleasant capability. But as this phenomenon of the service facsimile starts to move in, one's attention begins to concentrate upon winning. And as he comes down the line, as this thing comes in, his curve comes down toward antagonism; he starts to get very determined about winning and very antagonistic about winning. And then he gets very angry about winning, and then he gets afraid about winning and then he knows he will lose if he wins, and then he goes into apathy and then he dies. And that is the gradient scale of attention — what is attention toward.

Fear is unfixed attention. Grief is practically no attention. Apathy is no attention, unfixed. So you have got degrees of attention fixing, which start in at antagonism and down through anger, where you have got very sharply fixed attention, and then anger degenerates into a condition where the attention is not at all fixed, where the angry person will actually destroy anything in the environment. And then it comes down to fear — fear very fixed or fear spanning out, as in the unknown, of anything. Then we come down into grief, and you have grief about one thing or grief about everything, and then apathy about one thing or apathy about everything. These are the two conditions which happen. There is no optimum fear, no optimum grief nor optimum apathy. But you get these two conditions, fixed or unfixed.

When you fix your attention on something, you are doing something quite remarkable. You are transferring that thing under the control of your own control center. I don't care whether you are afraid of it, in grief about it or in apathy about it: you are actually transferring it under the control of your own control center and as such, in fear, will make it something to be afraid of. If you are in grief about it, you will transfer it under your own control center and make it something to be in grief about. You will cause acts to occur, in other words; it is actually under your control. And so you get this truism of "that thing of which a person is afraid is that thing which will harm him." People will work on you, perhaps, until they can be afraid of you. But they will work on you until you do something to make them afraid of you. You see how it works?

Grief: they will throw a control center over an object which is to be a grief object or is a grief object, and then they will cause the object to eventually be grief to them.

An individual could take a child, and the individual at 0.5 on the tone scale will throw a control center over this child — his own control center over the child — and will work on the child until the child is a source of grief. A rather arduous project, rather grim, but you can see this in progress.

Fixed attention or too unfixed — it doesn't matter where it is on the tone scale, you are going to get such a manifestation.

Now, what do I mean by transferring one's control center? Control center is simply another term for "I," or the awareness-of-awareness unit. That thing to which he applies his concentration is that thing to which he is assigning his control center. You get the idea?

Let's take an auditor and preclear. Your auditor sits there — he doesn't just talk to the preclear. he shoves his control center over the preclear. Now, in view of the fact that theta has no dimension or location in space or time, this is very simple and very easy to do. The individual who sits down as an auditor to audit a preclear shifts his control center — in other words, his concentration — over the preclear.

What is a mission — at least one mission — of theta, of life? That is the conquest of the physical universe. So he starts handling, with his control center, the preclear. When he finds

that the preclear is going out of control, actually his own control center is failing; regardless of whether it is over the preclear or over himself, his own control center is failing. It is failing to handle the body, emotions and memories of the preclear, and the auditor recognizes it as a failure of his own control center. And thereafter, that control center will be that less able to take care of the auditor in his actions, because the auditor doesn't know what he is doing and never shifts the center back.

Anyone who has done a lot of auditing has left a control center sitting over the head of every preclear he has ever audited. You start shifting that back and it is very interesting what will happen. Because by shifting it over the head of the preclear, you have elected to control an organism, a section of the physical universe, and in addition, and very importantly, a human life, a human soul. You extended your responsibility over the head of this being, and if you fail to make this being well, active, happy and everything you expect, you recognize your inability — the inability of your control center. So an auditor can deteriorate rapidly unless he knows about this. What you want to do is shift it over and then shift it back. Always shift it back, and always differentiate on what you are applying it and why you are doing it. You want to clear up your failures.

An auditor can't win if his service facsimile is in such thorough restimulation that he has to lose. If this auditor, for instance, is in grief, at 0.5, his control center will try to make the preclear come down tone scale to 0.5 — as a chronic tone, not as grief. By spilling grief from the preclear he can get the preclear uptone; by keeping the grief in the preclear, he can keep the preclear downtone. And don't think your auditor doesn't recognize this instinctively, because he does. An auditor who is low on the tone scale will not spill grief out of the preclear, because his own control center cannot handle his own grief. Therefore, an auditor with a service facsimile in place to some degree is going to fail. His auditing is predestined to failure. He must do something, in other words, to bring himself up to the point where he can win. The best way he can win is get his service facsimile out, and after that he hasn't any qualms about winning. But this shift of the control center is a phenomenon; it isn't an analogy. For instance, the reactive mind in the first book and so forth: that was an analogy; it was a way of describing the thing, it was not phenomena. This is phenomena.

Now, any one of you sitting there can tell me who shifted a control center over you sometime in your life. Who shifted a control center over you? When? How did it feel? You see, there is an exact instant when it begins to happen. And when you are resolving the service facsimile: here is the individual, he does something to another individual. You will find, somewhere on that emotional curve, the moment the individual starts to recognize that the other being is in trouble — that he has hurt his brother. He will shift a control center over that other being in an effort to handle his limbs, motions, heal him up, bring him up to a point where he was before the action. And hardly anyone who has injured someone else seriously but has thought immediately afterwards he would do anything to put this individual back in good condition again — even die himself. The second he does that, he has shifted his control center over this other being.

Now, his life progresses or his lives progress, and he goes on through existence; his control center has been shifted with a shock — a sharp curve — over another person: In order to remain in control of himself he has to be the other person. There is your mechanism — control-center shift.

Later on, people want you to be obedient — Mother, Father, somebody of the sort. They will make you do certain things. They will come into control of your limbs, actions, thoughts, speech and so on. Sometime during childhood, particularly when you had been naughty and were about to be punished or something of the sort, there was an instant of regret on your part, an overt action on the parental part where a control center did a shift — and said, "There you are." You only got rid of that, really, when you left home, but you never completely got rid of it because you never recognized that anything was being shifted over the top of you. You just all of a sudden knew that you were a little bit out of control as far as you were concerned. You

were not quite able to handle your actions the way you should. You weren't as self-confident, you weren't as self-determined, as you might have been otherwise.

You can recall a time when you felt as a little child very competent and very confident, and then later times when you weren't. Two things have happened: By a control center being shifted over you by a parent, your overt acts have kicked your service facsimile into action and you have started to operate slightly on the losing-valence side yourself. So you are running on this double stack of control centers. Both of them say to lose. How can you Win!

Now, an auditor who is sitting under a parental set of control centers — teachers, parents, grandparents, law-enforcement agencies, anything and everything you want, have put control centers over this individual one way or the other. He is actually working under a set of alien control centers. How can he be himself? He can't be.

Here he is, then; actually, his own limbs are working under the manipulation of others. And where is his? And why doesn't his control center merely banish all this other stuff, with ease? Well, I will tell you: his is sitting back there five hundred or five thousand years on the death of his brother. Grim. You run out the service facsimile, the rest of this stuff resolves, because nobody can just esoterically shift control over you.

Any time you tried to train a dog, you concentrated on that dog, didn't you? You took your own control center and you put it over Fido and you said, "There you are, Fido. Sit up, beg, bark, roll over, come here, go there, drop this, pick up that." Of course, if your Fido is rather disobedient you are going to be unhappy with Fido. Fido is going to start making you nervous. Why? Because his presence tells you very adequately that you are not in control of the physical universe because you are not controlling his body, and you have elected to control his body by putting a control center over him. So the second that you elected to control his body, you also elected to lose if he was a disobedient dog. And then one day Fido disappears, and there is your control center, hanging over Fido, and he is gone. What is grief? Is it the loss of Fido or loss of your control center? Well, it's a little bit of each.

Now, your auditor, your preclear, your normal — anybody — is concentratedly concerned with fixed or unfixed control centers. A psychotic, for instance, may be one whose control center has been shot out over the whole of existence and then lost. He lost it, and he will look around until he can find a control center that he can use. He will actually fall under the control center of a person he has damaged by an overt act. He will put himself under that by election. If the person he damaged went mad as a result, you have a psychotic.

Be careful what you do to make people go insane. You want to know why people in institutions go insane? Well, they have driven people insane; that is easy — simple.

Here is your control-center theory or phenomenon in operation: A hypnotist sits down, he makes a subject be very quiet and then he starts to tell the subject what to do. The subject is supposed to do this and do that, and the fellow is under hypnotic control. Well, this is all very interesting, particularly for the hypnotist. The subject goes around after that to some degree under the hypnotist's control. But the hypnotist — and here is the grim joke — is responsible to himself for every act of that subject subsequently and every injury to that subject. And your hypnotist will suffer everything the subject suffers.

I am talking to you about concrete phenomena. If anybody knows hypnotism, they know the sudden shift and feeling of responsibility for a person who has been hypnotized, just as you know the strange feeling of responsibility you have for every preclear you audit. It isn't that you are hypnotizing people, but you are taking responsibility for the movements of that body and the past life of that individual. The second you do that you move your control center over that individual, and after that you feel very responsible for what happens to him. He goes out and walks down the street and gets run over by an automobile, weeks later; you don't know why your back somatic cut in, but it did. You see, you shifted a control center over the person and you didn't shift it back.



Now, actually, it is about as mechanical as pitching hay. And it can be done just about as selectively and with as much will.

Well, this is also the phenomenon of faith healing. In faith healing you will find out that the individual, with a laying on of hands, will actually take unto himself the ills and injuries of the other whom he is trying to heal. Any person engaging upon faith healing can be fully prepared to receive a great number of somatics.

This is why we talk about the burden of Christ. Lord knows, he tried to heal the whole world. You would have to be a pretty strong man to do something like that. Myself, I am going on a fishing trip to Greece in October, quick! I can't play in even the faint lower orders of such a league as anyone who would try to suddenly throw out his control center over a whole existence.

There is an interesting phenomenon of the transference of physical pain. The actual physical pain itself does not really transfer, and in faith healing, actually, it is not an actual transfer of the somatic, evidently — and I qualify this again: I just feel that this is true, I do not know that it is true.

One turns on a duplicate facsimile of his own, but whether or not this can be done without even knowing is a subject in para-Dianetics. I am not much talking about para-Dianetics; I am talking about just what we know — what we know, actually. I can cite you many instances where people have known immediately the death of a loved one. And also, when you feel the counter-emotion of somebody dying in agony in your own service facsimile, or something of the sort, you will begin to wonder whether or not it isn't a straight transfer — whether or not your impingement of pain, your painful impingement of force upon another organism, does not immediately result in an injury to your own organism.

That is why wars are vicious, you see; nobody ever won a war. The United States is carrying all the wounds today of Germany, actually. She is also going to be liable in a very physical sense to all the wounds of Hiroshima and Nagasaki. Grim thought.

Now, the administration of an overt act might be considered to be almost mystic in its suddenness and completeness of somatic transfer. But it ceases to be mystic the second we nail it down to a physical-universe phenomenon — and that phenomenon certainly exists. You can discover it in yourself. You will find out you may not get any somatics of your own. They can take you back through your tonsillectomy and your last time you had your hair curled, and you won't feel anything. Now, go back there to the time you kicked your sister in the stomach, and you will have a stomachache. Interesting, isn't it?

All right. The transfer in a service facsimile of the pain — fascinating. But the transfer and concentration of a control center is actually no less actual. It is phenomena. It is a phenomenon; it belongs in the field of phenomena because it is demonstrable as phenomena, just as the transfer of pain at the moment of impact against another organism is a phenomenon.

Now, I would like to differentiate: in the fields of mysticism and so forth — these are routes. Once you have recaptured an actual phenomenon and you have laid it out by its own latitudes and you have said this is it, you have something as solid and as physical universe and as actual as that table. So don't fail on your differentiation.

Every single thing that is done in an automobile at one time belonged in the field of mysticism. You will find that many of the miracles in the Bible are today elementary physics. You can go through the Bible and you can read the various things that happened, and a good physicist can look at these things and say, "Why, yes, of course. Naturally, naturally, naturally." They say, "Well, Moses was just a good Red Sea guide, that's all." A fellow who knows the Red Sea, who used to write an adventure story, very interestingly told me that the miracles of Moses are done today by Red Sea guides — people who know those deserts and wildernesses. The water out of a rock — that is the way they store and protect water there. If you are a good Red Sea

guide, you can always get water out of a rock, providing you know the right rock. The tides of the Red Sea sweep back at periodic intervals, and if you knew the exact tide table, you would be able to pass the Red Sea almost dry-shod and have it wipe out the army that came in your immediate wake.

Does this make them any the less miracles? No — not because you can reduce them to physics. But somebody goes over and he looks over Moses, and we find out that Moses could command an awful lot of physical universe and the heavens. He sure could, and maybe the Red Sea guides learned from Moses how you did these things.

Once upon a time they were mystic, magic, miracles. And then one day they become as solid as this table, at which time they are established phenomena.

Now, that is what we are dealing with now, and in Dianetics I have tried consistently to deal only with established phenomena, no matter where it came from. It is very odd, but much more phenomena came out of the field of religion and mysticism than came out of any other one subject. But don't think that other subjects weren't investigated.

For instance, hypnotism has been in existence — that I know of — for about thirty-five hundred years. The phenomena of hypnotism in those thirty-five hundred years was known just as far as it went. It was recognized that you could relax another human being and what you said to him would then become effective. Or that you could cause this other human being to dream or travel to far places while he was under this “spell.”

Now, here we have phenomena. They have known that. Charcot tried to establish other phenomena in the field of hypnotism — posthypnotic suggestion and so forth. Later on they tried to work out a dream therapy. Strangely enough, no new phenomena were recovered.

And now we come up in Dianetics. Hypnotism was practically in its virgin state: there were maybe four or five phenomena known there, and we have suddenly taken these, we have taken them apart, we have looked at them, and out of them we have got about twenty phenomena and we can use them.

And one of those phenomena is the shift of the control center. You can watch it happen. You can watch it occur and you can feel it occur. It is a physical sensation. It is a physical sensation to your preclear and it is a physical sensation to you, the auditor.

Think of the last time you audited somebody — when you sat down to audit them. How did you feel at the beginning of the session? How did you feel at the end of the session? At what time during the session did you start to actively control the limbs and memories of your preclear? Is your control center still there? Well now, actually, all you have got to do is sort of say to yourself “Just take it back,” and your own feeling of individuality will go up.

You take a preclear and start this preclear on the line of “When did your father start to control you?” It is interesting.

In an overt act you will find the exact instant when the person suddenly identifies himself with the other person. It is a precise instant. He can feel the shift of identification. His control center actually shifts over the other person. He is trying to control the body; he is in control of the body and his sudden failure to control the body nails his control center right down there with grief. His inability to control the physical universe is a direct occurrence from that point.

You know what happens to the president of the United States? You know why he gets to be an old man fast? You have all noticed this. He shifts a control center out across the entire country, God help him. Particularly, he shifts a control center over the House and Senate. And look what they do. He is responsible; his regime makes or breaks, not on the names, more or less unknown, of a few congressmen or senators — but it's the behavior and rationality of this

group up on the Hill that he must use and fight, so forth. And of course he fails, so he gets to be an old man.

In auditing, in a service facsimile, in a grief charge, in any overt act, in any situation involving sympathy, look for the shift of the control center. When does the individual suddenly become the other individual? It isn't that he becomes the other individual. It is the moment when he determines that he shall control or help the other individual. The second he starts to help the other individual and sees the other individual being destroyed, at that moment his control center will hang up as a failure over the other individual. And his overt act will result in the fact that his control center of himself will operate on a level of self-destruction. Hence you get succumb below 2.0 on the tone scale.

Now, you understand that? The individual tries to help somebody else who succumbs anyway. He tries to do a life continuum for him. This life continuum is only the manifestation of being somebody else. It is really wonderful to behold.

Well, you get your overt act; that is administration of non survival to another dynamic. That is an overt act. When it is very, very severe non survival and has no reason connected with it, it becomes a service facsimile. Or if there already is a service facsimile, it becomes part of that chain. This contains the liability of an individual sliding down that emotional curve every time somebody drops a curve on him, eventually winding up as the dynamic he hurt or harmed. Any atheist eventually winds up with the delusion that he is God. Interestingly true. If you don't believe it, go down to the local spin bin and find your boys who think they are God, and you will discover an atheist. Interesting.

The mechanism of Jesus gives an individual an opportunity of having his service facsimile forgiven in the absence of processing. He has his service facsimile forgiven because Jesus shouldered the burdens of the world — the crimes, the overt acts of the world. And after that, the individual can walk off with his soul clean and continue on along the line and go on living under our various codes of behavior. Lord help somebody who sins against Jesus — overt act. The time when somebody went into that church and burned all that plate and destroyed the crucifix — oh, boy!

An overt act against Christ on the cross is a very interesting thing, because it winds the preclear up on the cross! And if you don't believe this, see how many preclears you can run through the crucifixion, and you will be able to get every fifth or sixth preclear to run the crucifixion. It's interesting, isn't it? He will run it with full somatics — nails, thorns. Fascinating! Have you noticed this strange fact?

You will find that the individual gets so concerned on this dynamic and he is so high on this seventh-dynamic operation — I mean, it is so subject to thought, imagination and so forth — that there is a moment's shock somewhere on an overt act against Christ to such a degree that the individual will shift his control center, or attempt to, over Jesus. And the second he does this, he becomes Christ on the cross. Oh, that is a grim one. He may die then and go off someplace else, and he will live generations, maybe, before he gets the curve dropped on him enough to someday — as one girl is doing in Spain — start bleeding from the holes.

There are lots of them, by the way; they start bleeding from the nail holes, from the thorn — the pains in the appropriate places. They will do this on Easter regularly. There is some terrific service facsimile in the matter. And in this Christian society you have to take that one into cognizance, because that is the overt act on the seventh dynamic. You really have to take it into cognizance, because it is a crime against all man. That is a grim joke, isn't it, that the individual will carry those wounds the second he declares war upon that. It is no wonder that Christianity forms an impregnable fortress. It has the perfect answer: Attack it and you will carry it through.

Now, I am still talking to you about phenomena, not religion. You will find this in your preclear and you had better do something about it. Where a service facsimile is against the

seventh dynamic, you will find these manifestations. So don't be surprised about them or don't be upset particularly.

If your preclear one day, driving down the street, knocked over a little boy on crutches, your preclear this life or the next is going to be on crutches. Or if he hurt a human being so that human being had to go on to crutches, your preclear is going to be on crutches. What you are actually doing in auditing is knocking out the source of a crime against another dynamic.

It is odd that suicide is a crime against self.

I got into an interesting incident the other day. I evidently had been bunged up one way or the other and was sort of flipping a coin. There was just too much pain present to go on living, and too damaged to go on living, so I evidently cut my own throat and that was twice as bad. It made a very interesting incident.

You get the idea? There is a maybe there. There is no solution to it, so you take the wrong solution and commit an overt act against the first dynamic.

So don't expect not to find overt acts on the first dynamic. You will find a lot of people who will tell you that they only have overt acts against the first dynamic. This is held in doubt, but they certainly have a minor chain of them. When you hurt yourself purposelessly, you committed an overt act against yourself for which you probably have not forgiven yourself and which still hangs you up with a somatic. But that is the only time you can hang yourself up with one of your own.

As techniques improve, the length of time required for rehabilitation will nil and shorten. Also, the age of people who can be treated will increase. I do not know now but what there isn't a top limit with present techniques on auditing of the aged. Because, you see, it is a very, very bad thing to do, to rehabilitate somebody who is very old, because unless you could rehabilitate them to the point where they would be strong, young and healthy again, you would be wasting their time. You are going to let them go on for years and years and years and years, when evidently by the mechanics we have discovered all they have got to do is die and get born again and they are all set. And Dianetics will be in good shape up that track anyhow — they can get processed a lot quicker. They probably have it all figured out, back of their minds.

Now, I don't want to give you the impression with tonight's lecture I am being very esoteric or that I have suddenly gone off the deep end on anything. I am talking to you very solidly about phenomena — the phenomena of human behavior. And that behavior as studied and as phenomena exist seems to demonstrate — and does demonstrate very concretely, just as when you put sodium into water you get an explosion — that an individual has, as his first and foremost goal, survival on all dynamics, and that it is very, very often much more important to him that another survives than himself, and that selfishness itself is born out of a misconception that the individual one killed was selfish.

One does a life continuum on a selfish person. After all, it was you yourself who established the fact that the person was selfish. So you have to be selfish to do a life continuum. You have to be afraid of pain as a life continuum, but are you — as a human being, as an individual — really afraid of pain at all? You ought to be afraid of death on account of somebody else, but are you afraid of dying yourself? Are you yourself? Do you know yourself?

Now, that is how the problem became complicated.

I know of no part of religious creed, for instance, which debars this particular strange fact of consecutive lives. On the contrary, it is mentioned in the Bible that these exist. These have been a backbone of Hindu religion for a long time. I don't know who got the idea that we only lived once, but it won't work. It particularly won't work in processing. And that is what is important to you. And as far as this transference of somatics is concerned, you had better know about that in processing. And as far as the control center is concerned, you had certainly better understand

that, because these things will resolve an awful lot of cases for you that won't resolve otherwise.

And so we find out, when we have shaken the basket and we have assayed the gains of these years of research, that man is probably too good for himself rather than anything else. And the physical universe knocked him in and damaged him a bit and eventually, somewhere or other, he went off the line and he started to harm another. Right away he became his brother's keeper, and he went along in that wise and he harmed something else, and then in order to justify having harmed he had to be harmed himself, so that he could justify being harmed so that he harmed something else....

And it has gone on this dizzy billiard of crime upon crime, injury upon injury, life continuum of your concept of what somebody else was like — not what somebody else was like, really — until we have evolved a society which is willing to believe that every man is selfish, every man is evil, where illness can only be treated organically, where the human soul does not exist, and where a wonderful world has to be destroyed by atom bombs. And I think it is about time we got to work, now that we have the tools, and resolved this problem as rapidly as we are able.

The first person for you to resolve, of course, is you. You want to resolve a few preclears. You can produce miracles, with rather mathematical precision if you want to, and you had better let yourself be your first miracle.

## THE ANATOMY OF A SERVICE FACSIMILE

A lecture given on  
28 January 1952

### Preventing Further Overt Acts

We were trying to resolve the problems of the world down here in a board meeting, and unfortunately there are two or three problems which are not yet solved on the basis of the world at large. One of these: we were trying to figure out whether or not Truman should be reelected. We decided that if he didn't let the Defense Department come through with a two- or three-billion dollar air-force contract whereby we make pilots out of these characters they are putting in airplanes — why, if he would come through with that we would let him go in the election!

That's a joke — some of you people are sitting there surly!

This talk may be found to be a little bit technical. I hope not. The title of it is "The Anatomy of a Service Facsimile." I am going to give the whole subject a rundown. And actually, it gives all of Dianetics a rundown too, but perhaps on a little more technical basis than some would care for.

I have had a little present made up here for you: "The Processing of Auditors." If you run this on every auditor that you run into, what do you know, he will turn out to be human underneath it all.

Once upon a time, man got born into the world, one fashion or another, and everything went along fine for the first three or four hundred thousand years. And then he evolved into Homo Sapiens. Well, this wasn't so bad until after Homo Sapiens had been at it for a few thousand years. And even that wasn't so bad until finally they settled here in America and we began to get a Democratic administration, we invented atom bombs....

One out of eight people walking in the society today couldn't pass Dianometry as anything else but psychotic. The doctors complain because they only received 1.1 billion dollars last year for their services. But nevertheless, this means that most of the people didn't pay them. And the people that didn't go to them knew that it was no use, which was the rest of the population.

There isn't an industry or a group or a home that is not being hit solidly and continually by what is laughingly called "psychosomatic illnesses." These are not psychosomatic. Your level of need in this community of America for something efficient is so great that as you sit there, I do not believe you could imagine it. I know I can't.

Every once in a while I throw out my ring of imagination and I get the thought of a whole country without illnesses and without insanity and incapable of being driven by incapables into the overt acts of war, and I can't quite manage it. It is a goal and I can say it in so many words, but that is a pretty big goal. So I think in terms of one community where there would be no illness, where everybody would be very alert, which was a functioning, healthy, happy state. My imagination doesn't go that far. Who knows what a community would be like?

Let's take bacteria that the late Pasteur looked over, discovered, "microscopificated." We find out that bacteria requires three levels: The body must be predisposed to illness before bacteria can come along and precipitate the illness. And then if the body doesn't get well there must be factors there which continue that illness. These three factors happen to be necessary in about 99 percent of the bacteria. Of course, you could take a healthy individual, you could probably take some kind of a germ, virus, and inject him with it and have him die on you — something like the way bubonic plague hit England back in the eighteenth century.

Nobody had ever had anything to do with any bacilli like the bubonic plague, and so the second that it hit, it wiped out tremendous sections of the population.

But you notice there were a lot of people came through it. There were people walking out there and handling the corpses, and — you know, it's carried by fleas — handling people whose clothing contained fleas, people who were bitten by them and so forth, and they lived through it.

The first time this hit — about the thirteenth century, something like that — practically depopulated England. England was depopulated to the extent that it became a pastoral country rather than an agrarian country. In other words, they just knocked off farming — there weren't enough people to handle it — and they invented sheep-raising because it only took one man to handle an awful lot of sheep over a lot of ground. Here was the effect of this disease.

But you notice there were people who lived through it and these people were exposed to it, so we don't even know for sure if such a bacteria as bubonic plague is carried by would have any real effect on a completely well man. We don't even have any concept of what a real "well man" is. So we are working in virgin territory. There is no lack of fodder. Auditors are not going to run out of preclears for a long time — a long, long while.

We have started out on a line in Dianetics that is so new at this point that there are very few auditors who know how to do Dianetics today. There are very few. I know, at the outside, about five, including me.

A lot of these auditors — in the past I would keep coming up with something new; they considered that this was new to the theory of Dianetics. This was new to the technique of application, not to the theory of Dianetics. Dianetics has been so confoundedly consistent since two years ago that every time something new that seems to be new in theory comes up, it swings right around and a new paragraph in the first book comes true with a little different evaluation. As we go, these things we learn.

So what we are dealing with right now is a package of application which does not much change basic theory, but which certainly causes basic theory to be reevaluated here and there. But it is a package of application which unfortunately does not happen to be open to a lot of speculation. It is based on phenomena. If it is done right, the case resolves. If it is done wrong, the case does not resolve. Very simple — open and shut.

Now, Dianetics has never been in this state whereby you could say "Here is the technique of application, and this is what you do and this is what you get." And so it is rather hard for people, perhaps, to recognize that there is such an animal as this giraffe, but there it is. It is no first cousin to mysticism. It is Dianetics. It is it all by itself.

The technique by which Dianetics is done is the technique which I am going to explain to you tonight, and there is no other Dianetic technique! Now, that is a heck of a statement for me to make after all these years telling everybody "Think for yourself" and "Be self-determined." Well, you can be as self-determined as you want to with this technique, as long as you do exactly this way.

In the first book we learned something. Phenomena: An individual receives an injury. He later on will take this moment of injury and he will dramatize it. That technique is fully explained in the first book. That is it!

The combination of this first engram (this moment of injury which is then dramatized by the individual) and the dramatization — these two things together are the service facsimile. Let's make no mistake about this. This is a technique: You can open up the first book and it tells you about what a person will do with one of these engrams, and it says the more he dramatizes it, the more it charges up, and the more the dramatization is broken, the more that engram comes into restimulation.

If that engram includes an injury, at first the individual will dramatize the thought of it. And later on, it will be so broken on him that he will be dramatizing the somatic — that is, the injury itself.

Somebody walked up to him when he was two years of age and punched him in the nose and said, “You’re no good.” So later on in life he punches somebody in the nose and he says, “You’re no good” — just like that: a record (like a phonograph record) dramatization. All right?

The first one — the being punched in the nose — is one part of the service facsimile, and punching somebody in the nose is the other part of the service facsimile. And these two together make the service facsimile. And the whole service facsimile, of course, is actually a chain of incidents, because incidents will fly off of this first service facsimile; they will fly off of it like mad. Now, there we have the mechanism of dramatization. You see how this could be?

We take a fellow whose father spansks him every day: he is five years of age; his father spansks him and says certain things to him. This fellow, in various ways, dramatizes being spanked. If he is unable to dramatize being spanked, he will start demonstrating somatics of spanking — only spanking is much too mild an engram to be much considered an engram. But you get the idea?

A dramatization launched at “optimum” would be that this individual would spank his kids and say the same things to them that his father said. In other words, a piano-player roller starts going around in this person’s mind; early in his life certain things happen to him, and later on in his life he will make these things happen to others.

Now, you can see this in processing people. If you want to look at any child, you can see that he is demonstrating some of the characteristics of his parents or grandparents. In other words, he is dramatizing and these characteristics were included in an injury. Now, actually, it is just as valid as it ever was. There is your basic proposition of Dianetics: An individual records injury and then uses this injury.

The processing of a service facsimile — which merely means the combination of these two things, the person being injured and the person injuring — is done by the techniques of thought, emotion and effort, just standard techniques.

This first, basic injury we will call the motivator; the injury to the individual himself is — we introduce a new term there — the motivator; it motivates his later dramatization.

Sometime during this individual’s lifetime he dramatizes this and he injures another in doing so. When he does this, an emotion of regret will ensue and the individual can be said to have committed an overt act. When he commits this overt act there may show up upon his body the bruises he inflicted to his victim. Only they are not transferred from the victim: they come out of the motivator. The person dramatizes the motivator so exactly that he actually will bruise his victim only — or injure or wound his victim only — as he was wounded or injured, on the comparative mirror image side.

Very simple. This little boy is hit in the nose when he is three years of age. He goes on in life and one day hits somebody in the nose. He realizes that he hit somebody in the nose; he is sorry for it. That sorrow is the time lapse between the two incidents brought together as a justification.

In other words, the individual says, “I had a perfectly good reason to hit you in the nose because somebody hit me in the nose! That is the way people act and that is the way I am acting, and I received the injury so therefore I am perfectly at liberty to hand it out.”

Only society doesn’t look at it this way, and people break that dramatization. They say, “You mustn’t hit people in the nose anymore!”



The next time he hits somebody in the nose, he develops sinusitis on himself. But what is the sinusitis from, and what somatic relieves this sinusitis?

The motivator. The time he was hit in the nose appears in the dramatization, and apparently what happens (and it happens at such a precise moment, it looks like), as the individual strikes the other individual he gets the somatic back again himself.

What actually happens is the motivator comes up into present time, because he is using it. The facsimile, the memory, contains all physical action necessary for this act. And so the individual has it right there in present time and he hits this other individual and says, "Oh, I'm sorry — I shouldn't have hit you," or something of the sort, and his own facsimile comes right back and hits him. So there is his nose hurting as he has hit the other person's nose.

So apparently you get a transfer of somatics, a transfer of injury.

You will see this manifestation in faith healing. People will transfer, in an effort to cure, injury from one person to themselves and then bear that injury. The joke of it is, they are not bearing the injury of the other person: they are bearing their own comparative injury.

There is an injury in your standard memory bank for every possible injury you may inflict. There are just millions of them. Just take the injuries, bumps, falls, trips, slams and bangs of one lifetime. There are lots of them. You take the somatics of birth: they can be dubbed in for almost anything.

But it is much worse than that, because the injuries that are available to the individual are the injuries that are available down the whole evolutionary channel.

Now, our good friend Freud used to talk about "primordial instincts" that the individual in this civilized world yet suppressed below that level of civilization, that veneer — savage, brutal and bestial instincts which he didn't quite dare let come to the surface. And there was a little man in there named the "censor" who jumped around and prevented these things from coming to the surface. And all the analyst had to do — well, the solution he got was silly, but that far he was right.

It happens that all of these instincts are present. Only they are not instincts: they are memories, complete packages; they contain all the effort there was. How do you think you get a blueprint for your body? How did man get to be man? Well, you have got everything on file that ever happened to that whole line that is you. It is all on file.

So, when an individual has been injured, he is then susceptible to injuring somebody else.

Well, why would these things hang up? What is very special about this service facsimile? It is the fact that the service facsimile means he was injured all right, and there was something upsetting about this injury; it didn't quite add up. He shouldn't have been injured from the quarter he was injured in, or what injured him he doesn't know, or various other factors enter in, and it makes this motivator kind of cloudy to him. He was unconscious at the time — various things happen.

And all of a sudden one day he finds himself misapplying this action.

What injured him was a man, and one day he hauls loose and he hits a little kid — hits him hard, breaks the little kid's face all up, maybe blinds the little kid, something like that. This is wrong. Wrong — wrong release of motion; he did it wrong. And he says, "That belongs over here because it's my motivator, but I don't know, really, what's in the motivator. And this overt act I have just made against this child — that's wrong," so he feels he had better go back and find out what was right. So he starts back down the time track. That is regret.

Regret merely means wish it hadn't happened — "I will have to back up time. I will have to get ahead of this incident so I can make out that it hasn't happened." That is regret. It is an emotion.

So he starts to slide a little bit on this, and the second he does he runs into his own somatics and he can't get rid of them. And there he is. He is then carrying a service facsimile. Now this will gather locks. Every time he does an overt act in the direction of a child, he will acquire a lock on this incident. And he will become worse off and worse off and worse off.

Two things will happen: (1) he will know it is-wrong, and on his self-determinism attempt in every way possible to restrain himself from using this motion; but (2) he has an unresolvable problem, and the only way he feels he can resolve it is to get rid of the motion contained in it. So he is hung up on a beautiful maybe. What is he going to do with this maybe?

Well, it is very interesting; he will even pick up other somatics and paralyze, by his own volition, the hand he used to smack the child. And yet this is a very simple, mechanical affair too.

When he was injured what did he do? He said, "No!" and put up his hands, and his hands failed to block the blow coming in — whatever it was. And when he dramatized it and did this action (and he knew it was wrong at the time he did it — that is to say, it didn't fit the facts) — he brought his hand up and went smash! — he restimulated his own action of defending himself. He all of a sudden identifies himself with the child. He is sort of smacking himself; he is all confused.

Well, the next time he hits a child this arm sort of starts feeling floppy. Why? Because it is a defensive failed action that is keyed in. And actually his whole side will go that course. What is paralysis? Computationally, it is just an effort of restraining oneself from committing an overt act.

What is bad teeth? Just that — restraining oneself from biting. If your teeth get bad enough, you won't bite. You take anybody with bad teeth — his teeth are falling out — and you ask him to start biting.

He will say, "Start biting what?"

And you say, "Just go on and bite."

"But bite what?"

"Well, just bite."

And the fellow will say, "Well, all right.... I don't know what this is all about, but I sure got an awful pain in the back of my neck." And the first thing you know, "I feel terrible!"

Well, a person shouldn't feel terrible. What do you use your teeth to do? I mean, you just use them to eat with — "obviously" there is nothing on the genetic line.

Once upon a time man had awfully large choppers. And when he bit, things stood there and got bitten and it did a lot of damage. Your teeth have receded so you can't bite that way anymore. You fixed yourself up. You were too dangerous, because the more you used this facsimile of biting, why, the more misapplied it became, so the more you got the somatic.

It is very mechanical. It is in terms of statics and motion, actually — this whole thing is — but I am explaining it on a humanized basis of the fact that the person realizes he did wrong and he wishes he hadn't done it, and he says, "Oh, well, I shouldn't have done this." And the more he regrets it, the more he comes down tone scale. And the more he comes down tone scale, the closer he gets into the physical condition he was in when he received the motivator, which is of

course down around 0.0 on the tone scale — if not at 0.0, death. And so he is in apathy and he has gone back into the point of being the victim.

Now, two things he has a choice between: He has got this terrific motivator; something was done to him sometime in his lifetime. The only way he can possibly get rid of this motion is to do it himself; he has still got that motion hanging up in his memory, and it worries him because it is on a maybe.

Did you ever hear of the abreaction of hostilities? Well, if a person can be as mean as people have been mean to him, he is healthy. But the second something blocks him from being mean, he starts getting sick. This is why sergeants are so healthy.

Now, when it comes to this problem, it is the simplest possible problem in terms of differentiation and identification. The individual has been hit, so he hits somebody: Justification is “Well, I was hit, so therefore I can hit” — like “Well, you did it to me first! I have every right to do something to you, because look what you did to me.” That is the argument you always get in justification. Well, it is this same argument that goes inside the fellow; he says, “Well, I was hit; therefore I can hit!” And he tries to go around explaining it, but he doesn’t explain it lucidly like this. He says, “Well, she was mean to me, and Oscar Zilch did this,” and yak, yak. He hasn’t got any explanation.

Society objects to what he does with this overt act. Society does object and people object to individuals who walk down the street, suddenly grab them by their throat, throw them down against the pavement and pound their brains out on the curb. The police have been known to object to this.

Well, the society will make him regret it if he doesn’t. And of course the second he realizes “I shouldn’t have done that,” why, then he goes back to find the reason why he shouldn’t have done that. And what does he develop? Migraine headaches. It takes that severe an engram to make a migraine headache, by the way.

So, we are down on the most basic mechanics you can possibly be on, here in Dianetics. That is the proposition. In order to resolve the service facsimile, we must find the overt act because the overt act has all the charge on it. But in order to resolve the charge off the overt act — that is to say, the dramatization of the service facsimile — we have got to pick up the emotional shut-off. And where is the emotional shut-off? It is in the motivator, because an individual generally does not break down and weep in the face of his enemies. He tries to be as unemotional as possible — demonstrate to the greatest degree either that he has been hurt too much or that he hasn’t been hurt at all. So, one, you get an enforced emotion, the other way you get an inhibited emotion. Your emotional shut-off is in the motivator of the service facsimile — the first incident of being hurt — and the emotion is in the second part of it, so it is very hard to take these two apart. But it is very easy to take them apart now: You take them apart by thought, emotion and effort, and that is all there is to it.

Now we are back at a simpler level of operation than Dianetics was in when it was first released. It is simpler to take apart a service facsimile than it was to take apart early engrams.

It is not necessarily true that an individual who has not had his service facsimile removed cannot remove service facsimiles, but it is true that the service facsimile is a pretty bloody affair and that auditors, after they have run them for a short time — brrr! These auditors are generally sinners to end them all — just as any other Homo Sapiens is. You have got about three hundred thousand years of overt acts to resolve, and it takes hours to do it.

Now that, by the way, is sin. A man is trying to live and survive through all his dynamics, and it actually does cut his survival down — it markedly cuts his survival down — to injure another dynamic. And the mechanism which prevents him from doing this is the service-facsimile mechanism. And this is why we call it a service facsimile: because it is used by the individual; it and its lock chain are used. You will find that there is generally one of them in a case. You may

have to run six, eight, ten incidents in order to finally get the service facsimile that contains all the charge on the case.

As one fellow said after it has been run out, why, it is just like putting him in a brand-new airplane; he doesn't quite know where all the controls are. I mean, the release is tremendous.

How does this compare with the Axioms, and what do the Axioms have to do with it? Well, this thing tracks down the Axioms right down the line: Every axiom — axiom after axiom — is delineating the various phenomena and laws relating to human behavior, and in particular directs one immediately to the service facsimile.

What is the thing that the life static does? The life static is the source of life. It can motivate and animate matter. How does it do this? Matter is motion. Motion touches the source of life, and the source of life uses this motion. Any motion it receives, it uses. And as long as it is capable of using every motion received or handling every motion received, it is well, powerful, constructive, and goes along on the optimum solution that it must behave for the good of all dynamics.

But one day it gets a motion it can't handle; something happens to the organism which it cannot use for the good and constructive preservation of the dynamics themselves. Something happens to it; it doesn't figure, all of a sudden.

For instance, parents are supposed to raise children so that children can grow up and become parents; there is a basic law in operation. So one day this little kid is standing there and his parent turns around, picks him up by the heels and bashes his brains out against a tree. This is unexpected, unusual.

If you don't think that incident is on record . . . Anybody here want a headache? You have had your brains dashed out one way or the other. But we don't necessarily have to turn these things on, because you are handling that. After all, what is getting one's brains dashed out?

But getting one's brains dashed out by a parent would be some kind of a problem; that would be a bit of a problem, wouldn't it? A parent is supposed to raise you and take care of you; you are supposed to be nice to the parent and yet the parent kills you. Well, it would be very upsetting.

But of course, the funny part of it was the parent thought you were a wild animal and you rushed out from behind the rock, and you never got this equation at all because your brains were dashed out at the time. Sounds pretty wild, doesn't it?

Well, that's mild! Some of you people should audit some of these service facsimiles. Boy, they are wonderful! Edgar Allan Poe should be here (if he isn't).

So, an individual, in other words, is behaving straight along this pattern of motions as laid down in the Axioms. What is the initial part of it? ARC, the static and so forth; it handles motion. Then one day in comes a motion and it picks up this motion to throw it back; it is too hot to handle. But what do we do with it? It is wrong! This motion means non survival on some dynamic or other, but it certainly means non survival on us. What are we going to do with this thing? It's wrong, it doesn't add up, it is painful and it is non survival, and yet the individual has got it.

What is thinking? Thinking is the process of picking up relatively related or disrelated memories and combining them into a new thought. And whenever you failed to solve a problem it was because you didn't combine these memories into a new thought and label it "concluded." The second you say "conclusion," this package of thoughts will just drop back on the track out of your road. And that is how you can think about one thing one minute and another thing the next.

But I will give you a little experiment (if some of you aren't doing this already): Think of something that you intend to do, and just don't bring it up to a point where you make a conclusion. Now think of something else that you ought to do, but don't bother to bring that to a conclusion. Now think of something else that you ought to be doing; now don't bother to bring that to a conclusion. You are going to be uncomfortable. Why?

It is very simple. It is because you never balanced off these things to make a new package. So you still keep them sort of floating in the air like a juggler juggling Indian clubs or something.

Here is a thought package; that is how people think: They take old memories and they bring them together and recombine them into new conclusions and then they file those. And then they have new experiences and new observations and they pick up old ones and compare them and so on, and each time they arrive at a conclusive statement. Right or wrong, it doesn't matter, as long as it is concluded, actually.

A fellow who decides to burn down the local schoolhouse with all the students in it may be thinking kind of wrong from your viewpoint, but he won't go crazy unless he wonders whether he ought to do it or whether he oughtn't. And then you get your obsessive-compulsive picture: the person who must do something but can't.

What is this act I was just talking about? This fellow who has had his head bashed out, and it was a non survival action. Now what does he do with this thing? He carries it with him all the time; he doesn't quite know what to do with it. He wears it around his head like some people think they see halos.

Here is all of this package, and one day he gets caught a little bit off balance and this thing is so hard for him to figure, it goes into action immediately, and he picks up a child — something like that — and bashes its head in. Only it is his kid, and the wife objects. There is the wrong use.

Now, he will go on and repeat that act several times, by the way. And then one day he will realize that he no longer can be trusted; he has all of a sudden taken a complete split with his self-determinism. He says, "I can no longer be trusted by myself to do what I am supposed to do." He catches himself in the act of doing something wrong that he knows is non survival — he recognizes it is non survival — and at that moment he cancels himself out as a person of trust. This, basically, is every criminal there is! And this, basically, is every human being there is.

There is evidently nobody who has come up that time track without getting a service facsimile.

Now, here's your individual: What does he do about this motion — this motion that he got way back there? Now it has got two sides to it: This motion says, "Do it! Do it! Do it!" and this motion says, "Wrong! Wrong! Wrong!" And it says, "You do it with your right fist" — "Wrong."

One day he knows he is going to do it; he is going to get mad. He will be so concerned about it and he will feel so badly about having used it that the next time he even starts to use it he is liable to get a complete switch and this arm is liable to paralyze.

By the way, there isn't a single person I have talked to yet who has a balance of muscular control, left and right. You know that most human beings, the thought of reaching out and striking — you get them to do that a few times, their hand gets all weak.

You ask this human being, "Well, reach out with your right hand and strike." He will go on and strike; it is perfectly all right. "Take your left hand and strike."

"No."

“Well, go ahead.”

“No! “

“Why not?”

“Well . . . just no!”

“How does your left arm feel?” you say.

He says, “Limp.”

“Why does it feel limp?” He doesn’t know.

What has happened there is he has reversed clear around on this facsimile to a point where this arm, which is supposed to deliver the blow, is held in check. The memory in its muscles has gotten to the point where every time it starts to take any action, it will kind of swerve off toward taking a wrong action instead of a right one — just a little bit wrong.

Anybody here ever know a person who couldn’t hit the proper notes on a piano? This person is so afraid of the overt act and is so driven by the motion that he has gotten himself rigged to a point where he has got to be wrong — just a little bit wrong.

Now, in order to win in life, a person has to be on the winning side of a service facsimile. The winning side of the service facsimile is very simple. Everything has its personnel. You take the motivator, this first incident. In this motivator the individual was hit by another individual. When he is hit and knocked down, there he lies; he is not in good shape like he used to be in. In fact, very often he is dead. Well, that is the wrong side of it; that is losing. Obviously the winning side of the facsimile is to hit somebody else and knock them dead, only that is antisocial. When the person finally does hit somebody that hard, he goes into this state of mind right away: It says he can’t win — he regrets winning — but obviously he can’t lose because he would die, so he must hang somewhere between win and lose.

And if you look at the tone scale from 40.0 down here to 0.0, here is win for all dynamics, potentially, but here is win with action, and here is lose. How thoroughly can you lose? You can die.

Now, a gradient scale between win and lose determines where an individual is on the tone scale. And you want to know why an individual below 2.0 takes care of his things badly, handles himself poorly, comports himself badly, is destructive to other individuals and so forth? He has gotten down to a point where he has got to lose; he actually wants to be killed! He is on the losing side of it to a point where death is preferable. He has got to lose, and he will lose if he has to kill himself and kill you too.

Up on the winning side of it he is perfectly safe, because if he were all the way up on the winning side the problem would be resolved. It is only an unresolved problem that is a big maybe.

Why do human beings act like human beings act? They are trying to lose, most of them. They talk like they want to win, but they don’t dare win.

You remember a time in your life when you felt very competent with your hands? That was before, in this life, your service facsimile kicked in again. You felt very competent physically. You felt like if you got out on a dance floor, you could dance beautifully. You felt like if you took up something or other, you could take it up. You could win, in other words. You could use motion to accomplish maximum operation or action — good action, good survival operation.

But then the service facsimile keys in, and what do you have to do then? You can't win. What is winning? Your service facsimile says that to win you kill somebody.

When he gets to 1.5, he will do just that; the closest he can get to winning is by killing somebody. So what does he do? He holds himself continually. He reverses everything, so black becomes white. That is as close as he can come to survival, but he is already succumbing. He is on the losing side.

Now, if he gets convinced more and more and more that his service facsimile was wrong, that his overt acts are terrible, if people are working on him constantly, continually, hour in and hour out, day in and day out, on how wrong he is, they will kill him just like that. 1.5s are very vulnerable, 1.1s are more vulnerable, 0.5s are almost out the bottom, and you can do anything to an apathy case. I swear that you could kill an apathy person merely by a fast motion of your hands.

And the reason they are trying to die is very simple: it is so they won't kill. But they kill in trying to die. In other words, here is a big maybe — your terrible paradox. The service facsimile is difficult to run only because it contains blood, death. A service facsimile will not resolve by addressing one lifetime — namely this one. You cannot achieve this effect by addressing this lifetime only — unfortunate for them as have such horrible overt acts in their past that they can only face one life at a time.

You will find out, by the way, that the people who cannot face an earlier overt act than this lifetime are people — you know why? — way down the tone scale. And you talk to these people about living before and boy, do they let out a scream — “Mm-mm! No! No sir. Impossible! Couldn't! What's the idea, inferring something like that?” Yak, yak.

And yet the most logical approach to this business of living demonstrates that you couldn't possibly have any preventers against death unless you had the experience of death in your own bank.

By what necromancy did people before Dianetics think life was carried forward? Well, they never bothered to explain, but they didn't bother to explain anything else either, so there is your point.

And by the way, this isn't even in argument with the Holy Bible. You ever read in there where it says you will just go on and get born, brother, over and over and over and over and over, and maybe someday if you are a good boy, maybe you will get to heaven, but not now, fellow. You want to read the New Testament with that in mind and you will find it confirmed all the way through. It is very interesting. So I support myself by authority if you won't believe me by reason.

And quite in addition to something else, if you still want to argue about it, make this little test: Envision a face up here, and reach out and grab it by the throat and squeeze, and then bite the face off. And practice that a few times. Do it quietly when you are alone someplace and there is no help at hand. How do you suppose your space in front of your own face will suddenly disappear? Why will you start to cough and strangle? You know very well in this lifetime you never bit anybody.

There is something very funny: You can take a person who has a paralyzed leg and you can say, “Go on, kick somebody in the knee. Kick somebody in the shins. Just go on.”

They say, “Why, I've never kicked anybody in the shins!”

“Did you ever kick anybody at all in this lifetime?”

“No! “

“Well, kick somebody in the shins.”

“All right.” And they start imagining themselves kicking with this paralyzed limb. And the first thing you know, the most fiendish light will come into their eyes, and they wanted to kick Bessie and Agnes and Mable and Grandma and Papa and so on. And they will kick and kick and kick, and pretty soon they will run out of things to kick. And then all of a sudden they will find something they actually kicked — a tin can one day. Then they will be fairly happy about the whole thing, but they are getting this kick effort off. You say, “Go on and kick some more!”

“Well, I think I’ve kicked enough.”

“Go on and kick a few more times.”

“Well, all right, if you say so.” They are not feeling good about this.

Women for many, many thousands of years have used their feet. A man has fought with his hands, teeth, but women have fought with their feet to a large degree. If you ever see a girl get mad or get in a fight, she will pull the other girl’s hair and kick, use her knees, her feet and so forth. And I dare say a census would demonstrate that women’s legs are ordinarily weaker than men’s legs. Furthermore, you take a woman — just as a matter of fact — and you just have them start stamping on somebody’s teeth, and what will happen to their own teeth shouldn’t happen to people.

Now, it isn’t any imagination that you can suddenly dream up an injury enough to make a preclear sit in the middle of the floor and scream, because these are real somatics. You think you have had something to do with somatics before — hah! That gives to laugh.

The somatics are rough enough to be the equivalent — when a person gets a musket ball through his stomach, he gets a musket ball through his stomach. And of course, before, it happened quick and he died fast, but when you are processing it out it is much worse, because it is with full volume but it takes longer. And you get the motion of the spine — the bones of the spine — to deflect the bullet: “Let’s go over that. Let’s go over it again. Let’s go over it again. Let’s go over it again. Let’s go over it again. All right. Now let’s shoot this fellow in the stomach.”

“Oh, who? Somebody else?”

“Yeah, let’s shoot somebody else in the stomach.”

“Okay. Bang! Oh!” Terrible — the terrible accuracy of this!

One of the boys in the physics department at Columbia, shortly after the first book on Dianetics was issued, came over and he said, “I just wanted to meet you,” he said, “because of the diabolical accuracy of your predictions as to what happens in the human mind!” He was furious. After he said that to me, he walked out the front door and disappeared — never saw him again.

You want to process preclears for blood and have them recover well and fast, you use this service facsimile, and that is the technique which you use. And if you don’t want them to recover, do something else.

The techniques in the handbook are mainly addressed to the first dynamic. That book will resolve a case on the tone scale, because an individual becomes more and more the first dynamic as he goes down the tone scale. So you get an evaluation on the part of the individual; you get his evaluation of what is happening — to him.



Actually, what is terrifically aberrative is where he has made an overt act out of what has happened to him — his misapplication of motion. And what is aberration? Aberration is just miscalculation of effort, and that is all this service facsimile is: you receive a motion and you try to put it out again and you miscalculate it. You put it out wrong.

Now, many philosophies of life can be worked out of this; a great many philosophies of life have been worked out of these observations. None of these observations were complete; they were very remote from their completeness.

Dianetics very probably is not complete, because we have not gotten a quart of theta yet!

But the diabolical accuracy of what will happen to the preclear when you do and say certain things to him — it used to be very, very astonishing to somebody. A lawyer was arguing with me one day and he said, “Well, what’s this thing, Dianetics, you’re working on? I heard about it and I . . . Well, nobody can solve this problem, anyhow. Everybody tried and there’s no solution there or anything. What use would it be anyhow? People are better off dead anyway,” and so forth. He was giving me all this line of chatter.

And I said, “Would it be to any advantage, to you, if you could merely snap your fingers in a person’s face when he was sitting on the witness stand and utter one sentence to him and have him roll up in a ball and fall on the floor incoherent?”

And he said, “Yeah, that would be pretty useful! Can you do that?”

“The file clerk will now give us the engram necessary to resolve the case.” Bang.

He said, “The what? The what? The what?”

“The incident,” I said, “the incident.”

He said, “What? What?” Bang.

Now, that won’t happen with everybody. There are many people to whom this will not happen if you do this. Your occluded cases and so forth are not that much in touch with this sort of thing, but yet it will happen to an awful lot of cases. They don’t know anything about Dianetics at all. You just ask for the engram or the incident or the painful moment necessary to resolve the case, and the file clerk has been sitting there like a coil steel spring for the last three or four thousand years. The first thing the guy asks for, he gets, right now. Spooky.

But now, on the service facsimile, you don’t have to have a well coordinated, smooth-operating file clerk. The person can be psychotic; they can be way down the tone scale and you can still get some of these manifestations out of them. You may not be able to persuade them to hit somebody in the jaw or something, but you certainly can turn on something, and it will be way down the time track. You won’t turn on anything in this life if you start asking for the service facsimile.

And if you try to keep a person to this life or if he insists on keeping to this life, you are just wasting your time. To find out this, I have brutalized some cases lately; I made them stay in this life and tried to resolve their cases. And I let the first one drop through, and boy, he went like, well, someone falling into the infernal regions — a bat, let us say.

So, there is the magic involved. Does it work? Yes!

Now, someone can come around and tell you this is an illusion out of birth — nuts! I wish to comment on that: Nuts! Somebody can tell you this is delusion. If they tell you this is delusion, their level of reality is very low. Look them over for it and send them to psychiatry, because all psychiatry is so low on the tone scale that it is nothing but delusion. They call everything delusion — hallucination, delusion.

You can actually take a psychiatrist back down to the time he is one year of age, sitting there in his crib sucking on a bottle, and he will say, “Isn’t this a funny hallucination?” (suck) They have specialized on calling it all hallucination. The first requisite to enter that field is to have what is called an “invalidation restimulation” — in other words, be in a service facsimile which a person has handled by saying it didn’t exist. You take off from there, spring up the time track, live with this service facsimile by saying it doesn’t exist. Of course, you would have to say everything is nonexistent, too. By the time you’ve pronounced all hallucination, delusion — right in their textbook they are so naive. There is one textbook that is the standard textbook of the University of Michigan — I think it is — and one of the paragraphs in there quotes a case by saying, “‘Well, I considered myself to be in the prenatal area. As a matter of fact, I was feeling pretty good, but they carefully explained to me that I was not in this part of my life at all. And it all seemed so real, I was very confused. I wish that I could believe in it, because it all seemed so real to me.’ It was explained carefully to the patient that this was delusion. She was then hospitalized for another three months.” In other words, they drove her crazy. That is right in one of their textbooks.

A summary, by the way, of psychiatric treatment is in my hands, if psychiatry wants to get rough — all the quotes, all the quotes, concerning the use of electric shock, psycho surgery and so forth. We have assembled a full report on it. They say themselves it doesn’t work. They say themselves that psycho surgery and electric shock and insulin shock and all the rest of these things do not work, and that psychoanalysis doesn’t work either.

Well, they have just said they don’t have any reason for existence. Well, we agree with that.

A picture now, a slow motion picture, of what goes on with what an individual does with motion — a motivator, the overt act — and what happens to him.

All right. Here is an individual; he is minding his own business and somebody comes up and gives him a heck of a sock in the jaw. Crash!

We will take a very light example; you understand, service facsimiles aren’t this light. This just merely breaks his jaw and knocks most of his teeth out — mild incident. Somebody walks up to A — that is the victim, that is our character — and this is A’s time track; somebody walks up to him, hits him in the jaw and knocks his teeth out, breaks his jaw and knocks him down. This is received motion; we will call this the motivator. A receives a broken jaw and gets minus his teeth, and this, we conclude, is a motivator. Now, obviously, as everyone will agree, A lost. A lost.

The motivator, then, is losing. He lost there. Well now, it is non survival to lose; one should try to win in life.

So, as A goes along in life he is threatened with a situation which approximates being socked in the jaw again.

Well, it is very simple; he figures that this is the kind of a situation where he would be socked in the jaw. He’d rather have it this way: this is the kind of a situation in which you sock people in the jaw. Because up here was B; B socked A in the jaw, so the best solution is to become B instead of A. A, after all, gets a broken jaw and loses his teeth. So let’s become B. “B socks people in the jaw and wins,” it says here in the memory bank.

So here is this situation in which B valence is used against C. Now, here is A being B to punish C. What does he try to do to C? He will hit C exactly as B hit A. In other words, what he is doing here: A is being B because it hurts to be A; so he is being B and he meets C and the situation evolves whereby somebody is going to get socked in the jaw; and the best thing to do is to sock C in the jaw, not to have C sock A in the jaw. So what he does is — bang! Now we have the overt act.

What actually happens is A socks C in the jaw, using the same calculation and motion he received from B. And C drops to the floor, spits out teeth, looks bloody and, in fact, looks just like A did when A got knocked out — just exactly. But nevertheless he says, “Well, I’m B and I win.”

Well, then he finds out that C has a wife and five small children. And C doesn’t have any money and the doctor bill was thirty-three hundred dollars and the doctor did nothing. And he couldn’t go to work because, well, he was having a hard time getting along anyway, and now that he is sick he can’t go to work. So he loses his wife and family some way or another; they have to go back home and live with Mother, or something. This fellow is crippled; he doesn’t look good anymore. And A sees C hobbling around town with his face all out of line and no teeth. And he sees him become an alcoholic and he sees him become a bum and he sees him down at the flophouse.

Here is a nice dramatic situation. You see, it is very non survival to A to have a character around like C, because C is another dynamic and that isn’t the way you make the world get on.

Well now, A can put a very hard face on all of this and say “Oh well, no,” because somehow or other he has got to maintain his position as B or get a bad jaw himself.

But one day as time goes on, he finds out that C committed suicide. Of course, he traces it all back on cause and effect and blame to himself and that sock on the jaw. Now, the heck of it is, for his benefit of reasoning he doesn’t even know that this was motivated by B and A in a quarrel; he just figures he did this all by himself. And here we go, and here is C, stone-cold dead in the morgue, and it is his fault. Deep regret ensues. Well; that is actually the overt act. But now to make this really grim, we get a second overt act which is just a lock on the first facsimile, but it sort of starts charging it up.

It said in the first book, any physical-pain engram can later on be charged with emotion. Any secondary engram, any emotional engram, such as a shock, grief, something like that, that is purely analytical but becomes grief, depends for its force upon the physical pain underlying it. In other words, there has to have been physical pain around to make this thing work.

One day he is terrifically harassed; he is low in tone because of this service facsimile in operation anyway. He knows he is going to win, but shucks, he is hanging by this time so far toward lose — see, if he had been himself, why, this guy wouldn’t have gotten it, but he was being this person, so this guy got it. And his wife starts yow-yowing around at him and life starts to look kind of rough, and all of a sudden he hauls off and hits her in the jaw. He uses this on his wife! Well, gee, it was bad enough to use it on another human being, but to use it on a woman, and one that he has made postulates must survive! He has said, “I love you. I’m going to cherish you. I love, honor and obey you,” or whatever you say to women when you marry them. He has made these postulates; “I am going to take care of you.” And there she lies — very non survival, regret.

He thinks to himself immediately, “Oh, if I could just help her out in some fashion or other.” Well, of course, how can he help her out? There are two ways: He regrets having hurt her, so he wants her to heal up her face right away, so he actually turns on an effort to heal up her face, in his face. That gives him the somatic. That is one. But the somatic (where it comes from) that he is trying to heal up is back here. He brings this engram right up — wham! — and says, “Look, that isn’t my wife lying on the floor, it’s me.” All of a sudden he almost looks at the truth of the situation — smash! These two things come together and he gets full somatics.

Now, it looks very mysterious. He hits somebody and he gets the somatic. He has got a service facsimile. (I am just plotting this out as though it occurs in one lifetime just to show you its anatomy; it actually occurs over a longer space of time.) But after that he will go around with neuralgia; he will go down to the dentist and have his teeth pulled out because they hurt. (And the dentists all tell you that that is abscesses; they want to make a fast buck too.)

And in short, he goes around not daring to be A but approximating it pretty closely, and he is in the losing side of the valence. Well, he is well down tone scale; he doesn't dare win. And all of a sudden he doesn't dare win in anything, really, so he will make halfhearted efforts in various directions; he becomes your average Boeing employee.

So anyhow, the point here is, as we get up the track, this fellow now has a service facsimile keyed in, and what has been his emotional tone change? Here is your scale which follows that; we'll say that's 20.0, that's 2.0, and here is 0.0. Zero is death; 20.0 is the great optimum. He was pretty well up here before he got hit; he got hit and he came down there. And then he came right up again, and then he got along here, and then one day when he met C he swept down to there, but he got up here kind of a little bit, and he went along here — boredom, average, normal. He got some regret, he got a little bit more regret here: he began to find out what bad things he had done to C. And when we get over here to where he hit his wife, he comes down here and becomes an average human being. And there he is, there he is: dead!

That would be about the tone level that is taken on a service facsimile, and I don't care whether I have drawn this line for a thousand lives or one life. It is the same thing.

Now, let me show you the exact mechanics of this thing, because it is about as mechanical as a Model-T Ford — a lot simpler, simpler even than a Gillette razor blade, even those new ones.

Here we have this overt act. The common denominator of all of these acts is unconsciousness. Here this individual is hit; he goes unconscious. During that unconsciousness he records what goes on. We don't even have to worry about that now; I mean, we don't have to prove that one way or the other. We know he was hit, and when he woke up he sure had a sore jaw. Now, unconsciousness ensues there. Remember that he went unconscious at this point where he was hit; he was shaken up.

What do you think happens when he hits C? I wouldn't let the cops know if you go out and make this experiment, and I wouldn't even actually do it on another human being — I would take a brick wall or something. Or you could even do this trick: Let's be sensible. Let's take a heavy, hard pillow and put it up against the wall, and you haul off and hit it with your fist — hard! Hit it three or four times. You will find something interesting takes place. There is enough jar and shock on your fist to enturbulate the vectors of force — jar with the fist, enturbulate the vectors of force. (Unconsciousness is just misaligned force vectors through the nervous system.) Up travels this shock, goes into the nervous system, and the individual for a split instant goes unconscious. It might only be for a half a second, but it is normally longer than that. When you hit a heavy blow like that it is quite shaking.

During unconsciousness, a person's memory files go off. The file is not compared to the environment exactly, and it is during this moment of unconsciousness (he is recording during that moment, by the way), during that jar, this shock, he sees another human being falling. He records this. He himself is off-balance, and he does an identification with this other human being, just like he did an identification with B. He switches valence. He switched valence to get into B's valence to save himself from falling when he went unconscious; that is to say, the jar, shock, the whole world — A=A=A=A. Everything is everything: he was B. and B was the sock, and unconsciousness is B. and unconsciousness is A, and he gets confused. If you have ever been hit in the jaw, you know how you get confused.

All right. The next thing happens here when he hits C is he gets an instant shock of unconsciousness, and what you have got there is a real, honest-to-goodness, dyed-in-the-wool key-in — a perfect one. There is your key-in. The individual at this point, actually, has used this facsimile; he has used this memory of hitting somebody — that motion — and when he hits somebody else he is using that facsimile to pattern his action. In other words, he remembers how you hit people because he has been hit.

Now, here he goes — shock and so forth. He has an incident lying on top of the first incident and both of them are hung together by unconsciousness. They are lightly keyed together — that

is true — but unconsciousness is clear down here at the bottom of the tone scale. You get a person far enough down there and he will be unconscious. Death is preceded by unconsciousness and unconsciousness is somewhat synonymous with death. So he has got this all set.

For an instant he was one with the fellow he hit, and he will even do this action: he will confuse himself as having been hit. He will hit and then he will see this fellow fall, and he will try to straighten himself up to straighten the other fellow up. Very simple. The second he starts to do this he holds himself in the instant, completely aside from the fact that he is trying to hold himself erect after he hit this fellow.

Now, time goes on. There is his most vivid recollection of C — is the moment of shock. If you don't believe this, you can take a person who has made a practice out of hitting people and you can ask them to go back down the time track a little bit, and you ask them to see if they get any little pictures. Oh, they will have pictures! They will have a little picture of everybody they have knocked out or mangled or had mayhem on — just little pictures. They are out of size, they are not real visios; it is very interesting. That is the moment of stop. Well, of course, they got the stop all confused; they think they are stopping this person from hitting the floor. Actually, all they are doing is keeping from falling down, clear back in this original engram.

All right. Now, we find out that C has just committed suicide or something of the sort. "Boy, was C down." The person isn't analytical about this: "Well, he was down and he's dead, and I must have killed him. Well, I couldn't have killed him, but I did."

And you ask a lot of people: they will tell you, spookily, "You know, I have the idea I've murdered somebody." Lots of people will tell you this — "I have the sneaking hunch like I'm guilty of having killed somebody." Well, naturally, they are right; they have, but that is beside the point.

When it comes to associating this down person and the dead person, and so forth, he has got a nice charge-up in the package, but the person is somewhat associated with being the person who is down. So that makes him just that much deader now that this person is dead. You call that "regret." So the guy tries to go back in time to get back to the point where this fellow was alive. He has the impulse of not hitting, the impulse of not letting fall, C, so he will just lock on that, mechanically, the impulse of not letting C die.

Up here where he hit his wife in the jaw, there is again shock, sock! And the package has added into it a new moment of unconsciousness — the instant of shock — and immediately afterwards the realization that it wasn't a man, society frowns on it, that he shouldn't have done it and so forth and so on. And his wife will take care of him too. Time goes along; she will find out that this regret will get out into levels of fur coats and new cars and all sorts of things if she works it right. As a matter of fact, that is the mechanism of propitiation, right there, at work.

Now, sock! and she is added into the package, and now he has really gotten a service facsimile which is a nice cross-up — wrong person and so on. He can't win now. If he wins — if he is B and the winner — then he is liable to hit her and he is a real loser now. So if he tries to win, then he loses, so he wins but then he will lose. So he will lose, but if he loses then he is liable to win — big maybe. And the fellow will just squirrel-cage on this computation. A computation, as I say, is merely a big maybe: unsolved problem. And these incidents make together, as a package, a beautifully unsolved problem — terrible.

Now, if you will notice something else here with this anatomy. From 18.0 or something down here to 0.5 on the tone scale (this being optimum motion, optimum living, this being here at 0.0, death), a person was feeling fairly cheerful and then he was hit and he was suppressed into unconsciousness, which is down close to death. He has established here a curve plotted against time — an emotional curve, which is a pattern curve.

When he hit C, he got down to anger. There was a moment there when he approximated this curve, because he went slightly out of valence and so forth. In other words, this will automatically give him the feeling of regret.

Now, when we get over here — we have got this curve where he hits his wife, we again have an approximation.

What happens to this poor guy once he has got one of these emotional curves which is soldered down?

When you are happy and certain things appear in the environment, you get sad, and you will get sad just on this curve.

So, people will say things to him; they will drop a curve on him. He will feel happy, and he will get to a point finally where, almost anything that happens to him, he will begin to approximate this curve. In other words, his emotional pattern is this; there is his emotional pattern straight through, only it won't be on just these incidents. After this it will be so bad that it is down flat.

But if this were covering over a much longer span of time, you would be able to see that emotional curve dropping on the same pattern, but each time not coming up quite as far as it did before. And how does it debit?

You see, the overt act — this overt act where he hit C — taught him the first time that he shouldn't use this motion, and up here where you get the rest of the facsimile, boy, he really learned not to use that motion. So he knows there is a motion that he mustn't use, but he is not analytical about it because that motion is all tied up with unconsciousness. So he says, "There is some motion I can't use," and he will begin to wonder on what it is, worry about what it is. He will try to do this and that and the other thing about this motion. But any time he thinks badly of somebody it will become an overt act. In other words, the physical overt act now gets overlaid with tremendous numbers of thought and emotion locks.

Any time he starts to get angry he begins to feel that he is liable to do something he will regret, and so he restrains himself from getting angry. Any time he starts to think some thought about another human being, it will approximate this curve and he will think that he is about to strike them; it is an overt thought. So his whole life will become overt, and the very business of living will seem to him to be an insult and an overt act to the rest of humanity. He is actually in a state where just his existence all by itself is an overt act. If he eats, if he sleeps, if he does anything, it is an overt act. He is down below "normal" when that happens, but not very far.

When a person gets psychotic they go into this one. Maybe there are other complications in it which make it possible for the two to vary, one against the other, and you get your manic-depressive: hysterical winning, locked on the time track at this point. Then he is losing — winning, losing. Or you get your schizophrenic: personality B and personality A are present alternately. And then one day he also exhibits personality C and this falls out of the psychiatric definition, so we don't notice it. There is your schiz.

Or he backs off from this facsimile and says it is all unreal; he has gotten to the point of so many overt acts — every thought is overt and so forth. He will transfer till he has figured out that the whole world is doing an overt act against him (win, lose or otherwise) and he will just back off into the complete unreality of paranoia: "They're all against me." "The Western Union Telegraph Company has just hooked up wires to my neurons so they can inform the U.S. government what I'm thinking all the time."

Any kind of a computation that will get a person out of this service facsimile package is compounded and recompounded. And that whole thing is a service facsimile.

This kind of a situation, because of the existence of this emotional curve, can be lost out of sight; you won't observe it immediately. But that emotional curve will be there. You can watch how a person behaves under stress.

"I must not commit an overt act." Now, it will get to a point, finally, where he will start in a cycle; this is a second complication. The first thing he says is "I must not commit an overt act." Then he conceives that people are causing him to commit overt acts and he doesn't want to commit an overt act, so he will commit overt acts against them to keep them from making him cause overt acts. You get the idea? That is very simple; it sounds complicated but it is very simple.

Here is this person and he says, "I don't want to fight with you. What's the idea?"

And the other person says, "Yaa-yaa-yaa-yaa-yaa — your father's a psychiatrist and your mother wears a mustache cup." The next thing he knows, why, he gets enraged, because what is happening? This person is making him commit an overt act. And he gets madder and madder and madder about it, and he blows up and hits him in the jaw and puts another lock on the service facsimile. He goes through that stage.

Now, finally he will get to the point where he no longer says "Don't antagonize me because I might hit you, and you mustn't make me do an overt act." He gets to the next stage, which is below that level of combativeness, and he says, "I'm innocent. I don't want to commit any overt acts. I don't commit any overt acts, and it pretty much doesn't matter what you do, you can't make me, and I'm not going to commit one against you, and I won't recognize if you commit one against me." In other words, we have hit a static, motion, static, motion. You see your cycle? What we are drawing is the various harmonics on the tone scale when we go through this.

Then he will get down to a point below this level where he says, "Why, I can't bear the thought of committing an overt act. And I can't bear the thought of going on living because I am an overt act," and he will actually start doing things to make people do overt acts to him. This is further justification, but it is an invitation to get killed so he can wipe the slate clean. He will go down to that point and then he will drop below that point, and there is about where you have the catatonic — no motion. Every motion is so dangerous that he can move in no direction at all, so he is just limp.

When you are resolving this problem, you resolve it knowing that these impacts must be there, that both sides of a service facsimile contain unconsciousness and effort.

Slitting somebody's throat with a sharp knife really doesn't contain enough effort to be a good service facsimile. There should be physical force involved in it. It might be a mild lock, but it is not a good one. There must be physical force involved in it — in other words, a heavy effort. You get service facsimiles with heavy effort. You resolve these things by making the person go through the motions of doing things to other people.

And the way you would diagnose this is very simple. There is really only one real overt act on a case — one that is very, very charged up — mostly because a human being can't stand to have more than one. He just blows to pieces. Actually, if we weren't interrupting this cycle of the overt act, the next thing you know, this race practically wouldn't be. That is about all there is to that, because they are going out the bottom on it now. He looks like what he has killed and regretted. And you could read that on the person; you will see about what he has done. But you don't even have to be that good about it. All you have to do these days is just tell him to start biting, and believe me, you will be into the service facsimile chain, and rapidly.

I hope all of this hasn't been too esoteric for those of you that are relatively new in Dianetics. But it actually is the story of man's cycle of aberration. And tonight, with Dianetics, I have been laying out an answer by which this deadly tangle can be untied. You work all this out very simply; you merely knock out, with Thought, Effort, and Emotion Processing, the motivator

and the overt act, and clean up the lock chain of the service facsimile. And the person has lost his reason to be savage and mean, and at the same time has lost the suppression he has put upon himself to keep himself from being savage and mean.

Basically, man is good, and in Dianetics we are trying to give him a chance.



## THE PSYCHO GALVANOMETER

A lecture given on  
2 February 1952

*This lecture, missing for many years, was finally located in 1985. Unfortunately the beginning of the lecture is missing from the only available recording, and we have been unable to find any transcript to supply the missing text. The existing recording starts here.*

### Auditing With Accuracy

... this moment requires some nerve. And it is pretty easy for an auditor to swerve off from something that looks to him to be pretty highly charged, and back off and say “I’ll do something else.” At that moment, he is really running away from his own service facsimile, and he is running away from the preclear’s.

You could say to yourself, “Well, I know the theory of automobiles because I can walk, and therefore, using all my knowledge of walking, I’m going down here and step in this automobile. Don’t know anything about this automobile, but I can drive this automobile like mad. Why, sure, because I know how to walk.” Walking is transportation; you walk, so therefore you can drive a car. You step in the car — somebody has left the motor running — you mesh the gears and go off down the street; you hit a fire plug on this side, a deadman abutments on that side, run over the traffic cop on the corner and look back there. And dianetically it would be looking back and finding yourself a lot of preclears who weren’t too well off.

Now some auditor who knows his business gets ahold of these preclears and he finds the darnedest things. He finds some poor preclear way back down the track someplace, all fogged up, and the auditor suddenly saying, “What does that phrase mean to you? Now, you’ve got to know!” The fellow hasn’t even got the somatic off the phrase yet; he hardly knows there’s a phrase there. “You’ve got to know that.”

By the way, this “technique” swept through Elizabeth, so that everybody who got back down the track was suddenly finding himself jumped with this savage series of questions: “You’ve got to know. You’ve got to know what this means to you. Now, how does this evaluate?” And maybe it didn’t evaluate at all. And then the auditor would get mad because the preclear wouldn’t evaluate. You see how far off these techniques can go?

There is a steering wheel, clutch, brake pedal, solenoid; there is a motor — pretty easy, actually. But the type of Dianetics which we are doing . . .

[ Gap in recording ]

The basic on the team idea is trying different teams. That is the stuff now; that is the stuff out of two years of experience — because an auditor can do just dandy for two or three hours. But your average auditor starts to ease off; he starts losing the drive, the interest and so forth. When he gets over about eighteen or twenty hours a week that he is putting in, the fine edge is gone and he is not doing himself too much good.

So we are trying for a team basis by which an auditor, in order to deliver Optimum auditing and continue to deliver optimum auditing from here on out, had better be swamped up all the way and be swamped up for his preclears — get his preclears run out of him.

This is very strange. This means apparently the only supersonic, or “supersanics,” that we will have in Dianetics will be the auditors. Other people will get service facsimiles run out and they will feel fine and they will be in good shape and they’ll be computing well. But remember there are little secondary chains and that sort of thing that ordinarily wouldn’t be touched.

Well, an auditor is in there pitching, and every time he runs into a case (it is actually an overt act to fool around with another human being's wits to some slight degree; it is a little bit of an overt act) he will find another chain, something else he did, some horse whose ear he cut off back in the War of 1812 or something like that — new overt act. This will come up. Before an auditor has been practicing for a year, he ought to start growing wings, because he will just get the rest of every slightest chain picked up along the line.

All a service facsimile is, is a network of unresolved and confused data which is hanging in present time. That is all it is. It is a bunch of maybes and so forth.

The service facsimile is the main motion that the individual couldn't handle. The individual has received a motion sometime in his life. Now, self-determinism says you must be able to do anything you want with any motion you have. This motion he has received, such as being hit in the teeth or something of the sort, is destructive. So, in order to be self-determined, in order to be a free individual, in order to have some liberty with what he is doing, he has to turn this motion around and direct it out. He has to be able to do so; he doesn't necessarily have to do so. But all of a sudden this motion is something he can't handle; he uses it one day and somebody dies. That is non survival. So, he may use it many times.

Well, there is that main motion, but actually, there are probably several thousand little secondary motions that don't amount to anything. Eventually, if an auditor keeps it up, why, you pick them all up. His auditor will probably have a hard time trying to find anything in his case — not too long, but he should keep picking up.

Now, this is in the interest of putting people in the field who look like Dianeticists, who are Dianeticists; this is very important to you.

Now, your psychogalvanometer measures nothing more than the physical charge generated by a facsimile in contact with the organism. And that differentiation you should understand, and realize that what you are measuring is an electrical potential in the organism which is affected and influenced by the facsimile. You are not measuring the electrical potential of facsimiles.

This is like ammeters. You know, everything we do in this society, practically, is measured on a secondary basis. You find out how much current is flowing in a wire with an ammeter by finding out how much magnetism there is in the area. You are not measuring the current at all; what you are doing is measuring the magnetism. Yet the ammeter says so many amperes of current, which is very forward of it because it is really not measuring that; it is measuring how much of a magnetic field is there around that.

Now, your psychogalvanometer has not been well understood in the past and has not been of much use. I can give you a couple of things on it that interest you: When you get a psychogalvanometric reading, people in the past thought you were measuring the energy potential of thought. What they are measuring is the energy potential of the body when it is affected by a thought. You are effecting a body change, in other words, with a facsimile.

You, being a human being and having facsimiles of your own and being alive, can get into contact with and communicate with the facsimile battery of another human being — the standard memory banks of another human being. That is the only way you cross that bridge; you are alive and he is alive. But if you weren't alive or if he weren't alive, you would have a hard time doing this.

There is your communication factor on this. So you can look at human beings and you can talk to human beings and you can change their facsimiles just by talking to them; that is to say, you can alter the position of the facsimile or alter the position of the human being in his own time stream.

As you talk to a human being you suggest certain things, and these facsimiles which you are cleaning up will move in on him. There he is, feeling happy, and all of a sudden you talk to

him about his grandfather's death. Well, his grandfather's death was way back someplace, and he hadn't been thinking about it at all. But you, by just talking to him, have reached out and picked up Grandfather's death and you have brought it over here and you hung it on him.

When you say "How did you feel about Grandfather's death?" — being very obliging, low tone scale and in ARC, he will tell you. He has hung himself or you have hung him with that facsimile. Now, there is a little charge on that facsimile. It has got everything all written up in it and it says "Yak-yak-yak-yak," grief, age so-and-so, so many quarts of tears unspilled, physiological condition so-and-so; then cut finger yesterday, somatic still present, and so on and so on and so on and so on. "Smell of rose water or lilies of the valley has a very antipathetic feeling."

Actually, if you started writing up one facsimile, you would just get pages and pages and pages of odds and ends; you would get, oh, well over fifty perceptics listed — that many — and you would get all these various environmental conditions and cross indexes and restimulators. And if you started to run one out to its *reductio ad absurdum* — everything that had anything to do with this facsimile — you would probably find yourself writing several billion words, because there is this much tied in, because it is an integral part of this person's life, and in such a way he would influence or be influenced by all the rest of his memories. The cross indexes on it are almost infinite; you are not worried about that. It says here "grief, residual" on that facsimile. "How do you feel about your grandfather's death?"

So you look at this fellow, and he's a good circuit case and he sits there — "Didn't affect me, affect me, affect me."

And you say, "Well, now, did you cry at the time?"

"Oh, no. No. Matter of fact, I was very — we were . . ."

You say, "Well, now, how about your grandmother? Were you affected any when she died?"

"Died a long time ago; I was a baby at the time. These things don't worry me anymore."

"Well, how about your eldest son when he died in that train accident?" and so forth.

"Oh, well, he was driving too fast. I've always thought 'Well, it might have served him right.' He was a good boy; his mother liked him. He and I were never very close."

"Well, now, we'll take your father. Did you ever feel sorry for your father in any way?" (Father, by the way, had a habit, and you see that your preclear is doing this too. You know this.) "Did you ever feel close to your father?"

"No, my father and I were never very close. He was away from home a great deal of the time. He would work on the road; he was a traveling salesman. We never had much to do with each other."

What are you going to do? Every computation you throw at this individual, every thought that you have, has resulted in failure as far as you are concerned, and you start to sink lower and lower and lower. What are you going to do?

You look at this fellow; you know, obviously, from all manifestations and the rules of the road what his service facsimile is. And you are crossed; there is nothing you can do about it. You will feel pretty bad, when you know darn well that all you have got to do is get him to running the right echelon and you will be all set. Maybe you won't have the altitude with this person that you ought to have. Maybe he says, "Well, I've been to an awful lot of medical doctors, and they said there was nothing could be done about this epiglottis. And you fellows think you can do something about it. Well, I'm pretty sure you can't."

Very interesting. Well, you are up against it — and by the way, this is a fairly standard situation. I am not telling you anything that is very abstruse. What do you do?

It is not possible for an individual to avoid running head-on into his service facsimile — if you know it. Psychogalvanometric testing has been relegated mainly to lie detecting. Well, it doesn't detect lies. It has been relegated to crime detection; it doesn't detect crime. But oh boy, oh boy, oh boy, it takes terrific charge to make this machine work and make it work adequately, and that charge is in the service facsimile. It takes big charge to make this machine work, and that is the charge you are looking for.

You start to ask a person questions on the subject of his service facsimile and if you are right on the groove with what you are asking him (and you've got a long, codified sheet that I'm writing up for you), all of a sudden, bong! — unless this person is complete apathy. Then his whole track is so charged that he is all service facsimile. You just ask for anything and he is liable to bleed. But your usual case that you will be working will go wham!

You know very well, by the way, that this person has lost his mother at the age of five, and you say there must be terrific charge on this. Yes, there is normal charge on this. "How did you feel about your mother? Did you have a bad time when your mother died?" Now, whether he remembers it or not, that facsimile is going to move in. And the needle will say tock! tock!

You know very well that his dog was run over — and that he caused it — when he was fourteen, let's say. All right. "Now, how do you feel about your dog?" (There is a grief charge sitting there.) Tock! Tock!

"Well now, let's see. How do you feel about murdering little babies in cold blood?" Tick.

"How would you feel if you had thrown a baby down on the floor and burst its skull?" Tick, tick, tick — not saying anything much.

"Well, how would you feel if you'd thrown your own child down on the floor and stamped on it because you didn't think it was your child?" or something of the sort. Whong! Wham! Wham! You keep tuning the dial over to pick the needle up for you. You are into the service-facsimile area; you got a picnic on your hands. You just start feeding him questions about children, about this kind of accident. You ask him the day of the month, the month of the year, the year, the century — whatever you want: you are going to get answers. And if that machine isn't talking, then you are not asking, and that is about all there is to it.

In a very low apathy case — very low — you will find that much of a drop demonstrates terrific charge. Your normal apathy case will sit there and hold those electrodes and just hold the electrodes, and that needle will be motionless — the needle won't bob at all. The apathy case is not very restless, and they will just hold these things and the needle is just as stationary . . . You, as operator, couldn't set this needle that stationary. I mean, it's just there, like the Rock of Gibraltar.

You ask him about this and about that and about something else, and all of a sudden you ask him about some tremendous thing which is directly related to the service facsimile and it kicks that much on the dial. And then you get the real hot charge and it only kicks that much.

They are all charged! That is why an apathy case reacts this way. To make this machine operate at all for the apathy case, you have got to have everything tuned down practically to zero. In other words, the amount of juice going through the machine and the amount of juice which facsimiles are generating in this preclear are comparable levels. Cases are pretty bad w off when they are down in that category.

Now, you may find some people who you would think, normally, were psychotic or something, and you would say, "Well, they must be pretty crazy." And you find out this case is running way up the dial somewhere — way up the dial, main manifestations: nervousness,

restlessness. They will take these electrodes, they will hold the electrodes under their arms, and of course every time they move these electrodes, your needle starts jumping around. But it jumps in peculiar ways that don't betray it in any way. Then they will knock the cans together for a while. In short, they make it tough for you.

But you will notice something when you are running such a case on a psychogalvanometer: they only do this when you ask them for hot material. So that is the reading. But you get them calmed down a little bit and you will find out the most interesting things.

As related to the service facsimile — which is to say, the motivator and the overt act — a psychogalvanometer is sudden death: It tells you right exactly what you are looking for. It will tell you what the motivator is; it will tell you when it happened; it will tell you who was present, how long it took place; it will tell you odds and ends of other material about it you want to know. It will tell you when this act was first used harmfully; it will tell you the date, the hour, the minute, the name of the person.

You get into some kind of routine like this: "Now, the first name of the person you murdered begins with a letter which is in the first half of the alphabet." No — see, it doesn't move. "It begins with a letter in the second half of the alphabet" — wham! "It begins with O . . . P . . . Q . . . R . . . S . . . T . . . U?" — wham! "It begins with U. A name beginning with U will now flash. One-two-three-four-five." (snap!)

"Eunice."

Oh. We know right away this pc was awfully illiterate when this thing happened. That's right; that is straight dope.

So you say, "Was the person's name Eunice?" — wham! "Was she pretty?" — wham!

"Had she been good to you?" — machine trying to get off the dial. You adjust your needle upright. That needle is still down at zero, actually, but you have just brought it back so you can keep on reading it.

"And she didn't suspect you were going to do it to her?" — wham! You know she wasn't very bright. Well, actually, you are just traveling through dial after dial as you investigate this service facsimile of the death of Eunice: a little drama which may have happened in 1910 and it may have happened in '05, just like that. I mean, it doesn't matter when it happened.

Somebody is going to get the idea sooner or later that the older a facsimile is, the more it deteriorates. Well, facsimiles don't happen to be subject to the wear and tear of the physical universe. We look at the physical universe and we see that sandstone erodes and great men die and turtles shed their shells, but that doesn't happen to facsimiles. You can blow hurricanes at them and there is nothing there to erode. An incident that happened two million years ago is just as hot today as it was two million years ago.

The public has done a wonderful job of invalidating this fact. They have carefully agreed, all hands, to put this aside and never think about it — lay it aside and say that "well, it happened a long time ago and I don't remember," and that "time heals all." They say time is the great healer. Actually, time is the great charlatan, if time exists. As far as a facsimile is concerned, it doesn't exist.

The facsimile has in it a little tab here that says "Wednesday, two o'clock, A.D. 1205." That is what it says, but that doesn't mean that facsimile is pinned on the time strata. You could pick up that facsimile and move it up into present time with great ease, great neatness and dispatch.

Therefore, working a psychogalvanometer, what you must keep in mind you are doing is you are taking your preclear's material and you are moving it up on him, enough into contact so it

will register on the machine. You can find out anything you want to as relates to a service facsimile.

Other charges, such as sexual behavior in this life, minor things like almost drowning little brother or being beaten and punished by Papa and that sort of thing, you are not likely to get much of a flick out of the machine. But a service facsimile — it is way off the dial right away (which, by the way, is very fortunate), which should tell you, then, why a service facsimile is important.

You are not going to talk a service facsimile into suddenly vanishing into the blue. No, that much charge is going to go someplace.

Now, isn't it odd that no matter where this service facsimile is located it will show up like this and show up with so much greater magnitude than you would expect any other experience ever to show up with? So, for the first time the psychogalvanometer is of use, and it is definitely of use to an auditor. Don't let the preclear look at the needle, because the preclear will try to modulate the needle. He can, by flexing his hands, slightly change the reading. And he can actually give you a dip when he wants to throw you off. He can give you a dip if he is looking at the needle, but only if he is looking at the needle, because he has to watch that dip. Furthermore, the machine doesn't consistently dip. On the service facsimile, you only get maybe two dips out of three, or three dips out of four, or something like that. And if somebody is trying to fake it on you, he will give you a dip for every question — a fake one.

Furthermore, you can look over and see whether or not he is; you can watch his wrists and you can watch his hands tremble as he is gripping the electrodes. But you can send that needle slightly by squeezing the grips hard; it generates more current. You add to the already existing body potential, you add the friction current and you get an interesting result with it.

The main trick is setting — machine settings. You can set the machine up so it is so sensitive that it just starts flicking all over the place, but you can set it so weak that it won't flick at all. But this requires more or less standardized sets. You can set that machine up just so it registers and will hang about center on the dial. And after that, why, you will get the machine registering.

If it starts reacting to everything, you have the machine set too sensitively, so you just back off on the sensitivity and recenter it on the dial till it doesn't react to everything; then all of a sudden you are all set. It has been this inconsistency in the past that made the machine unworkable.

This machine, for your purposes, by the way, is much better than a big lie detector — the big lie detector with its blood-pressure gimmick and with all of its various straps and respirator measures and needles and pins and all that sort of thing. It is very interesting.

I am about, I think, to write a letter to the biggest company that has to do with those and ask them to do a little experiment, and I will probably write New York City and San Francisco, which are quite hot with this machine. I will write to the department that handles these things and I will ask them to conduct a little experiment. They are getting confessions of murder for murders that were done too long ago! We did, by the way, the other night with this machine. We got a confession of murder. The machine was saying "Murder, murder, murder, murder, murder." A short time ago — it only happened in 1913. It is still in the newspaper's files.

You want to know about past deaths: I am afraid everybody is sunk on these things now, because the psychogalvanometer doesn't make it necessary to audit anybody. You just start flicking around the machine — "Where did you live last?" and "Who were you?" — and get your machine reacting, and if you can get your machine reacting on the last couple of lives, there are vital statistics on file. Write to the county courthouse. They will say, "Yes, poor old Joe Doakes died here. He left a wife and eighteen children; his farm was very heavily mortgaged. Yes, hm-hm."

You say, “Well, no wonder.”

This girl, the other night, was very interesting. She left the place and she was still fogged up on the thing, and the only thing she was worried about was, where was the jewelry? She had killed the other girl to get that. She would say, “But where is that? I wonder who has it? I wonder if it was my daughter. I wonder if she has it. Hm.” Here we had just discovered a trail of blood, enough to fill several buckets. But she wasn’t interested in this; she was still interested in the motive for committing the crime. The goal was that piece of jewelry, and anything that stood in its way was nothing. 1913 — I could give you the date, hour, name of the people killed. Interesting.

So here you have police departments all over the country using these big lie detectors and getting confessions of robbery, murder and so forth, but they are neglecting to ask what century! And it clearly states in the legal codes that a person is not guilty of anything committed out of this life! It is agreed that there is amnesty on this thing.

This, by the way, should be very interesting to you, because it is the first main-line validation — otherwise than subjective — into which Dianetics has gone on past lives. And it just leaves you with no questions whatsoever.

By the way, people who you are having a hard time with, trying to get to drop through, something like that: there is nothing to it; put them on the machine. Say, “Well, it’s a very funny thing, but this machine says it happened in 1285 A.D. It happened at four o’clock in the afternoon and the guy’s name was George. Now, you can run it or not as the case may be, but of course it would be pretty tough for you there. Why don’t you just start stamping in George’s face?”

The preclear pretty well gives up, as far as you are concerned. You have just made yourself into God.

But the preclear knows, by the way. You start hitting on this; he has the idea he can protect all this data, he can shut off all his emotions, he can control himself like mad, but all of a sudden here is something “lying” about him — “obviously lying.” Every time you ask a question, after a while you can get that facsimile so closely connected that he is starting to shiver and fall and turn hot and cold and so forth.

It doesn’t do any harm to analyze somebody on this machine, evidently. But the possibility is that if you got a person deeply into apathy and you suddenly caught him off guard with this machine and you asked him exactly the right question, he would do one of two things: he would either go straight into the facsimile with no more ado, or he would kick the bucket. I mean, the violence that you are dealing with, with an apathy person, is very great — where a track is so charged that a machine won’t even read it. This guy will blow on it. And, actually, apathy cases are just that far from going out the bottom.

So, for the first time we have got a mechanical measure of the tone scale. This machine pretended to before, but it didn’t. It just gave you approximations and guesses and so forth.

## MYSTICISM

A lecture given on  
2 February 1952

Routes to the Top

I want to talk to you a little bit about metaphysics, mysticism and so on, and give you some of the history of this subject. This comes up almost continually in this school, and as a result, we ought to have a little understanding of it.

In the first place, we are playing very close to the borders with some interesting data. In the echelon of Dianetics that I occasionally play around with — para-Dianetics — we find a great number of possibilities: Is there another universe? Can you go out through top static in this body and pass over into this other universe?

Interesting questions, such as: Does the human soul, after belaboring along this evolutionary chain for so many eons, finally clarify itself by some means or other? Perhaps you as auditors are accomplishing this and permitting something to come up into a complete development, clear away its impotences and take off for some other universe. Are you accomplishing this? Does it happen that a soul or a life static or anything you want to call it goes along a track for a long time, picking up overt acts, more overt acts, more overt acts, and finally goes someplace else than Earth? We might even go back into an animal state. One doesn't know these things offhand.

Fascinating questions. For the last thirty-five hundred years in particular, man has been very baffled by these questions. He assumed, many times, some assumptions which were unwarranted assumptions; they did not prove out. He is liable to go along on one of these assumptions and, as we phrase it, spin in. Lots of things are possible above this certain level of operation in Dianetics.

We are sitting very solidly right now with a complete package: The life static exists — that we know. It doesn't have wavelength — that we know. It doesn't have mass or weight — that we know. It is timeless, as far as its ability to move around in time — that we know. We know these things.

Now, what is above that? That is very fascinating; that is a very fascinating and alluring field of exploration. That field of exploration could take one into the very laps of the gods, perhaps, or the infernal regions or anyplace else that man might have dreamed up is there, or might be there.

The life static, for instance, might be an entrance point from another universe. For all we know, our self-determinism might go up to this life static and from then on we are owned. The most fascinating battery of questions; you can just keep on asking them ad infinitum.

What we know is how. We have a good description of a life static. We know that a something suddenly began to influence matter, energy, space and time on this earth and was influenced by it, and that this life static could then control, animate, motivate matter. We know how it does this; we know the various forms it assumes. We know an awful lot — a lot more than men knew before.

But there is a great tendency to say “Well, although this possibly is known, we won't even investigate. Let's go search in that green pasture elsewhere.”

The whole operation of Dianetics is the construction of a bridge. Almost any datum that you find in Dianetics could be found anytime during the last thirty-five hundred years; that datum would be unevaluated, not related, not given any emphasis. At that time, it was in the status of



opinion because it wasn't evaluated, or it was in the status of a soothsaying or something very wise that people just sort of knew was true.

Now we have taken this data, and datum by datum by datum, phenomenon by phenomenon, we have built a bridge — each one through to the next point.

We have got an awful lot of whistling posts and watering stations and so forth nailed down. Somebody used to say, "Well, that desert over there in the center of Colorado has 155 cathedrals in it." Well, we have been there; we know there is one general store. That is a slight difference.

We know how. Not only do we know the modus operandi of "how" but we know how to untangle it, and it gets into a pretty bad tangle. Now we can untangle it; that is our job: take "how" and untangle the maybes in the person in "how," and we get quite a product when we are finished with it. It is very satisfying to do this.

How this affects the individual, so far as another universe is concerned, I can't answer it — not at this time. Maybe in a few years, maybe next month, maybe twenty thousand years from now, the answer to this will turn up, if there is an answer. And always remember that one.

Now, knowing this and observing the construction of this bridge, finding out what we can do, finding out how much more complete our operation is, is a very exciting adventure by itself. But there are always those who don't particularly care to take a look at such a constructive level but go over it, go out and beyond.

Remember this: man has been going out and beyond for an awfully long time. The primary flaw in man's research in the human mind has been his unwillingness to settle for a workability and to find out everything workable in the sphere of that workability before he took off by rocket ship, teleportation, telekinesis or something else for the nearest star.

Man has had an awful lot of fun in the past thirty-five hundred years, that I know about, in taking off without having any landing field from which to take off and none to come back to. Alpha Centauri has been his goal without ever trying to find out how you stock the ship with some bread and butter to get there. Naturally, he goes off for Alpha Centauri. Once in a while he lands at Alpha Centauri.

Somebody says, "Where are you?"

He says, "Oh, blah-di-blah-blah-blah" — gibberish, gibberish, gibberish. "Don't you see?"

And you say, "No, I don't."

It is a commentary on something or other that those races which have specialized in superstition, which have made wild guesses and have settled for these wild guesses in an ecstatic state, are races which have either vanished from the face of the earth into decadence, or which today exist dirty, politically corrupt, socially debased.

The Chinese, for instance: the lamas of the western hills can tell you more wisdom that sounds like good wisdom in three minutes than I could tell you in years. And there they sit in their rags, with the lice running through the creases in the robes — starving to death, overrun by bandits, shot, burned, living lives of agony, degenerating century by century lower and lower and lower, and getting, by the way, unhappier and unhappier. But they know the answers — they say. I am perfectly willing for them to know the answers. I want to use answers, not know them. Big difference!

The Western world is anxious for something which gives it action. We can observe this fact: that a live, potent, vital human being has answers to accomplish action. And such a person as some of those in India: they are very holy to look at and very wise, undoubtedly, but they sure

aren't in contact with this universe. And what small, slender threads of contact they have with this universe are so abused that you would be shocked. You would say, "Oh, heavens! Only an animal could do this sort of thing to himself," and yet these men are wise.

India is teeming with overpopulation, famine, disease. The death toll, any day in India, is greater than the yearly automobile toll of the United States, just from debased living. That is a pretty big figure. In any day.

They have a country which is overpopulated and yet which won't kill a single bug, which won't kill a cow although people are starving. Here is all of this, you could say, evidence; here is a country which is going by the boards. Unless something here in the West decides to do something for India, the Indian race will just go out the bottom as monkeys, practically. I mean, it is that bad — Mother India. And yet these people for thirty-five hundred years have known that they knew.

Now, it is an odd time for it. It is what do you want? When it comes down to it, what do you want? Do you want a sane world? Do you want action? Do you want happy people? Do you want man going out to conquer the physical universe? (And by that, I mean the whole physical universe.) Do you want all these things taking place — something that is nice and sure and we can see it work — or do you want to see him sort of go by the boards, without any evidence that he is doing anything else but going by the boards?

There is no evidence of any kind that anybody ever achieves nirvana. But I can give you lots of evidence that man, with what we know right here in this school, can achieve a very happy and productive state of being. We know about that; we don't know about the other.

Originally, when Dianetics was first written up — 1938 — it was written up out of a fund of information which had been accumulated over a long period of time. That information had been codified by what we now call mathematics, what we now call physics, we now call chemistry, biology, what we know about evolution. These various things all came together with what had been known for an awfully long time, and we got a codification of this. What was the basic goal of man?

Well, let's not just go out and sail off to Alpha Centauri again; let's put down a goal we can use and let's find out what that goal is, and we find out how far it goes. I did so — 1938 — but don't think for a moment that in following this track I haven't been through every ecstatic state on the books. You want to know about these ecstatic states, you come to Papa.

Now, in 1938 I was so steamed up I wrote a 125,000-word book in six days — good book, it's well written; six days. I bundled it up, took it to New York and said, "Oh boy, now we've got it!" I dropped it on some editorial desks. Fifteen people read it.

The first one that read it finished it; he didn't bother to put it down. It was about seven or eight o'clock at night, evidently, because his secretary saw him in the office that late. He laid the book down, he opened up the safe, he took three thousand dollars' worth of company funds and he has never been heard of since. Adventure one.

Two or three people read it and their jaws hung open and they looked at it and they said, "Well, modern psychology says . . ." and bogged down in all their maybes and looked unhappy, but nothing very bad happened to them.

A few more people, and then a fellow read the book, ran up an enormous amount of debts the very next morning and raced off for South Carolina with the wrong woman. There he was. He eventually had to pay these debts; he is still sort of ruined, but it is all right. The next thing that happened was one of the publishers to whom this book was submitted came in, got ahold of one of the foremost critics of psychiatric and mental works in New York and had this man come in and read this book, for his opinion, before they published it.

I was in the office the next day when the fellow brought the book back. He came in, he threw the book — this great critic, this great authority — threw the book down on the editorial desk so the inkwells jumped, and he said in a voice which was very close to a high-pitched scream, “It’s not so, it’s not so, it’s not so, it’s not so, it’s not so!” And he turned around to me and he said, “You wrote that, didn’t you?” — screaming. And I looked at him rather numbly and he said, “You know damn well it isn’t so!” He screamed, went out, slammed the door hard enough to knock all the plate glass out of it, went home, packed and nobody knows where he is since.

Well, about that time I realized that there was something in this book which did something other than what I wanted it to do. Fifteen people read it, four went completely off their bases — just like that.

Well, I decided not to make a sixteenth guinea pig, and I pulled the book and I put it in the safe of Dell Publishing Company where a good friend was holding forth. And I said, “Now, you guard that book with your life. Don’t let anybody read it.” So she put it in with rare manuscripts and so forth that nobody ever looks at, and it stayed there until the end of the war.

I took up considerable numbers of subjects in order to disprove this book, in order to disprove these theories, in order to change all of this, somehow, and alter it into something else, or find why it made people spin so badly. In this search I gyrated back, by the way, to mysticism, metaphysics, religion. It wasn’t a very far distance for me to gyrate; I change my spots very easily. In 1941 I was pretty well enmeshed in trying to prove up and go into the field of mysticism — go by the channel of mysticism to discover more.

While I was in the navy, I was a commanding officer of escort vessels. And we were in a terrible fog in Boston, and I stood and tried to see something like a dock or a light. I couldn’t — it was that bad. You couldn’t see your own jackstaff. And we had quite a lot of ship there I was trying to put alongside — tide wave running, fog, night — no light. So I just threw in the sponge and turned around and faced the bulkhead, put my chin on my hand and I said, “Right standard rudder, all engines back one, all engines stop; left standard rudder, starboard engine back one, port engine ahead one,” and put the ship alongside the dock without enough jar to break a teacup.

I didn’t think very much more about this; you might as well do something like this as just sit out there in the stream all day. After all, if you can do things by mysticism, you might as well try once in a while. (After all, it was U.S. government property!) The captain’s telephone talker was standing over there, and although it was very dark he could still see me. And I looked around after we got the lines over, and this kid was still standing there like the pillar of salt, looking at me.

He went over on the beach on liberty that night and he tried to tell some of the boys about it and he had quite a fist fight, until he finally located the helmsman. And the helmsman had also observed this, so now they had everybody. The ship was completely spooked for a while. You are not supposed to do things like that; it is not in the ordinary ken of man. But what have you got? Maybe you have got a radar in your head; I don’t know.

It says over there in India, in some of the early books, that this sort of thing is possible. It says you can locate objects and you can do all sorts of things this way. It says there are such things as astral walking and all of these fascinating categories of odds and ends.

You can do this trick yourself if you want to: Hypnotize somebody and have them go home and go to sleep. Then after they get home and go to sleep, so forth, you walk over in your astral body and wake them up and talk to them and give them a message and tell them they are supposed to call you at 10:15 the next morning and tell you the house is on fire. Then you come back in your astral body and get back inside yourself and you go to sleep yourself. At 10:15 the next morning, why, they will call you up and say, “I don’t know why, but I have a terrific compulsion to tell you the house is on fire.”

Well, you know, a facsimile doesn't have any space; it doesn't have any time. There isn't any reason why you couldn't do this, actually, just with a standard memory — just say, "Whoosh! You've got it!" Why go through all the ramifications of hypnotism and all this sort of thing? This is all I am bringing up here.

There is no doubt that there is phenomena with which we have no knowledge. And when I say "knowledge" I mean accurate use of. There are lots of phenomena. I could give you a list of fifty phenomena that man has never been able to use accurately or effectively or efficiently to produce good, solid, continuous results. But I can show you that there are phenomenon after phenomenon after phenomenon after phenomenon that work some of the time. Providing you walk up to the top of the hill and providing you don't think of the word hippopotamus, they work. But if you think of the word hippopotamus, of course, they don't work.

This is just a rundown on the thing. I am showing you there is a body of data out someplace. None of this data that I am discussing right now has been found to be of consistent use to man. On the contrary, it has been found to be rather consistently harmful to man, because he believes he can do this and then he starts forcing doing it; then he fails a couple of times and then he can't do it anymore. And what have you got? You have got a loop, that's what you have got. Because it will restimulate every engram he has got in the bank, eventually. This is dangerous stuff, as long as man is aberrated. After he is completely unaberrated it might not be dangerous anymore, but he might not be there anymore either, so we have got this sort of a situation to face.

All I am trying to do today is give you a rundown on what you know you know, and what I don't think you know.

Now, the Axioms, as they derive, as they fit together and so forth, contain a lot more phenomena than we have yet uncovered. Maybe the Axioms contain this other phenomena. They may contain it; they may contain an explanation for it.

Four months ago, when that set of axioms was codified, it was suddenly discovered there was an awful lot of material that hadn't yet been added up from these things. What you are working with is a mathematics which has basic laws. Now, what you can extrapolate in terms of application from those basic laws, God knows. What those axioms will locate, we don't know. I don't know for sure. We had the most wonderful time last night trying to locate something new. But it is all in the Axioms. (But just because it is in the Axioms, you don't try to locate something.) The point is, there is a bridge — good, usable bridge.

Now, if you want to go out and jump off to Alpha Centauri without any bridge and hypnotize people so that you can communicate with them and save yourself a nickel, and predict events which will happen because you predict them, or any one of these other phenomena, why, that is certainly your business. But I merely wanted to tell you that they have been doing it for thirty-five hundred years and look where we are. Look where we are.

The whole field of psychoanalysis went over into the field of mysticism.

The psychoanalyst today is in a raving fit of joy, by the way. No kidding. Since those axioms came out, some of the hot boys in the field have gotten very hot. They like it: the first codification of psychotherapy ever attempted — not just done, but ever attempted. That is what they are saying right now. All right, that's fine. If they are in that state of mind, I am very delighted. I have gotten some letters lately that would fascinate you.

But do you know, a fellow by the name of Jung was monkeying around with past lives. A long time ago — almost fifty years ago — they were fooling around with past lives and didn't know what to do with it, because they didn't know how to run out a present-time lock! Now, what are you going to do with a past life with a lot of charge on it if you can't run out a present-time lock? That looks to me to be first.

What are you going to do with a past life with a lot of grief on it if you can't discharge a secondary which happened three days ago and which is wide open with no emotional shut-off on it?

What are you going to do with a lot of action and effort somewhere if you don't know about thought, emotion and effort and its obvious behavior? If you don't know that such a thing exists as a facsimile or what is in a facsimile or anything about a facsimile, how can you handle one? Because all we have done is hand out anatomy of facsimiles; we didn't invent them.

So here, fifty years ago, was somebody perfectly willing to jump off for Alpha Centauri and have a lot of fun with past lives. By the way, today in New York City there are Jungian workers who are having their patients go through druid rites and so forth as a therapy. It does not work. It is very interesting but this doesn't work. But they are doing this.

Now, you see what a pale shadow that is compared to saying "Well, let's see. I wonder if this guy's got a druid service facsimile? Well, sure, he's got a druid service facsimile. How interesting." "Let's see, now, did you kill a priestess? Or what happened there? Oh, you chopped down the sacred tree. Okay, let's start chopping."

"There is no reality on this," the fellow says.

"We don't care about reality — chop!"

All of a sudden you find him after the incident saying, "Well, I just can't admit that I was ever there, that's all. I just won't admit it, even to myself. It is too horrible to face. Here I chopped down the sacred druid tree, and . . . So it happened!" So man has been pretty baffled on this line.

The preclear walks out of the office. He is feeling pretty good. He tells Joe. He says, "You know, it's a funny thing: I did the darnedest thing. I was busy chopping a tree down. But, you know, it seemed to resolve all these various other problems. And, you know, I chopped this tree down and I feel good now. And all these carbuncles I've been having on my left elbow are gone, and I feel good about the whole thing. I wonder if I ever could have lived before. Of course I did! I was actually there; that certainly was no delusion. Oh well, what the hell. Let's get busy."

And that is about the state it is in.

Freud, in 1894, was trying hard to solve the second dynamic. He knew there was something about the second dynamic.

All right. You as an auditor know how to handle locks, secondaries, engrams — the service facsimile is a specialized type of engram — thought, emotion, effort; these are all just tools and you handle it this way. And you know that there are certain things on the evolutionary track that you can look for and lots of things that you can accomplish. And there are a lot of things you don't want to do and a lot of things you do want to do with the case; you know all these things.

This fellow walks in and he tells you, "You know, I have the funniest sensation back here in my jaw all the time. I just can't seem to do anything about it."

You say, "Well, I'll be a son of a gun! Clam — full restimulation." "Okay, sit down here in the chair and do this. You see?" And all of a sudden he hasn't got that somatic anymore and he feels pretty good about the whole thing. You know it is action, and it is good action.

Now some girl comes in; she tells you that so-and-so and so-and-so, she is very upset about religion and so on, and you find out the first time she ever heard about the Garden of Eden she practically went off of her knocker. There she is: she is all upset about the Garden of Eden. What of the Garden of Eden?

Freud would have said, “Sex. Ah! This girl has something in her past.” This would have been a very safe observation, because most girls do have.

And the girl would have said, “Well, what really bothered me about the whole thing was the snake!”

“Oh,” he would say, “symbolism.” Symbolism: Adler would have gone along with him on that — symbolism. So he would have “run this thing out”: “Did you have dreams? Now, did you ever want to . . . ? Is there any conflict? And were you the third member of the triangle on the left side of the epiglottis?” and so on. He would get no place.

You as an auditor say, “Well, Garden of Eden, snakes. Well, let’s see . . . Remember seeing a snake sometime or other?”

“Yes.”

“All right. Well, what about this snake? What was he doing? What are you afraid a snake will do?”

“Oh, I don’t know. You know, it’s a funny thing: I’ve got a headache.”

“Where is this headache located?”

“Well, it’s sort of right in the middle of my forehead.”

[A break occurs at this point, followed by distortion of the recording. Some text has been lost.]

. . . attack by a serpent. The monkey tribe and the pre-man tribe in general had as their primary enemy the snake, because a snake could climb through the trees like mad, and he was very silent and he had various means; and he was not poisonous. He was more of a python variety, and they used their heads as battering rams. They specialized in knocking out monkeys’ teeth and then knocking the monkey out of a tree and then going down and squashing him up to a nice pulpable form and eating him. It is liable to give anybody fits. I mean, people don’t like to have this sort of thing happen to themselves.

So, what do you do with this girl in the Garden of Eden? You get her knocked off by a snake. And then you have her knock somebody’s head in — overt act. You have probably got it right there as a package — nice, positive reaction. You know what you ask for you are going to get. You are not going to have to fish for forty years or the standard period of analysis of three years.

There was the snake symbolism — it was a real snake! It is no wonder they invented the Garden of Eden story, because back in those days things were very lush. You have no idea the amount of game around and that sort of thing — terrific amounts of game, birds, animal life — very green and growing and so on. It looked like a Garden of Eden in the first place.

Man finally committed a lot of overt acts against snakes and snakes committed a lot of overt acts against him, and he began to conceive of the snake as being a very wise character.

Why? The snake was calm, cold and calculating, and man wished he wouldn’t stand up and down on tree boughs and gibber so much himself. And he figured out that was the thing to be: calm, cold and calculating. So the snake was wise, and he was all set.

I don’t invalidate the fact there might have been a Garden of Eden someplace. The evidence you find on the track will run back into plenty of gardens of Eden, oddly enough. Fascinating business.

You can ask for what you want to receive and you will receive it, as auditors. That is good; that is not bad. Somebody comes in, they have this and that — you are all set.

Furthermore, you start reading a psychogalvanometer and it will start telling you all about it. If you don't want to run the Garden of Eden on this girl, you want to give her a full rundown on a psychogalvanometer: you will find out all the ramifications of the service facsimile on her and you will be able to knock that out. You audit her for ten to twenty-five hours, and at the end of that time you have somebody who isn't worried but who is active, who is changed in physical and facial characteristics for the better.

Remember that the fellow who took off for Alpha Centauri without building a bridge, sixty years ago, couldn't do it in three years.

Now, you can even take a much lesser technique. You can say, "Ah, you're worried about the second dynamic. Second dynamic is a worry. Let's get every time in this life when you desired to affect somebody on the second dynamic and have failed. Let's get every time you were sorry you were cause on the second dynamic." Lock Scanning — another tool. Just lock-scan these things out: "Every time you desired to affect somebody else; every time you desired to be an effect on the second dynamic." It is just a codified package of cause and effect on the second dynamic, because there you find cause and effect very heavy. You scan this out and you will probably hit a couple of charges on the line, and the next thing you know, this person seems very well back to battery on the subject of the second dynamic. And he will feel better about it. How long have you audited him? You might have audited him only five hours or four hours.

We are talking about positive tools. These things will do these things.

But there is always another route. There is the route of mysticism. Anybody who wants to go this route can do so. You have more than most mystics ever had: You have got a map.

You see the top band of that map? All an individual has to do is postulate to himself each one, right down the line, and if anything turns up to him and it occurs to him that he can't be that, he just remembers it and obliterates it. He invalidates it, he throws it away and says "That isn't."

This means he has to say "Well, I'm going to survive. I'm probably going to survive forever. Is there any reason I can't survive? No." He doesn't even bother to pay any attention to past stuff. "I'm going to survive." He makes a strong postulate. "I'm right. I've always been right. I'm always going to be right.

"I'm fully responsible for everything — thee, me, everything else.

"I own everything there is, so there's no reason for me to have any private property. I own the world, the stars, the universe, everything.

"I am, actually, everyone. My attempt to hold on to my individualism is pretty narrow. I am really everyone, because I possess characteristics in common with everyone, so I am everyone.

"On the matter of time, time is meaningless to me. Right now is always; always is right now. Therefore I can handle time any way I want to handle time. Time can't control me: I control it.

"I am the source of action, motion.

"I am truth. I know what truth is.

"I have perfect faith in myself. I am faith, and everyone else is faith.

"I know. I don't even have to know what I know; I just know, that's all.

“I am cause. I am willing to be the cause of everything. I don’t have to be but I’m perfectly willing to be the cause of everything and be fully responsible for everything I cause.

“And furthermore, I am. I am in a state of beingness. I am in a live, vital state of beingness.”

That is a map. That map introduced in the second century before Christ would have meant a revolution. That is a valuable map — a very, very valuable map. As far as just that use is concerned it’s no good to us, because we got a better map. But when no map at all existed, was this thing valuable! Because that is the codification of what a mystic has to do, and all the things he has to do, to become everything he supposes he should be.

Now, does it work or doesn’t it work? It worked on four out of fifteen. Because if a person does that, he has a tendency to become utterly uninhibited. But you understand that an individual really can’t be utterly uninhibited, because he has got excess motion he will have to dispose of if he becomes utterly uninhibited unless he is running fast enough to be able to use all the motion himself. But there is no action in this band; a guy isn’t moving fast enough. So he has got to have some excess motion.

People who go into yoga, for instance, suffer the counter-efforts of this excess motion.

If you don’t like somebody, have him sit down in a chair and have him concentrate on not-beingness for a little while — for instance, concentrate on being motionless for a while — and all of sudden he will feel counter-efforts hitting him because you have slowed them down below the counter-effort band.

Right here on this map is a counter-effort band. From about 3.5 down to about 0.5 there is a counter-effort band — 3.5 down to 0.5. It is a rather narrow band; and in that band people can feel counter-efforts. But from maybe just above 0.5 down to 0.0 they don’t feel much in the way of counter-efforts. You can’t make them experience somatics. And from 3.5 up on this scale, you could practically run over a guy with a truck and the truck would bounce. I mean, the guy can handle that much motion. It is something that has to do with an internal speed of the individual.

Now, your mystic that wants to put himself up here to 20.0 is not going toward the goal of the mystic. The goal of a mystic is 40.0. Twenty is action — lots of it — not sitting around contemplating or wanting to join nirvana or something of the sort. That means action; that means going out and running a couple of miles just for the devil of it; that means putting groups in motion; that means doing something for man; that means doing something for animal life; that means accumulating MEST, by the way, and using it. That is action!

But his goal is up here. There is another counter-effort band. Another counter-effort band starts in at 36.5 and goes to 39.5. And the person gets up into this counter-effort band and he gets the same effect. You can tell somebody to concentrate on being cause, source, and to survey all, something of that sort. And you have him sit still enough and he will get the counter-efforts in that band.

This top strata, mathematically, adds up to zero. It also adds up to infinity. You can do anything you want with it, because you can add, subtract or multiply zero by zero by zero. You see, full responsibility is a zero: The second you take full and complete responsibility you don’t have anything you have selected out for randomness. That is to say, there is no target, because the second you say “I’m fully responsible,” of course you say “Well, I can understand and I overreached that thing.” There is no motion. That is obvious, isn’t it? The second you become fully responsible for everything in the world, you of course can’t criticize anything in the world because then you would criticize yourself. So you wouldn’t be fully responsible.

So you get into this endless circular logic with which mystics have been associated far too long. It is circular logic because it is zero plus zero times zero divided by zero equals zero. Actually, you sit a person down and make him assume all of these things — and really assume



them and reason out where they all are — and he will start to chill. He won't get a chill from some past life or something of the sort; he will start to get cold, because this static is -273 degrees centigrade as far as the MEST body is concerned. And when the human being starts to get into this area he starts to go into motionlessness, and complete motionlessness is -273 degrees C as far as this carbon-oxygen motor you have is concerned. So you are not going to take it with you, because it certainly can't stand that.

You take a pork chop and you put it in liquid air only at — 200 degrees centigrade and that pork chop will freeze instantaneously. You pick it up, and if you were to hit it over the top of that microphone, it would fly out into splinters like glass — I mean, it is frozen that solidly.

This, by the way, is very solid; that is a solid observation. The body does not go up through static — it obviously can't. If you want to conduct the experiment, you are perfectly at liberty to do so. Take somebody you don't like, because he won't speed up very fast!

Now, you get the idea?

So, there is this route: A person, by his self-determinism alone — and mind you, I say self-determinism, not circuit-determinism — can analytically put together the fact that he is there (he would be smarter if he put together the fact that he was there, just below it); but if he puts together the fact that he's there, he can achieve an ecstatic state which will last from two to four months. If he is not very much in conflict with the rest of life, he can kick it on up to about six months, but that is about the end.

Your measurement of the incidence of reversion after Holy Rollers have confessed and thrown themselves frothing before the altar (not making fun of them; they do experience this, you know, in churches all the time); four to six months and they come back on the other side. You can't live up there with no motion! They never get there, actually. When they start to speed up toward the top, they probably get up to about 38.0 and then hang up there.

Well, it is fun to just sit down and say to yourself "I am. I am a state of beingness. I am in a state of beingness and I mean to be!" and hold it. "I mean to be. I am. I am being," and so on. Quite normally you will get kicked in the jaw by something in the past that says to you "No, you're not."

It is a therapy. You could sit down and get your preclear to postulate this and keep postulating it, and you will find out more and more reasons will keep turning up why he is not in a state of beingness. It will appear that he is arguing with himself. He is not arguing with himself, he is just knocking out all the locks. And you can go on for a long time this way and you can actually accomplish some interesting things if you keep him at it.

You won't accomplish anything as interesting as some of the other things you could accomplish, but it is very, very fascinating work.

Now, I am not telling you this particularly because of the Minnesota experiment. That Minnesota experiment was predicted in November of 1950. I gave a series of talks out in California.

[On 20 January 1952, and again on 26 January, interviews were recorded in Minneapolis, Minnesota, with a person who was reported to have been audited to Clear. In the first of these interviews this person led an experiment, with the people attending, in the handling of theta. The interviews were sent to the Foundation. you could think of, in the old days — for marines and building a Marine Corps? Now, that is a mystery. But those boys — esprit, good, functioning boys. There is a group being built out of aberrees. These boys are no less aberrated, actually, but they are now part of a true group — it is not a true group but it is very high up toward one.]

There is a lot of material back there in November 1950. There was another series of lectures here; one particular lecture had to do with this in November of 1951. Now, in both of these times, it specifies that there is this distinct possibility: if enough people could get together high enough in tone, they would automatically drag up other individuals. And there is that possibility.

Certainly you notice that a group that is low in tone drags down individuals. Well, it should work the other way too. Therefore, a group could be formed of aberrated people which would be more or less a true group. And this is exactly the statements made during those two periods I mentioned — aberrated people, who could form up a very beneficial group. How would you find the United States government taking in criminals, bums — anything.

Now, the function of a true group would not be just to clear up people; it would be to function as an effective unit in the society, because if it did not have purpose and goals as a group, it would be a non functioning organism, and who wants it? Of what good is it?

To take a true group and have people move into this group and become ecstatic — the oldest mechanism known to man is that one! You have a church: Everybody in the church says “I am, and we all have faith in God.” Guys come in, they say “I, too, would like to renounce my former self, cast away my devils and sins and be one of you.” But you notice the mechanism: he is saying “I want to be one of you.” A true group will not effectively operate on the basis of “I am” — be dragged up by the group itself and then the person peels off and the group disintegrates. This is not the same experiment — not quite.

It is a very interesting experiment they did up in Minnesota. I am very pleased with the experimental results of it. I know what will happen, fairly well, to the individuals connected with this from a standpoint of their own stability in operation, because I have already talked with some of them. As a matter of fact, I have been in communication with this group ever since this happened.

And Perry did himself a good job there. He went up and he did an experiment: He gave somebody twenty hours on the handbook, thirty hours’ worth of auditing, and all of a sudden he got one of these cases I used to run into in the past once in a while. You just sort of flick your fingers at them and they straighten out. There are quite a few of them in the United States now, by the way, but they don’t come out and show their faces.

Now, that is one project. The other project was the effort to make a true group. That project actually can have the effect of rendering human beings much better off than they were, without any further processing. It is a stopgap. Your individuals, if they continued in the atmosphere and environ of the true group and if a true group continued to function in its own support and activities, you would find those individuals capable then of maintaining a very high level and continuing to maintain it, in ratio to how active and how dedicated this group was and to what it was dedicated. But those are all necessary parts. Just like a human being is no good unless he has a goal, a group cannot remain a corporate group body without a goal.

Now, a human being remaining in the confines of that group, with that group dedicated and with every human being in it dedicated to that purpose, could exist with very, very minimal processing. It would be subject, however, even then, to the occasional breaks of code and so forth which service facsimiles will kick in, because it won’t kick out a service facsimile.

Now, here is an individual who detaches himself from the group and goes out into the wide world: What happens to him? He is up against the everyday kick-in-the-teeth restimulation he gets in this society. Maybe he is carrying a message. If he is carrying a message, God help him: he is in bad shape if he is carrying a message. “You should do this. You should do that. You should do something or other.” He is an evangelist.

It looks to me like we need, also, hewers of wood, drawers of water, engineers to build bridges and people to polish up the stars in the sky, as well as evangelists. If everybody in the society started evangelizing, you wouldn't have a very good society.

But what about this one individual? Let's say society has an allowance for this one individual. What will happen to him on a detachment from the true group? If the group were in enormous good odor in the society, if its repute were tremendous, as he went out into the society people would look at him with respect and listen to what he had to say. But this isn't group therapy; this is just the ordinary resurgence that a human being gets when he is respected. You can take anybody and respect him enough and he will snap out of almost anything you want.

Now, there are your problems.

Dianetics was released in more or less full form about four months ago, and the Axioms were displayed knowing that here and there we were going to get some spins. People might pick these up, look at them and spin on them. If they go ahead and want to spin, that is their self-determinism; that is their responsibility. I figure it is better to have the information out than not to have it out.

But you have not seen anything compared to what could happen if we took selected Axioms — this one, this one, this one, this one — and presented those Axioms as it. No dirtier trick could be played on the human race, because it is that that has been done before by this very sort of knowledge.

People would get a truth and then they would make a mystery out of it, and they would use it for the control and subjugation of other human beings.

You take the Assassins in the Middle East: they learned some data concerning how individuals could be affected by hashish and so forth, and they proceeded to control and subjugate the Middle East for about three hundred years. It took the troops of Hulagu to finally break down their citadel.

They had a truth and they hid it, or they only gave out part of it, and that is what has happened to man continually. The great masses of men have been subjected to lone individuals or small groups of individuals who have amassed certain working truths or working phenomena and have then used those working truths and working phenomena to subjugate the rest of the race. That is the history of government.

Your knight puts on his shining armor and after that can't be very badly cut up by the local yokel, so he can tax him. What does he have that the other fellow doesn't have? He has in his employ or has himself the know-how of making steel plates to protect his body. And that is the phenomena — the know-how — that keeps him in control.

Hashshashin men knew a great deal about religion and they used that to excite the credulity of the superstitious, and so they controlled, not just the Middle East, actually the better part of Asia.

A bunch of boys that I went to school with wrote down a lot of formulas and they got themselves together an atom bomb. And the joke is on them: they did too good a job. There isn't a government on the face of the earth today which is capable of using this phenomena. They did too good a job, so they have blown government off the face of the map. What is the next step? We may get a government of scientists. Five years ago the boys were talking very handily about making atomic weapons — atomic hand weapons. Then you couldn't attack a scientist. What were these fellows doing? They were going to use the single weapon, the phenomena they knew, for the subjugation of the multitude.

Now, you can go out here and say, "The vulgar are unable to understand. Therefore, we're going to give you a big message, boys, and we're going to keep all this very secret. And these

boys are not able to understand, and so therefore we're going to have to tell them what to do and how to do it."

Man has always fallen by the wayside under this philosophy. You can take any half-dozen axioms — maybe you could take any dozen axioms out of that book — and you could set up a hierarchy of government and people control to such a degree that nobody would be able to spit in the United States without asking your permission. There is power there; there is plenty of power there. There is always power when a vast amount of phenomena of this character is spread open to view.

Supposing you knew — only you, this group in this room — how to do PDH, pain-drug-hypnosis. And supposing you had at your beck and call a few criminals that you could send out to call on the highest men of the country when they walked out to their garages or lay in their beds, or you could reach their wives or their children or their colleagues. You could have any legislation passed you wanted in Washington. You could have a slave state here; you could even install communism in America. You could install fascism — do anything you wanted to do, and that is the truth.

It isn't even against the law to PDH anybody. The law doesn't recognize it because the only person who can complain is the person to whom it has been done, and psychiatry has established the fact that anybody who complains that he has been drugged and talked to is giving a symptom of paranoia and is therefore crazy and should immediately be sent to an institution, so he has no civil rights.

The second you PDH anybody who complains about it, he will immediately make this announcement and he will be denied his civil rights. It is not even against the law. The only person that can complain is the person who can't complain — very interesting.

The society is not geared up to Dianetics — not at all. What we are trying to do with it now — we are just trying to make a few people well and trying to keep it going, because it will grow — particularly now that we have a good package to go on.

But it depends on a thorough knowledge of the subject. You should know what can happen with somebody who goes over into mysticism. Oh, you shouldn't think this is bad or good, particularly, but you just know that there is that field. You also know what you know, only you really know what you know. And you also know that a partial use of any of this could result in very, very destructive lines.

Actually, nobody who cannot use the knowledge of an auditor well and understand it well should have that knowledge. That is the truth of the matter. So it is your responsibility to know it well — to know it very well.

If Dianetics had been released in a crude form without any technique of application which resolved cases, we would have issued into the hands of a power group the ways and means of subjugating a country or a world.

Russia's only political weapon right now is this nonsense — this drug hypnosis and strain technique that they use. Why, Dianetics can run rings around it.

And on mysticism, you could go into a church and talk to the parson, and if you knew your Dianetics very well, you could have this boy up the pole in no time at all. You would send him right up the pole.

You can do anything you want to do with this, and you can choose any way you want to go with it. But there is one safe thing to do: know all there is to know about it as it exists now and avail yourself of this experience here and of what we know.

You are going to hear an awful lot of things. From time to time people are going to come in and they are going to tell you about “We have just made a four-headed Clear. We have just done this and done that.”

Don’t particularly snarl at these people and get angry and jump up and down and scream. This is one of the phenomena which you run into. You are going to run into this in the field. You are going to have people come in and say, “Oh, well, we’ve got a brand-new technique over here. All you do is stand the preclear on his head in the corner and pour water up his pant leg and he gets well.”

But we have now a very good map which you should know, and which you could point out very ably to anybody who wishes to follow the line of mysticism, metaphysics or the ecstatic religions of life. Only this is the complete map; don’t let them sell you a partial map — you have a better one, a nice complete map. If you want to argue in the field of religion, you can take that upper band of this map — you can take the upper strata of this Chart of Attitudes — and you can start arguing, if you want to go into this endless zero-equals-zero type of argument you get in religion (Did he.? Didn’t he? Was he? Wasn’t he? Has he? Hasn’t he? — all that sort of thing); you can go into that strata if you want to, and if you do, you will find yourself very well equipped if you get the person to arguing on full responsibility.

“What is the responsibility of the individual within the full responsibility of God? What is the full responsibility of God?” A Catholic priest is very able at this. Tackle one sometime: You’ll make a fool out of him, because he can’t admit that you are fully responsible. And the second you point out evil in the world, he can’t admit then that God is fully responsible. So who is God? Obviously God is a little bit different than he has been painted.

“There’s full responsibility. Full responsibility is very logical; it has to be full responsibility. If God has full responsibility, then God doesn’t have any randomness — isn’t that right? Well, that’s right, he wouldn’t have any randomness. So, if God doesn’t have any randomness, that means that he has elected himself to be fully responsible for everything that goes on in the world. Therefore, he is fully responsible for the devil. Therefore, the acts of God are devilish!” No.

I did want to tell you about these things and I thought it was about time that we had a rundown on this score. I thought you might like to know a little bit more of how Dianetics fits into this and what it has to do with Dianetics. And I hope I have given you some information on this line you can use.

# PUBLIC ADDRESS ARCADIA THEATER

Wichita, Kansas

6 February 1952

In early February 1952, Ron invited the public of Wichita, Kansas, to an open lecture to be held on the evening of 6 February in the Arcadia Theater.

In his first public talk in many months, Ron announced the achievement of a goal long sought by mankind: a simple, effective and rapid technique which could ensure the sanity of human beings.

He pointed out that with the development of atomic weapons, mankind was more than ever in need of a method of ensuring sanity at the individual, group and national level. With the leaders of nations holding the power to destroy the race completely, some means had to be devised which would ensure that those men would not, because of personal aberrations, push the buttons that would wipe out all life on the planet.

The technology for handling the physical universe had developed rapidly over the last fifty years, but no progress at all had been made in the field of the mind and spirit of man — until Ron discovered and developed the principles and techniques of Dianetics processing.

Ron told his audience that with the advent of Dianetics technology the goal of a sane world had at last become possible. For the first time an individual's basic nature could be freed, and men could be trusted with the lives and well-being of others.

## DIANETICS: THE MODERN MIRACLE

A lecture given on  
6 February 1952

The Race Against Man's "Savage Instinct"

Tonight I wish to make an announcement regarding this science and what it can now do.

You know, Dianetics has been in existence, actually, for fourteen years. It has been in a developmental stage for twenty-two years.

The goal of Dianetics was to be able to deliver an improved human being in a very few hours of work. That goal was attained this last month, in January. The amount of time required was cut down to somewhere between fifteen and thirty-five hours in processing.

This makes it possible to do a lot of things with Dianetics that were never done before — a lot of things. Let's take a pilot in the air forces: We know that the pilots are as vital as the planes. All right, we take a pilot and we find out that the split second of reaction time which he is allowed in making his decisions may be the important point between a battle lost or a number of passengers alive or dead. We can take a pilot's reaction time now and take any desire he has to fail and process them in such a way that we get an individual who has a much faster reaction time, who is much more positive in his decisions, whose nervousness about his job is zero. That is the goal of Dianetics.

Dianetics is a process based on certain axioms which make it possible to do things with the human mind to improve it in its operation. It isn't a belief or a cult or it isn't Ivory soap or Hadacol. It is simply a method by which, without any particular upset, an individual could be put into an optimum operating condition for that individual.

For instance, an infantryman in Korea in the last five minutes was killed. Why? Because he was too slow; because his judgment was not quite good enough. Do you know, for instance, that it is the first few minutes of combat which make the casualty, not the first many hours? If a man is going to be killed or wounded, it happens quickly, immediately after he comes into the lines. Now, that is important. That is important.

Supposing you could take this boy and you could give him a stability so that he could stand up to enemy fire to such a degree that he would not get killed in those first fifteen minutes. You know, if a pilot is going to be killed in combat, in World War I they found out he was going to be killed in the first minute and a half of combat, and if he survived that he would go on.

Well, what was it in individuals which made them get killed in that first minute and a half? What happened to that infantryman five minutes ago who was killed in Korea? Why did he get killed? Why did the people on each side of him?

There is an element of luck in all wars, but what is it in the mind — the specific thing in the mind — that makes it possible for one human being to go through anything, remain stable, calm, in possession of himself, to face and fight down any situation he encounters, which another human being finds so dreadful, so antipathetic, finds him indecisive and unable? What is the difference between these two human beings? Well, that has been the search in Dianetics.

Perhaps Dianetics is not, today, a terrifically popular subject. There are probably only about 150 thousand people in the world today who are well acquainted with Dianetics, and that is not very many because there are billion human beings in the world.

Now, what is it, for instance, in the human mind that makes it not want to be as capable as it wants to be? What is this paradox? Well, tonight I wish to announce that Dianetics has attained

a milestone and a goal. This lecture tonight isn't being given just to drum up some interest or enthusiasm here in Wichita; this lecture tonight is given because there is something to talk about.

How long it takes the savant, how long it takes the government, to utilize this which has been discovered here in Wichita is a question someone else will have to answer. But it is certain that in five years — maybe three years, maybe twenty years — this will be routine; it will be routine, because the prisons are full of criminals and the institutions are full of insane and the world is full of hate and war. And man may or may not be able to utilize this before he wipes himself out, but the point is that man will take about as much as you can give him.

Now, this announcement tonight is going to be more or less widely circulated. Very possibly someone in the government will be interested in this; perhaps the pilots of the air force within the next year will be utilizing this, and perhaps not. But here is the subject.

Now, I don't wish to overestimate the accomplishment of my role in Dianetics or the accomplishment of Dianetics itself. And I don't want to understate the possible impact of these discoveries on society, because these impacts could be tremendous if society survives long enough. And it may be that man won't welcome any kind of a change in his being; maybe he would rather go down in rubble than do so. And it may be that these discoveries tonight may lie a long, long time neglected and maybe never be used at all. But I can't pretend, then, that these discoveries automatically mean a safer world — a world without criminals or a world without war — but I can hope, as an American, that these discoveries may play some part in bringing about the desirable goal of a world in fairly good condition.

For instance, Dr. Conant, Dr. Oppenheimer, Albert Einstein himself, have been saying — have been saying rather consistently — “Here is the atom bomb. It's too bad that we put it out the way we did, but here it is. And this world is not going to be safe with this atom bomb in it until somebody finds some method of changing the nature of man.”

I happen to be a nuclear physicist; I am not a psychologist nor a psychiatrist nor a medical doctor. To some degree, it was my responsibility that this world got itself an atom bomb, because there were only a handful of nuclear physicists in the thirties — only a handful. And we were all beating the desk and saying “How wonderful it will be if we discover atomic fission,” because we decided that the thing to do with atomic fission was to go out and discover the stars, to make big passenger liners that would go ten times around the world on the same fuel. This was what we endeavored to do with atomic fission. The government stepped in and gave us three billion dollars. I had nothing to do with that program; I would not have had anything to do with the program. Three billion dollars to destroy all of man.

Well, these gentlemen realized that a world with man's nature as it is, is not safe with an atom bomb. All right. How do you go about changing the nature of man? That is a big, blunt question. Dr. Conant and several others were asking it not two months ago at a conference of atomic physicists. How do you go about changing the nature of man? They said it can't be done.

Those gentlemen are very good with their equations, but they were wrong on that one. It can be done. How fast it can be done, how broadly it can be done — this is something else. But man can now change the nature of man — can change it very basically and radically.

And it is that that I am announcing tonight. Because not even Dianetics two years ago could take enough time to change the nature of one individual man and make him better, freer, happier and capable of living in peace and harmony with his fellows. It just took too long. It doesn't take too long now. So I feel that that is worth announcing.

Now, you don't have to much take my word for it. When anything can be done that fast — fifteen, thirty-five hours — it is very susceptible of proof.



Whether or not this change is permanent in the individual is well established as far as we in Dianetics are concerned. It may take a little while for other fields to satisfy themselves that this has taken place, but they will satisfy themselves.

This work I have engaged on in the last twenty-two years, with this culmination which I tell you about now, isn't brand-new, fresh work. It has been going on for an awfully long time. For fifty thousand years man has been faced with the enigma of himself and his fellows. And man has been victimized by brutal instincts and impulses which have caused him to erect, in self-protection, prisons, legal codes and complex social systems. Man has not felt safe from man, and indeed, the conduct of man down the ages has not much justified belief or faith: wars, murder, arson, treachery and betrayals, cynicism and destruction have marred his progress, until history itself is a long montage of battles, murders and running blood.

You teach a little kid history: What are you teaching him? You are teaching him how this town killed that town, how this king was murdered by that woman, how this war changed the boundaries here and there. It is a pretty strange picture for a civilized being. Not even the apes are indulging in this sort of thing.

Confronted with this aspect in himself and his fellows, man has long searched for an answer to the riddle of his own behavior, for ways to remedy that behavior. Long before Diogenes, man was searching for such answers to his questions. In Babylon, Chaldea, India, and even in the distant primitive times, those men who could think found concern in the antisocial and unreasonable conduct of their fellows.

Throughout all these ages, little by little, bits of the answer have been forthcoming, and lost and unknown names gave us, thousands of years ago, the discoveries of hypnotism, faith healing, dream therapy and much of the humanities.

Man has not been ignorant nor has he neglected this search. Shock therapy, very similar to that practiced today in the institutions — in fact, the same therapy — was practiced by the Greeks two thousand and better years ago. They used hellebore to produce convulsive shock. And as far as psycho surgery is concerned, they were using it in Ecuador — oh, two thousand years ago or fifteen hundred years ago, something like that.

They have been very active in this field. They have been very concerned about the insanity amongst their fellows, about the criminals in their tribe, about the uncooperative and antisocial aspects of their people.

Man has been very deeply interested and he has accumulated an enormous amount of data. To start out clean and clear and say "Look, I've made a brand-new discovery, and this is all shiny new and it's mine" would be to deny the fact that man has been accumulating this same data for that long a period of time.

Now, no flashy and spectacular result in modern times can gainsay the brilliance of achievement of the early searchers in the field of the human mind, for these, out of the morass of superstition and taboo, sorted out the first phenomena that was vital to the solution of the problem. Any result which I announce tonight — any new discovery — must of necessity depend upon thousands of unknown workers in this field dead these many millennia. And it has more modern dependents.

Man's search for the answer to his own riddle was quickened during the last century by two things: the first was the energy and curiosity of Sigmund Freud, and the second was the mathematics of James Clerk Maxwell's and his studies of energy in the physical universe. These two things came up almost simultaneously.

Now, to talk of the faults of Freud, as do those who practice psychoanalysis today — they are quite bitter about their own master — is very ungenerous. This great pioneer, against the violent objections of medical doctors and the psychiatrists of his day, ventured to put forth the

theory that memory was connected with present-time behavior, and that by talk alone a patient could be made well.

Whatever the repute of the libido theory and whatever the disillusionment of this man himself (along about 1937 he was writing papers on “Psychoanalysis, Terminable and Interminable”), his work and method of address were a valuable step toward the eventual solution.

Now, Freud worked under the terrible handicap of a superstitious world. The doctors had but recently stopped letting blood to make patients well; things were pretty well in their dark ages as far as medicine or anything else was concerned. And in his day it was very nearly unholy to touch a human mind — you just didn’t do that. There is some of that feeling alive today — that you mustn’t tamper with anybody’s human mind; the mind is too complex and you are liable to damage it and so forth. A lot of people doing that work today ought to follow their own injunction, because you can injure the mind. That can be done.

Freud worked without knowledge of the physical universe, which was developed in the years which followed his initial efforts. Freud was not a physical scientist. Freud, if anything, was a mystic. He was a good doctor and he was a mystic.

Once upon a time man was chiefly concerned with his soul, not his mind, and faith healing often gave forth spectacular results. Somebody would come along and put his hands on a patient and suddenly this person would no longer be paralyzed, this person would no longer have ulcers or something would happen. Very interesting phenomena. Faith healing.

Freud was working with the idea that this faith healing sprung from something called a soul, and it had something to do with a transfer of feeling between the patient and the doctor and so on. He was up against that. He was dealing in the universe of the soul, or whatever you want to call it, and he did not deal with the physical universe. One of his people — Jung, for instance: enormous amount of data on the mystic side.

But here we have the physical universe. Now, we tie together Freud’s knowledge with our modern knowledge of the physical universe, which has given us atomic fission. It was certain that somebody was going to tie these together and get these results, because the work had been done in both fields and they were ready to join up.

Freud said a lot of very important things. They were maybe good guesses or maybe they were very astute observations. But one of the things which Freud said was that man could do something about his own mind. And that is very interesting that just saying that was a big step forward, just all by itself.

Also according to Freud, man had buried within him certain brutal and sometimes overmastering instincts which caused him to act as he did. And Freud said that man’s trouble stemmed from these instincts and the effort of man to repress them. I wish you to mark that theory very well. It was given without proof or the phenomena of observation necessary to prove it. It was given as a lucky guess, maybe, but it was given. Freud never handled or measured one of these instincts. He said they were there. That is all he said. That theory was added to the bulk of data already accumulated about the human mind.

And suppose I were to tell you tonight that the basic savage instincts of man — the instincts which make him kill and murder and engage in war — existed in such a state that they could be handled, measured, experienced, with a clarity and precision never before attained in this field. That would be a good science, wouldn’t it?

Science is concerned with the measurement of forces and the prediction of results. That is all science is concerned with.

Supposing you could go out into the world or into your laboratories and, on instruments you already have available, measure the instincts and impulses from savage and brutal times, and

measure them with a precision enviable in physics itself. How many amperes does the urge to kill generate? What do you do about it? Supposing you could predict exactly what instincts would do to a human mind, do to a human being.

Now, I believe that techniques of application exist very adequate to handle these basic and savage instincts, because that is what they are.

Now, it's unfair to take any great credit for my discoveries in Dianetics, in view of much of the past work. With the work of Freud and Breuer and with the countless generations of workers in this field constantly amassing data and observation, it was utterly inevitable that between the data of mathematics and the physical universe and the observations of Freud, Adler, Jung, much earlier workers, the solution was going to turn up if a solution was there. And the probable reason why this solution to these discoveries did not earlier appear has to do with the knowledge we have gained in the last half century about the physical universe and its structure. You know that we have only just now begun to measure atoms, impulses, weights and masses of light particles and so forth. Well, what has this to do with the mind? It has a lot to do with the mind. Now, may I impose on your patience long enough to tell you the story of how Scientology — which is the basic and background knowledge from which Dianetics comes — came about, and how Dianetics came about, and how I came to be interested in this? It probably will tell you as much as anything else of the necessary coordination of information to this result.

In the twenties I was fortunate enough to know Commander Thompson of the Medical Corps of the United States Navy. He was a colorful man; he was very poised, was very traveled; he was curious in half a hundred sciences. And the United States Navy, having heard of the work of Freud, naturally, took ahold of Thompson and they sent him over to Vienna, and they had him soak up anything that Freud had to say and study very thoroughly under Freud himself. Commander Thompson came back to apply that information to the United States Navy. I was just a kid and Commander Thompson didn't have any boy of his own, and he and I just got along fine.

Why he took it into his head to start beating Freud into my head, I don't know. But he did. And I wanted very much to follow out this work — wanted very much to. I didn't get a chance. My father, a naval officer — a very fine officer but a very, very dogmatic officer about his own opinions — said, "Son, you're going to be an engineer." So I talked right back to him and I said, "Yes, Father," and went and took engineering.

Well, the engineering course which I embraced, taken at George Washington University in Washington, D.C. — Washington, D.C. had a lot to offer, and one of the things the university had to offer was something that I suppose no one will ever see the like of again: It was the first course, as far as I know, of atomic and molecular physics. We called it at that time atomic molecular phenomena, and today they call it nuclear physics. And by the way, there are very few nuclear physicists who have ever studied nuclear physics. Most of them study just basic physics.

We had a lot of fun; we were trying to measure light and so on. It was all new; it was a brand-new world of Alice in Wonderland. Anything went, and amongst the things that went was the fact that I wanted to find out what is the smallest particle of energy in the physical universe? What is it? Now, is it ultraviolet light particles or what is it? The smallest particle of light, and where would I look for it?

Well, I looked for what I considered to be the smallest container of the "mostest," which is the human mind. Obviously the human mind had to have an awfully small order of energy in order to operate at all. Well, as a matter of fact, I had considerable encouragement to go ahead and research this. Nobody was against a boy researching this sort of thing in those days.

It was my idea that the brain was something like a very good electronic computing machine that ran on some kind of energy. That was an interesting study, and I found various things startling and unknown about the mind.

Here, all of a sudden, we had an engineer and he was looking at the mind, and he was not looking at the mind through anybody else's glasses; he was just looking at energy and phenomena.

One of the projects would amuse you very much: it was how to write poetry which invariably makes the mind respond — how to write poetry which invariably gets response — by the use of sounds; a study of the effect of sound on the mind itself, so that you can write nonsense poetry which will make the person sit down and cry. It is what sound does to the mind.

Interesting studies. They, of course, led to nothing very much.

But I found out, for instance, the brain operated on 2.4 watts. And I found the rate of nerve-impulses flow, the possible kind of energy that flows along nerves. Very interesting stuff.

And then one day I found out that no physical-universe energy known to man could be responsible for the operation of a human mind — just like that. It was impossible. There was no order of energy that small. And I looked at it and looked at it and scratched my head and tried to figure. And then I figured out, if this memory that we get was stored in punched protein molecules — oh, just lots of memory stored in one molecule, maybe a thousand memories stored in a molecule . . . There are ten to the twenty-first power binary digits of neurons in the human brain. That is an awful lot of them. And there are an awful lot of molecules in the human brain. I sat down and figured out how much a person observed for how long in order to answer up this problem; I found out a man had enough memory to last him three months. Every three months we inevitably must get amnesia. We can't possibly remember earlier than three months if the mind runs on energy as we know it, because there is no place to store it.

It was interesting to me that one of the boys out at Ma Bell (you know, the big Bell Laboratories) — we know quite a few of those boys and we have a lot of fun sitting around shooting the breeze about what might be and what might not be — had just repeated this same experiment. He didn't know I had done it already. And he found out that, obviously, if the mind runs on energy, the human brain does not function any longer than three months. In other words, you couldn't possibly remember who you married or if you were married, if you were married more than three months ago. It is as ridiculous as that.

Well, puppy to the root, I thought, "Oh my, this is wonderful. This is wonderful. Now I'll go to the man who knows." Well, there was Dr. William Alanson White, a very fine man. He was head of the big St. Elizabeth's, the big mental institution there in Washington, D.C., and he had been a friend of mine for quite a while. I had met him through other friends of Dr. Thompson's. And I went over there and very proudly I said, "Now, look what I've done."

He took a look at it and — "It doesn't run on energy, huh?" I hadn't realized it, but he hadn't ever considered that it even ran on energy. He had just never looked at it from this viewpoint, that it was a machine, that it was an electronic computer, that it was any of these things.

And he was very, very nice about the whole thing and he told me the sky is the limit, and he said, "If you carry out these researches, if you've got nerve enough to do it, then one of these fine days," he said, "you'll certainly, undoubtedly wind up with something. Bad or good, you'll certainly come up with an answer." After that he used to see me every once in a while, and he would smile at me and we would have a talk about the subject. We were in different worlds as far as that was concerned, because he was a Jungian and he believed in the soul and basic instincts.

Well, it was his belief in instincts that got me very curious. What is an instinct? You know, an engineer just won't admit that something exists unless you can sense, measure and experience

it. That is what he wants to do. And somebody says “Why, it’s nothing to be sensed, measured or experienced; it’s an instinct,” you say, “Hm-hm. If it’s there and if it has influence on the human body and if it has bearing on the problem of the human mind and if it motivates a man to move here and there and do certain things, there is some kind of a switch, and it is it. It is an entity; it exists; there is something about it that we can sense, measure or experience. Therefore, it is on phi.

Now, Freud came along and he said, “There are basic instincts that are savage, that are carried over from ancient times,” and then just threw the whole problem aside.

“Well, if they’re carried over from ancient times, if there are brutal and savage instincts,” I said, “why, you measure them. They should be as visible as a plate of potatoes.” And I couldn’t ever argue anybody over to my side of the reasoning in the early days, because I couldn’t pick up an instinct and say “Look, here’s an instinct. It registers 1.2 amperes and it is worn on Sundays.”

So, one of the things that I did when I continued these studies was to keep a close lookout for myself that I didn’t wander off into any byroads, that I didn’t go off into any mysticism.

I wrote a lot of stories and did a lot of other things to support myself in the meantime. Any nuclear physicists in the old days, rocket engineers, something of the sort (I am still a member of the American Rocketry Society), were known as “Buck Rogers boys.” (You know, Buck Rogers was a comic-strip character that was always going off to Mars or Venus.)

Well, they said, “There’s no use for this nuclear physics. You fellows can produce an interesting lot of results on the laboratory bench, but you’ll never have anything else. You’re just sort of lost cats.” We felt that way; we were Buck Rogers boys. Then one day Hiroshima went boom! and we stopped being Buck Rogers boys, and nuclear physicists, responsible for that, almost became pariahs in the society. If they aren’t today, they will be, because something had an awful lot more force than anybody expected it had.

This research in the mind up to that time was almost a Buck Rogers sort of a research. Here, obviously, the mind couldn’t store the memory, and it demonstrably ran on brutal and savage instincts, and you couldn’t find the energy and the instincts were not to be located anywhere. Now, this posed quite a problem.

Well, the problem has been pretty well licked.

Living with the beasts of the jungle and caught at every hand by death and terror, early man couldn’t do anything else but develop a brutal reaction. Maybe he might have been good before he started to hit the physical universe, but by the time he hit that, he hit tooth and claw, and murder and war were commonplace. He had to kill to live, and he kept on killing.

Man hasn’t learned to control his environment to this day like he should, but he controls it an awful lot better than he did when he was hanging in trees.

Well now, here he has a civilization all laid out that should run according to plan and everybody ought to be free and happy and we shouldn’t have any laws, and the prisons ought to be empty and there shouldn’t be any insanity and there ought to be plenty to eat. This would be a real control of the environment and man, and we don’t have that.

What is standing in the road? These brutal and savage instincts, maybe? Something man picked up when he was swinging from trees or hiding in caves or even earlier. Kill, tooth and claw — these instincts, perhaps, he has carried forward with him into his modern, civilized world, until you can actually get a man to consent to go out and be trained to have a rifle put in his hand and shoot another man in the name of something or other.

Here is your brutal, savage instinct of yesterday. Freud said it was there. Jung said it was there. Adler said it was there. Everybody agrees it is there. But what is it and where is it?

Man hasn't been able to escape his heritage. We found that out. He is grasping wildly today for some method of restraining the brutality of his fellows or even himself. He looks toward government — community government, state government, city, national and even an international government — to restrain the brutality of his fellows and maybe even himself.

Perhaps he is motivated in all that brutality by all the crimes which lie back in the yesterdays, which remain, somehow, as built-in instincts.

Now, Freud spoke of primitive instincts and he spoke of a censor necessary to repress them. And to an engineer, when you mention that something exists, he wants to measure that something and get it down in yards or cubic inches or amperes every time. Freud said brutal instincts exist. He said that man had to fight them down and repress them, that this conflict caused human and social illness. Well, what are the instincts? Where are they? How brutal are they? How does one go about getting rid of them? For, logically, if something exists, one can certainly do something about it. Further, how would man react if he did get rid of these instincts? Would all of his ambitions, his freedom, his forces, his imagination — would all these things be gone? Or would they be better? Would he have more imagination and more freedom and more power and strength and better health if these instincts were gone? That question has to be answered too.

It is all very well to have a lot of theories. Theories are wonderful things. As long as you don't have phenomena, you can have all the theories you want to. That is a rule in engineering. You get a theory and then you try to apply the thing, and if it doesn't apply to the physical universe you throw it out and get another theory.

Unfortunately, the field of the mind has been able to accumulate a terrific number of theories without running into any phenomena to prove or disprove them.

Now, if we have a theory about this brutal instinct and so forth, we had certainly better find out if it is a good theory or a bad theory, if it is provable, if the phenomena is there.

The engineer is interested in a fact: the fact is the thing, the item is the thing. An engineer wants to get his hands on things to find out what they weigh and how they behave and how many you can make of this and do with that. When an engineer starts to build a bridge across a river, he had certainly better have a bridge across the river. He can't stand on the side of the river bank and, to everybody who comes along and wants to cross, say "Well, I got a good theory. There's a bridge there." The fellow goes on, falls in, comes back and he says, "There is no bridge there." Well, there is no arguing with it; there is no bridge. So the engineer gets fired and you hire somebody else.

When you start to drive a tunnel through a mountain, you want to have a mountain and then drive a tunnel, and then you want the tunnel to stay there.

Unless you have phenomena to back this up, unless you can weigh and measure these things — and measure them accurately — they still remain in a big state of "up in the air." Who has any authority to say what theory is valid? Nobody has any authority to say what theory is valid.

Here is a trick to prove this: If you could get Einstein to say "No more atom bombs will now explode. I have a new theory: no atom bombs are going to explode" — you try to convince the boys out at Nevada that their atom bombs don't explode — they will; they will go on exploding. Now, there would be a case of somebody injecting a theory into the field of atomic physics which did not match up with the physical universe.

And that is what we are trying to do. We are trying to make the mind match up with the physical universe.

What is this thing that we observe? We are here; we are part of the physical universe — at least part of us is part of the physical universe. We are not wholly physical universe, but if anything can influence our conduct in the physical universe, we sure should be able to measure it. That is the argument. And sure enough.

Right now man is subjugated, he is afraid, he is made brutal and wicked, let's say, by basic instincts. In order to be civilized he must repress these instincts, and the moment he represses them he becomes sick as an individual. The instinct has to operate or he becomes sick. That is Freudian theory. The solution is impossible, then, isn't it? If the guy has an instinct and you repress it, the fellow becomes sick.

They have theories about abreacting hostilities, and by the way, you can observe this one. You take some individual who is sort of driven down in life and you put him in a job where he can bawl people out and raise the dickens with them — you know, a sergeant, traffic cop, something like that — and right away he starts picking up and getting well. What can he do? "He can abreact his hostility," they say. In other words, he can dramatize this instinct. He doesn't have to repress it so thoroughly. So if he doesn't have to repress it, he gets better.

If man were found to be good and free when the instinct was lifted, and if he could reach inside of himself and lift this instinct to kill and to be brutal and savage and so forth, then you could solve the problem.

I hate such words as instincts because they are a big indefiniteness. Can you measure an instinct with amperes and watts? And can you feel one and see one and so forth? Yes, you can. It hasn't been very long that we have been able to do that even in Dianetics, but we can now measure them in amperes and watts, look at them, sort them, tell you how long they are and how wide they are and how thick they are. And can we eradicate them from the mind? Yes, just like you would burn up a piece of cloth or something like that. Yes, they are gone. All right.

Now, is man healthier and better with them gone? Is he then able to cope with the universe better? Is he able to act better? Is he able to handle himself better? Is he more social? Is he happier? Is he freer? Is he more individualistic? Because, you see, you would lose if he weren't those things. You don't want prefrontal-lobotomied slaves — not in man; you want man to be as free as you can possibly make him.

Fortunately — no credit to anybody — when you pick up the instinct he becomes free and he becomes social and he is able to cope with his environment and he no longer wants to go around and steal, murder, burn or engage in war and so forth. Fortunately.

Repression of savages makes for illness, and thus a man repressing antisocial tendencies is likely to become ill. He does. He realizes that if he let himself go and let himself do these things which he had an impulse to do, he would be in trouble and society would be in trouble and so forth. So, actually, your civilized man is a terrifically repressed man. He is holding on to these things; he won't let himself go. He won't let himself win, because any time he wins somebody else might die. Because the way you won in the old days was tooth and claw. You mustn't win that way now, so he represses these things.

Would you believe that he would go to the extent of paralyzing his right arm rather than hit somebody? Yet we can demonstrate it. Yes, he is repressing an impulse to hit somebody. And how does he repress it? Well, he represses it mentally and physically. He will actually incapacitate himself. It sounds incredible, but the proof of the pudding is, when you pick up the repression and the instinct to do it — and by the way, he will let the instinct to do it go first and then let the repression go — why, he will recover the use of his right arm. This is demonstrable. I don't know how long it takes to make a full paralytic recover, for instance, in terms of hours with these new processes, but it isn't terribly long.

Now, he is basically good, and between him and this goodness lies a savage and twisted past. He inherited it from centuries of being, centuries of savageness, and the instincts he had to

wear as a primitive and as a savage. And he's still got them, and they are there and they are fully and wholly on record.

You know, the unconscious and subconscious mind and the super-strata subconscious that the censor sat over and all this sort of thing: People had it figured out that man had installed a little man or something on top of his subconscious mind to keep these savage instincts from rising up and doing something to him. Well, he has practically done as bad as that.

What is the content of this subconscious mind? What is the content of this unconscious mind? What is the content of these things? Because if you say something has content, well, you had certainly better be prepared to measure it in amperes and watts, and how many yards and cubic inches.

Let's not be mystic and say "Well, all that stems from the unconscious mind and therefore nobody can do anything about it." No, let's find out what the unconscious mind is and what it has got in it. Well, we found it. You can take the cap off of it and look. You can show a fellow and he says, "My God!" He says, "Let's do something about that one" — bang!

Sometimes you start to work on him and he is not going to let you have any part of it; he knows they are there. He won't even let himself know they are there. He won't let you have a single glimpse unless all of a sudden he gets security in the fact that that stuff is all going to be gone. And the second you demonstrate to him it can all go, he is right there; he will work with you right straight through. Funny, isn't it? He knows what it takes to survive in this society.

Oddly enough, his basic instinct is to protect and help his fellows, himself. He is not a single, all-out-for-number-one character. But he gets these instincts, and they get in his road and they make him act like he is all out for himself. There isn't a person here tonight who hasn't tried very, very hard to help their fellow man — not one. And also, there isn't one here tonight who hasn't been cuffed for doing it. You know, you try to help them, they don't want help and you fail at it and so on.

That is a funny thing. Here we have a creature who wants to help, who wants to be unified with his fellows, who wants to be loved, who wants to be secure and at the same time adventurous, who wants to be a unified civilization. And here we have him all torn apart inside himself and amongst his groups so that all he does about it, really, is nag and rave and commit war. All sorts of strange things here.

Now, you take the savage, antisocial impulse of man — any man, woman or child — take that away and he is freer to act, because now he can act. Before, every time he acted he said, "Well — gulp! Maybe this is the time I killed Ug." Here is this impulse that he developed somewhere back on the track: It is some kind of an instinct that he has carried along his protoplasm line, genetic line and so forth. You take these instincts up — you can find them — and a man's intelligence sometimes as much as doubles.

He can't even let himself think as clearly as he could because think what he might think about. There is something there that he shouldn't think about and so he limits his own thinking capacity.

We have found the instincts and the lid on the unconscious mind — the subconscious, whatever you want to call it — and the content of that subconscious mind. That is interesting, but it is even more interesting that when one takes away the force and power of a brutal self, the individual's nature is changed so that he is much more successful than he was before. He is the same person he always was, but he is the person who isn't any longer repressed, held down, unsuccessful, unhappy. He is safe to trust something to. You could go out and give such a man an atom bomb and you could say "Here." He would say, "My golly, somebody is liable to do something with this. I'd better take awful good care that this thing doesn't get loose anyplace."



You hand this atom bomb to a group of individuals today in this society, they are liable to say “Oh, good! Now we can rule the whole world; now we can put collars and chains on everybody.” That is the horrible truth of the matter. Of course, they will do this for man’s good! They will say, “We have to do this because man is so wicked he has to be controlled, and we’re the boys that are going to control him.”

There is a set of those fellows over in the Kremlin right now. They are “helping” Russia. They are really “helping her out.” They are really “helping out” the rest of the world. To themselves, they have all sorts of twisted purposes and reasons why they have to operate this way, and so on. They are mad!

Now, to be very precise and give you definitions: Dianetics is the field of knowledge which pertains to the treatment of the human mind. It comes out of the parent science I evolved in 1938 which is called Scientology, which is a study of science, or a study of knowledge. According to Funk and Wagnalls New Standard Dictionary, Supplement Number Five, Dianetics is “a system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (Greek dianoetikos — dia. through, plus noos, mind.)” So we have the science of epistemology, which is knowledge itself as it exists, and then when we apply it through the human mind, this becomes Dianetics. And Dianetics is what we know it by.

Over two hundred axioms comprise this body of knowledge of Scientology, and the most of these are applicable in Dianetics — the larger number of them.

Over two hundred new phenomena, previously observed indifferently or not observed at all, have been discovered in these researches on Dianetics. That is quite a few. They are sure there; they are sure there. They would show up on anybody.

Four years ago I wrote a thesis on the elementary technique and practice of Dianetics — a very mild little thesis, very elementary — and submitted it to the American Medical Association and American Psychiatric Association for their consideration and use. Neither one of these organizations have any sub organization which can care for such a thing; they both told me so. In that day there was no antagonism on the matter; they just merely neglected it. I tried in various ways to find an outlet for this because it was becoming dangerous to have it around — because, believe me, when you know how the human mind works, you can use it in subversive lines and you can drive a man mad as quick as you can make him well. So this material, if alive, should be widely spread.

A publisher insisted on my writing a popular book; he would not publish a scientific work. I wrote a popular book. That book still works. Its techniques, perhaps, are more difficult. That was Dianetics. The Modern Science of Mental Health.

The techniques of Dianetics: The Modern Science of Mental Health still work, but they are more difficult to learn and more difficult to apply and a little less certain, in the hands of relatively unskilled people, of results than what followed in the book called Science of Survival.

Science of Survival presents an array of techniques which, themselves, give a good rundown of Dianetics. And these techniques are quite workable, but still a little bit too much study required. Until today we have a subject which is very simple. But two years of trying to beat this into people’s heads has given an awful lot of experience, and in addition to that, we have the substratum responsible — the substratum which was under this strata which was recounted in earlier works and books.

Now, the Foundation itself is an organization which is merely organized as a service unit for Dianetics. Dianetics is essentially a research. At this time the Foundation can organize a very

competent school; there is a day school, a night school. This is to train practitioners, people who can do this. It doesn't take too long to train an individual, particularly if you fix him up before you train him, because he learns awfully fast. And the Foundation today exists still as a service unit. Dianetics isn't a business, it is not a crusade; it is something that nobody has quite ever had a category for before.

The goal of a sane world wouldn't be possible on a long-term process. You would have to have a short-term process. Before you could go out to an institution and say "We will empty this institution of criminals," you would have to be able to say how long it would take to do so. Well, it takes twenty-five hours a criminal, which is pretty good. Maybe it will get shorter than that, but that is still pretty good.

The address of Dianetics in general, however, isn't to the ill. It isn't, really, the ill that we are trying to reach; it is not the insane or the criminal. These things — the ill, the insane and the criminal — are actually liabilities to the society. What we are trying to reach is the goal of the improvement of the able. How much better can an engineer work if an engineer doesn't have to stop himself from thinking? How much better can a politician work if he himself isn't burdened down with various paranoid tendencies which cause him to go out and try to batter the rest of the world down?

Now, the improvement of the able: How much better can a pilot be? How much better could he fly, and how much longer will he live? You notice all these airline crashes? Planes coming down like so much volcanic ash all over the place — lots of crashes. Two things are responsible for those crashes: disturbed operations officers and dispatchers; disturbed pilots. As far as mechanical failures on these planes are concerned, maybe the ground crews aren't as efficient as they could be, and maybe they need something. You are dealing here with human minds; you are dealing here with a necessity.

Now, processing itself has become very simple. The practitioner first must understand the basic axioms of the subject and their meaning in processing. He must have a good grasp of his essential tools, and he can gain this understanding in a few weeks if he is quick and intelligent. Then he has to be able to handle the techniques of application themselves.

Dianetics was very complicated, maybe, to discover, but it has gotten very simple in its application now. It is no more than reason joining research in the humanities and research in the fields of energy and the physical sciences. That is all — just these two fields coming together, and what is known in one joined up with what is known in the other and the whole thing coordinated.

For instance, if you could remove all the pain from a person's lifetime, you would say he felt pretty good. Well, you can do that with Dianetics too; that is the long process, but essentially that is what you are doing. You can take all the pain out of a person's lifetime, and he will certainly be easier to get along with. Perhaps, now, it may be possible in an overwrought world to do something about the criminals, the insane, about war, the antisocial hatred man feels for man. But it is something of a race, too. It is a race with something my classmates invented — a something called an atom bomb.

The way to make man reasonable should have preceded atomic fission. It has come up concurrently with it. Thus it is a vital race. One does not know who will win. Can we do something for the savage in civilized garb before he ruins this world and all man? That is a question which the future must answer. I cannot do more than the work I have done and to publish and make available what has been done.

It may be that this answer in Dianetics will never have a chance to be used. That depends upon you, the universities of America and the world, and the public in general.

Every facility which I have and every knowledge which we have gained is at your disposal. It is at your disposal to treat your crippled, your ill, your infirm, to improve you, to make crime a thing of yesterday, to banish war forever. But it is up to you.

## SUMMARY OF THE SERVICE FACSIMILE CHAIN

A lecture given on  
8 February 1952

*This chapter is a transcript of a tape-recorded briefing to auditors given by Ron, summarizing his discoveries about the service facsimile chain.*

### Briefing Tape - Hottest Incidents on the Track

This is a summary, as of February 8, 1952, of the service facsimile chain, and with directions as to how this chain may be run. There may be later developments on this as further practice is done, but no additional information than is on this tape is really, at this time, available on the service facsimile. There are summary tapes of earlier periods; these are not quite as extensive as this tape may be seen to be.

In the first place, let us consider the time track as starting at the beginning of time or beginning of life and extending through till now; let's consider that rather than a time track beginning with conception, going up through prenatals to birth and on up to present time.

When we consider this from-beginning-of-time-forward-till-now time track, we discover that we have, actually, a track which contains all instincts and all filed facsimiles, the genetic plan of construction, and anything and everything of which a human being or human behavior are composed.

Now, the first thing which we find on this time track as we are running down along the line is the photon converter. There is actually prime thought on this track somewhere, if you want to recover it; it is not terribly important. First there is the photon converter.

The next item on the track is the amoebae, or plankton. Now, it has a little bit of a rough time. There is some discussion of this in "Goals at Various Periods of Life\*," which is a valid tape. But the plankton has the problem of requiring sunlight to live, and therefore it must last through darkness, through storm and so forth in order to get light, and it must stay Lap during this period. That may be quite important in some cases because, remember, its goal is to stay up also.

\* [We have been unable to conclusively determine what tape this title refers to or whether Ron is referring to a taped lecture which has since been lost. However, similar material is covered in the lectures entitled "Theory of Epicenters," "Effort in Engrams" and "The Evolution of Man According to Theta Facsimiles"; "Love," and in the book A History of Man by L. Ron Hubbard.]

The next point on the track which will interest you is what we are calling the Helper. It is quite an important point on the track, because it very well may be the anaten well. It may be where all the anaten on the case is anchored. It may be that after this point we are merely restimulating Helper anaten.

Now, this Helper is very interesting: it is mitosis — the mitosis of an animalcule that is somewhat like a sperm. Do not confuse this with conception or the sperm sequence; it is not the same thing. The sperm sequence is a belated lock on the Helper, and whenever you haven't gotten a sperm sequence to lift it is because it was anchored down by the Helper. Don't bother with sperm sequences these days, don't bother with prenatals, and for heaven's sakes, don't bother with birth, because this is just nothing. This is something like taking flyspecks off of Pittsburgh.

The Helper has many combinations of computations. Here we have mitosis. The effort (and believe me, it is a mighty effort) of splitting down the center is the method of procreation. This animalcule in the sea performs procreation by splitting.

It can split, evidently, in several ways. The most common one is to split laterally down the center of the body. Almost any preclear you run into will occasionally get a flash of a line down the middle of the body, or he will have a sensation of his left side being more alive than his right side. This is a big problem in control centers, and this is where your solution to control centers comes in, along with a solution to many other things.

Now, the control center problem, then, has its solution in the Helper. That is very important for you to know. Also, half-paralysis, old-age stroke and numerous other things have their origin here in the Helper. This Helper, evidently, will have to be run on any and all cases. I am sure of that, although the tests on it have not been extensive enough to demonstrate this fact.

What happens is the cell splits — splits in half — and has a terrible time doing so. One side may be reluctant to split, the other side anxious to split. Numbers of combinations occur here. But the side that splits off, having objected to splitting, will occasionally die or be so lifeless that it will just float down into the deep, mucky mire, and that is the end of it.

Now, this is very non survival.

And something else is at work here: Each side of this Helper is the individual; in other words, he is the individual as the winning side and he is the individual as the losing side. And so when he sees the losing side sinking, he may make a great deal of effort to help it and he may have terrific regret on it at not being able to. You get other combinations of drama here: You get what was going to be the winning side going to the assistance of the losing side, helping it, getting it going and getting it so it can swim away, and then the losing side doesn't help the winning side and the winning side loses. In other words, there are lots of combinations.

Now, perhaps there are ten or twelve mis-splits. That is what you are looking for; you are not looking for just the general run of split. That is routine. You are looking for the incidents that didn't go off well.

And you will find that these are easily restimulated. Way up the track you will find in every overt act, when somebody else falls, that this Helper gets restimulated. And as the individual saw somebody else fall, he said, "For heaven's sakes, that is I! That is I falling." He thinks he is watching one side of the Helper drift down into the muck and so he gets tremendous regret on having killed somebody, which is also one of our big problems in running the service facsimile — getting the regret off of this, and so on.

Well, now, running the Helper requires the use of thought (yes, there are postulates in it), it requires the use of the emotional curve (and it is a very complex curve) and it requires the use of effort. All three get turned loose on this. And you will find out that you have to run the winning side and the losing side: you will have to run the little animalcule that sinks into the mud and you will have to run the winner and its regret. You will have to take first one side and run it out and then take the other side and run it out. If you have ever seen anaten before, you may just have thought you saw it, because it is really there in the Helper. There is lots of anaten on these Helpers, evidently. There may be as many as ten of them. Who knows?

Now, the next point in the usual case has to do with what we are calling the Grim Weeper or the Boohoo. This is a state which is missing on the present evolutionary chain. It is the evolution from a sea creature up to a land creature. And here, evidently, are the emotional shut-offs on the case. An occluded case is apparently nothing more than a shut-shell case. In World War I they had shell-shock cases, but now we have got shell-shut cases.

This is a shell creature which breathes air. It has its eyes in its mouth. The eyes are actually pumping tubes; they pump out salt water. And it has to open the shell and pump out the salt

water and get a breath of air, and at that moment it may be hit by another wave and have to pump out some more. This is a very sad, non survival sort of existence, because the salt water chokes it and the salt water strangles it and it sobs and convulses and tries to get rid of water and tries to get in air. As a matter of fact, it gives you a complete picture of an individual going through various emotional lines.

The Weeper is a very, very interesting manifestation, because here is where visio is shut down; here is where tears are restrained.

This was calculated, by the way, from the fact that a person cries salt water when he feels badly. He pushes salt water out of his eyes. Now, this is very peculiar. Why should an individual cry and then feel better? So a search was instituted down the track, and all of a sudden this little missing point on the evolutionary scale turned up, and so far it has been working very, very splendidly on turning emotion on. Well, its eyes are in its mouth and its shell is shut or open. And when it gets hit by a wave (and by the way, it has to get hit by waves in order to eat because it gets its food out of the sea), it then pumps out the salt water, and sometimes it is very inopportune in the time it opens and it isn't thoroughly pumped out when another wave hits it. It has lots of trouble.

Now, there are some specialized ways of running this, but one of the easiest ways to get a person into it is tell him to pretend his eyes are in his mouth, and then tell him to go through the motions — not the emotion, but the motions — of sobbing or crying. And if you ask him to do these two things, he will wind up in that particular Weeper where he is probably stuck.

Whether or not he is stuck in one, two, three or six Weepers — that is something to be discovered. So far we have been finding them stuck in just one Weeper. This condition may be subject to change, however.

All right. There is your emotion shut-off. Now, you know very well that that has been giving us the most trouble in Dianetics. It is getting somebody to cry. You know how much better people feel when they cry. Well, believe me, by the time a person has run the Helper and the Weeper, one wonders why they would have to run anything else. Actually, you can even go up from there in tone, however.

The next point up the line may be anything. It may be in the sloth period; it may be as a monkey; it may be as a caveman; it may be as a civilized being. But the chances of jumping straight from the Weeper to a civilized being without finding any overt acts or anything else between are very, very small.

In the first place, man has a tendency to regret having used weapons. Well, his first weapons were his teeth, and he has regretted his teeth out from a projection of several inches in front of his nose back to where they are now. So it is a cinch that you will find overt acts cutting in about here.

Now, the Grim Weeper and the Helper are motivators — that is to say, it is what is done or what happens to the individual. His interpersonal relations, afterwards, are pretty well motivated by the Helper; his emotional reaction is, afterwards, pretty well regulated by the Weeper.

As you get up the track, you will find other motivators — that is to say, things have happened to the individual which he is unable to make happen to other individuals without regretting them badly. So what you do is look for other motivators and go on up the track looking, now, in particular, for the overt act.

If you have done a good job on the Weeper, have done a good job on the Helper, probably the rest of the track will just start blowing. And, actually, it should just start blowing, because you can get a person to laughing in this Weeper — which is actually line charge — and he is liable to line-charge the rest of his case off if you handle it right. All right?

As far as this-life computations are concerned, or what you would consider very serious overt acts in the past, very, very little address actually has to be made to these. But there is this reservation: If you take an individual who is very, very low in tone — extremely low in tone — you would make a mistake if you didn't beef him up a little bit in this life with the Handbook. That is what the Handbook is for.

You can take a person who is pretty bad off and you can get his machinery to working with Self Analysis, and then you can turn him loose with the Handbook and you get his tone up to a point where you can run him on very serious stuff. That, at least at the moment, is the way we are working it.

Now, the overt act is the subject of a lectured The overt act to a large degree depends on this Helper. But the overt act sometimes is the only thing you can contact in a case first off, and you may have to do something about running an overt act before you can get the person back down the line a ways.

In this, I very seriously recommend to you a psychogalvanometer. I don't care whether you go out to a radio shop and build it from parts — all it is, is a Wheatstone bridge — or whether you buy one from General Electric or whether you buy one from the Foundation, but this thing is definitely a tool which will cut hours and hours and hours off of your auditing. And we will have some special instruction on that here so you will know how to operate these things. When you are working with a psychogalvanometer, you can't make mistakes, because it tells you what to dive for on this case and it tells you what to run and it tells you whether or not the thing is run out — things a preclear will rarely inform you about.

You cannot tell by looking at a preclear. actually, exactly what to go for in the case or exactly what he feels bad about. Actually, he will heave sighs very often and you think, "Oh, boy! We've really got something." He is on a psychogalvanometer, it will demonstrate there is no charge there. He is concealing the real charge on the case even to the point of deep sighs.

Now, there is something else on this whole track that I would like to warn you about and inform you of, and let you run it if you want to run it. I don't care what you assign this to or how you handle it or anything; if it makes the preclear feel any better, well, that is all we are trying to do. Now, if we can make people walk who haven't walked and make them look younger when they are about ready for the ragbag and that sort of thing, nobody is going to quarrel about what is run. You can tell the general public that you are running out the Freudian instinct which at last has been discovered. That is a good pitch and it explains it to people: "Well, we're running out the savage and brutal instincts which made a beast of man, and we can turn him up as a civilized being hereafter."

The funny part of it is that there is evidently, at least on some cases, something earlier than the beginning of track. Back there you will find there may be charge on some sort of an ejection from another universe. I don't care how you evaluate this or anything else: If it is there and if it has got charge on it, run it.

And that is why you ought to be using a psychogalvanometer, because it will tell you where the charge is on the case and whether or not you ought to run the thing. You can fool around with this case for just dozens of hours, perhaps, without a meter, and you won't know what you are doing. It is something like an old-time photographer who took a lot of pride in being able to go out and squint one eye at the sun and say, "Well, I guess I set her at 4.5 f6 a fiftieth of a second," and he would shoot a picture. Well, it's a funny thing that they invented light meters. Light meters sell like hotcakes. And the old-time photographer feels very clever about this, but he does not get the pictures of a modern professional who uses a Weston meter.

And this is the difference between an auditor without a psychogalvanometer and an auditor with one. If you find charge when you ask the preclear "Is there anything before the beginning of time?" and he says yes and he tells you about it, you just run it out. Don't sit there and argue

about religion with him or something of the sort; just run it out and he will be a happier preclear.

Now, same way with the Helper, same way with the Grim Weeper, same way with overt acts as a monkey or an ape or a sloth; overt acts as Neanderthal — women he has choked, horses he has ridden to death, men he has stabbed, babies he has stepped on — it doesn't matter: If there is charge on it, run it. That should be your byword. And if it is not your byword, you go on down the street and practice Christian Science or something. Because we have got to get results in Dianetics; that is all we want. We want well people!

Now, it may give you a little bit of trouble explaining it to little Bessie Ann's mother — Bessie Ann being twelve — and you have just gotten through auditing her out of polio paralysis. She was walking, maybe, on crutches before you got hold of her and you have audited her out of polio paralysis, and she goes home and she says to Mama, "Mama, you know it's a funny thing, but I lived before." And Mama says, "Oh no, that's just nonsense, Bessie Ann. Nobody ever lived before. It says right there on that church bulletin board that there is only one life, and you go to heaven or hell afterwards."

Well, that may be commercial for the church but it is not getting results for a Dianetic auditor.

Now, anybody in the field that is saying "past lives" and so forth is just shooting the breeze. We are not running past lives; we are running facsimiles. We are not even running preexistences. We are just running instincts and impulses, and whatever the preclear gets, that goes, because these things get results.

Now, you are in Dianetics to make people well; I have to assume that. If you are in Dianetics, you should be making people well; I am assuming that. This world is pretty sick; we don't have to assume that, it's obvious. You get back to your hometown, with or without your teammates, and you start taking on cases that medical science has never been able to touch — you know, such as cases with a common cold, cases of hangnails and cases of mumps and anything else. It doesn't matter; medical science has never been able to touch them. You take on those cases and you are going to be doing just fine. People are going to come around and see you. But the most important thing is, supposing you start taking on cases that are paralyzed — complete — and all of a sudden they are walking again. Well, you may have to do some explaining. You may have to get right down and just grovel and explain why it is and apologize, what you had to do to get this person walking again.

Yes, you will not! If you make people walk and if you make the blind see and if you straighten out lives that nobody else could touch, if you take alcoholics that have been a liability to society and themselves and everything else nearly all their lives and all of a sudden they are useful citizens, you don't have to apologize to anybody! In other words, you don't need any approval to survive. On the contrary, people are asking you for a right to survive.

Now, square up your own case on this basis, because your case will not solve if you only run it in this life. I have made a couple of rather brutal tests on this. I have kept cases up in this life only, in an effort to solve them across the boards, and I can assure you they did not solve. And if I can't solve them in this life, believe me, you can't.

I used to, a long time ago, knock cases together and set them right up just by demanding they got well, demanding that they made up their minds they were going to get well, finding out any reason why they weren't going to get well, figuring out some basic computation on the case and springing it into line.

I had engrams blowing on these cases. I don't know how many of these cases had things run on them that I had not identified. But I know this: I know these cases were being bullied into getting well; they were being hammered into getting well; they were being hammered into getting sonic and visio and so on. Well, it is not a kind of technique that has evidently been copiable, because the techniques I used to use are in that first book.



But by these modern techniques and without going through any histrionics — without demanding of the preclear he get well and setting him up to rights and squaring him around one way or the other in this world by main strength and awkwardness — by running these various techniques on the line from way back (before track, probably) on up through overt acts, people have been getting well. And that is what is important.

And I may have sounded a little bit tough talking to you about this, but I feel awful tough about it. This is Dianetics. Dianetics happens to be a science of thought; it is a science of thought which was developed over a period of twenty-two years. And there isn't any Dianetics outside this Foundation. This is all the Dianetics there is. And there is Christian Science and there is psychoanalysis and there is medical surgery and so forth, but these things are not Dianetics. And neither is any other off-brand Dianetics. Don't confuse any other technique or any ramifications of these present techniques as being the real thing. We want you to get results; we want you to get well. These are the things which produce results.

Now I will go over them again, one right after the other.

Whether you find it or not, if it shows up on the psychogalvanometer, run Before Track — Before Time. Whatever is there, run it; don't invalidate it on the preclear, just run it and get the charge of it off and any anaten that may be there.

The next thing you run is the Helper. And run the first of the Helpers and run any successive Helper that you find, and get all the anaten off, and run the winning and losing side of the Helpers.

Then get the Grim Weeper and run it in the incident or incidents necessary to turn on this person's emotions and free them.

Then run any other motivators or overt acts necessary to run to resolve the case.

Do a precision job of it. Do your diagnosis with a psychogalvanometer and do your check of the various incidents you audited with a psychogalvanometer and be sure of what you are running; make sure it is gone. Do it with thought, emotion and effort. Know all about postulates, know all about emotional curves and know all about Effort Processing.

Now, this is the track, and this is the track with which you are working, and this track actually, as I have described it here, is also a description of the service facsimile. Don't try to run an overt act against a baby doll at the age of three in this life and think you are running a service facsimile, because you are not.

Now, this is the track. This is a track which you will be living with for some time, and this is the track which, if you know it well, will get preclears well.

That is the service facsimile and that is existing incidents as of this date and how to run them.

## FREEDOM

A lecture given on  
18 February 1952

### Definitions of Terms

Tonight I have something possibly a little less fascinating for the first part of our talk, and a little bit more about why in the second part of the talk.

The first thing I'd like to get off my mind are some definitions, here, that I'd just like to be on a piece of tape.

You know, pieces of paper kick around: You wake up in the middle of the night and you say, "Well, that's it"; you sit down and you write it down, and backs of old envelopes and that sort of thing accumulate. Then one day you say to yourself, "I wonder what the definition of that is?" and you say, "Well, it's on an old envelope somewhere."

Definition of invalidation: Invalidation is the inhibition of an individual's use of force, emotion or thought, or the deprivation of his ability to use these by enforcing his use, by inhibiting his use of them. In other words, enforcement or inhibiting of a person's force, emotion or thought adds up to invalidation of the person. That is a workable definition of invalidation.

In other words, some fellow is going to haul off and hit a taxi driver and you catch his arm and don't let him hit the taxi driver: That actually operates on him as an invalidation, because it interrupts his rightness. Now, he has made a decision and he starts to put a force into action, and then something interrupts that force. This tells him he is wrong, so it throws him down tone scale.

Here is somebody who is going to get angry, and he starts to get angry and somebody checks him from getting angry. Well, the moment he is checked from getting angry, this is like telling him he is wrong. He has made a decision to be angry, he is angry and then somebody does not permit him to be angry. He has a thought: he says that the Republicans are doing just right by electing some stupid general for president. And he has this thought, and somebody comes along and points out to him that every time you have a general in the White House you have graft and fraud such as Truman never dreamed of. At least, that has been the record based on a series of one. Well, that is good psychiatric research — a series of one. The whole prefrontal lobotomy is based upon a series of one. Do you know that?

That is very amusing, by the way, just as an anecdote on the side. We ought to know about that. This is something that all psychiatrists have to know, so we should know. The way they got into doing prefrontal lobotomies on people — in other words, cutting out their brains to make them more tractable (they never say more sane; they know better) — was that there was a fellow out in Bavaria.

By the way, you know in the American Weekly they are always telling you about these bats and werewolves and some girl has awakened from the dead after twelve years in a graveyard or something. And the American Weekly — the Hearst special — you find these always happened in the Balkans. These always happened in Romania or some other place that nobody could ever get to by dogsled, helicopter or anything to check them.

Well, that is the way psychiatry handles its case histories. They always put these things in Bavaria or Lower Slobovia.

Anyway, this fellow was a blacksmith's helper, according to the case history (and I am doing almost a direct quote, now, from psychiatric text). This fellow was a blacksmith's helper and he worked in a blacksmith shop, as most blacksmith helpers do. One day he was standing near

a forge and by some accident or other some coal exploded in the forge with considerable force. And there was a crowbar lying across the forge, and the coal blew the crowbar into the air like a javelin, and it sent it in one side of this fellow's head and came out the other side. And he lived.

Well now, the psychiatric text tells you that before this happened, the individual stammered badly and was an idiot. And then they say the crowbar was blown through his head: he lived.

And I see you are all hanging on the end of this story, but you see, that is where they end it. It doesn't say he was saner or greener or less a Bavarian or that it cured his stuttering or anything; it just ends right there. So that is why everyone does prefrontal lobotomies.

You think I'm joking, but the odd part of it is that if you ask for why they do prefrontal lobotomies, they will probably tell you this story. And they will end it right where I ended it. And you say, "Yes, yes, but he became strong, he became powerful, he stopped stammering, he became more intelligent?"

"Oh, no. No, he lived."

So you see, it is "perfectly all right," then, to cut out all the prefrontal lobes. It is very non sequitur. But don't ask for reason in that field; it is not the field of reason. Now, to get on with invalidation: An individual, then, can be inhibited from thinking something, from having an emotion or from exerting a force or effort. If he is inhibited from using this force, emotion or thought, he can be said to be invalidated; that is, he is not valid — his computation wasn't valid. This is what the society around him is telling him.

On the other hand, supposing he is a nice, mild, peace-loving fellow that never wants any trouble and so on, and wants to get on with everybody and is very mild (like me!) and supposing everyone is coming up to him all the time and telling him he has to be angry with somebody. Well, eventually he sort of surrenders and gets angry with somebody, but that is beside the point. The fact that people want him to act differently than his self-determinism tells him to act is invalidating him by enforcement.

Somebody comes up to an individual and he says, "Now, your car is double-parked outside and you've got to move it." "You've got to exert force," in other words. "You were wrong for parking your car out in front," it is saying at the same time. A cop comes in and says that. The individual gets sort of crushed; he goes out and exerts force to start the car and move it. That is enforcement invalidation.

Supposing an individual is happy. Supposing he comes into a house and he is very happy and very cheerful, but Mama has that day received a letter from Aunt Agnes and it says that it is snowing in Michigan or something. Somebody says to this person as they come in the house, very happy and cheerful, "What's the idea? You can go around singing like a lark, and do you know that all the larks are dead in Michigan?" or something, you know? It is wrong to do this.

They are doing, then, two things at once: shutting off one emotion and enforcing another emotion. "You can't be happy around the house." You get the same thing: "You can't sing around the house" — people who tell you you can't sing and so on.

People who force you to think something besides what you want to think are doing, again, an enforcement invalidation. And people who agree with you are probably trying to trick you into being sympathetic for them or something. So there is no course left open to anybody except being fully self-determined. And when you start to sock the taxi driver and somebody halts your arm, you are just dissuaded long enough to kick them in the shins and go on and sock the taxi driver! That is how you never get invalidated.

Now, here is identification definition: Identification is the self-determined action of trying to make the motivator personnel the same as the overt personnel. Why, that is very learned, isn't

it? In other words, an individual self-determines the fact that he is going to identify one person with another.

This fellow is going along through life and an auditor gets hold of him. This fellow before this thought he was sane, and this auditor gets ahold of him and he is quickly disabused of that and he finds out that he is merely “normal.” All right. Every time he gets around his wife he gets a twitch or something, you know? And this auditor traces it down to his wife.

“Well now, did you know anybody your wife reminds you of?” Now, the point is that this individual, theoretically, hates somebody somewhere in his past, and his wife reminds him of that person he hates. His wife isn’t that person. His wife has some physical characteristic — her eyes, her voice tones or something are similar to a person this individual hates because this person has done something to the individual. You see? So it looks like a mechanical proposition: An individual identifies his wife with somebody else in his past and therefore doesn’t get along with his wife — very simple sort of a calculation. And we look it over and we find out it is done on purpose.

Why? Well, he actually is blaming his wife for something, but he has done something overt to his wife. And the way he explains it (and this is the suborder computation) is by telling himself that his wife is the same as this other person and therefore he is justified in sitting on his wife’s head, you see, because his wife is actually Aunt Agnes who used to spank him. The thinking, if you want to call it thinking, is then in reverse to what we supposed it was. We supposed it was that quite by accident his wife restimulated Aunt Agnes, as a mechanical proposition — that there was no self-determinism in it, the environment was just playing a dirty trick on this individual. That is not true. What happens is that he is trying to find some reason to be mean to his wife and he finds Aunt Agnes. And he hooks it up by saying “Let’s see, Aunt Agnes is the likely candidate because my wife’s eyes are similar to Aunt Agnes’s eyes. Aunt Agnes used to beat me, so therefore I have a perfect right to beat my wife.” Simple!

So, that is what identification is: it is a self-determined action done to justify the individual’s overt actions.

Now, some individual becomes very mean to a society, a whole society — let’s say a whole nation. Let’s take Hitler. Now, he will find some reason; it will show up as an identification; A therapist going into his case would have found out that he had the German people confused with his family or something of the sort. No, the way he was justifying being mean and administering punishment to the German people was because his family had treated him wrong, and he had said, “This group and that group are the same. Therefore I am justified in doing so.” He knows darn well they are not the same, just as everyone who is doing this identification knows very well they are not the same. Rather a hideous state of affairs, isn’t it?

It is a self-determined action. The individual chooses to be confused; he chooses to get two things into confusion, one with the other. And what you have got to find is the time he chose to do so. And when you find the moment he chose to do so, the identification springs apart. If you find just the similarity, in most cases you are not going to resolve it — if you find just the similarity. You find that his wife and Aunt Agnes are similar. Once in a blue moon you point out this similarity to him, he sees it and immediately he likes his wife afterwards. Well, that is because you got the rest of it too, by accident. But what you want to look for when you are straightwiring somebody is the reason why these people have to be similar, and it has to do with overt acts.

When you get a person identifying something in his environment, some person in his environment with somebody who has been mean to him or something that has hurt him in the past, you look for why. But you look particularly for his overt act in his environment against that person or thing that he is trying to identify with something in the past. And that is the way the two fall apart. Now, that is of interest to auditors primarily.

I wanted to get that on record. Another little item here, written with the midnight oil, that I would like to get on record.

You know, there is a thirteenth button on the Chart of Attitudes. It is the “freedom” button. There are all these buttons: “I am,” “cause,” and so forth, that you process out of individuals. Well, you will find out there is a thirteenth one, and that is “freedom.” At the top of the scale, with the individual in excellent condition, he is completely free and he has the feeling of complete freedom. As he goes down the scale his freedom is less and less and less until he gets to death — and how free is a dead man? Well, he is not free in time and space at all because he can’t move. Death has wrapped its clammy arms about him and has immobilized him, so he is wrong.

Now, you find out that “right” is at the top of that scale, and as “right” descends, you get to the bottom and you get “wrong” — very wrong. You have got a scale here and it starts out “right” and it goes down to the bottom, “wrong.” Right alongside of this is “free” and “completely imprisoned” — not free at all.

We look at these two together: How wrong can you get? Dead! That is how wrong you can get. In other words, a person considers himself less and less right the less free he is. He considers himself more and more right the freer he is. And that is why individuals strain toward democracy or higher levels of freedom. That is why a little child will not remain still on your lap if you try to restrain him.

You want to conduct this experiment: Put a little kid on your lap and don’t touch him; let him sit there and chatter at you all he wants to and he will sit there. And then you put your arms around him. Don’t touch him; just lock your arms around in front of him, quietly talking to him cheerily. He is going to leave you because you have restricted his freedom. Restricting a person’s freedom is the same as making him wrong, is the same as cutting down his survival, because you are cutting down his motion, or his potential motion, in time and space. And the harder you try to hold that little kid, the more he will try to get away from you, up to a point where he goes into apathy. But a kid will go into a screaming fit if you hold him tightly. There is no reason why he has to leave you; it has nothing to do with reason. You have merely restricted his freedom and you have made him wrong. And if you can make him wrong enough, he knows that the end of that track is death.

If you take all the freedom away from a people: death. You take a nation like Russia right now, with freedom very restricted within its borders, according to the best accepted newspaper stories. (And newspapers, of course, never lie, never have, print nothing but the truth!) Now, you take Russia and look at her on the freedom scale. And we find out that she is probably restricted to a level of about 1.0, because the Russian government rules its people to a large degree by fear. We look at the tone scale — the chart — and we find the potentialities for progress, construction, constructiveness, advancement, for being of actual worth to the world of men; and 1.0 across the boards is pretty bad. It is the ratio of freedom, you see?

In America, here, we have had a fairly high ratio of freedom for a long time; therefore, the country has stayed in pretty good condition. It is in pretty good condition right now, actually. This stuff about economics. Any couple of good economists with a few sleight-of-hand tricks could straighten out the economies of this country, if it got bad enough that somebody would let them. But the economics of this country are still in such good condition that you can do all sorts of weird things with them, such as pass government regulations concerning them and so forth. I mean, you can do almost anything to them and they still stay fairly sound and solid. This is in direct proportion to the amount of freedom this people have.

You notice that when a nation starts going down the tone scale, it more closely approaches a police state, finally passes into a police state and is finally owned, controlled and so forth. You get a one-man strong-arm rule and it will go out the bottom. Its next step down from that is a messianic society; that is, a society which is held together by the apathy of “Let’s all die, and

the only leader we want is somebody who can tell us the fastest, quickest way to kick the bucket.” That is a messianic society. Man has been going on this rollercoaster for a long time.

So your freedom button becomes very important in the estimation of politics. It also becomes important in the estimation of a business organization: How free are the employees in this business organization? Because the business organization will be at the point on the tone scale of that freedom column, and if that is too low, your business is going to be very ineffective and very inefficient.. This has to do with freedom.

And so out of this we get a therapy. There is a complete therapy contained in this: it is restraint on all dynamics. You just start running a person on restraint in all dynamics. Restraint: “When have you restrained yourself?” “Sex?” on the second dynamic. “When have you restrained other people — a group?” “When have you felt like restraining man?” “. . . life forms?” “. . . restraining the physical universe?” and “. . . restraining the seventh dynamic, theta?” or even “. . . higher religious spheres?”

“When have you felt like restraining these activities?” “When have you tried to restrain them?” And “When have they tried to restrain you?” And if you just start matching that and just start straightwiring on this basis — “Have you ever tried to restrain anything?” — the person will say, “Oh, no. I wouldn’t think of doing that.”

“How about a dog?”

“Oh, well, a dog. Yes, I’ve restrained a dog. Yeah, I used to put this dog up on the table and he’d have to stand there. (sniff)” Person feels kind of bad about it.

Because the horrible part of it is, what you do to another dynamic, you are going to get too. That is not so good.

And we’re sneaking up on something that is very important to an auditor, when you get a super-control case. What is a control case? It is a person who is restraining himself terribly. He is restraining his emotions; he is restraining his effort; he is restraining his thoughts; he is restraining his whereabouts.

And this person who has terrific restraint — and by the way, this is the ideal of the British Empire. As a person is entirely and completely restrained, why, he is a “good fellow,” you know, providing he doesn’t show any emotion or quiver.

There is restraint. Who restrains who in England to make this an ideal? That is an interesting one, because it is very apparent, in the English upper class particularly.

Here is a level of restraint, then, whereby the individual is restraining, restraining, restraining, restraining — he is restraining himself, because it will come back to him; or if he is restraining himself, he will try to restrain everything else around him. The inhibition of motion, of people moving and so forth, is actually restraint.

So you take this restraint button, as a button, and you start into its anatomy, and you will find out that you can free up a preclear and you can knock out a control circuit. And you can shut a control case completely down to the bottom, if you want to, by just making him restrain himself from dramatization and so forth. Or you can free a control case by picking up all the times he has tried to restrain others and other things. And there is your circuit. It is just this mechanical thing. So you get your people around who won’t emote, who won’t cry, who won’t do this and so forth: start working the restraint button, you get some very interesting material.

Now, restraint, then, is quite important. But freedom is much more important. How does an individual win his way up toward the freedom of being able to use his own thoughts, of being able to do his job in the world, being able to be effective, being healthy and so forth? What are

you trying to do? In some fashion or other, you are trying to free this individual. And, of course, the restraint button is the most obvious button to work on. So there is a button. It is awfully close to center — very close to center.

## THE CODE OF HONOR

A lecture given on  
18 February 1952

Integrity

What are morals and ethics?

Well, morals are a codification of things which man has discovered to be bad for himself and for others at some time in his history, and having discovered that these things were inhibitive to his own survival, he then made a law about them. It was an arbitrary law: He found out that every time somebody went and stood under a jub-jub tree they broke out all over with blisters. And he couldn't figure out what this had to do with jub-jub trees or why the fellow became blistered, and he had no explanation for it at all. But he had observed this several times, so he knew that standing under a jub-jub tree was inhibitive to survival, so therefore he made a law about it.

Now, when you lack a good and adequate police force; you can play upon a person's superstitions. And a witch doctor, actually, was the moralist, the code-maker, for man up to, well, the last hundred years or so. He dealt with spirits, he piloted you through to the other world, he tried to deal with your illnesses and so forth. He was really a jack-of-all-trades. Medicine got more efficient in killing people, by bleeding them and so forth, and so the witch doctor to some degree lost out.

By the way, the success of psychiatry is measured by the incidence of witch doctors. Do you know that there was an approximate ratio of one to fifty — one witch doctor for every fifty in the tribe? Approximate ratio through most primitive races runs about that. Lots of witch doctors — lots of them. And if you were to go into one of these tribes, you would find they ate well and their headdress and so forth wasn't very moldy — it was pretty brightly painted — and the place where they lived was well kept and there were probably lots of people that waited on them walking around there. In other words, it was a pretty nice position, witch doctor — good affluence. And there was about one to fifty. Now, there is about one psychiatrist for (I think) something like, oh, every five hundred thousand or every four hundred thousand people or something like that. So the profession has declined.

When you talk, then, about morals, you are actually talking about something which was bad for the race once upon a time and which was made into a law. Now, when it became a law and went onto the statute books and was made effective by force of billy clubs and judges, it was a law and sat on the statute books. But when it was enforced by superstition or just belief that it ought to be or a person is good when he . . . or something like that, it was a moral.

Morals and ethics are entirely separate subjects. They are not even interrelated. Of course, in this decadent age you go to a dictionary, you open the dictionary and it says ethics. And in a big learned statement, terrifically learned dissertation — one word sitting there and it says morals. So you say, "Well, let's find out about this." So you go over it real fast, turn to m-o — morals. And then this terrifically learned dissertation there, it says ethics. If you want to play around with dictionaries, you will find that when two words are being defined one against the other and then back again and so on, you can pretty well conclude that nobody has ever figured them out. Well, it is that case with morals and ethics.

The moral is not based upon reason, honesty, codification, good behavior or anything else. It is based upon the fact that something some time or other in the history of a race has been inhibitive to survival, and the powers that be at that time and their successors adjudicated the fact that it ought to be impressed upon people that they shouldn't do this.



So they say, “If you do this, something bad will happen to you.” And they don’t even explain what is bad about it; they just say, “Don’t do it. It’s immoral!” And that ends the whole argument, because if you do something immoral, then the gods are going to get you or something is going to happen, bad.

The whole taboo system is simply that. If you want to go into any moral code, you can trace it down to its reason, its cause — the reason why this moral became a taboo, why it came into existence. You will find exactly how this action inhibited survival. There was more pain in it than there was pleasure, and therefore it is immoral — anything whereby this action may be apparently pleasurable but experience has taught that this apparently pleasurable action actually contains much more pain and destructiveness than it does pleasure. Therefore it is immoral. And you can trace down the track of any moral code and you will find that this reasoning was at its basis.

People once upon a time — unlike now — were ignorant. Well, that’s true — I mean, that we live in an enlightened age: twentieth century. We cast out the demons and devils from this society; our government operates on a completely rational basis; the way we treat people in hospitals, insane asylums and so on is with the greatest efficiency imaginable; and every rule that we have in this society is actually based upon the most solid reason . . . !

Now, something which is ethical is a reasonable or a reasoning action or a reasoning behavior which promotes the maximum survival on all dynamics — that is to say, for everyone concerned in it. Ethics. Ethics are concerned intimately with survival. If this action means survival on, let’s say, the first dynamic, the future, for the group, it is also ethical — unless, all of a sudden, it means the destruction of the rest of mankind, at which moment it becomes unethical, because, you see, that is more affected.

The Constitution has a statement to this effect; it is for the greater good of the greater number of people, something to that effect. That is ethics — has nothing to do with codes, it is what is reasonable, what reasonably means the major amount of survival for the maximum number concerned in the problem. Now, something ethical might actually mean the destruction of one or two people, if it meant the survival of hundreds or thousands of people, you see?

Capital punishment is neither ethical nor unethical. It happens to be a law, a code. It has to do with a wild, unreasoning effort to protect society, and a great deal of experience has demonstrated that it does not protect society. And all of this evidence to the contrary demonstrates, then, that capital punishment is not the stuff. It doesn’t work. So therefore it’s unethical conduct, actually, but it is lawful conduct on the part of a state to administer capital punishment.

Robbing — thieving — is of course completely unethical as well as unlawful, as well as immoral, because stealing something very seldom enhances anybody’s survival, even one’s own. The funny part of it is, most of the things men steal they could go out and have if they asked for them. So it isn’t acquisition of MEST; that isn’t the reason men steal. It is purely aberration.

Now, if you separate, in other words, ethics, morals, you begin to see some reason.

Your poor, befuddled teenager grows up in the high schools of this country; nobody tells him anything about ethics; nobody tells him anything about his own survival or his responsibility to the race or himself or anything else.

Somebody comes along and tells him that something is “immoral,” and he “mustn’t do it because it’s wicked!”

And he says, “Gee, I’ll have to find out. Is it?”

They don't give him any reason. They say, "This is against the law," or they say, "This is immoral," and that is the end of it. So he flounders around through his teens. (Teenage produces the maximum number of crimes of America, and very close to the maximum number of automotive deaths. Insurance companies now — your insurance is not valid if a teenager is driving your car at the time it bends a fender or something.) As a result, he doesn't have any definition, so he can't think about this. Nobody is asking him to think about it: they are just telling him that "this is immoral and it's wicked and bad." And then they tell him something very strange that he probably can't believe. They probably say, "You'll go to hell if you do this."

And he says, "I wonder where hell is? How do you get there?" In other words, he is completely unimpressed. And by being enforced upon without reason, he becomes unreasonable himself. He is being restrained by something he cannot understand.

Fully 80 percent of existing moral codes today are defunct, and yet they are still in force. They have lost any reason for being, but they are still in force. And people recognize that these are no longer valid rules of conduct, and recognizing they are not valid rules of conduct, they say, "Why should we have anything to do with them?" But the second they say this, somebody has been along telling them that something awful will happen to them and that they are now immoral, that they are beyond the pale and that society will have nothing to do with them whatsoever because they have broken 80 percent of this moral code, or something of the sort. Nonsense! But it actually makes people bad. The end result of an arbitrary code is to make people bad, make them antisocial and put them beyond the pale.

I can give you some very interesting data, for instance, upon sexual morality. It might be a little strong for your tender ears, but sexual morality came about only secondarily to safeguard parentage or to keep inviolate the home, and other nonsense. It came about because one of the seven plagues of Egypt was venereal disease and a lot of people, when they got out of Egypt, were pretty bad off. And they didn't have anybody down the street with a penicillin gun to help them out. There was no cure, except abstinence.

So the fathers of the tribes said, "Sex is wicked. No more sex. Women have to be virgins at marriage." In other words, "How did you handle venereal disease?" didn't have a reasonable answer, so we will just give a lot of prohibition. And God help us, three thousand years later — with penicillin, Aureomycin, sulfanilamide and sulfathiazole and all the rest of it — we still have sexual morality.

Nobody is arguing in favor of sexual immorality or promiscuity, but to tell some young girl that she is forevermore lost to mankind because somebody seduced her is being just a little bit too nice. And you go into your high schools — the high schools of this great, thriving country of ours — you just start picking up the girls, one after the other, and questioning them on the subject of sex: You will find out that most of them consider themselves utterly lost, bad, with something horrible they have to hide for the rest of their lives — which puts them out of communication with the rest of the race

And all you have to do to make a bad human being is to convince them that they no longer have sufficient personal pride to be good, because they have to have personal pride to be good. And if you can convince them that they are bad, they lose their personal pride. And the only reason there is anybody up here in Lansing or Leavenworth is because they have lost their pride. You can trace any criminal that you pick up to a moment when he became convinced, of his own volition, that he was worthless and no good. He decided it himself.

One day he is running down the street and he suddenly sees somebody with a dime or something of the sort — and it is just one of those crazy kid incidents. So he knocks this little kid down in taking the dime. He is just going to play with him. Then the little kid antagonizes him in some way or another, and it all of a sudden comes over this guy, he must be pretty bad to be taking a dime away from some little kid — just like that. He may even give the dime back, but he will go on walking down the street.

What have you got? There is some kind of an old incident; there is some facsimile of great pain that has suddenly keyed in at that moment, actually — some facsimile which said he was no good. And he suddenly has apparently demonstrated it to himself that he is no good.

And is his course from there on never to take money away from small children? No, it is not. He is absolutely no good; he cannot trust himself anymore. He is worthless, and it is useless for this individual, now, to further be concerned about his own honesty. And when you get the individual in that position, he is thereafter criminal. Now, isn't that funny? All he loses is his pride. But that is all you have got to lose, is your pride and belief in your own being. When that is lost completely, an individual is done.

So, it so happens that the reverse effect of most of this cant about morality is to make criminals. If people would just lay off that just a little bit, you would probably have man settling back to battery and being in pretty good condition with regard to his fellow man.

It is just as though some of the moral codes which we have inherited today were tailor-made to damn individual men, just as viciously as though somebody had sat down and figured out how to PDH somebody.

By the way, this is no slam at religion, because religion doesn't happen to be much the source of it. It is the third dynamic that has created morality and immorality. It just happens that it is easily enforced on the religious line. But it was created in the MEST-universe line of the tribe, the group. Morality was an effort to first make the group survive and then later on became an effort to control the group, to inhibit them and to restrain them.

And the funny part of it is, the harder you restrain a man and the more you convince him he is no good, the more no-good he becomes. He does the dreadful thing of agreeing with you.

So, morality as a system to make men good has not kept man from making an atom bomb and indulging in war.

Ethics, on the other hand, can make man good, because it tells a man that he has a responsibility to himself and to others, and it is the responsibility of encouraging the survival of himself and others, and that ethical conduct is not simply that poor word, undefined word honest. That is another nook and cranny over here someplace. Ethical is reasonable. What is reasonable survival? And whatever is reasonable survival is ethical.

For instance, it is very non survival for bank tellers to stick bank notes in their pockets while they are at work. It is non survival: it is non survival for the bank and it is non survival for the teller. In the long run, he will lose more time than he is buying with the money he is stealing. I mean, it just works that way. It isn't that it is against the law, because you can go out there and write all the laws you want to in statute books and it doesn't make them laws. You can hire all the police you want to, and you cannot enforce an unjust or unreasonable law. Making a law has nothing whatsoever to do with ethics. It actually has very little to do with keeping a society in good order, in spite of the stress put on it.

Now, this leads up to an interesting therapy, and this is a therapy all by itself, this one. (There are lots of little package therapies that you could take all by themselves; and you could just work an individual on that one therapy and he would wind up at the other end feeling wonderful.) What is self determinism's actual intent — the actual unalloyed intent of an individual?

The basic intent of an individual is in the direction of a code. It is a code which really doesn't need to be written because it is inherent in the individual. The unaberrated individual follows this code instinctively. And the test of this code is that it is a therapy, because every time and every place it has been violated is a lock or an aberration on the individual.

You can take this code and use it for Straightwire. And you can just take clause one, clause two, clause three, clause four, and find out every time that this person broke this code. And if you find every time he broke the code on each one of these points, he will come up at the other end very high in tone, because you will have knocked these things out. The more he breaks this code, the less self-determined he is. And the less self-determined he is, the more he will break the code, becoming even more unself-determined. And it is the dwindling spiral of dishonesty, but it is more than that: it is the dwindling spiral of aberration, it is the dwindling spiral of ill health.

The knights, when they were galloping around the countryside rescuing fair maidens and everyone was in flower (I often wondered how they did that? Did the sprouts come out of their head, or where?) — these individuals had codes by which they lived. They took vows to follow these codes. Well, that is certainly putting guilt paint on lilies, because the code is there natively.

Here is an individual who isn't living by this code — he is pretty badly aberrated — and all of a sudden you educate him to live by this code. Maybe you can raise his tone. But the trick is to unaberrate him so that he will follow this code automatically.

And as I say, this code is a therapy: You can take each point of it, one right after the other, and you will find that by Straightwire or Lock Scanning you can pick up all the times in an individual's life when he has violated this clause. And you will find each one of them is aberrative and that he has worried about it since and he has been upset about it since — not because somebody is going to punish him, but because it was untrue to his own self-determinism .

I will read this relatively rapidly, but I think perhaps, maybe some of you can pick up points in this, just for subjective phenomena.

Never desert a comrade in need, in danger or in trouble.

Just never do that. It is not only non survival for comrades, it is very non survival for you in an unaberrated state.

Never withdraw allegiance once granted.

That comes under Postulate Processing. If you grant allegiance, you make a postulate that you are going to have allegiance to this group or this entity or this god. And immediately afterwards, perhaps, you say, "Well, I'm not going to." You see, it is ten times as bad to be a backslider as never to have been, because the person who never was and never did make the postulate, of course, isn't trying to overcome a postulate. But the person who says "I am now a true son of the church," who, a few years later all of a sudden discovers that he is not a true son of the church and he doesn't want to have anything to do with the church anymore, he really goes to the devil. The only thing that is making him go to the devil is that he postulated that he was. You see? So it is much worse to be a backslider than never to have been at all. That is good Catholic doctrine, by the way.

Never desert a group to which you owe your support.

To which you owe your support: a person sometimes has to differentiate what group he is supposed to support and how wide that support is and what these elements are. But a person who deserts a group will show up on a psychogalvanometer all the way down the line. You apply this testing to the psychogalvanometer and you find the most interesting reactions of the needle. You will find out that an individual who has deserted a group he was supposed to protect, for instance, will show up — even if it was a thousand years ago.

Never disparage yourself or minimize your strength or power.

Never disparage yourself or minimize your strength or power, no matter how much other people would like you to believe that this is the way to be polite, how to win friends and influence people. I can guarantee you that minimization of yourself, your strength, your power, is the fastest way in the world to make enemies and to be torn limb from limb, because it says “I’m weak; go ahead and attack me.” It says, “I’m a 1.1. Come on, boys.” It says “Go ahead, knock me flat; I’m nobody.”

And you will find in the most decadent societies and the oldest and most tired societies that the minimization of one’s strength and power is the order of the day. The Japanese says (inhaling sharply), “I withhold my foul breath from your face.” And then he says, “This unworthy one would like to say to glorious you that in his humble and ignorant opinion . . .” This is the chatter. And where are those people on the tone scale? Boy, they are almost dead! When one race in particular, the German race, was really in its power — a long time ago, back before Christ — if you were to ask a German knight “Now, come on, admit it: you aren’t the strongest knight in five tribes around; you know that,” he would probably have taken his battle ax to you. You would have insulted him.

By the way, the tribes were almost unaberrated. They had terrific, high self-determinism — very powerful-minded people. And the Romans were strung along the Rhine and trying to hold them down and so on, and they would get into a battle with them and some German knight would ride back and forth and he would announce that he was the strongest and he was the most powerful and he was the best and he was worth any 180 Romans, and would they send out 180 Romans so he could eat them up. So they would send out 180 Romans and he would eat them up. Very discouraging.

Those tribes suffered when they suffered at all because of their tremendous individualism. They would not hang together as political entities to fight Rome. And Rome could be way down tone scale, but it still had its legions in good organized marching formation and, as a result, they could hit a solid blow into these thin, individualistic tribe coalitions. As a result, the German nation never did much fighting. I mean, it never came out beyond the Rhine — except, of course, to capture Rome, North Africa, to every couple of generations wreck all of Europe for the last twenty-five hundred years. And it seems right now to be getting into a position where it is going to do it again.

You know, nobody is going to convince those people. But if you want to lick the German nation, the way to lick the German nation is to get in there and make it the vogue to negate self, to say that this is the polite way to live: “that this unworthy one . . .”; not to blow hard about what one can do, not to be egotistical and so on, that these are all bad; never to talk about what you can do, always listen to the other fellow say what he can do, and so on. Now, if you could do that, you would fix the German nation so we would never have any more trouble with them at any time ever.

Fortunately nobody is trying to teach America how to win friends and influence people, because that would put us so far down the tone scale we would probably lose. And I am glad to say that nobody does teach them anything about how to win friends and influence people, regardless of a book out on that subject.

By the way, an actual clinical check-back on the practices of how to win friends and influence people shows that this particular attitude toward life is the surest way to make an individual sick and hated. Low ARC. It says go into ARC with everybody you meet, regardless of where he is on the tone scale. That is a great trick. How sick do you want to be? And God, you might meet a Republican or something!

Now, this will be a tough part of this code. And I stress again that this code I’m talking to you about is actually a natural code. This is a natural purpose of self-determinism. This is native. This is basic.

Never need praise or approval.

Never need praise or approval; of course, never need sympathy, but never need praise or approval.

Gosh, people would have an awful hard time trying to figure that out, until all of a sudden they found out why they had to have praise and approval — because praise and approval are licenses to survive, and an individual would have to be down tone scale and non-self-determined indeed to have to go around and ask other individuals “Can I survive?”

Never compromise with your own reality.

If you think it is real, it is real. Don't ever compromise with it. Somebody else comes along and says, “Well, it's not real. Actually, it's on page sixty-four of Professor Wittebump's ‘Cranium Depository System,’ which came over from Germany — oh, pardon me, Bavaria or the Balkans at such and such a time, and it says on there that actually they are hallucinations and illusions which are on the left side of their right side but aren't under because they aren't up and submarines have fear.”

And you say, “Anybody who could be that confused must be right.” Well, that would be having your own reality compromised with.

Now, it is a mighty tough thing to tell somebody who would be very circuit-determined instead of self-determined that any time he considers something right, it is right for him, and he had better not change his mind about it — unless he picks up the postulate that made him think it was right, and then he can change his mind. Because accepting other realities than your own, against your own assessments, is a certain way to go down tone scale. You will get sick!

Never permit your affinity to be alloyed.

In other words, never permit a feeling of affection you have to be tampered with by somebody else. You can tamper with it if you want to, but don't let somebody else come along and tell you that the reason why you shouldn't like Jones is because . . ., and tell you a lot of things about Jones.

And don't let anybody come along and tell you you have to like Mrs. Smith, like they used to when you were a little kid, you know? You remember? “Yes, you have to like Aunt Bessie. Yes. You know, she has a lot of money.” (They don't tell you that; they probably lease it to you.) “But you have to like her. Now, it makes her feel so bad when you don't run in the room and kiss her when she comes in. You must run in and say hello, you know, and say . . .” That is the way to handle Aunt Bessie. Yes, but that is the way to kill yourself.

If you don't like Aunt Bessie, you will get lots further with Aunt Bessie, by the way, by saying “I don't like you! “ She will immediately get confused and say, “Why, dear?” This will worry her.

“Well, I don't like your nose. I don't like the way you're wearing glasses. And I don't like those clammy kisses you give me.” Aunt Bessie would probably put on Act 624 for you and say, “(sniff, sniff) You are very cruel to me.”

“Well, I don't mean to be cruel; I just want to tell you the truth.”

The first thing you know, Aunt Bessie would only be interested in one person in that family. That is the boy who would say those things to her. Fascinating!

When I was very young and in my prime, I used to have a very nasty habit of handling people who criticized my stories or writings. They would criticize my stories or writings, and instead of saying “Well, your opinion is really greatly appreciated,” just so they would shut up, or something like that, I used to say, “Who the hell are you?” I would say, “It isn't as if you can write! “ In other words, I handled it delicately, with finesse! And there wasn't a writer in New

York City who would dare go to an editor and say “Hubbard’s stuff is off,” or anything. “Oh, Hubbard’s a great guy,” they would all say.

After the war, I was gimping around and I had gotten into ARC by associating with doctors or something, and I was being polite to people. And I swear, these guys started to tear me limb from limb, going around telling the editors this and that and so forth.

So I got up tone scale again, and one day there was a whole flock of them sitting around picking apart one of my stories. So I picked apart all of their stories, only I did it at 2.2 and they were doing theirs at 1.1, and I won, and after that I didn’t have any trouble with them again. So I taught myself that lesson.

The very terrible trouble that all this can get you into when you avoid it — I mean, it is just ad infinitum.

Rapidly, the rest of these are:

Do not give or receive communication unless you yourself desire it.

Your self-determinism and your honor are more important than your immediate life.

Your integrity to yourself is more important than your body.

Never regret yesterday. Life is in you today and tomorrow is made for you.

Never fear to hurt another in a just cause.

If you want to have a fellow managing who is going to do a terrible job of it, get somebody who is afraid to hurt people, and you will have a lousy operation. You want somebody that can tear people to pieces any time that it is indicated, and you will have a good, smooth-running organization — not because it is force that is required, but honesty. Because the individual who is afraid to hurt people is going to be dishonest to those people. He is afraid to hurt them, you see, so he will wind up by hurting them a hundred times worse.

And, again, a repeat on an early one, particularly in management. Don’t desire to be liked or admired. Don’t give a damn. Because if you start giving a damn, you won’t be liked or admired. The only way to really be liked and admired is not to care whether you are liked or admired and to act most any way you please. And you will be surprised how many people will like and admire you, but that isn’t why you act the way you please. You act the way you please and as you should because it is honest to. See, it is kind of a lie to be one thing and act like another just because it is polite.

Be your own advisor, keep your own counsel and select your own decisions.

And that is a heck of a thing, isn’t it? You are educated from childhood to listen to the opinions of others. To you they are worth nothing, because only you have data enough to evaluate you and your actions. Only you have data enough. You can sit down and communicate for days, weeks, months, to a person and not even then give him all the data you have about you. So go around and get advice if you want to. It is not going to be good advice because it is not based on all the facts. Only you have those facts about you. So you only get along well if you are your own advisor. If you take counsel with yourself about what is right and what is wrong, you can take counsel with others in order to find out if your data agrees with theirs, or what between you can you pool as data which makes a new conclusion.

Be true to your own goals.

To cause things, one must be cause. And the primary requisite of cause is a statement of intention and goal.

The primary requisite to be cause is a clear statement of what you are trying to do. Only when you clearly state it can you avoid being yourself an eventual effect.

What am I trying to do? If you can't answer that you will foul up!

So even though it is a poor goal, it is better than none. You can put that down as a beautiful maxim. It sounds like one of those horrible truisms, but boy, it will fish you out of more holes than you can possibly imagine you can get yourself into. A poor goal is better than none.

You will find yourself, very often, spinning around. You don't know which way you are going or which way is up, because you decided all the goals you could put your eyes on were too vague or too poor or too unwanted to try to attain. And that itself is a bad aberration and shows a misdirection on your part and a misestimation on your own part and a lack of understanding on your own part of what you are doing.

There is no goal vast enough to absorb your total capabilities, because your total capabilities are so vast that they make goals. You are yourself cause. So how on earth can you set it up so cause can be anything else but cause? Unless you come down scale a little. But a goal, any kind of goal, is better than none.



## “CARE OF THE BODY”

A lecture given on  
18 February 1952

*The first few moments of this part of the lecture are missing from all available recordings, and no transcript has been located to supply the missing text. The recording begins, mid sentence: “... this physical universe, and that is somehow or other traveling on a track through time to arrive at some unknown destination or be something else. This is rather obvious. But why is he doing it?”*

### Universal Control Mechanism

Well, the modus operandi that we follow has to do with the care of the body, the care of the being, and the care of the body and being of others and the physical universe.

The care of the MEST body: Every second-echelon process is addressed to just that — the care of the body: preventing the body from feeling pain, permitting the body to experience pleasure. It is all the body — keeping the body from dying, getting the body to grow, keeping it in good shape and physical form, maintaining its mobility, keeping it in a situation where it can continue to survive.

We find out that the modus operandi which has been followed on the evolutionary track — the individual has gone through a continuous cycle: First there is conception, birth, growth, a carry-forward for a short time, and then decay and death. This is the cycle of an organism. This cycle is mentioned in the first book on Dianetics. It is mentioned earlier than that in the Vedic hymns. This cycle has been known to all mystics, all religions, since the earliest time man was thinking about this — that cycle of the organism, the cycle of creation, growth, decay and death.

The organism goes through that cycle continuously. Oddly enough, a demonstration on a psychogalvanometer shows you that an individual as the unit personality — in other words, you as you, well knowing you are you, have gone through that cycle continuously, over and over and over. For perhaps as many as three billion years you have been indulging in this, the cycle of creation, growth, decay and death. That is a MEST-universe cycle. That is the cycle of a star, the cycle of a planet; that’s the cycle of rocks and anything else; it’s the cycle of light. Now, this continuous cycle going on in this universe, as far as you are concerned, has been the cycle of the care of the body. How do you take care of this body and how do you gather more experience so that you can make a better body, and how can you go on this track? And how do you keep going with it? And how do we refine this body so we get greater mobility and find it easier to get food and so on? And how do we work this thing out?

Materialism would be, actually, a word which could now be defined as care of self and the bodies of others — in other words, the MEST part of existence.

A doctor is concerned with the treating of the body to such an exclusive degree that he does not think that function modulates structure. The doctor thinks that structure modulates function. According to this reasoning, an individual’s adrenals act and then the individual gets angry — no further cause than this.

The cause and effect is that you get a physical body which turns into a function of the mind. Well, this circuit is a backwards circuit. But it is no more backwards than people thinking that their minds are composed only of data to care for a body or thinking that the only facsimiles, the only memories which they have, are memories which are employed in the creation of new bodies or the destruction of old bodies — something like saying a radio set has nothing but a case.

Because you have a special order of facsimiles — a very special order of facsimiles — and these facsimiles pertain only to the creation and disposal of bodies. That is a special order of facsimile. Those are the facsimiles which you find it very easy to treat in the second echelon. By treating these, you can modify structure, you can change physical structure.

There is obviously another level of mind. There is the integrity that is you. That behavior that is you is modified and warped by these experiences of creation, growth, decay and death. It is warped, it is inhibited, but it basically, and behind all that warping and inhibition, is unchanged. Isn't it very strange that when you take a low-toned preclear and you knock out a few facsimiles and you get a little charge off the thing, this individual comes up the tone scale? That he comes up the tone scale at all demonstrates there was something there which was already up the tone scale, being masked by something that put it down the tone scale. He was already up the tone scale but warped into being down the tone scale as to his behavior as a physical being and in a physical being.

Now, when you consider the rise in tone, you take into account the fact that nothing more is put into this person, and yet he has a resurgence in behavior, in health, in energy. You don't put anything into him. He didn't get anything from anywhere else. There he was. It is something like taking a mask off someone. That mask was a bad facsimile, a bad experience, which tended to bring him into the belief that his body was dying or was close to death. So here you have inherent basic individuality which actually at no time from the beginning of track until now has been alloyed, diluted or modified in any way. It is something for you to think about.

No matter what has happened to your body, underneath, back of that, you are still you with all your capabilities and power. The proof of this is very easily demonstrated. You can take one of these facsimiles and by Thought, Effort and Emotion Processing lay bare the actual basic behavior of an individual. And you will find out this is pretty powerful and it is pretty good.

And it doesn't matter how old that individual is. It doesn't matter at all. Sometimes an individual is so old and so far gone that you can't remove a facsimile. Well, he is very close on the borderline of death. It is actually better for him to die and go on and get a new body.

But the point I am trying to make to you is, back of all of these facsimiles which have to do with MEST experience — the experience of you as a body in the physical universe — lies a personality which is an integral unit and which is you.

I am not talking to you now about guesses. Some of you have not seen what has happened to an individual when a facsimile has been knocked out. If you have not seen this resurgence up the tone scale, perhaps this is a little difficult to accept. But, believe me, the evidence of thousands of people would back up this statement — that you take out a few facsimiles that pertain to body and you have an individual who is high on the tone scale.

All right. We work this out, then, and we catch whatever the powers that be in a very interesting deceit. This work in the third echelons is "sleuthery" of a considerable magnitude. It is trying to find "them" out. What did they do and why? Well, we find that the built-in confusion on the whole track — the built-in confusion on the whole track — is this: "I am a body." That is the number-one confuser; that is the red herring across the track — "I am a body."

You are not a body: you are you. You happen to have a body. Different. The convincer on it is this: When anyone wants you to be obedient, to desert your own integrity, -to lay your code aside, to put aside your self determinism, they convince you that you are MEST! And they convince you you are MEST by injuring that MEST which you own.

All punishment has to do with the injury of body; all punishment is the use of force in an effort to convince the individual that he is MEST. Every operation which seeks to control individuals and make them give up their heritage is an operation directed solely and completely against any

belief they might have that they aren't MEST. The effort, then, of any group seeking to get widespread control is directed toward convincing people that they are MEST — that is to say, that they are physical, that they are bodies — and it is directed toward the inhibition of their free will with their bodies.

Whether or not it is a judge in court, a penitentiary, or whether or not it is an employer threatening to fire an individual and thus starve him, the effort is toward convincing the person that he has to be MEST.

How wrong can you get? Well, the wrongest you can get is dead, perhaps, but not very far from that is to believe that you are a body, which you aren't.

Now, look at all the ways and means that people have of convincing you that you are a body.

If we wanted to put together a therapy in this echelon, the third echelon, we would start in by writing up questions which outline the concern one feels on all dynamics about the care of the body — the concern for the care of the body: the efforts to take care of the body, the emotion to protect and take care of the body, the thoughts to protect and take care of the body. We would process a person's caring what happened to his body. We would process any conclusion that he made as to the finite character of life — that is to say, that "life is brief and when the body is done, life is done," that "life is a body." That we would process. We would process out any confusion he had between himself and the body, and any confusion he had between himself and the bodies of others — his confusions between himself as a body and dogs, people, things. And then we would process his labels, his body labels: his name is something assigned to his body; he sees his body in a mirror; the grades, positions and so forth which are assigned to the body; how the body is clothed. And we would process, in particular, all the ways he has used to evaluate human beings in terms of body: "This is a bad man because his body is so-and-so," "This is a good man because his body is so-and-so," "This is a person who can be trusted because he dresses in such and such a way," "This person has a weak chin; therefore he has a weak character" — physiognomy, physiology, physiological assignments of character.

It is odd enough that an individual will adopt these things, but it is a modification of body facsimiles by more body facsimiles; it is not a modification by self-determinism, because you can change all these physiological characteristics by taking up and processing out facsimiles.

You would take up the postulates, in this process, about the body and time — which is to say, aging: that when a person is such and such an age, he is such and such a physical condition. That is just an aberration, no more than that. They say people are as young as they feel or as young as they think. Nothing is truer — nothing.

The fear of losses of the body or parts of the body, or the fear of losses of other bodies — these things you could process out. You could make a nice long process of this. It wouldn't be too long either; it would be rather effective.

Now, in the past, I noticed that every time a past life or an evolutionary facsimile was invalidated by the people around someone who had experienced one, the person who had experienced it had a tendency to become worse. He had a tendency to become very low on the tone scale. All you had to do was invalidate one of these old past deaths or something of the sort and the person would sag. You could invalidate his prenatals and nothing would happen. You could invalidate his birth, nothing would happen. You could invalidate him, you could chew him up, you could treat him almost any way you wanted to and you couldn't affect him the way you could affect him by invalidating a past life.

A person runs a past life, he feels very good, he comes out of the auditing session, he meets somebody in the hall who took psychology or something, and this person says, "Well, that can't be." This person, operating out of no data, says it couldn't be.

You see, the only data existent in the field is the data that has been dug up in Dianetics. There isn't any counter-data; there isn't any argument in favor of one life. The only data that has been assembled, when it was assembled, demonstrated all of a sudden that this was erroneous — this one life deal. What it is, is an evolutionary track all the way, with facsimiles on the whole distance.

So, with this evidence this person has run this incident and all of a sudden somebody tells him it isn't true. And you can watch this individual sag.

Now, that was a big problem. Why did the invalidation of a past life amount to so much of a drop on the tone scale? I will tell you why it did, now: because it told the person he had to go on worrying about what happened to his body. It told him again, "This is all you've got, bud; you've got to take care of it because when you're through with this life . . . You're just a body. You've never experienced death; you've never experienced anything on the time track at all but conception, birth and so forth. And we're all protoplasm anyhow, and when we die at the end of this track, in this life, we're through and we're through from here on out." And the person has to become very concerned about this body because it is all he has got! That is the way control mechanisms have been established by groups for the last thirty-two hundred years, and only for the last thirty-two hundred years. (You will have to take my word for that.)

They found out that this beautiful gimmick existed by which individuals could be put into complete slavery: "You've got to take care of your body. Therefore you can't afford to be honorable; therefore you can't afford to be independent; therefore you cannot follow any code of decency, because above all else you have to take care of your body. Therefore we can make slaves out of you. We can make you cavil with your own honor, your own decency, your own self-determinism. We can make you into a thing the second we convince you that all you have is that body and you'd better take care of it."

The truth of the matter is it is better to die — to die horribly over a long period of time — in the long run, than to traffic in any way with compromises which are against honor. Now, that is a funny thing, but it is better to die than do it. And the only times you have ever gotten into trouble anywhere along the line have been when you compromised.

You say, "I won't continue to be honorable because I've got to take care of this body. I've got to be nice to this fellow so he'll buy something from me so I can eat." Piffle! The whole world started running down and out the bottom the second this philosophy was started, and it has gotten worse and worse and worse. We have got 19 million insane in America — that is to say, they are labeled insane.

In other words, the second an individual realizes that he does not have, as his first responsibility, the care of his body, he realizes immediately that he is capable of wide, strong self-determinism, which of course puts him up the tone scale immediately. Nobody could do anything to him! All they can do is kill him! Hah!

Funny-sounding philosophy, isn't it? And yet it makes sense.

If you watch an individual go down the tone scale, you will find out as he drifts down this tone scale, the lower he gets, the more concerned he is about his health, about what happens to him physically, about the scratches that occur to him, about the nicks and bumps that he gets, until, when he is way down the tone scale, that is all he thinks about.

There is a direct index, on that tone scale, of self-determinism: High on the tone scale self-determinism is high; low on the tone scale it is absent, and it is a gradual decline of self-determinism.

In the terms of health and worry and concern about the body, an individual who is high on this tone scale doesn't worry at all about his body. He is free. He is also effective! And as he goes down the tone scale, he gets less and less effective and more and more concerned and more and

more worried about himself as a body. And when he gets to the bottom he is nothing but a body. How bad off can you be, to think that your body is of any importance at all?

A person high on the tone scale doesn't ever dress for himself: he dresses for effect on other people. He doesn't act because he has to have something or do something: he acts to produce an effect on the MEST universe. So he gets killed in the process — so what?

Actually, when he is high on the scale his reason is high. Also, his physical coordination is high. His reaction time is good. His ability to acquire a new skill is almost instantaneous.

I just had a phone call from California, by the way: A girl who was on the handbook — fifteen hours, really, on the handbook, running it through — went down to a secretarial course (never seen a typewriter before), sat down and read the chart, spent ten minutes reading the chart, sat down at the typewriter with blank keys and started writing at twenty-five words a minute.

Here sits an atom bomb. That atom bomb is a complete threat to this whole society, culture, your body, your civilization.

Has anybody gone down to Washington and found out who is in charge of the stockpile and taken him by the nape of the neck up to Lake Success and said "Now listen, turn those keys over to the secretary-general, right now"? No! Has anybody gone over and walked into the Kremlin and knocked Stalin over the head or knocked his head against Vyshinsky's or somebody? No! Are there enough guards to stop somebody from doing that? No! There are not enough guards or enough machine guns or enough barbed wire or poisoned gas or anything else to stop the people of this country from tearing apart anybody who wants to use an atom bomb. There is only the fear of what will happen to you as an individual, that you might not get another body. So you are perfectly willing to sit back and let the whole time track from here on blow up! And that is the only part of the track in which you ought to be interested.

So you see what a handy mechanism it is to keep people worried about their bodies? See what a handy mechanism it is? It guards the Kremlin; it guards the atomic stockpiles; it guards the police stations.

The Jewish people in Germany would sit by and watch their numbers be slain and thrown into lime pits and baked in ovens, rather than a couple of them walk up to Hitler's car while he was in a parade and throw him in the gutter and step on his face. So they would get killed! So what? They cared enough what happened to themselves. It is a pathetic joke — a grim one.

How do you control people? You get them worried that they only live one life and that they only carry on to the end of that and then they are dead and that is all. And that they only have one mission and that is to take care of their bodies.

If you can put that hot one across home plate with any populace, you can control them, completely, utterly and slavishly, without barbed wire, without handcuffs, without anything. You tell them to go here and they go there; you tell them to go there and they go there. They move in ranks just as you tell them to move.

How do you make slaves out of proud human beings? You convince them they live just once. As a matter of fact, so many people believe this so avidly, they have been so thoroughly indoctrinated into this, that they don't even wake up to the fact that there is no evidence. And if you were to give them evidence — good evidence — that they live many times, and the only real phenomena you could discover anyplace indicated that they went on living practically forever, they wouldn't buy it because they might lose their bodies or something.

How do you set a people free then? If you start to set a people free, you will eventually wind up going at this very target — that one point of the target — which says in no uncertain terms "The cycle of creation, growth, decay and death goes over and over and over for you; what you do is evolve into a more and more complex form." And you can prove it to them.

But if you start to set a people free and if you are examining phenomena to set a people free or set individuals free, you are going to wind up with that phenomena. Then try and sell it. It is awfully hard to sell, because the moment you have succeeded in selling it you have also undersold and shot out the bottom the control factors in the society, and they are there to control, so they are going to fight back. You are going to have trouble.

It is funny: Dianetics never had any trouble until I discovered this phenomena; then it started having lots of trouble.

Well, what you need is a five- or six-hour process that solves all this so that you can get an individual by the scruff of the neck, and before he can appeal to his congressman, before he can write the Ku Klux Klan, before he can contact the mayor, run it out quick and bring him up at the other end of the session with a complete understanding of what he is and where he is going — an understanding which you didn't try to convince him of; you just processed him and when he got through, his conviction was such and was so thoroughly unshakable that nobody could invalidate him on it.

All right. If we look at the facsimiles which we are trying to process as “care of the body,” we find out that the relative unimportance of facsimiles all the way along the time track is just that. Sometimes you have to process these things to get a person into a position to run a Before Track incident.

If you just run a past death completely out on an individual, he becomes so fully aware of its reality that he can't invalidate it. But nobody ever runs a past death that thoroughly. That would tend to proof a person up and send him up the tone scale markedly.

But if you take this incident at the beginning of track and you process it and you keep processing it — you run it through and through and through — and you use a new little curve that we've got on running all incidents now, you are going to turn up the reality on that thing so high this individual will say, “Hah! Look what I've been worrying about!”

And somebody rushes up to him and says, “You can't do that, you can't do that. You know you have to be kept under control. Thought police will get you, you know!”

This individual would say, “Well, you must be crazy. You don't think there's anything back there? Must be nuts. Lock him up. Must be a psychiatrist.”

Now, supposing an incident existed that, just by running it, you could turn up its reality to such a point that it could not thereafter be challenged.

For instance, what would you think of somebody who, after you walked out of here tonight, met you down on the sidewalk and said “You were not at 211 West Douglas this evening. You were elsewhere. I know you were elsewhere; I saw you there. And you couldn't possibly have been up there in the lecture hall listening to Hubbard. Couldn't have done it. No, you just weren't there”? How would you look at this fellow and what would you feel?

Well, your trick is to turn up the evidential incident in reality to such a high level that it has the same reality as your sitting there right now. And when that reality is high enough, it can't be invalidated. And a person never afterwards can be convinced that he has to be serious or concerned, really, about his own body, and he goes up tone scale. And, by the way, all the facsimiles which are serious to him theoretically should just shuck off; he should come into immediate possession of his ability to handle his own facsimiles and his own body. (That is theoretically.)

Now, you run an incident which proves to an individual beyond any shadow of his own doubt that he has lived before, and you run this incident out to its complete highest possible run, and you should get the remaining result: the rest of the track should blow. Because what is the track? The track is data on how you take care of or dispose of bodies or how you take care of

or dispose of the physical universe. And that is all there is on that track that you are trying to process.

Underneath all that is the integrity of you, which can't be tampered with, really — unless you think that bodies are very important. Then it can be tampered with, apparently.

Now, how do you run an incident to get it up to this high a reality? How do you run an incident to get it turned way up so that it is completely real? Do you hypnotize the fellow and do a witch dance around him or something?

When you are trying to reestablish self-determinism, the less convincing you try to do, the better off you are. You can't sit and evaluate anything for a preclear. You can't tell a preclear "Now, this is real, this is real, that's real; this is what this means and that's what that means," and so forth. You can't tell him this! You can tell him where to go and what to do, and after that it is up to him.

You run the incident before the beginning of time with thought, emotion and effort, counter-thought, counter-emotion and counter-effort. The efforts you get on it, evidently, are peeling off on locks, so effort has piled up on this first incident. They will peel off and they will blow. But after you have run it with thought, emotion and effort, counter-thought, counter-emotion, counter-effort — after you have run this incident through and through and you have got it in very good shape — then you start running it with ARC. (And by the way, you should do this with any incident you run. It is found to be very beneficial, suddenly. We kind of lost ARC by the wayside lately.) You run it through on all of its enforced affinity, all of its inhibited affinity, all of its enforced communication, all of its inhibited communication, all of its enforced reality and inhibited reality. And you run it through with the individual's own efforts to enforce or inhibit affinity, reality and communication. And you run it through with the other people's efforts or thoughts to enforce and inhibit affinity, reality and communication.

You work on that incident until not only all the boil-off is gone and everything else is gone but your reality is up on that incident — no matter how long it takes — until the reality on that incident is as real as that desk, and I am afraid you would have a hard time trying to convince this individual thereafter that it wasn't an incident.

The actual truth of the matter is that by running through it over and over, and over it again, you don't pull any trick like making it more hallucinatory. Dub-in, you see, won't run over and over and over again. Nothing will run over and over again but a real incident. And reality will never turn up on an incident that isn't real. You can't get the reality up on a dub-in. It goes down, always.

So you want to run this enforced and inhibited ARC on both sides on that incident at the beginning of track, or run enforced and inhibited ARC — both sides — for any incident that has to do with past lives. And don't leave such an incident until this individual knows it is real — not by your convincing him, but until you have gone through it often enough to take out all the emotions and all his efforts to say it isn't so at the time. Because a painful incident — one of the first things a guy does with it is say "It isn't so. I'm not here. It isn't real," and so on — "I don't want anything to do with it." And you don't want to leave one of those incidents in that kind of a condition.

You swamp this incident up completely and you make sure that you get such an incident up to a point where nobody can argue with it, and then your preclear is safe. But if you leave it at a point where anybody can argue with it, your preclear isn't safe on it because he can be invalidated. Until it is completely up in terms of reality, somebody can tell him it isn't so. But the first moment it gets really up in terms of reality, he realizes one thing: "What a terrific hoax I've been mixed up with in terms of this one-life deal. I've been having to care for a body and show terrific seriousness and concern and responsibility for getting hurt or not getting hurt. Every time I've hurt somebody else, I've said, 'Well, I've hurt him and this is the only time he'll ever live and so on, and my regret on it is tremendous.' Why should I regret knocking out

someone's body?" It doesn't invite an individual to be a murderer, but it does invite an individual to be fairly sane about what he has done.

So how do you blow a track from one end to the other? This is the first technique, then, in the third echelon: You turn up ARC as high as you can on any incident which tells the individual that it is not one life, or you turn up the reality — ARC, you might say — on the Before Track incident that shows him he isn't even in only one universe. And when you have done this, the rest of the track ought to blow.

And his worry about drowning Grandmother's kittens and his overt acts against Wifey and his cats and dog fights and the time he got killed with a spear and the time the elephant walked all over him, and . . . So what? Just "so what?" I mean, it is not important. Data: this is how you go about building another body. And the guy will go way up tone scale. But the point is, where is he going to land after that? I don't know. Who cares?

Here's the funny thing, you see: What we may be doing is just setting individuals up so they can get off of this MEST-universe track, if they are supposed to, or stay here and make a real universe out of it if they want to. This may be what we are doing. But we certainly can't do it in benighted and confused times where everybody looks at old superstition and says "This must be true," and fails to look at clear-cut, precise evidence which can be sensed, measured and experienced and says, "We don't dare have that true." If they hide the reality long enough on their own bodies, on their own origin, on their own responsibility for being, then they are going to hide reality on such things as atom bombs and they are going to hide reality on such things as prisons and insanities and so on. And they will hide themselves right off the board, and they can disappear too.

Of course, it is completely up to you whether you run one of these incidents, whether you stay on this time track, whether you go to some other time track, so forth. But all I am doing is setting up a few signposts so that when you make up your mind to go someplace, why, you can at least give one of these signposts a glance. It might keep you from walking into an abyss or a chasm or getting to be a mystic or something.

Now, you get this rundown on this process. The process simply consists of turning up the reality as high as you possibly can turn it, merely by making a person run unrealities out of an early incident or on a Before Time incident. What happens after that to the preclear is not your responsibility. At least you have shown him a truth, and I never heard of anybody getting penalized for showing anybody a truth. You see, you can't be penalized merely by being punished in your own body. Nothing to it.

If you follow this, this is one way of being free. If you want to be up the tone scale, you had better figure out some way to be free — not free from something, just free, because being free from something is like freedom from want, freedom from eating and the other Rooseveltian slogans.

So, you will find, I think, considerable interest in running this incident. But don't run somebody back into that Before Track incident and then drop it. This is very bad; you shouldn't do this. Run them back to the Before Track incident and run it out. It is not a terribly long incident; it has lots of boil-off on it and so forth. If you can get somebody there, run him there and then turn up its reality to the highest possible level. And I think that probably that is all there is to processing, as far as the MEST universe is concerned.

What I am interested in is, how many dimensions are there? And I want to do some research on this and get some real advance data, because I have got a hunch that we had better start equipping some people to do some exploring.

Nobody has come back yet and asked me for this data because nobody yet has vanished off the couch. But I expect at any moment to be processing some preclear and pow! — and he is not there anymore. And I only want to ask any preclear I happen to be processing at the moment,



that when he does this don't leave back any shoelaces or belt buckles or anything for the police to find, because I don't want to have to explain! And don't go away someplace and come back to another location, because this is upsetting in the MEST universe. You don't have to leave a forwarding address, but don't leave any evidence!

Well, possibly some of you find all this very incredible. This is what is credible. The life you are living happens to be incredible.

# OPENING LECTURE AT HUBBARD COLLEGE

352 North Broadway

Wichita, Kansas

25 February 1952

At the end of January 1952, Ron was working on a program for rapid dissemination of Dianetics technology into the society. This would require fast and thorough training of auditors in larger volume than was being accomplished by the Hubbard Dianetic Foundation.

So Ron decided to begin another organization especially for the training of auditors. This new establishment, Hubbard College, had been “on the drawing board “ since the end of 1950. It was planned not only for the training of auditors but also for the organization and coordination of all the arts and sciences.

Thus, Hubbard College went beyond the concept of Dianetics as it had become known in the society. The students of Hubbard College, upon graduation, would receive certificates and would be eligible for further degree work in Scientology philosophy.

In this lecture, the first official talk given at Hubbard College, Ron briefed the students on the evolution of Dianetics technology from his first concepts of it through to the opening of the college, and told them of his wide-ranging goals for the subject.

Following this summary he took them through the most recent results of his current research: the map of man’s time track on this planet, with graphic descriptions of the most aberrative incidents in his evolution.

## REVIEW OF PROGRESS OF DIANETICS AND DIANETICS BUSINESS

A lecture given on  
25 February 1952

### The Bridge to Scientology

This is actually the first official talk from Hubbard College. I might give you a few words about that.

Things have a habit of happening too fast in Dianetics. You know, every once in a while I think I am up-to-date and it is all on the rails and it will go out in this direction smoothly now from here on, and it is all settled down and we have got the train sandbagged so it just can't jump the rails, you see? And then all of a sudden, boom! There it is on some other track with another railroad name on it. And I come along and I say, "What? Where are all these beautiful blue coaches that we had yesterday?" Well, they're red coaches today.

What has happened in the last two years in Dianetics is — well, back in the days when I was writing fiction I could have made it into a very wonderful story. The idea of something like this hitting a society at this time is in itself dramatic. I failed to sense any great drama in it at first.

Maybe three, four years ago I found out various strange things would happen. If I went into a town or a neighborhood, I would go up to somebody on the street — somebody who was limping along with a cane or something of the sort — and I would say, "Here's a card. Why don't you come up and see me, and we'll see what I can do about your leg." And the fellow would look at me kind of oddly, and then the next thing you know, why, there he would be. I would put him on the couch and do a little bit of Straightwire and fool around with the track and pick up his level of reality and a few other things and knock out a couple of engrams and he wouldn't need his cane. Well, he would go home then, and Aunt Bessie who had rheumatism and Uncle Oscar who had kidney stones would say, "I wonder, what's that guy doing? I wonder if he could do anything for me?" So I would get a knock on the door and here would be Aunt Bessie and Uncle Oscar. And the first thing you know, I would be having a hard time.

I wasn't calling it Dianetics; I wasn't calling it anything. It was just, they would come to see me and they would walk out without a crutch, or something.

Well, this in itself was interesting to a town. First thing you know, I would be walking along a street and people would glance in my direction — people in the neighborhood and so forth. "What is that guy doing?" Years later they are still asking the same question. Only in those days, I knew, and these days I don't.

Well, I was busy in this field. I have been busy in it, actually, for about twenty-two years. It was interesting. I thought people knew about the human mind, and then one day I found out that they didn't know, that there were all sorts of "ologies," and there was phrenology and astrology and everything, but people just didn't know. And I thought this was wonderful, because there were people walking around in big hospitals, and there were people here and there, and they all knew — obviously they must know, because they got paid for doing something about it. But a checkup demonstrated that they didn't know, and they were some of the first ones to tell me, actually, not only that they didn't know but that nobody would ever be able to know. I got redheaded at that point. That is how I got my red hair!

They got money for knowing, but they maintained they didn't know, and I merely maintained that somebody could find out. And this was like dropping a carload of railroad ties across somebody's freight-train track; this was terrifically objected to.

You think that objections that have been made to Dianetics since it came out in the first book form are wild: you should have heard some of the discussions which I have had in psychology departments in universities, in hospitals, in sanitariums, on the subject of “Could the problem be solved?” And that elicited a far greater battle than merely saying the problem has been solved, and the kickback against that. That is mild compared to this other.

Now, oddly enough, we receive these days oblique letters and statements from doctors, heads of psychology departments, saying things like this: “There is no slightest doubt that Dianetics works.”

Well, two psychologists, for instance, were working in a big city, and an auditor went over to see them and he had a big discussion with them. And the only thing that was upsetting to them was the fact that they didn’t know how it worked. And they evidently had been cut off a communication line and they couldn’t find out how to work it because they wouldn’t read the first book, because it wasn’t complex enough. That is what they said. They didn’t say it in that many words; they said it wasn’t academically or authoritarily written or something like that. So they figured there must be more to the subject. It looked too simple to them again.

In short, the main fight in the old days was just trying to tell people that something could be done about the human mind and something could be done about psychosomatic illness and something could be done about the physical health of individuals and their efficiency and their capacity to work. Now, that created a furor.

The furor that was created when the first book came out — that was in the spring of 1950 — lacked the concentrated kickback that I expected it to have. It actually did. There was quite a fuss. The press was rather sarcastic, but the general fields of practice at first tried to just ignore the whole thing, and then they sort of succumbed to it, and then once in a while they would lash back on a covert line.

But do you know that none of these people have ever written me a letter? Not one. I have not received one letter from a medical doctor or a psychiatrist challenging Dianetics in any slightest degree or in any way. That is very interesting. On the contrary, I have many letters from medical doctors and psychiatrists asking me for more information. And some 10 percent of the associate membership of the Foundation in 1950 consisted of medical doctors and psychiatrists. Their mail, however, was always to be sent to their home, not their office.

And today, after this great lapse of time of two years (Dianetically, that is two or three million years, it seems), the comments coming in from the field are, interestingly enough, “The trouble with this subject is that no book has been placed in the hands of a psychiatrist by which they can work with their patients.” That was stupid of me. There hasn’t been a book written to that effect. The Handbook for Preclears lacks the directions on how you administer it exactly. It should say in there “You take this book and you open it up to page one and you read on through for your own instruction until you get to Act Four. And then you ask your patient what is the meaning of this and that to him, and then you explain the meaning of this and that to him out of the first text, paragraph so-and-so, pages so-and-so. And then you go to Act Five and then you read off these various things and you write down his answers in these columns and you continue through to the end of the book, omitting only Act Ten.” Now, actually, those directions are not in the Handbook for Preclears. And the Handbook for Preclears right now is too complex for these people to use. But, actually, this is a bad omission. We became so angry at what psychiatrists did to people with electric shock that we actually cut the main line of mental therapy off as a communication line. And it has been sharply cut.

Doctors, for instance, right here in Wichita, are astonishingly enough not in disfavor to Dianetics. There are some that actually mad-dog on it, but at their own staff conference meetings they are in a big split-off. They are not sure, and they argue with each other in their staff conference meetings.

They were watching quite alertly, I understand, the arthritis programs which went on here at the Foundation. They watched this very alertly, and I never did make a publication of the results. But there was a doctor here in town that actually put a line through — a very covert sort of a line — to me to get those results. He didn't come in openly and say "Please give me the results." This is an interesting thing.

That is Dianetics, more or less as I outline it, and the field of accepted or conservative medicine, psychology and so on.

Right here at Wichita University, the chair of psychology or some such post there will occasionally make very smart cracks to his class — so his class reports to me. But I have never met the gentleman. And his knowledge of the subject is not up to the first book. Now, that is again my fault: I haven't written Dianetics in a very complex, dry, horribly dull fashion. I haven't gone to the library and found out some big words to use. I thought one time we might put its terminology in Sanskrit or something; that would be abstruse enough and then, of course, they could understand it!

But the point I am making is that Dianetics has not paved the way for the conservative fields that are supposed to treat human beings to follow the track of Dianetics. And one of our first jobs in Hubbard College is to make this possible. I am going to write up a little book that a psychiatrist can open on his desk and read to a patient and watch the results he gets with the patient. Therefore, the psychiatrist will not have to study Dianetics to find out if it works for him. He will see the results in his patient, and then he will feel either uncomfortable or comfortable about it.

We should have there on the shelf — Scientific Press, the book-publishing company that handles Dianetic books — something about that thick; I think we could probably use pages maybe that thick. And if we got it nice and thick and then made the print very small on it — very hard to read — and then made the words very big, you would find out that there would be acceptance.

This is actually a literary form that is in criticism, not a science or a subject. I don't know how anyone could do that, but they do that. The only criticism from that field has been literary form, not the subject. Because you don't call criticism such things as Menninger rushing into print madly in Liberty magazine and saying, "Dianetics is only psychotherapy as it is utilized, and it only contains things in it which psychotherapy utilizes, and Dianetics doesn't work. And there is no difference between Dianetics and psychotherapy." Now, you think I'm just giving you a sarcastic quote, but I'm not. Actually, it wasn't just Menninger; it was about three of the leading psychiatrists of the country that came up with this same statement, one right after the other.

What it is, is actually literary form.

They couldn't possibly understand it if they keep saying that they are not doing anything, because I say every place they are doing something and they ought to stop. And this is a big difference.

Now, as far as the subject itself is concerned, it has come forward through stage after stage of improvement and simplification. Any one of those stages accomplishes a consistency as far as the last stages are concerned. Any one of those stages works.

The earliest stages of Dianetics (it might amuse you) came when a study of general semantics indicated that there was some possibility that words themselves were very aberrative — just words. And the first effort of Dianetics, along the line of going back down the time track and so forth, was to clarify the definitions which people had of certain words, was to deemotionalize words. That was its first effort.

And by the way, to this day you can take a patient and work with a patient for many hours (maybe ten or fifteen hours), redefining words — just that — and then finding out where he heard this word first, where he learned it and so on, and then running him through the incident. And you will find out every word he gets wrong, or every word he fails to hear when you are talking to him, occurred in an emotional incident or occurred at a time when he was punished for having defined it or misdefined it, like in school and so on.

That is still a therapy; I mean, you can still work with this therapy.

However, one parted company very, very swiftly with semantics on this basis: Semantics believes that words are labels and that you must differentiate between the object and the label. That is all very well, but words are actually descriptive code phrases of existing states or states of change or potential states of change. There is not just the label.

There is something more to general semantics. They claim that words are undefined, that people cannot define certain words, and that when you talk in an undefinable term the other person can't understand what you are saying.

And again, this is not quite right; it is very close. But what happens is a person gets an emotional charge surrounding a word and then and thereafter is incapable of facing the word as a definition. It becomes an emotional state to him.

You take a Republican talking about a Democrat: Republicans back in the thirties, you used to say, "Well now, Franklin Delano Roosevelt..." You got no further than that with an industrialist, or something, up in Wall Street — no further than that — and he would say, "That blankety-blank Roosevelt!" and he would start to explode.

And you say, "Why don't you conduct a campaign to lick the Democrats along the line of the fact that this shouldn't be a socialism, that American freedom, way of life and so forth . . . And you can then demonstrate that the policies of Franklin Delano Roosevelt "

"That blankety-blank Roosevelt!" That is all you would get. And so the Republicans can't win. But it isn't because they don't know what Franklin Delano Roosevelt means — they know what that means — but the subject has been surrounded with so much emotion that they won't permit it to be used, even in their own minds, as a definition.

All undefinables have precision definitions. Every word in the English language is precisely defined, and every human being, if he is not terribly emotional about it, can get the definition for that word.

Voltaire, Thomas Paine, Thomas Jefferson, did a very good job of defining freedom, liberty, democracy. You go back through their letters, you find this definition repeated over and over and over. They are not undefinable words, but they are emotional words.

So, there is an old therapy in Dianetics.

Then let's come up to the line of running just locks, before we understood about moments of unconsciousness. And we find out that you can actually take a preclear today and you can run him through — over and over and over — that big fight he had with his wife, and just run it as a lock, and you will deintensify it. Some locks don't spring, so the therapy isn't 100 percent workable, but a quite remarkable therapy for all that.

For instance, your psychoanalyst faced this problem continually: The patient would walk away from his office feeling all right; he had had beautifully explained to him how his hatred of his brother was actually a libido theory in reverse on the left-hand cogwheel of the whatsit. And he was satisfied with this explanation, whatever the explanation was.

I am very satirical about this explanation because hardly anybody would believe me if I told you what the explanations really are. So I am giving you a more reasonable one. As a matter of fact, I wrote an article one time — just a gag article for a magazine — and I signed it Dr. Irving Cutsman. And I explained in it, throughout, how Dianetics didn't work because it was just like psychotherapy — same line that had been thrown at me continually. I explained it very learnedly, that it was just like psychotherapy and that it didn't work — big words and everything.

And an editor picked this up and he was on the verge of running it; he thought it was a good idea. He knew who wrote it. And he read the last third of it and he put it in an envelope and rejected it! He sent it straight back to me. Why? Because the last third was too incredible. And I was unable to explain to him that the last third was a direct quote from Karen Horney. It was the only straight stuff in the whole article. I think it was page 224, 225 and 226 of Karen Horney's popular work on psychotherapy — direct quote. He didn't even look at the asterisk. Then he wouldn't believe me afterwards. Then he was down to the house one day and I tried to read him this and he said, "Oh, you're just gagging about the whole thing." He took the book away from me and he opened the book to those pages . . . and he started to shake. Now, the various therapies such as Lock Running — you just take an individual and you make him start in at the beginning of an incident and go on through — were workable, then, to a psychoanalyst.

Because this patient would leave the office and then he would come back for his Tuesday appointment a shaking, nervous wreck. Something had happened between Friday and Tuesday, let's say, and now the analyst would have the whole hour just reexplaining the whole thing to him again. And he would feel fine when he left the office but something would happen in between.

Now, to get rid of what happened in between was a major problem in psychoanalysis, and I showed three or four psychoanalysts in New York City how to run a lock and how to run all of the incidents between Friday and Tuesday. And these people actually started doing this, so that their patients would come in on Tuesday and they would have them go over everything that happened, as a lock, several times, and then they would find out they could work with them again with psychoanalysis. And they would give them an hour or half an hour remaining of psychoanalysis, you see? And they said, "Well now, this technique permits psychoanalysis to work," and they were quite happy about the whole thing. Of course, what was working was that technique, but one never explained this and these people were happy with it. That is Lock Running.

As far as engrams are concerned, for a very, very short space of time it was found out that you could run engrams out of almost any case. And then we suddenly found out you had to run the earliest engram, and you had to do a lot of other things if you were going to run perceptics out of engrams.

This engram was just a moment of unconsciousness. Its existence was learned from soldiers who had been treated by psychiatrists. And these soldiers would often go into a base hospital, would be given drugs, and under drugs would be returned back to the moment of battle when they were injured. And the psychiatrist would go through it like this: he would say, "Go to the moment when you're just charging the enemy. Now what are you thinking about? All right. Now — yeah, the bullet hit you there. Well, we'll just skip this next passage now, and we'll pick it up when you wake up. Now, where are you waking up from this wound?"

What happened when he did that? That, by the way, is just fabulous that they could keep doing this with narcosynthesis and never see this point. Here he is going into battle, there he goes unconscious and here he wakes up in the base hospital. And what the psychiatrist had him run was that assuming that all of this is just a blank period and it has nothing in it.

Now, the facts of the matter are that the mind never stops recording. And I was led into this by finding out that a good percentage of the soldiers treated for battle neurosis by narcosynthesis

— a good percentage of those treated — went mad in a very short space of time. They were made much worse; awful things happened to them after they had been treated by narcosynthesis. Why? Was it the drug? I tested people. I shot them full of sodium pentothal and I ran them through locks and nothing happened, which left this only variable: the area of unconsciousness.

So I began to explore areas of unconsciousness. The reason they had never been recovered before is because late areas of unconsciousness are tied down by earlier areas. Here is this battle damage: Well, let's come way back down the track and we find a moment when he fell off his bicycle when he was a little boy. And now we find him falling off his bicycle and he remembers — he feels, he sees, he hears — everything that happened to him during this period, but actually he was unconscious. The mind never stops recording until it is dead — and of course the mind never dies.

The point here is that here was phenomena and this war the first big, major pioneer phenomena of Dianetics — that moments of unconsciousness W actually are on full record; anything that happens to an individual is on record. Psychologists have tried to validate this — you see, it is easily validated in many ways — but they try to validate it wrong. They keep giving people narcosynthesis and running them into deep unconsciousness and then saying the alphabet to them, or something, backwards, and then trying to run them through this area after they wake up to recover the alphabet.

There are two things wrong with it: There is no pain there; there is no shock there; there is nothing to alert this person's mind. How many things go on around you, for instance, that go on around you all the time which you don't notice? Well, that's just because something has to get your attention. You have to get somebody's attention when he is doing that. There is something else that they don't do: It is way up the track, and this area of unconsciousness they are trying to penetrate is miles, in terms of time, from the basic areas they could penetrate.

And yet there is a very simple thing: The last time you hit your thumb with a hammer will demonstrate to you conclusively that recordings are made during unconsciousness. Because if you go back to the moment when you struck yourself with a hammer and you go through it several times, at first you think that you struck yourself with a hammer and the hammer was then laid down by you. And then you suddenly get the consciousness that you struck yourself with a hammer, and then you hit it here again and then laid it down. And then you go through it again and you find out you hit yourself with a hammer, and it hit here, and it hit here, and then you laid it down. And then you find out that when you hit yourself with a hammer, somebody in your vicinity said "Watch out!" You didn't even know that before. And then you find out when you hit yourself with a hammer, that you actually picked up your hand and shook it before you put it back down again. In other words, more and more data will come out of this one little area of pain. Analytically you were not aware of it. It became buried. Buried by what? Buried by pain — simple.

And so, this technique is, more or less, the basic on the technique that came out in the first book; it is still a very workable technique. You go early in anybody's life and you find areas of unconsciousness — and the person has their perceptions and so forth, which are quite aberrated, and later on his environment reactivates them and he gets sick because of it — and you run them out. That is very valid.

But from there we have gone on and on and on and on — all in the interest of getting the mostest the fastest, shooting for techniques which would clean up a whole lifetime, not in hundreds of hours with expert auditing, but let's say scores of hours with indifferent auditing. And then let's start nailing it down to a point where we can get fifty hours, forty hours, thirty hours, and each time find that technique so additionally effective that you have a much greater resurgence for having done what you did — fighting all the time the fact that the environment, to an individual, is restimulative.



Now, a restimulative environment on an individual will actually undo an auditor's work as fast as he does it. Let's take a little kid I was treating once. I would work out something that would make his sinusitis better, and then he would go home and he would come back to me as sick as before. They were laying locks into this kid and abusing him faster than I could pick him up, and it became a foot race. So I finally connived to get him sent to his aunt's during the period I processed him, and in the space of four days I got him wiped up to a point where he thereafter didn't sag.

It was a race between his environment holding him down and my trying to lift him up. And if I could have done it, for instance, in four hours, I could have gotten him in the morning, cleaned him up by noon; he could have gone home and faced that environment. But if I had only been able to clean him halfway up, he would have dropped right back down again like the frog trying to crawl out of a well.

So, this fight was a fight being fought by auditors all over the country and was a tough fight. Now we have got techniques that are too fast for restimulation to be very effective. A preclear can come in and they can actually go up in tone to a point where people won't bother them after they go home. In other words, you shoot the curve up on them fast enough, they will stay there. And that has been the main struggle.

What do you have to do to a preclear to raise his tone markedly and swiftly? What do you have to do to him? Now, what you have to do to him is finally buttoned up in what we call the second echelon of Dianetics. The second echelon of Dianetics is thought as it applies to the MEST universe. It includes self-determinism....

[At this point a gap occurs in all recordings of this lecture that we have been able to locate, and no transcript has been found to supply the missing text.]

. . . starting technique of Dianetics. It would have a better chance of winning than it did two years ago, because there you had this sag, you had a long time, auditors had to work hard to do it, they had to know too much to do it and so forth.

Now you could take the Handbook for Preclears and just read it to a fellow and produce results fast enough with him so his environment can't keep kicking him down again. So we won, in terms of technique; we definitely have won. This battle has been won, now, for weeks really. We are just rearranging emphasis on what you run. Sometimes one incident is more effective than another. We have begun to use electronics in locating incidents — very simple stuff.

Now, those are two phases of Dianetics that I have outlined to you. Now there is another one. It happens to do with the business of Dianetics. I never had any trouble with Dianetic business in 1938, 1947, 1950 — early '50. I never had a bit of trouble with business in Dianetics, for a good reason: I never charged anybody anything, there were no books to keep, and once in a while my secretary — that I had as a writer — would keep appointments for me, and that was about all there was to it. That was the business of Dianetics.

And then the letters started to arrive hot and heavy. Somebody out in California would hear something was happening, and somebody up in Washington would hear about it, and somebody in Chicago would hear about it, and I'd start to get mail — more mail than I could handle — without ever having published a book or made an announcement. It began to go by word of mouth. All right, what do you do?

Six people — really, five particular key ones — came to me and said, "Let's form a foundation for you." One of them was a lawyer; one of them was a psychiatric-textbook publisher; one of them was an editor of a national magazine; another one of them was a medical doctor, an endocrinologist — a very representative group of the various fields. They came to me and they said, "Let's form a foundation for you and you can be president and we will handle the business concerns of this foundation." And that was back in the spring of 1950. The personnel amongst those trustees has varied considerably.

The Foundation tried to do its work. It tried fairly honestly to do its work, but it was something like standing in the middle of a bargain-counter rush in Macy's basement on a Saturday afternoon. There was just too much, too fast. Too much mail. People would come in for treatment — we hadn't trained people fast enough to treat the number of people that were turning up. People would turn up for training.

Do you know that during the early months of the Foundation, I laid off of a fairly remunerative hammering a typewriter. I was giving my first lecture at 8:00 in the morning; I lectured until 10:30; I took care of business affairs (did such things as buying furniture, paying off secretaries, planning, arranging, talking to newspapermen and so forth). I would work on through, do some processing of people in the afternoon and give a lecture to the Professional Course people, or something of the sort, again that day usually, and then give a lecture to the evening classes from 8:00 until 11:00 at night. And that was my day. And that went on every day except Sunday. And on Sunday all that happened was everybody interested in Dianetics used to come over to my house and keep me talking about it all day.

There were some pretty good boys that could help out on this. But it was too much; nobody could keep tabs on anything. In the first place, the demand was very great out across the country, and foolishly or otherwise, Foundations were put in in other areas. And then they couldn't be held down in those areas; the same things were happening there. Then I couldn't be in all these Foundations at once to lecture. We didn't even have taped lectures.

And I found out something very horrible in October of 1950. We had taken in hundreds of thousands of dollars, all told, and it was running on an accounting system of dumping it all in a barrel outside the door and hauling the barrel down to a bank every once in a while — just grim: The accounting was just horrible!

More important to me was the fact that by October of 1950 I had not written a second book bringing anyone up-to-date, I had not done any broad writing of the subject and my advance work in research was suffering. What I was doing was a lot of business management.

It was obviously leading nowhere because nobody could keep track of it anyhow, and everybody was trying like mad to keep everything on the straight and narrow but everybody was riding off in all different directions. It was a scramble; it was grim. And I simply pulled out of the Foundations, and I began to research and work as best I could.

My first effort at this was in Palm Springs. I went down to Palm Springs, I got a modest little house down on the edge of the desert and I sat down there and I figured out and wrote down the chart notes on the Hubbard Chart of Human Evaluation. I severed connections actually, actively with the Foundations, and using some royalty money and so forth, worked out the chart you find in Science of Survival.

Then a great many sorrowful things happened to me in a rapid-fire order — I had neglected everything, everywhere practically — a lot of unfortunate incidents of one sort or another.

Finally, to get some peace and quiet, I went down to Cuba. And I sat down in Cuba with a recording Sound scribe and I dictated in a space of three weeks the book Science of Survival, which brought up the techniques and gave the evaluation of human behavior and so on, and then came back up here to Wichita. I was pretty tired by that time. I hadn't been getting much processing; a lot of things had been happening to me. And when I got here to Wichita, on April 15, 1951, a man here very kindly took it upon himself to arrange the affairs of Dianetics and square them around in some fashion so that Dianetics could go on as a foundation.

The affairs of the old Foundations were not cleaned up, however, and this local Foundation, while perfectly solvent and carrying on as best it could, was nevertheless being consistently and continually hit by slopovers from the old Foundations, where the bookkeeping was bad. To this day I don't know if there is a set of books for the old Foundations.

There are some bank accounts and canceled checks. Accountants will go round and round for a week or two, and then they will suddenly come out and say, "I can't do anything about it." People will look at those books and they just practically faint. The U.S. government looks at it and says, "Hm, it would be very interesting if . . ." but they can't even make enough sense out of it to get a suit on their hands. It is very grim.

These affairs were not wound up, and the windup of them kicked back this last August into this local Foundation here. A \$189 bill was leveled at the local Foundation and a receivership for this local Foundation was demanded. It was not prepared or contested in court by the officers of the current Foundation. And the receivership was planted just like that, and then this Foundation had to give a bond.

They appealed it. January 7, 1952, an appeal was supposed to be filed at the Court of Appeals in Topeka. There was ample time to prepare it — clear from August to January — but it was not prepared and it was not filed. I did not even know it was the closing date until the eighth of January. It was too late. As a consequence, a receivership on this Foundation was confirmed. A bond was posted again. And several lawyers around town, evidently fed suits by Dun and Bradstreet (which interested itself in collecting suits against the Foundation, according to a report I get from one of Dun and Bradstreet's lawyers), evidently did this very interesting trick: they leveled at this Foundation all the eastern Foundation debts.

One man came through very nobly and he paid off all those debts; there was some \$11,000 outstanding, I think. When he had them all paid and they had a journal entry ready to go into court dismissing the receivership — the Foundation was going to be in the clear — this Dun and Bradstreet lawyer, without any turning around on his agreement, reportedly said, "We have another suit here for \$5,000, and you have to pay up or shut up. Now, we've held up the journal entry." Having already pulled \$11,000 out, he mysteriously thought that the Foundation could produce another \$5,000. And so it went by the boards, because it was obvious that he would keep finding debts here and there where debts had never been listed and just keep knocking this Foundation to pieces.

However, watching the operation of the local Foundation and seeing that it was terribly enturbulated most of the time about its indebtednesses, and finding out that I could not put an adequate school into existence there, on February 12 I resigned from this Foundation. I sold them back my stock in this Foundation and severed connections with it completely. And then just a few days ago — this was quite surprising to me — the local Foundation filed voluntary bankruptcy in order to shut off this line of suits that were continuing to come in. I don't know whether the local Foundation is going to continue to operate under its own name or not. This I don't know. I no longer have any interest in this local Foundation at all.

But when I resigned February the twelfth, it was to establish Hubbard College, a graduate school for auditors. And the plan of Hubbard College is to teach Dianetics the best that it can be taught and issue degrees in the subject, which we have a perfect right to do. It is a plan to make a film school, so that a Bachelor of Dianetics will be able to view some fifty hours of lectures and demonstrations on sixteen-millimeter sound film. And as you can see, this would be quite a course of instruction.

Now, this organization has several associates out across the country that it is enfranchising, and its business is going along very happily and very cheerfully. As a matter of fact, it is not even vaguely influenced or impinged upon by Foundation affairs, for an excellent reason: Nobody ever challenged my right to teach Dianetics.

The Foundation control was in my hands for, I think, three minutes once. That was the estimated time that it took for me to sign six stock certificates as having received them and sign them as having given them back to the local Foundation on February 12 this year. They had not issued me any stock, and in order for me to resign I had to accept my stock and turn it back. So I had never even owned any stock in the Foundation until that moment.

Well, nobody has ever challenged my right to teach Dianetics; it exists in the minute books of all the old Foundations. And I have often talked to groups about someday putting together a university. Someday, somehow, on whatever shoestring or whatever ten billion dollars — it didn't matter — someday there was going to be a university of Dianetics. Only it was going to be more than a university of Dianetics: it was going to be a university of arts and science, whereby we were going to try to coordinate and correlate science and get it out of its specialized categories into a correlated category.

This goal goes back to 1950. In the fall of 1950 I was talking about this. I have had projects on with the army, for instance, trying to get old campsites from them and so forth, in order to form this university.

Well, it is formed; it is here in Wichita. It is just on its trembling, stumbling small feet right now, but it undoubtedly can progress. One of the things it will do is make widely available instruction in Dianetics as has not been made available before — probably make available correspondence courses and so forth, in it.

Now, I only did this at a time when Dianetics became a complete package.

This school down here, for instance — the university, the college — is going to teach an extended course, a nightly course. That is, a person can go five nights a week, and they emerge at the other end of this with a certification and so on.

Now, in about a week I will be starting out a series, probably, of twenty hours of lectures. They will probably be given in ten consecutive nights — that is, five days a week — to this night course (and also the day students will be in on that), in order to make what we call a summary course of Dianetics. Let's do a rundown and a summation, complete and so forth, as it exists as a package today.

There is a course which is going forward right now at the College (college — we've got four rooms!). But that will be expanded to take care of these various lines.

We have got a subject now at the end of all this time which can be taught in a relatively short space of time, which is a complete subject, which has very specific, precise processes which do very specific, precise things. And it is a very happy thought that we were already going out on the track, with red cars this time, by the time somebody dumped over those blue cars.

This has been under contemplation for a long time. I was going to open up an office a short time ago and call it just "My Office" — that much style — just put my name on the door and go back to work on the basis of meeting a fellow in the street and handing him a card.... Things look very bright for Dianetics right now.

Now, one of the things that is going to happen in the next few months: you will probably see, increasingly, the word Scientology occurring. And that is in order to give doctors of medicine and psychiatrists and psychologists an out. It is pretty hard, after a man has made a pronouncement about which he knows nothing, to convince him that he ought to say something else about it now that he knows something about it, because he will lose face with the people he has said this to. So if we just give him another word for a similar package and we say "Now it's Scientology, and Scientology embraces the Axioms," why, then, two things will happen: he can say, "Well, Dianetics was no good and Hubbard was really crazy when he threw that one. But Scientology — now, that's different. scientifically done. It has a great many things to recommend it. Well organized, and it works! (Dianetics didn't!)"

And as the students who are going to graduate out of Hubbard College will discover, their degrees are in Scientology, not in Dianetics. It says that they are professional Scientologists and that they are capable of understanding mental and physical stress and are eligible for further degree work in Scientology. So I hope these graduates will feel themselves capable of understanding physical and mental stress!

That phrasing, by the way, bypasses such state laws as Texas' which has a basic science law. Do you know that in an awful lot of the states of the union you can go to prison for about twenty-five years for telling anybody that you can cure arthritis? It doesn't matter whether you can cure it or not; the law specifically states that what is penalizable is telling somebody you can cure it. I think that is gorgeous! In other words, medicine itself, if it produced some gadget by which they could dose a fellow up or give him some pills, or something would actually rid him of arthritis, if they said it cured arthritis or if they said it finished off arthritis specifically, anybody using this drug could be sent to prison for about twenty-five years. In other words, "You're not going to cure nobody around here!" And whereas we can see that this is an attitude which may keep an awful lot of state employees in state sanitarium jobs, taking care of patients suffering from this and that, it certainly doesn't help the race very much.

There are twenty-five specific ills, by the way, that you are specifically enjoined in California not to cure; it is against the law to cure them.

Every once in a while there is a big flurry goes up out in California — they are going to pass a big law that says nobody can practice Dianetics anymore, but every time it comes up it fades away. People have been writing me letters and getting excited about this now for two years, really. They have been telling me about this state law that is going to come up. But I have the edge on people telling me about this: I know state legislatures. I am very well acquainted with politics as it is done on a state or national level. It takes a long time to do anything, and if it gets started it will take a longer time, and when they get all through, it will be indefinite and it will have riders on it and somebody else will have gotten something into it so that the whole law will be ineffective and canceled. And that is usually the history of militant legislation in government. You don't have to do anything about it; it just collapses of its own boredom. So nobody has been able to worry me about this.

Now, in the second half of this talk tonight (take a little breather now) maybe I will tell you something of interest and something important.

## Research on A History of Man, February 1952

In processing numerous preclears over the years, Ron had discovered cases who, when audited only in the current lifetime, did not recover or make the gains that one could routinely expect. These cases and other findings showed the need for intensive research into the history and anatomy of man as a being, to find the hidden incidents which were more basic to the aberration of the human spirit.

In February he began a special research project involving twenty preclears. He audited these people with current advanced techniques, carefully addressing only the present lifetime. Operating under this restriction, Ron obtained what he considered mediocre results: partial recoveries, slight betterment in attitude. Their gains were far beyond any that could be obtained using any known psychotherapy, but Ron knew that this was very little compared to what was possible.

He then processed these same preclears with attention to the whole time track, a span of billions or even trillions of years. Results were swift and spectacular.

The concept of man's immortality was thus proven. The next step was to map this immense span of time, to plot the major aberrative incidents so they could be found and processed out.

The map of this whole track would form the text of the book *What to Audit*, which we know today as *Scientology: A History of Man*. In April and May 1952, Ron would summarize his findings in this book and its companion works, *Electropsychometric Auditing* and *Individual Track Map*, all of which were published and released in the early summer of 1952.

## SUMMARY OF ABERRATIVE INCIDENTS

A lecture given on  
25 February 1952

### What to Audit

I want to talk to you, give you a brief summary that we could call “Aberrative Incidents.” Aberrative incidents: What are they? What incidents in the lifetime of a human being can be considered to be aberrative? How do they look? How do they run? And how can you recognize when an individual isn’t running them?

Now, to any of you that haven’t heard too much of what an individual’s genetic evolutionary chain — something of the sort — might be, it might come to you as a surprise that there are facsimiles on record — that is, there are memories on record — which formerly in psychotherapy were considered to be “instincts.” Jung, Adler, many other people, have been carefully cataloguing these things in terms of human behavior, but they had no means of looking for them as incidents because they did not have the tools to handle memory.

Having the tools to handle memory and knowing that memory consists of thought, emotion and effort, that it includes all perceptics, that a person can be returned to it and run through it while fully awake and aware of what is going on around him, it became possible to reach into the strata which was formerly called the unconscious or subconscious mind and pick up from that strata the aberrative incidents which composed the basic causes of aberrated behavior.

Now, it has been a very interesting search, but I want you to understand clearly that this search is not newly adventured upon; it has been in progress for a very long time. Nobody ever had tools to get along with this search before. It is discovered rather clearly and demonstrably with a psychogalvanometer that there are a certain number of aberrative incidents — it is a finite number — which individuals would not ordinarily suspect were on file. And that which an individual does not suspect of course can exert its maximum force on an individual. It can remain hidden, out of sight, unanalyzed and un-understood to a point where it can wreck an individual’s life with great ease.

What are these incidents? Charles Darwin and others tried very hard to plot out the theory of evolution. The blueprint of man, they knew, was on file, because from the moment of conception and through the progress of the womb to birth, man progressed through practically every form that he had had on the evolutionary track — which is very interesting — which demonstrated that the blueprint of man’s growth, development and structure was on file.

We have played the rather incredible trick in this science of finding the file-card system. And today in running preclears we don’t have to worry too much about why little Agnes drowned her grandmother’s kittens (which was a major aberrative incident in Freud’s day); we are into very solid, large, charged incidents which are relatively patterned in their running.

The incidents which are aberrative to man are evidently those incidents which have found him at a loss, a complete loss in solving his environment. Yet somehow, by dogged determination and endurance, he came through these periods and arrived, a man. These incidents were not very many.

The first incident, which is a rough one, is before time begins. I am just moving from what is evidently one incredible into another incredible. And if I couldn’t show you this on a machine and show you well preclears after these have been run, I wouldn’t adventure to tell you about them at all. But they talk quite a bit in religions and so on about man having come into this universe. Well, they tell you interesting stories about it, but practically every religion tells you that man came into this universe. And it may be of interest to you that the religion from which Christianity was taken — or, that is to say, that Christianity owes the most to — was a very old

religion, almost thirty-five hundred years old, which is in our hands today in written form (but, by the way, was not written for a long, long time). And its first written form — was written down thirty-five hundred years ago — is known as the Vedic hymns, the Medic hymns. Thirty-five hundred years ago in India these were first written down; they had been going for a long time before that. And they tell you about evolution, very specifically; I mean, this isn't any Nostradamus monkey business. This tells you about evolution and it tells you a lot of other interesting details, and it tells you about man coming into this universe, and it tells you about man going out into the "great all beyond" and so on at the end of a long span of time.

Christianity in its writings has skirted the indecisive points on this by leaving it open to question, so that you can read, today, the New Testament in its various forms (and, by the way, particularly its newest translations) and you won't find it controverting this. You look for arguments against these facts happening: they don't exist and statements that it doesn't exist aren't there. It is left in a nebulous, translate-it-as-you-please state. That is interesting.

For instance, there is nothing in there that tells you that man is injected into life on this earth at the beginning of one life and dies and leaves at the end of that life — but quite on the contrary, tells you that Jesus was the first man ever to take off from Earth, specifically says so. And as a matter of fact, if you know what is lying in Dianetics now, you go back and look at the Bible and you will really get popeyed about it. How did they know so much? Well, of course, they didn't, but they sure look wise! But that is very interesting, that it specifically states that he was the first man to leave — to go!

And earlier religions in the Christian faith were telling you continually that there will be a Day of Judgment someday, and you will all go to heaven on that Day of Judgment — all of you, all at once. And it does not tell you anyplace that you go to heaven exactly at the moment you die. But it says you kick around for a long time. And it doesn't even tell you that, but it is sort of understood that, well, you sort of lie buried for a long time, and one day Gabriel blows that trumpet and the tombstones open, or something of the sort, and everybody walks forth. Except it doesn't say that in the Bible. That is very interesting, that they have avoided such statements. The Bible can be interpreted in lots of fashions.

And we look at this: all of a sudden man was started out at the beginning on an evolutionary track, and some day he will get off of it. And the New Testament doesn't give you a single argument — not a single argument. As a matter of fact, a lot of things make sense in it all of a sudden.

Yes, this was quite a trick. Jesus was the first man to get off Earth. He didn't wait for the Day of Judgment. (I was reading the Bible the other night; I'm more up-to-date on it than you are!)

Now, evidently, according to incidents discovered on cases and what can be run off of a case and what makes a case rise in tone, the moment when you came to this universe or this earth is on record as Facsimile One. It is on record as Facsimile One — and that is Facsimile One. And it consists of you being ejected, more or less, out of where you were and having to come down here and go through an evolutionary chain.

The third echelon tells you why, and I am not talking to you about the third echelon. The closest we go into the third echelon is right over that borderline into Before Time as Facsimile One. And from there on and from here on out you needn't question me, because I am not going to tell you any more; that is as far as we are going to button this up.

Here is point one. It is a very strange thing that any of you at this moment thinking "Goodness, that couldn't possibly be," I could take ahold of you and put you on a machine, an electronic device, and show you that this incident can be sensed, measured and experienced. And furthermore, if I persisted in my questioning on this, you would probably get a fear charge on it that would be very interesting. You can take a case, any point on the tone scale, and get this reaction.



But Facsimile One is mostly without perception, so that it is left to the preclear to run any perceptions in on it he wants to. As a result, he will get some of the wildest ones, as perceptions, because there is no perception there. It is just counter-thought. And all it does is carry you down the tone scale to a human being. And the complete map of it is found in the Chart of Attitudes. The complete map of what happens at Before Track is in the Chart of Attitudes in the Hand book for Preclears, and it wasn't intended to be there at all. And that book all of a sudden becomes the most important publication we have, because if you want to run Before Track, what you do is run the reduction of each column, step by step, on Before Time.

A fellow believes he was cause just before he was sent here, and so you run the change from cause to effect. And he believed that he was; he had a high state of "I am." And you just run him to the moment when he thought he was not. He was able to think — in other words, know and think. He was able to know, and you just run him down the line until he doesn't know, on Before Track. Because what it is, is just a shut-down on all of those twelve columns.

There is one extra column that should be there, and that is "freedom" to "restraint." And that is the task of having to take over and use and handle a body — and does an individual hate that!

This at the moment, of course, may strike you as pure mysticism or something of the sort; fortunately it is not. Fortunately — because the mystic has a tendency to fly out into the wild blue yonder and not land again anyplace. Well, this one lets a fellow get his feet on earth because it is his issue in.

And there are two things in that that you should watch for very carefully: You are not supposed to tell — there is a "won't tell" and "won't know" there, the like of which I have never seen, because the individual himself makes these postulates — the down postulates. The individual makes these postulates himself.

Now you are on your own. If you don't want to run this, you don't have to. And what happens when you run it, I am not responsible for. But that is BT — Facsimile One.

It is actually on record. But why wouldn't it be on record? If a man is acting because of something or if something influences him, it is certain that that something has to be on record someplace. The thing of it is, we just found out where it was on record, that's all! So we can run this incident, Before Track.

It gives a bump in tone. The first time I have seen a pc go off the top of the machine, just right on off the top of the machine, fast. The tone rise in it is just dial after dial after dial after dial of rise. I never saw anything like this.

Running this one incident thoroughly, bringing it in with every column, bringing it on full, might introduce capabilities into you, you do not even now vaguely suspect you have.

There is a lot to that incident; there is a lot you forgot. And you know these fellows that go around all the time saying "Gosh, if I only had this knowledge which is the powerful knowledge of something or other, and it's just sort of beyond my fingertips; I can't quite touch it, but I know there's some knowledge there"? Well, that is the knowledge you are tapping. Now, if you run that out thoroughly, theoretically you ought to be able to tap that knowledge.

Of course, the preclear goes poof and disappears off the couch, but that is all right!

Now, as mad as this sounds, believe me, I was never more serious. And nothing is more easily demonstrated than that incident. You know these fellows with anxiety stomachs? As auditors, have you ever tried to cure up somebody's anxiety stomach? He gets a quivery stomach whenever anything goes wrong, and he gets ulcers and so forth. Well, Before Track is underneath that quivery stomach.

Now, don't run anybody into this one lightly without running them on through with it, because your computing psychotic is sitting with that one in full restimulation and the guy who won't tell is sitting with that one in full restimulation. That is an interesting incident.

The next incident up the track from that, that has magnitude, volume — is really the first mitosis — what we are calling the Helper. This is when the split occurs. The individual, you see, as a cell, procreated by splitting exactly in half, and the problems of interpersonal relationship actually have their root there; because every time he splits, he is he although he is split, but he is somebody else, and he gets this into tremendous confusion. And if you run out a few of these times when something went wrong with these mitosis splits, you are going to find, throughout the rest of the track, overt acts and so forth fly off of this. There is interesting material there on that Helper.

You might find a minor one just ahead of that — two minor ones actually. There is when the photon converter is hit by a cosmic ray. (I hear somebody was running a nova exploding today; it was probably a cosmic ray-photon converter.) The other one is “waiting for dawn” — these people who won't go to bed (such as me!). The photon converter practically died through the night, because it lived on sunlight and chemicals. So it waited for dawn, and then sometimes dawn came and it was a cloudy day so it died anyway. Rough deal.

Now, that is not, however, a major incident. The Helper is one. We have, now, Before Track and the Helper.

You can distinguish the Helper because it has full thought, emotion and effort on it, but the emotion is not dammed up by tears, because the tear block comes later on the track than the Helper. It comes on with somatics of people splitting down the middle. It is quite serious and severe in its somatics. After the split, sometimes something goes wrong and one of the sides dies or becomes incapacitated and the other side feels a great deal of regret on having split. Very interesting incident — easy to find, fairly easy to run.

Your next incident up the track that has any magnitude on, is the half a million years that man sat out of the surf and on the beach — as did the Glob in the recent issue of Life. Here man was breathing air, he was poorly protected, he was beset by all sorts of weird things. He got his food out of the waves; he was not mobile enough to get back in a hurry. And we call this the Boohoo (slang term) because it is the tears shut-off and it was reached by trying to figure out what a person was doing spilling salt water and feeling better. That was silly. You see, it is very silly that an individual would spill some salt water and then gain markedly in tone. Everyone knows if you get a release of affect, or if you can get a preclear to cry, he will feel better, and that incidents that have caused him to dam up tears are quite aberrative to him. So how do you get every preclear to cry?

Well, the tears shut-off, and the reason he cries and feels better, is in this Boohoo. His eyes are actually inside the shell. He opens up the shell to get a wave to take on some water, and then he has to pump it out in an awful hurry so he can get a breath of air, and then he gets hit by another wave and he gets some food out of it, and then he pumps it out in a hurry and he gets some more. He keeps this up, and it must have been awfully bad doing this for a half a million years.

But sometimes he had some remarkable incidents happen to him. And it is the remarkable incidents in the Boohoo area that you are looking for. On some beaches in some parts of the world, birds had actually gone on the evolutionary track ahead of man. So that you had the Boohoo being picked up by a bird and dropped. And of course the shell would break and the bird could eat. And you will find preclears getting into the valence of the counter effort — the bird — and trying to run themselves as birds.

Now, the Boohoo never had any contest with the pterodactyl and it didn't have a lot of other things, but it sure could worry a lot. Take the bird: Now, what does this Boohoo do? The only weapon he has got is to be able to close his shell — bang. So, a bird reaches in with a claw to

hook him out and so he closes the shell, naturally, and this clamps down on the bird's foot. Well, that solves the problem for about two minutes, and then the bird gets frantic and flies. And he gets way up, in a terrific altitude, and by this time the Boohoo says "We're going too high" and lets go — crash! And that is the end of him.

Other things happen there to the Boohoo. For instance, lightning storms will short-circuit a beach. There were lots of lightning storms in those days; man has passed through four volcanic periods while on dry land, so there are lightning storms and they can short-circuit a Boohoo. It is electric shock! Lightning strikes the beach someplace, the Boohoo gets short-circuited.

And, of course, most psychiatrists have been on beaches like that getting short-circuited! I am sure that's why they do this. Because it sure doesn't do the Boohoo any good. I don't know why they think it would do a human being any good, but that is their business.

Now, another point that happens there: there can be volcanic interruptions of the calmness, and I suppose occasionally there could be a tidal wave. In short, the adventures of the Boohoo — you will find maybe two or three of them on one case, but this is an area and you consider it more or less just one incident. It is, evidently, the sonic and visio shut-off to a large degree. It is a big shut-off because of the shut shell.

The next one up the track is the trouble we had with snakes. Now, in addition to the record which we already have about the Garden of Eden, man did have a lot of trouble with snakes. And you will find that man on the evolutionary track gets snarled up rather easily with snakes — either as a tarsus, a sloth, a monkey, something like that.

Any one of these may be the motivator area. There is somewhere in that area the basic motivator for violence. Later than the Boohoo there is a basic motivator, and right after the motivator will be the basic on overt acts, and that is five incidents. So you have got an overt act — the individual trying to kill somebody with his teeth or his claws or his hands or something of the sort — and that is the last on the chain. Earlier than that is where he was being killed in some fashion or other with tooth or claw, and which he dramatizes to kill somebody else and then regrets; earlier than that, the Boohoo; earlier than that, the Helper; earlier than that, Before Time.

Now, I am not saying that this is all the incidents you can find on a case. You may find a certain percentage of cases have off-track incidents. But don't run man as a bird; man was never a bird. Don't run man as a snake; man was never a snake. What the preclear is doing in that case is running the counter-effort; he is running the thing that hurt him. And he is being very careful to stay over as a snake and kill the monkey, not be the monkey and get killed, because, you see, that is non survival.

So, how do you find out if these things are haywire? It is very simple to find out: there is no charge on a psychogalvanometer on such an incident. And if there is a charge, the operator of that psychogalvanometer, the auditor, had better ask some specific questions about this thing, and he will get the answers. For instance, "Are you a bird?" Sure, he can say yes and get a charge, because what he is getting charge on is "bird."

"Did a bird get you?" would be the next question, and then your psychogalvanometer should take a terrific dive. It was maybe only moving ten degrees down before, and now maybe it moves fifty degrees down. You get the idea? So these things should be scouted, if in question. The things that can go wrong with these incidents of course-are the things that can go wrong with any case. A very low-toned case or a case which is sitting on a very heavy emotional charge will dub rather than run the incident.

You shouldn't lightly accuse people of hallucinating, however, especially when there is a machine handy. But you should be able to tell, because an individual runs hallucination in peculiar ways.

You see, delusion runs under certain laws, just like engrams run under certain laws. An engram repeats its effort cycle over and over and over and develops more and more data, whereas delusion wildly develops more data and won't repeat the old data worth anything at all. It gets lots of variations; he gets lots of "changes" on it that aren't there. And he will run the same kind of an incident many times; he will just keep imagining it. Any one of these dub-ins is actually running over the top of a real incident. And so you run the case, actually, until it runs down to what is really a real incident, or you put them on a machine and check for the real incident.

Now, a preclear was just telling me that merely by twitching his toes he could get the machine to operate. Sure. No trick about that. But boy, is the auditor stupid that is letting him do it. The trick is, you see, that he can restimulate fear on his case by wiggling his toes, because there is a fear charge in an incident where his toes wiggle. So instead of answering the questions mentally, all he has to do is wiggle his toes and he will get a charge.

An auditor should be able to differentiate this with great ease — nothing to this. This machine is not behaving in an orderly fashion; it is not being constant or consistent; it is getting charge on everything. So there is something awfully wrong. A machine operates in a certain fashion: just a little bit of charge sometimes and then a little bit more charge as you get closer into it. It is consistent in its operation; it tells you a full story. And when the machine doesn't tell you a story, you haven't got the incident. And that is the long and short of it.

Don't ever walk away from a psychogalvanometer which has only dropped a degree or two and think you have the answer to this case. Of course, you may operate on the idea that you are so clever that you couldn't possibly have failed to think up the right computation for this machine. But the horrible part of it is, the machine didn't act — you didn't think of the right computation.

I have worked a preclear for some little time on one of those psychogalvanometers, worked him hard and been very imaginative about the situation and never got anyplace — particularly trying to locate a specific kind of overt act. And finally in desperation — the machine was ducking two little divisions — I would say, "Well, that must be it." And then, being fresher another time, I would pick up the same preclear and ask another line of questions and all of a sudden start getting terrific dives on the thing. I was just not asking the right questions. And all of a sudden, all the strange reactions, the wild reactions, I was getting before that couldn't be answered up would fall into place and become logical. That machine is awfully logical — far more logical than an auditor. That is why we use the machine!

Now, in running these incidents, let me give you a brief rundown on how these incidents run — very simple. The Before Track incident runs as you being fetched up and having a lot of counter-thought thrown at you, being reduced down the line, being very puzzled as to why you are there, being quite resentful, not wanting to leave and so on. You get all sorts of strange things there, but mostly you get "I won't tell. You can do anything you want to me but I won't tell." That is definitely there.

The tribunal is a fascinating setup. Almost any tribunal we have had here on Earth is patterned exactly after it. It doesn't matter whether it is a savage-tribe tribunal or a court of the French Revolution or the Wichita County Courthouse brand of law down here, or anything of the sort: it is more or less all the same kind of a tribunal. And man really picked up his law practice from there. Fascinating, the constancy of this particular incident.

I won't tell you the whole story, what goes behind it, because I am not going to discuss it anymore. If you want to find it — the whole story behind it — well, more power to you.

There are two of you standing there, by the way, right and left, and there is some more scouting you can do on that. There are some variations.

The Helper just runs off on the fellow swimming along and he is one, and then all of a sudden he starts dividing and he becomes two. And the ones you will find that have charge on them are where he got hung up and couldn't quite separate; or where he was hung up, couldn't quite separate and started going into surf or something of the sort and then he couldn't get apart; or where he was being dragged down by the other one and finally had to do something terribly desperate to end it all, as far as the other side was concerned on the split. But it is run with thought, emotion, effort — very heavy somatics — and is the basis on all sorts of interpersonal systems, particularly marital. The sexual chain is landing on top of the Helper.

There is very very deep anaten in both Before Track and the Helper. You can expect a preclear to boil off for hours — that is to say, go into a semi-unconscious state. Then he will come up and he will think he has just blinked out for a half a second or something: he was lying there for three hours, just boiling away. He will come up; he is still in the incident, still running it. There is anaten on Before Track and that Helper. I have never seen quantities of anaten like you will find there.

Now, on the Boohoo, the way you get a person into the Boohoo is tell him to cry. And he says, "I can't cry; I never have cried."

And you say, "Well, get your shoulders to shaking and your tongue to going and your voice box to going and start shivering around, and . . ."

"Well, I'm not . . . I just . . . I don't feel like crying when I do this."

You say, "Go on and go through the motions. Not the emotion — let's just go through all the motions of crying: boohoo-hoo-hoo-hoo; throw-yourself down on the bed and put your head down on your arm and let your shoulders shake, and sob and gasp and . . ." Make him do it.

Charges that he should have been running a long time ago will start parading by while he is doing this, if you have really gotten him to do it. Well, keep it up with him and he will land in the middle of the Boohoo. All of a sudden, there he is with his eyes inside of his shell, looking out at the beach or pumping out salt water or doing something of the sort. And if you don't find the real incident that you are looking for there in the Boohoo, right now, scan him through all the Boohoos and he will latch up in it. He will stick in the incident. Then you run it through and until you get full reality on the thing and you wear it out, and strange things will happen to him.

By the way, eye somatics are in there; various mouth disorders are in there. There are all sorts of things in that Boohoo. And above all else, there is occlusion in there. There is also occlusion Before Track; there is a tendency to shut down Before Track because you are not supposed to know.

Okay. Now, in running all of these incidents, expect boil-off. But expect, if you are really in an incident, for large numbers of present-life and earlier life locks to start coming off. Lots of them will come off — hundreds. If you are really running an incident that is hot, it will just keep pouring out locks, locks, locks, locks.

Now, in some cases you will find, if you ask them to do these things, nothing quite happens. You put them on a machine: you don't get large charges on the first three of them. If you just can't make anything happen on these first three incidents, what you have got is an individual stuck in an overt act. So you just go through the technique of having him kill something or hurt somebody — fight somebody or choke somebody or whatever he looks like he might have done. You know, a fellow looks like he has done something; if you put him on a machine, you just start fishing for an overt act, and then you fish for the overt act until you get it — big dips on it. You run that overt act and the rest of the track will show up. But the rest of the track sometimes won't show up until you run an overt act off a case; something for you to know.

Now, as far as low-reality cases are concerned, they are low reality because they are stuck in an incident, and the incident has low reality on it because the individual is way down tone scale in the incident. There is nothing more simple or mechanical than reality. If a person's reality is low on an incident, it is because he wants it to be low on this incident because it is too much for him to face.

You can actually do this trick: you can show a person how reality decreases. Do you know that you, as individuals, can look back at a period in your life when you felt the whole environment just shut down in brightness and everything else for you? It was when somebody left you or when you were tremendously invalidated in some way or other — and you can just feel yourself go down the tone scale. The whole environment sort of collapses; it sort of contracts. As a person goes up the tone scale, he feels his environment expanding; as he goes down the tone scale, he feels it contracting.

And there is an interesting technique in this: if you make an individual feel the environment contracting on him and then expanding on him, and then contracting on him and expanding on him, and contracting and expanding again, you will land him in at least one of the central grief charges of the case. You will eventually land him there, and you will pull off, as a lot of locks in the process of doing this, times when he has been disappointed and upset. Because an individual who is suddenly given bad news has the sensation occur of the brightness going out of the day, the brightness going out of the colors in the room, the nice tones going out of music. All of these things happen to him sad d envy, and everything lowers on him. The intensity lowers — even the feeling of pain. And this is one of the reasons he wants it to go down — so he won't feel the pain of it. So he lowers everything; he lowers the whole environment's brilliance.

What is wrong with a person's eyes when he is wearing glasses is, first, the Boohoo, and, second, a number of incidents where the world closed in on him, where he didn't want to look at it anymore, where the brightness went out of the world. A color-blind person has had this happen to an extreme. And a blind person has had it happen to an extremity which you as an auditor will have to be very careful in handling, because your blind people are lost, and your blind people's level of reality is terribly low. And you have a hard time with a blind person.

You can charge into this case, maybe, and you think you can produce these remarkable results. Oh, no. You have got to build him back up the line; you have got to find him, for him, first. You have to use the handbook or Self Analysis on him, work him carefully, carefully, build his tone, build his tone, give him confidence, give him confidence. And all of a sudden the incident you will find for his blindness will be about as explosive as an A-bomb. You can't tackle that incident directly; blind people are too closed down on reality.

But this sensation of one's reality shutting off is actually the sensation of going down the tone scale.

Now, as you work individuals, you gradually learn what to expect and what not to expect from preclears. And as you associate with human beings, if you know the tone scale we have in Dianetics, you eventually understand what to expect and what not to expect from people on this tone scale. You should be able to get good enough on a tone scale so that you would be able to predict the behavior of anybody around you with ease. Because that is an easy one — that is a very easy one. There is a very rough, short tone scale in Self Analysis. In Science of Survival there is a complete extrapolation of the tone scale. In the Chart of Attitudes in the Hand book for Preclears you have evaluation of people, and you will see there many people that you know. But going up and down the tone scale is going up and down brightness, love of life, love of being, and so on. You can feel these things, and you can see these things happen in a preclear. And we have got techniques now that make a person go up and down this tone scale so fast that you can actually sort of watch him glow.

If you have run one of these major incidents all the way out, by the way, and have not seen a marked change for the better in a preclear's face, that incident isn't all the way out.

Remarkable, the changes that take place in people's faces — the physiognomy. The physiological changes of the body are just as remarkable. So that you know when you are getting results as an auditor. There is no question about that: this person is either changing for the better or isn't changing for the better. If they aren't changing for the better, you are just not working the case.

There is a new checksheet out for what you ran out of an incident (they have them at the college; I'm sure they would be very happy to hand them out if you want them) — showing what you run out of an incident. Interesting checksheet.

Well, this is roughly what the track consists of as far as incident is concerned. In the old days we had to sort of let anything happen; we had no real way of checking reality. But now we have two ways of checking it. If, after you have run the incident, you don't get a marked change in your preclear, what do you do with this incident? It wasn't the right incident, for one thing; there was something wrong there. And the other one is, if it isn't one of these incidents — if it is something wild and strange and peculiar — why you might as well either get him to a machine or try something else. Don't let preclears run as pterodactyls and dinosaurs and so forth; they just aren't on the evolutionary track, that's all. What they are doing is running out of valence, if they are running anything.

Now, there is one caution I would like to read to you: There are lots of people who are terribly frightened of the genetic-facsimile line. The reason we have to put them into a genetic-facsimile line is quite often the overt acts on the case are so heavy that your preclear will not face them unless the earlier incidents that I have named to you tonight (Before Track, Helper, Boohoo) are run out. They will do anything rather than face an overt act! You get some preclear who is low on the tone scale, who has in some earlier existence committed some crime, and you ask them to go through this crime again and this preclear will beg — he will back up on the bed.

You could say, "Well, go ahead, stick this butcher knife in the baby's throat." And they will go ahead and they will stick a butcher knife in the baby's throat; there is nothing on that. You say, "All right, now let's choke this woman."

"NO!" and they will back up clear across the couch. Some of them will even run out the door on you. They will beg, they will plead, they will get down, they will weep — anything but run this. "No! No! No! No!" And what have you asked them to do? You have asked them to do nothing but reach out and close their hands around somebody's throat. And they won't do it! There is a terrific overt act there — terrific. And it would blow all ways from the middle if you could get them to run it, but you can't get them to run it. And the reason why is because that act is supercharged by these earlier four acts: the motivator behind it — when it happened to them — the Boohoo, the Helper and Before Track.

So it is actually a great relief to have these earlier incidents rather than having to buck a preclear into these overt acts, because that is almost impossible.

Do you know that auditors can't run very many of these overt acts out of a preclear? We are talking about highly charged incidents; no incidents of this character have ever seen this magnitude before. I have never seen incidents of this magnitude. An auditor audits two or three out of somebody, and the first one he just does fine; the second one he gets by with, maybe; and the third one — by that time his somatics are jumping so and he is so uncomfortable he is ready to fly through a ten-foot wall.

As a consequence, an auditor can run one. He can probably run two of each before it really gets him. But then he needs running. And so an auditor should fix it up, on any kind of running like this, so he has at least three people, one working on another, and keep himself swamped up as he runs this stuff. It is deadly. I am not trying to make it worse by telling you so; I am just warning you. But you can run a couple of them through before you fold up, and you don't fold up very bad. So you get a jaw ache; so somebody has to pull a wisdom tooth or something on you — so what? Relatively easy.

Now, people will go to the point of avoiding these things though, to the point of saying they aren't or saying they are hallucinations that come out of birth.

Now, this is all very well to talk about birth. You see, I happen to be an old hand about the birth engram. Anybody who wants to know about births, any obstetrician who wants to know about births, why, let them come around and I will give them a full dissertation on birth: its aberrative effects; the thousand and one ways of mismanaging a birth; the pat phrases, the clichés in three languages, that come out of births; the various troubles that babies have in getting born — the troubles before getting born, the troubles after getting born; the various stories that doctors tell nurses while waiting for the baby to finish coming down the canal. I can give you, authoritarily, ad nauseam, all these details. If birth were an aberrative incident, I would be telling you to run it. There isn't anybody in Dianetics knows as much about birth (for one thing) as myself.

Now, somebody claims birth produces delusory results. I have never seen a birth that did. How do you like that? Birth is too light to produce much delusion. Birth is about as aberrative as dropping a soccer ball on your right foot. I can tell you the day when my fondest hopes rose and soared: I had found that people could run birth, and now everybody would be in beautiful condition because we could run birth. So I started running out births out of a lot of people — and I still had people.

There are incidents before track which, if you run them, will peel off all the births there are on the whole track.

Birth doesn't do it, but I can give you a technique that will run every birth that ever happened off of a case if you want it sometime. The only trouble is it doesn't make the preclear any better.

Would you like a technique that you can run off all the births there are in the whole case from beginning to end — deintensify all the births there are? I will give you one: it is the Helper — only the births are so light, lying on top of it, that you would have to coax the preclear to take a look at them as they went by. They are this unaberrative compared to the Helper. Think of how many times a man must have been born if there is a genetic-facsimile line. Look at the thousands and thousands of births that you could get off of a case — just rows of them.

You can doubt the validity of wild material off the evolutionary chain — and rightly. But you stack up the incidents which I have mentioned against a psychogalvanometer — fascinating. They run just as hot — they are very highly charged incidents, and they run a preclear off the top of the machine when they are run. You run them all the way out and the preclear will go off the top of the machine. The machine, in other words, which is supposed to measure human beings, won't measure them anymore. This fellow has ceased to be a human being, naturally; I mean, it proves that you have created something new!

Now, not to belabor it any, but the incidents are quite standard; they behave, each one, very similar to the next one. The preclears, on the techniques of thought, emotion and effort — each one behaves very similarly to the next one. And there is not much doubt about what you ought to be doing with a case or how the case ought to be behaving. And nobody ought to be running anything very off-track. The only reason a person would be having to run something off-track is if he was afraid to run something that was on-track. And, in all sincerity, that can happen. And I frankly would not blame an auditor for diving into a nice comfortable birth if he had a good, hot Boohoo that he was trying to run away from, himself.

These auditors who have been running birth I do not believe could stand to running a Boohoo. They just couldn't stand to it. Because I had a couple of these auditors that were running birth and I was running them through some incidents — just some light overt acts — and I could not get them to do any part of the overt act. Another auditor and I were running them through them, but we couldn't get them close to those overt acts. Argument, argument, argument, argument and then they would say, "All right, I'll cut off his head once more" — click! "Well, I just



don't want to do that any more. I just don't see that that's important in the case," and so on. "Well, let's do it once more."

Quiver, shake hand — "No! No." And these were the auditors who were specializing in running birth.

Now, the avoidance mechanism can be done, then, by an auditor, and it can be done by a preclear. But an auditor that knows what I have been telling him now, and a preclear that can stack up on any kind of a machine — on a psychometer — that combination shouldn't let anybody get off the track very far.

What we are trying to do in Dianetics is make people as healthy as possible, as capable as possible, as fast as possible. And anything that doesn't promote those goals should be dropped by the wayside.

The Chart of Attitudes in the Handbook for Preclears is very, very important. Let me emphasize that to you. Did you ever see these cartoons where a little rabbit or something of the sort is tearing along and he is supposed to stop at a certain place and go in? And he is running so hard he keeps on going, you know, and then he starts running backwards and you see his feet smoke and hear the tires scream? That is what I did with the Handbook for Preclears. I went clear past this point — it is way back here. I went way on down the track someplace doing a lot of other things and picking up a lot of new data, and all of a sudden turned around and looked, and here sat the Handbook for Preclears — way back there. It is terribly important. Sitting right there are the thirteen buttons necessary to run Before Track. And the biggest resurgence you will get in any case is by running those thirteen buttons, in whatever style.

And there is even a therapy around those thirteen buttons. You can take that chart, each and every line on the chart, and just sit there and figure out all the times you have tried to convince somebody else on this basis. Just sit there and try to convince somebody else of each line. You had your own special phrase by which you were trying to convince somebody of this, like "I'm important." Now, just get all the times in this life (or get some of them at least) when you tried to convince people you were important. You have got a therapy in that chart, just like that.

Now, we go Before Track and we find out that that reduction of those thirteen buttons down along the line was the most significant thing that happened anywhere on your time track.

And by the way, don't go around saying you "know" unless you have gotten BT and found out, because you don't know. Boy, when you do know, that is really interesting; that's really interesting. But it isn't just an empty saying to yourself "I know." There is having all the data. When you have got all the data that occurs in Before Track, you have your hands on the wildest adventure that man ever undertook. We thought there was quite an adventure in examining your past lives; we thought there was quite an adventure earlier in examining your engrams, but boy, that adventure out there now really runs like "opry." The only trouble is, the most conservative individuals imaginable will sit down and run this, much to their horror and sorrow — because it is a very hot incident.

The "I know" button, if attained, the "I am self-determined" button, if attained, and so on, are tremendously high. I couldn't begin to describe these because we would immediately go out of communication on how high these things are. Anybody who has reached up toward that point at this time is pretty high, but it is something like having stepped over the sill of the Empire State Building with the rest of the Empire State Building to rise on. It is that much of a surge up. Tremendous — great surprise to me that it was, because I didn't know there was that much to be known. How conceited I was!

Now, a therapy plotted on you just sitting down and saying "I know" is liable to fail, because what is going to happen to you is you are going to flick into the wrong valence on BT. The whole conflict of the society is the right or wrong valence on the Before Track incident. Fascinating stuff — very fascinating.

If any of you want to try this and fool around with it, why, my blessings upon thee. And if I ever see you again, why, let me know how it comes out! You probably won't tell anybody what you know either after you have run it.

Finding out where man came from, finding out where he is going, finding out why he knows what he knows and what he is trying to do is, of course, the greatest adventure that man can have. This is a pretty conservative and apathetic period in the world's history. It is very conservative and apathetic because it is not reaching in any great numbers toward the greatest adventure possible, and that is the adventure of man's past and man's goals, where they are really known, not just guessed at. Because there is higher, wilder adventure contained in this than anything I have ever read anywhere, and I have read some wild ones — and written some too. (I was a piker!)

Thank you very much for coming down this evening. And don't think I am completely mad. Just look over some of the things I have said to you, but don't try to test and run them by yourself, because we are awfully short of auditors right now.

# AUDITING SESSIONS

The following auditing sessions were conducted by Ron at his home in Wichita, Kansas, as parts of two programs he was currently working on.

The first of these involved processing certain auditors he was training in his newest technique for resolving the service facsimile. According to his research results, an auditor working with this technique could only audit his preclears up to a certain point before the effects of the incidents being run began to have restimulative effects on the auditor.

So as a part of the training of auditors learning this new technique, Ron was processing them and removing their service facsimiles, thus handling any restimulation that could occur and ensuring the auditors' success. Two of these sessions are presented here: "Past Life Auditing: Effort Processing" and "Running Regret and the Emotional Curve."

The second program Ron was running had as its target the production of miracle results in auditing. He chose several people from the community who had various disabilities and began processing them with his latest and most effective techniques. Among these preclears were a man and a young lady, both of whom had had polio and walked only with the aid of crutches. Two sessions, one with each of these two preclears, are included here: "Running the Service Facsimile Chain" and "Effort Processing: Intentions and Overt Acts."

The auditing techniques in use in these sessions were the most up-to-date techniques Ron had developed, majorly a technique of Effort Processing in which the preclear was asked to actually go through the motions in the incident. The techniques were designed to locate and handle the preclear's service facsimile.

The recordings of these sessions were located in 1985, after being lost for many years.

## PAST LIFE AUDITING: EFFORT PROCESSING

Auditing Session given on  
11 January 1952

*The recording of this auditing session, when located, was unfortunately incomplete and begins mid-session. We have been unable to locate any transcript to supply the missing material.*

Shame, Blame and Regret

PC: Right there he stopped. And this is just with the ax, (gasping laugh) barely touching the back of her bloody neck right here.

LRH: Hm-hm.

PC: (coughs)

LRH: Get the effort to stop again.

PC: (chuckling) I don't think this could be me because I wouldn't have an executioner's job in this lifetime, and I negate against this sort of thing completely. (sigh) If I was alive, would I choose this for myself some other time? Chicken! And I didn't stop it! She must be squirming. And the blood starts gushing all over the place. She doesn't make any noise, but her body is moving in . . . a little bit. I'm not positive — (laughing) maybe. And at this time between this blow and the next blow, boy, I live a lifetime of regret (laughing) right here. It's right here; I have this — this cold horror and — and I'm glad I got this mask on as people can't see how I feel, and oh, horribleness, and worse, failing everybody that I know. (sighs) This is what they demand; this is what we have to have.

LRH: All right. Get the effort to stop it on its way down, now. Get the first moment of regret when you start to swing that ax.

PC: (pause) Hm-hm.

LRH: The indecision.

PC: Hm-hm. (pause) In my back and in my mind and in my emotions — right about here. I come right down like this, and right at this point my muscles start to turn to water, I start to shake all over and my m-muscles get limp. They don't have the gest it'll take to do that. And then by the time I get down here, they're getting tense again by trying to come back up this way.

LRH: Hm-hm.

PC: And my stomach gets hard on me and my emotions recoil and my mind negates, and then the girl gets her neck half chopped off. Yet this is reality. She's half-dead, and what to do about it when you can't — got to finish it, you see? Comes khh! — got the anger that time.

LRH: All right, let's get it the first time you try to stop it again, and get the effort to stop it.

PC: How long do you have to do this?

LRH: Hm?

PC: How can you tell when this is reduced?

LRH: Go ahead, kid.

PC: (chuckles) I mean, I could keep this up for a million years. Have you got time?  
(chuckles)

LRH: Stop the ax on the way down.

PC: (harsh breathing; softly) Can't.

LRH: Do it again.

PC: But it doesn't stop, and this is where I — I get hot and I get cold and I get sick, and I get all the symptoms of my goiter (laughing) back. I guess it isn't even this hot in here, is it?

LRH: It's not very hot.

PC: Unless I'm just working hard. (chuckles)

LRH: Try to stop it.

PC: Okay, I'm going to go through this four times and I'm not going to say another word. I'm just going to concentrate on seeing how much reality I can put into this.

LRH: You just concentrate on trying to stop that ax.

PC: Yeah. How much reality — I'm going to stop this ax.

LRH: That's right.

PC: (motions; long pause; coughs)

LRH: Feel your muscles fighting.

PC: Yeah, it's very sudden. It's like a fight; just like they refuse to work. And then — and then my big muscles back here just turn to water, right about there. And I'm just shaking all over like life went out of them. (brief pause) The heart wouldn't go off. Well, it just turns up reality that her neck is about half chopped off.

LRH: All right. Get her quivering as you start to stop the ax on the way down. Feel her shaking.

PC: You don't want me to throw up, do you? (slight gasping laugh)

LRH: Get her shaking — on the way down.

PC: (lets out a deep breath) Her — her shaking on the way down?

LRH: As you start to come down, get her body, her quiver — what she's doing — and that ax.

PC: Her counter-emotion?

LRH: Yup.

PC: Hm. (little laugh) Try to shut this off. My — maybe I was arrogant (chuckles) in here. (pause) All I can see is I'm being (laughing) a nervous wreck. I'm going to shut my eyes and see what comes up when I envision it. And then she's getting the blood out.

(pause) There might be a body there now. (pause) Mm. (coughs) She must have coughed. (laughs) She must have coughed — somehow, she must have coughed when I just cut half of her throat. She must have coughed telling me to cut the other half. (sigh) I need to kill her on dynamic two. I really do. (chuckles)

LRH: Good.

PC: Are you hot?

LRH: It could be a little cooler. (pause; sound of window being opened)

PC: Golly, I've been — I'm really working at this or something. It feels warm in here. (brief pause) Oh, that feels good. You know, when I close my eyes this gets pretty darn real. And then she squirms and coughs. Her — she can't move her head too well but her body jerks a little bit, although she's tied. And there's a convulsion of the back muscles, just here. Well, there's an — and then I realize with horror that this will never do. My God, you're so nice! Why just couldn't I have cut them — the rest of it off? And then I'm sick. Think I go someplace and throw up.

LRH: Okay. Let's carry on. (pc sighs) Only stop that ax on the way down this time.

PC: (gasping laugh) Oh-oh, brother!

LRH: Feel your back as you try to stop that ax, but look at her. Tell me every symptom she makes.

PC: Where do I first get her into line? Looking at her now. And all of a sudden I notice that, boy, the back of her neck sure is beautiful; I'd kinda like to kiss it instead of chop it off. (laughs) And so all of a sudden I'd be right about there and winging (chuckles) and everything starts to shut off in my back. (brief pause; sighs) Him, this is where I start all the way down too — not this noticeable but it feels this way — and right there I stop everything in my back, in my glands, in my neck — (laughing) all my glandular system and every part of me. (coughs)

LRH: Hm?

PC: I stop — I try to stop everything right there at this position, with that ax just barely hitting her throat so it wouldn't hurt her. And I. . . (whispers) "Come back! Come back!" (gasping laugh) but it falls on through.

LRH: All right. Try it again.

PC: Coughs, she jerks, and I'm standing there — I got to get started again. This . . . this is horrible reality, and — and (sighs) then I'm real sick about it, and somebody else has to finish the executions for the day and I think I really get bawled out for this . . . sweet thing. (sighs; pause) Okay, I feel it.

LRH: All right. Let's get it again. (pc breathes heavily) Let's get the emotional curve on this and the effort to stop that ax.

PC: The emotional curve is what I'm not getting.

LRH: All right. Get the effort to stop the ax.

PC: I can feel disaffected, but I sure am not getting an emotional curve of this. (pause) Except I can feel it wouldn't be regret. Oh, there's a bunch of stuff — horror. I can kinda feel that.

LRH: All right. Try it again. Get bracing yourself now just before you swing that ax back up to cut her head off. Get your emotional shut-off just before you start cutting her head off. Where is it?

PC: Well, this is one time I couldn't shut off my emotions very well.

LRH: Hm?

PC: I don't shut them off very well. Oh, I'm hid by a mask; I don't have to shut them off. I'm feeling them this time. And I really felt all the emotions in this incident. And I'm young and tender and this — (chuckles) this is real to me. And I feel horrible. I like this girl and I don't want to kill her, and I don't even agree with the people who do and . . . You know, I just don't, I wish I could be somewhere else, and she could too. This wouldn't be happening to us. And I just come down and I feel fear — fear. This is fear! I'm just kind of frozen in fear and horror, and . . . and don't want to d-do what I'm about to do. Kind of — emotion of Sear, and — and then I. . . almost if — if there weren't anybody around, I'd go "Oh!" like this after I cut her throat halfway through, but I can't do that. But I realize with horror what a mess this is. First she's coughing here and trying to have convulsions in this part of her body, and so I just — right around here I feel good about this one. I'm angry about it, but this has to be done and destroyed. (pause; sighs) I'm scared. (breathes heavily)

LRH: Feel a great sadness come over you?

PC: No, I — I feel realization. I mean, I — I'm beginning to realize that maybe that this sort of thing could have caused my life to be like this. I don't feel too much emotion on it right now though. I don't feel any emotion on that; I can feel the emotion that I felt then, but it just doesn't seem to me — bother me now. I mean, I can't see why I should cry over that. So what if it did happen to me? What if I did have emotions in that lifetime? The thing that this has done to me is show me a pattern over this life, that I could really get emotion on this life and not on that one.

LRH: Let's cut the girl's head off again.

PC: (chuckles; coughs; laughs) If I could put the cough back, it'd be all right, wouldn't it? (coughs) Well, I can cut her head off, and all I do is — and I can feel regret about it. And I can feel that if this were really happening and I were in this situation, I would feel horrible, and I can feel the horribleness of it in my body, and I can feel the effort through my . . .

LRH: Hm-hm.

PC: Body and arm. I can keep this up.

LRH: Stop the ax going down there.

PC: So this is how you get your preclears to go up in a puff of smoke; they go out into a puddle of water. (laughs)

LRH: (laughing) Get your cockiness back (pc laughs) and swing that ax down, but stop it all the way down now. Stop it!

PC: Ah, there's a place in here I'm missing, be-because this happens fast.

LRH: All right. Let's get the place you're missing.

PC: Oh, right — right in here. I start to shake and my muscles come apart right here, with me just like this. This is a moment of in — of indecision.

LRH: What's your thought at that moment?

PC: Oh, I'm stopping and I — I shouldn't be.

LRH: Okay.

PC: Fear. Fear, because this isn't reacting like I should react, and what's going to happen. And, oh-h-h-h-h-oh God, what's going to happen? (little laugh) I want to stop. And this is where I just kkhuhh! Everything in me recoils — and that's all I know — in horror. Horror, that's it. The emotion of horror, and it's like you turn into a stone right here and thatch stop all this from happening. (coughs) And it goes on happening and it's just coughing.

LRH: Try it again.

PC: I had this cough when I came here . . . (little cough; pause) This happens rapidly. I mean, I don't stop this much motion, but I — I really go like this but . . .

LRH: What are your thoughts all the way down?

PC: See what goes on. I am worried about how I'm — if I'm going to do this right, and I'm worried about the people watching me . . .

LRH: Hm-hm.

PC: But I'm not arrogant. I'm worried because of — my father or somebody is watching me and they've taught me how to do this, and I — this is my job and I'd better do it. And I'm sweating on my palms. (little laugh) And then I don't want to do this. I'm worried if I'm going to do it and I'm worried if I am going to do it. I'm afraid to and afraid not to.

LRH: Nice maybe, isn't it?

PC: Nice maybe, (little laugh) yeah. I've got to, but I Amish I didn't — (laughing) but I'm not going to. So I've got to in here, and up here I give into "I'm not going to," and I go on down to "I got to," but I'm going to stop right here and I'm not going the rest of the way even if the ax wants to; it can't. I'm going to stop right here. Right here I cease all physical effort, except the effort to hold on and hold this back, and the ax kind of falls back from the momentum of the blow (coughs) and does a real sloppy job of cutting off her neck — (sigh) and . . . and I feel this horror at the result. I can't get that complete horror of killing somebody. Now all of a sudden I felt like this girl is innocent and sweet and good and alive and — and this is the way she should be left. Here's your body in all these ugly contortions and coughing blood, (sigh) and it won't be any good. I'll just finish it. So I did, with regret, and I was ill afterwards. Well, why am I saying I was? I don't know whether I was or not!

LRH: Chop her head off. (pc laughs) And invalidate the whole thing all the way through: invalidate her, ax, stop — everything.

PC: I don't know whether this is something that I dreamed up because you coaxed me into it or whether it really happened. And if it did happen, I can't remember it like I can remember everything else in my life, because I have real good recall on every bit of my life. And I know what it means to remember, and I can't get this sort of reality on this. (pause; speaks softly) Okay, boss. (laughs)

LRH: Sure.



PC: (laughs) Lay down so I'll have a body to make it more real. (laughs; clap; pause) I can feel this feeling. I can feel the effort to stop; I can feel the effort not to feel emotional about it; (coughs) I can feel that it didn't happen and is something I'm dreaming up anyway. And I had to really imagine hard for an hour and a half to imagine myself into this.

LRH: Cut her head off. (pc laughs) Watch her cough.

PC: (laughing) I get so mad at her now, I wish she'd hurry up and die. (laughs; sighs) I'm just going to start. Pshew. (laughing) One, two, three, four. . . 'Cause I really don't make all this stop.

LRH: All right. Chop her head off.

PC: I really go like this, but it just seems like I'm trying to do this in — in a flash . . . second with the — there's more action like this than there is like this.

LRH: Hm-hm.

PC: (coughs) This thing's done subtly. I mean, not subtly but more mental than physical. The physical thing keeps going on but the mental thing tries to go back. They don't notice out there I stop; they just thought I missed. (sigh) I'm just going to keep chopping (laughing) till something — till either you tell me I can stop or she dies or I go up in smoke or something. (laughs)

LRH: Get the effort to stop it.

PC: I'm angry (laughs) at this. (laughs)

LRH: Okay.

PC: I'm half-mad in the incident; (laughing) I'm half-mad in present time.

LRH: Are you half-mad in present time?

PC: I'm mad because I have to keep doing this. (laughing)

LRH: All right. Go on through it?

PC: I'm getting tired! (laughs)

LRH: (laughing) All right. Go on through it.

PC: And I'm mad because I have to keep doing this in this incident too.

LRH: All right. Let's roll it.

PC: (sighs) There's one way I can get out of this: I can materialize an ax in my hand. (clap; laughs)

LRH: Hm-hm.

PC: Good God! What a mess! (pause; motions) Pretty good dramatization. Do you want me to go . . . I can really dramatize this for you. I mean, I can give you a dramatization of all the emotions.

LRH: All right. Give me a dramatization.

PC: You don't want me to cut you on the neck, now. (coughs) I might even go so far as to faint and have to be carried off.

LRH: I'm ready for it.

PC: Okay. (sigh) I'm just a young executioner, see? Here's the old man; he's killed millions of these people. I don't — I step up and, of course, my first victim is this beautiful girl. (long pause; laughs) Wasn't that good?

LRH: Yeah, it was pretty good.

PC: (laughing) Yeah, I'd like to make it . . . (trails off; laughs)

LRH: You would, eh? (pc coughs; brief pause) Cut her head off.

PC: (laughs; pause) Have to adjust my mask. (long pause; motions) I'm sick, and I can't do that; I'm an executioner. Got to stay.

LRH: Do you feel a little wave of nausea with it?

PC: Well, this is what I dread. (laughs)

LRH: Okay. (pc coughs) Do it again. Get her coughing. (pc coughs)

PC: (coughs) 'Course if you could get down and cough, it'd be more real. (chuckles; pause) Oh, Ron! What do you want me to do? I mean, what am I supposed to — how is it supposed to end up there? Let me know and I'll see if I can do it.

LRH: Come on, run the emotional curve on this; get all the stops on it — all the efforts to stop out of that sequence — and then the effort to rush time immediately after the stops. (brief pause) Stop time, then speed it up.

PC: Well, I'd be trying to stop time from the beginning, or I'd be trying to make myself somewhere else. I try to act brave, and feeling awful. And why did they have to give me a girl the first time (laughing) I get into this? (mumbles; sigh) There's my effort to stop — in my muscles — and I can feel it. (sighs) Then I'd want to stop everything; I'd want to stop — I'd want to throw the ax away and get down on my knees and see if I couldn't heal this wound, and take this girl in my arms and — and kill everybody around us. I really wanted to do all those things. I mean, I feel this with a lot of emotion. Yet this is stupid; I couldn't do this. There's only one thing to do and that's finish it. (coughs) I'm trying to stop her from dying, and then I realize I had to make her die. I wanted her to live. So I just keep doing it.

LRH: Try it again.

PC: Look, even in those days I got a rest (laughing) between things!

LRH: You're almost through. (pc sighs) Come on. Feel the emotional curve and the regret. Stop time, then start time and make it rush. Try to stop time, then start time.

PC: Why would I try and make it rush?

LRH: Kill her quick before she suffers.

PC: Yeah, I'm going to do that. (pause) I would dec — I would want to die right here. I'd try to die instead of her, even. Or I'd try to die with her. I'd like to lay down right here and put my neck on this, let somebody else chop both of our heads off. There's no use

in living like this. Then. . . I know what I'd want to rush — her convulsions and her coughing. I got to stop this fast, real fast. This — it's the only logical thing left to do.

LRH: You got to go into action on that cough?

PC: (coughs) Yeah. (laughs) Let me run action on that cough.

LRH: Try it again.

PC: My God! (laughs)

LRH: Come on. You only got a few more minutes.

PC: (coughing and laughing) I know what I — I know what restimulated this for me a lot. (sniff)

LRH: What?

PC: My dad's cough. (laughs)

LRH: No kidding!

PC: (laughing and coughing) This is my dad's cough. And that's it too. He always coughed in an attempt — (coughs) an effort to go into action.

LRH: Oh, yeah?

PC: (coughs) Oh, Jesus, what a nightmare. Honest!

LRH: (chuckles) All right.

PC: My dad had a — had a bad cigarette cough, and there was something about his cough that every time he coughed, I would come (laughing) to attention or be alert or something.

LRH: Hm-hm.

PC: And usually he'd be sitting quietly, and he'd cough and then he'd tell me something to do. Or ever — or always after he bawled me out, or insisted that I do something, he'd cough a little bit. I just remembered that.

LRH: Hm-hm.

PC: Why I have to go into action on this cough — got to do something whether I want to or not.

LRH: Blow out a few locks on it.

PC: Yeah! (coughs; blows nose)

LRH: I wondered when we were going to get a lock off of this thing. We kept working

PC: Oh! Um — the lock is . . . I've got bushels of locks on this arrogance; I could lay down and — and bawl and howl and scream about that for five hours straight, right now. Um . . . this — this doesn't bother me too much. I could lay — I can only feel grief on this. But on that arrogance thing, I could — I could really just stay in grief, because that's really a horrible, horrible

- LRH: We evidently have to get rid of this one before we get the knife — throat-cut one.
- PC: (sighs) Can I feel the emotion while you do the chopping? (laughs) Well? I mean . . .
- LRH: Feel the emotional curve.
- PC: Really.
- LRH: Feel the emotional curve.
- PC: The emotional curve — I can feel that without doing all this.
- LRH: All right. Feel the emotional curve.
- PC: Or I can lay down and go over that in reverse. Ron, I really can! (laughs) I mean . . . (LRH and pc laugh)
- LRH: Feel the emotional curve.
- PC: Well, I would be . . . I am heartsick over this. I mean, I can feel this. It's real easy for me to go into grief when I feel . . . And I feel grief at this point; I can feel the grief I feel at this girl being killed and me killing her. And I can feel the horror — just simply horrified at somebody's body moving like this. This is why it was so hard for me to process Margie. (laughing) I was always afraid she was going to have a convulsion. (coughs) I can tell her. (brief pause) And I can feel (sigh) how sick I feel afterwards. Then I can feel a feeling of futility — for us to live.
- LRH: And then you can feel a feeling and make up your mind to what?
- PC: Make up my mind . . . (pause) that I had to live anyway.
- LRH: Hm?
- PC: I'd have to make up my mind I had to live anyway. (sniff)
- LRH: Got it. But how would you go about that living in the future?
- PC: Well, I had to be an executioner, so from then on all I was going to see was that block. I don't care if they lead the Queen of Sheba in front of me, I was only going to look at the end of that block. That was my salvation of sanity. And I can see the end of that block (laughing) right here in my mind. I mean, it's a big one. From then on, that's all I would do is look at the end of the block. I never looked at another neck.
- LRH: What would you decide about arrogance? Every time an emotion came up, you would try to what?
- PC: I'm not feeling arrogant at that time; I'm just feeling desperate horror. I know th — I wouldn't postulate at this time that I would feel arrogance; I would only postulate that I would only see the end of that block, and I'd cut everything else off. But I wouldn't postulate what I'd feel in the future, at this time. That arrogance would be something I'd find later, because I'm not arrogant in this incident, I'm sick. Now, if I ever had to do this without a mask on, that would be where the arrogance came in, but, see, I'm masked. I don't have to be arrogant. Oh, I — I have to stand there and I've got a mask on and they don't know how I'm — how I'm feeling. So I didn't decide to be arrogant here.
- LRH: All right. You know what you decided to do.

PC: Yeah. I decided just to see that block in the future, (pause) never to look at another person I killed . . . Yeah, that's the postulate: I'll never look at another person I kill. I'm only going to look at the block and draw a bead. I'm not . going to — I'll just go like this and all I'll see is a block. And if they want to look horrible, well, they look horrible and it's not going to kill me. Yeah, that's what I — that's what I'd postulate in this situation.

LRH: All right, let's run the emotional curve on this girl again.

PC: (coughs; pause; sighs) You know, I'd probably be crying under that mask.

LRH: Hm-hm. And somebody would be urging you on to do it.

PC: Yup.

LRH: Who would it be?

PC: Oh, my father. (laughs) My — my father would be standing there . . .

LRH: What would he be saying?

PC: Counter-emotion going all over his . . . (laughs) "You disgraced the family, you rascal. I've taught you and taught you and taught you how to make that first blow." (brief pause) No, he wouldn't say anything there; I mean, there's too many people around. And I could feel his disdain. And I could feel all the quiet disdain in him, and I would feel embarrassed.

LRH: Okay.

PC: This is a pattern of my old man, too. He never bawled me out; he just made me wish I was dead (chuckles) by not talking. And this is how it would feel. I feel like I let the family down. Oh, I'm — I'd be a mixture of emotions. I feel like — I'd feel like dying myself in a situation like that. (pause) I don't think I postulated that I'd never kill another person, though.

LRH: No.

PC: I postulated I'd never look at another person I killed. That's why I couldn't see this fellow; I'd-I don't think I looked at him. In arrogance you wouldn't look at somebody like that.

LRH: Hm-hm.

PC: Not me. I wouldn't do that. I always find a way to get over it real easy and make it look real hard so I can be arrogant around it — about it and everybody else will wonder how in the world I knew. (brief pause) Well . . .

LRH: Run the curve on it again.

PC: (chuckles) Okay. (brief pause) Yeah, I want to sit down and close my eyes and see if I can see this . . . (motions)

LRH: All right.

PC: Picture, because if I can get visio on something, I can really get reality on it. I'm looking at that rug in present time. (long pause) Boy, this way, I feel like I'm on the block, (coughs) with my head down . . . (heavy gasping coughs) Ooh.

LRH: Let's run the girl.

PC: Let's run the girl? Oh, this would be easy.

LRH: Let's run the girl.

PC: (laughing) Oh, I can get emotion off of this probably (coughs)

LRH: Let's run the girl.

PC: O-o-oh. (pause) He had someone chop my head off. (pause) I'd feel superior to him. Yeah, I'd know that he felt a sexual attraction for me too, even as he swung that ax. I know that. (long pause; sighs) I can get somatics on that. (pause) Except my neck isn't very real. My head and my back hurt. (long pause) I'd hate him, and I'd be determined not to show my emotion. You know, I wouldn't feel half so bad if he was killing me as I would if I was killing her.

LRH: Now you learned something.

PC: (chuckles) Yeah.

LRH: All right. Now, cut the girl's head off.

PC: (laughs) She didn't feel so bad; it's me that's suffering. (laughs)

LRH: All right. Let's run your emotional curve. Let's get a visio on her.

PC: (laughs) I think I can kill her now, and maybe even look at her.

LRH: Go ahead.

PC: (coughs) Yeah, you know that . . . ? That's funny: I wouldn't feel bad if I died, but I'd feel bad if other people die.

LRH: Now you've learned something.

PC: Yeah. I don't want to die.

LRH: Sure. (pause) Go ahead.

PC: Well, I think she was — yeah, I learned something about counter-emotion too: you don't feel counter-emotion; you only feel what you think the other person feels, but it's re — restimulation of your own service facsimile. It's not what they feel at all. (brief pause) Okay, I'd stand up here and I'd think of her as feeling horrible, afraid and alone, and being a white lily of womanhood — and she's probably slept with (laughing) plenty of men the night before. (laughs) So I feel awful and I come up and cut her head off. And I didn't want to stop, and I didn't want to save her, and I didn't want to die for her, I didn't want to li-live for her; I didn't want to do anything for her. There was only one thing left for me to do was kill her completely, and then I go like this — blood and guts and a big slaughter. I let myself down, my profession down and my family down and my creed down, 'cause — you know what I mean? All sorts of funny things.

LRH: Do you try not to cry now?

PC: Well, I don't think there'd be some grief — that man wouldn't feel grief like I do in this time. I mean, he would — he wouldn't discharge grief like I do. There's something funny about my grief. I'll — I'll — I'll grant the auditors that. It's — it is strange.

LRH: Who's crying in that?

PC: My mother is, I think.

LRH: Feel the girl. Look at her as she's brought up and put on the block.

PC: I know who my mother looks like. (motion)

LRH: Look at the girl. (pc laughs) Don't worry about your mother; you look at the girl. What's she doing as she comes up and gets put on the block?

PC: Oh boy, she's looking at me. That's where I fall in love with her. She is giving me a haughty look of "You may be bigger than I am, you brute; (chuckles) spiritually I'm your superior." This sort of thing. She has this long hair, dresses and stuff. That's where I get the feeling, is when I look at her there. I make the mistake of looking at her. . . face.

LRH: Where does she cry?

PC: Where does she cry? No violent sobs, just tears roll up in her eyes and run down her cheeks. But no violent sobs, an-and I admire her for this an awful lot.

LRH: Get the feeling of that admiration again. Get a visio on her face.

PC: Yeah. She 's being arrogant. (laughs) She's being arrogant and I admire her for it. (laughs; coughs)

LRH: Then you feel what?

PC: Huh?

LRH: Then you feel what?

PC: Admiration.

LRH: Hm-hm.

PC: Yeah, this really makes her tough. She's really tough, boy. She's tough and beautiful and everything at once. Man, what a woman! She's arrogant (laughing) — I mean just her grief. (coughs)

LRH: And after you chop her head off, what happens?

PC: Well, then she coughs. Then I'm sick. Boy, am I sick about her arrogance! I'm really sick about her arrogance. If she had cried, if she had fought, ulk! I wouldn't have had the same feeling, because I — I — basically, I don't like these people, because we're in a fight with them. I mean, you know, I've got a grudge against them too, but . . . Arrogance. "Okay. Think you're going to drag me up here? I can walk up and put my head on your block, brother. Now swing your ax. Do a good job of it." (little laugh) But tha-that's what gets me, the sense of . . .

LRH: All right. Scan right through on your visio on her, straight on through the incident.

PC: (coughs) I love her for her arrogance; I would like to save her for it, and probably because I'd like to take her out in the woods and take it out of her. (laughs; pause; sighs) And you know what I think? The crowd likes her and they don't like me too pretty good.

LRH: Hm-hm.

PC: And they like her arrogance too. (laughs) I mean, I feel like a crumb in front of the whole crowd. (coughs) Yes sir. I don't postulate that I could ever feel arrogant, but I sure love it. Oh, man! My admiration knows no bounds for this arrogant woman. (coughs; pause) It's her arrogance that frightens me, too. You're supposed to be afraid of death, you're supposed to be — and she isn't. It may be hard for the rest of them, but for her it's easy, right? Then she gives me a sidelong look, sideways glance, that melts my heart, boy, makes that ax shake in my hands, like "Go ahead, I dare you to. (little laugh) Yeah, you're the blood-spilling murderer, you're the big executioner. Swing that ax. Go ahead and kill somebody and see how it feels" (chuckles) — kinda like that. And so I do and it almost gets me. It's hard to feel the emotion in this because I'm getting too much reevaluation out of it. (chuckles) I mean, I don't know whether this is a part of me or not, but it sure adds up to a lot of stuff in my life.

LRH: Hm-hm. Let's get him through it again.

PC: This is amazing to me. Effort and counter-effort. It's interesting, isn't it? Am I me or am I the counter-efforts? (laughs) Maybe that's why I decided to be a woman the next time I lived. No, I've been a man since then, haven't I? (pause) Something — what have I decided about sex in here? I've got some horrible aberrations on sex; they must be found somewhere back here. (pause) Can't find any, except that I liked her; I mean, she had appeal for me. Sure didn't want to swing that ax when I did. Took all my nerve; it took all my self-will and determination to do it. Then I only did it halfway. And that was worse, even. Then she coughed and she struggles. I wanted to pick her up and put her back together. That really is a bull, to leave after her. (pause) Well, anyway, I made the postulation that I was never going to look another person I killed in the face. Then I — well, I've probably knifed people in the back. But I wasn't even going to look at them in the back; I was never going to look at . . . at them again at all — was never going to know them as a human being. I'm just going to know them as a block of wood. (brief pause) I wouldn't be too surprised if that wasn't what my dad told me after this. (pause; chuckles) This seems half unreal and half real. (pause)

LRH: What are the unreality factors remaining in it?

PC: Well, there are none on a reevaluation basis, but on a perceptic basis it's — it's something that could have happened in time. (brief pause) Why is it so hard for me to accept this past death and past life and . . .

LRH: You can clip the lock right now that unsettles you on the subject.

PC: (pause; laughs) I'm scanning over some of the things he's told me about it. (pause) I'm always trying to keep my feet on the ground. (chuckles; pause) Well, there probably is some past memory of lives. You know, I reduced more fear than by myself or reduced any other way by touching on what I thought was a past death. Must be real. At least the sonic came on. And I feel like I discharged something this morning in my body, my muscles — tension — and I've had a biochemical change in my body, emotions discharged, but mostly a reevaluation of data. Not reevaluation of data, actually, but more understanding on the data that Shave. (brief pause) Well, I don't know whether it's true or not but something happened, and it felt good. Probably have more understanding.

LRH: Well, I've got to give you another run, but you'll get along with that one, particularly if you will go home in some quiet place and sit down and spill all the tears (pc squeaks) that accumulated today and wouldn't spill.



PC: I might just — I might go down to the Foundation and do that because I can't go home and do it. There isn't any quiet place in my home to do it. Yeah, I feel like I could have a real good emotional discharge on grief. Boy, I could scan up over times when I

LRH: Do you have a postulate that you shouldn't become emotional in the presence of anyone? Where would you get this postulate?

PC: I never had this postulate, until . . .

LRH: Yeah?

PC: In Dianetics.

LRH: All right, let's get blame on your emotionalism as to why you missed and hurt her.

PC: Oh, no one ever — everyone admired my emotional arrogance; I never showed it.

LRH: No, no, on this incident.

PC: Huh?

LRH: On this incident.

PC: Oh, on this incident. Blame on this incident? I blamed everybody in the environment? I can feel myself crying in that incident, with an ax in my hand, and blaming everybody in the world for this but me, and myself too. Everybody but this girl. (chuckles) But mostly I can cry about this lifetime; that's when I really get good emotional discharges, when I — 'cause I've got real full-rolling, full-colored visio in this. I can see things happening and hear sonic on it some of the time; some of the time only recall sonic.

LRH: But yet you blame everything on the environment in that other one.

PC: Yeah. But, I don't blame the environment in this one.

LRH: Hm. (brief pause) Was it emotionalism that made you miss?

PC: Yeah. Sure.

LRH: Where do you realize that in the incident?

PC: Oh, the minute I look at her . . . arrogance. Her arrogance just unnerves me. I mean, I just start to cry — I start to back up emotionally right then. Because she's arrogant, I'm . . . afraid; so now when I want people to be afraid of me, I act arrogant. When I find someone who acts more arrogant than I do, then I'm afraid of them. (laughs) Oh, brother!

LRH: Okay. We'll give this another run later.

PC: (coughs) I'm a real good auditor unless I get a preclear who's more arrogant than I am. (laughs; coughs) Oh, hell.

LRH: Let's — (pc coughs) let's take another run at this later, but you can still carry on. And I think you savvy what this is all about now. (snap!) Come up to present time in your environment.

PC: Yeah, but — now, wait a minute! There's one thing I didn't understand about this.

LRH: What?

PC: How do you draw a computation to start with?

LRH: Oh, that's diagnosis. We'll go into that.

PC: Mm ?

LRH: We'll go into that. That's diagnosis. That's the big trick.

PC: Well, thank you, Ron.

LRH: Become aware of your present-time environment.

PC: Oh, I'm not out of present time.

LRH: We have . . . Got some more? (pause; pc coughs)

## RUNNING REGRET AND THE EMOTIONAL CURVE

Auditing Session given on  
13 January 1952

Running an Incident Backwards

PC: Ron, I think I put my cigarettes in my coat back there. (pause) Make this short and sweet. "Defend my wife" is a phrase that came to mind.

LRH: All right. Is that right?

PC: Yeah.

LRH: Okay. Well, let's see, you've had one run with knocking out a —

PC: (murmurs inaudibly)

LRH: Yep. Okay. Lots of charge off of that. Let's get, now, pulling your wife back up from the bottom of the cliff, and getting her back in your arms again as you hold her over your head.

PC: (sighs) God, it's a horrible sight.

LRH: Pick her up at the bottom of the cliff and pull her right back on up into your arms.

PC: Yeah, it sure works . . .

LRH: Let's do it again.

PC: (sighs; pause; yawns) Only thing is (laughing) I feel good about the fact that I got her back up.

LRH: Okay.

PC: (laughing) When I threw her down I was angry.

LRH: All right, let's do it again. Pick her up at the bottom of the cliff, bring her right on up.

PC: Hm-hm.

LRH: All right. Do it again . . .

PC: (laughing) But she goes back down.

LRH: ... and get the weight of her body back in your arms, and set her back on the ground.

PC: (yawns; pause; yawns) Boy, I sure am in a rage. She doesn't weigh anything. (chuckles)

LRH: Now get her back on the ground.

PC: I — I — I don't go back any further. All I've got is her right here.

LRH: Oh, has it been quite an effort to hold her there? All right, make an effort

PC: It's the effort of holding back that I don't throw her. (chuckles)

LRH: Uh-huh.

PC: I can't . . . I don't seem to be able to move back beyond that point.

LRH: Is there a postulate there — in that rage?

PC: The only solution is to get rid of her. (laughs) Oh, no. (laughs) Oh-ho-ho, Jesus Christ! Oh! (laughing) Oh-ho, hit by a ton of bricks! (pause; sighs) I'm just going through the locks like . . . (laughs; sighs) It's funny, the . . . some of the locks I'm hitting are when other people have told me to get rid of the woman I have. (sniffs)

LRH: Hm-hm.

PC: (whispers) God! Jud and Dave, Don, my father and my first wife. (coughs; sighs; pause)

LRH: Let's pick her up at the bottom of the cliff and get her back in our arms again. Now, see if we can back up further and put her on the ground.

PC: (pause) Her arm and my vision are a little dim. Yes, I do.

LRH: An arm?

PC: Yeah, it's —

LRH: Her arm?

PC: No, it's Esther's arm.

LRH: Oh!

PC: (laughing) Okay.

LRH: Run a little regret on it.

PC: I know I'm . . . I — I know one time I have done it. I was in a rage. Funny, I've never been able to get mad at women. Hah-hah!

LRH: Yup.

PC: (laughs) It's . . . (heavy yawns) Okay, she's being picked up — I'm picking her up from the bottom. (pause)

LRH: See if you can back up a little further.

PC: Now I got her . . . I've got her laying down. I got her bound . She's naked; she's nude; she's got her feet tied; she's got her arms tied behind her back, and I choked her. I just choked her and . . . (scuffling movements; sighs; pause) I'm brown.

LRH: Hm-hm.

PC: I can see these copper or gold bands around my wrist — big bands around my wrist — and my skin is very, very brown.

LRH: Hm-hm.

PC: Funny, but this woman is white.

LRH: All right, let's pick her up off the bottom of the cliff again, (movements) and put her back down.

PC: That sure is one hell of a big snag.

LRH: Get how she's landed down there.

PC: Yes, she was on her side. Her right side is up towards me, body is facing away. She's thin. (yawns) As I get her up now, just about midpoint, I get a jar, like . . . that's where I first tried to stop her from falling.

LRH: Hm-hm.

PC: Got her in my hands.

LRH: All right, pick

PC: This is a very fast motion.

LRH: Uh-huh.

PC: I just . . . (grunts; scuffling movements)

LRH: Pick her off the bottom, again, put her down and this time unstrangle her.

PC: (yawns; laughing) Oh-ho, God ! (movements) I got the postulate that time!

LRH: What is it? Got to get rid of her?

PC: (laughing) I got to shut her up.

LRH: (chuckles) Okay.

PC: (coughs heavily) Oh, God.

LRH: Let's get the effort necessary to unstrangle her.

PC: (coughs) All my throat operations and junk are all coming in. (coughs heavily) Oh, God!

LRH: Get the effort to unstrangle her now, from the last moment of the (pc coughs) strangulation, straight on back.

PC: I'm in an operation. (sighs) Got the visio of the doc before they put me out.

LRH: To hell with it!

PC: (laughs) Yeah, I know! (yawns; coughs; breathes heavily)

LRH: Get the full effort now to unstrangle her again.

PC: I'm trying to. All I can do is run my effort to hold back from strangling her. That's what comes to mind. (sighs) Oh, God, I just take her down and I go orrrh! (movements; heavy sigh) How many times I've felt like that. Whew!

LRH: Hm.

PC: (sighs) One day I felt like I was going to do that to a woman; I was either going to turn myself into the police or go to a — my psychiatrist, so I went and sat in his office and . . . Oh, goddamn, I damn near killed her. (sighs) So I'm back trying to run the effort to not strangle her.

LRH: All right, let's run it. The . . .

PC: Oh, Christ. She. . .

LRH: I.. effort to get your hands off . . .

PC: screams. (yawns; pause; sighs) Wow! This woman and I have been in love. We're not supposed to be, of course; I'm black and she's white. She's going to go to someone else. That's why I almost killed her.

LRH: Hm-hm.

PC: (loud clap; sighs loudly) She's pretty. (sighs; yawns) I'm back to the point where she tells me this. Boy, do I go into apathy! (chuckles)

LRH: Get the curve.

PC: I don't want to hear what she's saying. No! (sighs)

LRH: Get the curve again.

PC: I'm trying to run it backwards. Is that what you mean?

LRH: Yeah.

PC: (pause; yawns) I'm clear back up to the point where I'm happy about it. God, she's . . . she's waiting to tell me this, and . . . so after we've been together and happy together . . . She is so beautiful and she just — boom! Yike! (yawns; choking coughs) Damn it! You know, my throat has been sore ever since the day we ran that one out.

LRH: Hm-hm.

PC: I couldn't . . . I tried to cut down on my smoking. I thought I was burning my throat up. Huh. (sighs; movements; pause) I'm trying not to strangle her.

LRH: Okay.

PC: (yawns; coughs; movements; long pause; sniffs) God!

LRH: What are you telling yourself while you're trying not to?

PC: Don't want to do it.

LRH: Do you know why you don't want to do it?

PC: Don't want to kill something I loved so much.

LRH: Take a look at her.

PC: (pause; laughs) Oh, God!

LRH: Take a look at her. Try not to.

- PC: Well, I just got kicked by a horse, (movements) if you can believe that literally.
- LRH: Try not to strangle her. Try not to strangle her. (pc yawns) Get your first action toward her. Get your first action toward her. What do you do with her?
- PC: Grab her by the left arm (movements) — there.
- LRH: Hm-hm.
- PC: And I (mumbles inaudibly), too.
- LRH: Hm-hm.
- PC: Oh God, what power! Why am I so strong? (chuckles) Talk about locks!
- LRH: Yeah . . .
- PC: (chuckles) These arms can really grow. They've now busted out of two suits since they got better and so I am busting out two more right now. Oh, damn! I never could chin myself; my arms would never grow. And I think I start to squeeze her. Oh, why am I so strong? Why can't I not kill her? (chuckles) God, what a conflict! Feel like my mind is literally being torn apart in the incident — I'm not wanting to and wanting to. (yawns) God, I'm in a rage! Ooooh! (pause; whispers) God, she's beautiful. (pause; yawns and coughs) You know, habit and . . . and . . . the actual fact of running through them this way, when I find myself running through them again I'm going that way in them, and I now have to make up my mind to run them backwards. And it takes a hell of a lot of concentration to run them backwards.
- LRH: Hm-hm. Because why? Postulates? You been postulating you had to run them forwards?
- PC: (laughs and yawns) Oh gosh, old Parker keeps coming to mind. He's always talking about how he tells people to come up out of the swimming pool. Guy always convinces them about that.
- LRH: Hm. All right, let's pick her up from the bottom of the cliff now, Jim — bottom of the cliff. Look at her there, at the bottom of the cliff.
- PC: (movements; whispers) God, it's awful. I keep seeing her like that — like this. (pause; yawns heavily) I got a funny confusion in this thing. I can't understand why her arms and hands are taped, but they sure are; they are tied together.
- LRH: Hm-hm.
- PC: But I can't find when I did it. (coughs)
- LRH: You'll find it. Just back it up till you get to the apathy of her telling you.
- PC: (yawns heavily; movements; sighs) I don't know what it is, but I got a somatic in my — got a somatic.
- LRH: Roll it back.
- PC: Boy, this pain is so sharp! (yawns; pause) In the session this morning, preclear has got a sharp pain in the ovary.
- LRH: Yeah.

PC: (laughs) It turned on and shut off. (chuckles; yawns a lot; long pause; sighs loudly) Down from the grief into the apathy; it's rough. The anger and the grief, damn it. Boy! See her feet; they're not tied. (movements) Whew! (movements) Huh.

LRH: Get the sensation of a blankout between the period of her telling you and seeing her feet tied.

PC: I'm blanked out right now. (brief pause) I'm as blank as I can get. This business — this jerk: it's apparently when I grabbed for her . . . I've been doing that a lot . . . the whole time in session — (movements) like that.

LRH: Hm-hm.

PC: And my urn . . . I have no visio — just the vaguest visio. (yawns) Things are kind of swimming in front of my eyes right now.

LRH: Hm-hm.

PC: (movements) I don't know where this comes from, but the way to live is to not talk.

LRH: Hm-hm.

PC: (yawns) If she only hadn't said that to me, I wouldn't have had to kill her. (mumbles inaudibly) Whew! (sighs; pause) I get her foot . . . (coughs; pause) Yeah, I tie her up. (sighs; pause) Got her tied up. (yawns) I bounced a whole bunch of incidents involving leather. (chuckles)

LRH: Hm-hm. What's weather got to do with it?

PC: Leather!

LRH: Oh, leather!

PC: (chuckling) I'm just tying her up.

LRH: (chuckles) Okay. Belts?

PC: (chuckling) No.

LRH: 'Cause I notice you're wearing a plastic belt.

PC: (yawns and chuckles) I'm trying to talk and yawn too. Um . . . leather thongs for shoes and laces on shoes and

LRH: Not liking shoes?

PC: Not liking ah . . .

LRH: Belts?

PC: long, high-top laces. I always cringed at the goddamn things. I don't like belts because I got beat with them (laughing) so often! (chuckles and yawns) God, Dad hit me with a belt buckle one time right in there. (chuckles) I'm back against it. (pause; movements) I do this. She starts to struggle and she kicks me in the face. I grab her and hit her. Bend back hands and feet and I tie her. She's pretty limp when she comes to, and I just give her hell on the neck, (movements) and choke her to death! Oh, Jesus! (chuckles; yawns) Every time I look at her body, this phrase "I did it, I did it, I did it" keeps beating through my head. (movement) God! What a horrible scene! (pause; yawns



while speaking) I don't know what I do next, but I would turn around and walk away.  
(yawns)

LRH: All right, let's run it forwards now, from the moment she tells you — straight on through — till the moment you see her at the bottom of the cliff.

PC: (movements; yawns; pause) I see her feet. (yawns; pause) She knows I'm going to kill her. I can just feel the terror rise up in her. She goes to kick me here, and this isn't going to do any good. God . . . (sniffs) I can feel my hands grab her feet — ankles — and pull. (yawns; pause; jerky motions) I don't know what's happened, but I got a . . . as I was tying her, this church springs into view.

LRH: Church? Run the feeling of regret on the church. Got it?

PC: Yeah, it's another life and I'm in a graveyard next to the church . . .

LRH: Hm-hm.

PC: crying over somebody. (yawns) Guess I lost my wife. Maybe I got rid of her too.  
(chuckles)

LRH: All right. Let's pick her up at the bottom of the cliff; (pc yawns) pick her back up into your arms, and so forth. Let's get the effort it takes to do that, straight through now.

PC: (very heavy yawns; long pause; movements) Apparently where I start to strangle her, this pain turns on . . .

LRH: Hm-hm.

PC: the church pops into view.

LRH: You'll find it in a minute.

PC: I'm back to where (movement) she starts to tell me, and boy, I . . . it just seems like there's about . . . the Mississippi River ready to flow . . . underneath here when I ran all that stuff. (yawns) Every once in a while this doctor in the throat operation pops in and pops out.

LRH: Hm-hm.

PC: That's the one where I go down and damn near die on the operating table. They take a tumor out of my throat so I can talk again. I even lost my voice for six weeks. (yawns) I'm trying to pick her up . . . (yawns; pause) I'm running the effort to not let go of her.  
(chuckles; pause)

LRH: Hm-hm.

PC: (pause; heavy yawns) There is where everything is stopped, right there! (chuckles; pause) I hear myself talking in some strange tongue — "Kaboom-zoom-zoom" — nice and calm.

LRH: Pick her back up. Get the effort to pick her back up and put her over your head.

PC: (heavy yawns; pause) Whole body is getting numb. (pause; motions; yawns and grunts) Every time I've gotten rid of a woman it's been this same postulate: I'll never have anything to do with another one. That's all I'm getting here. (movements)

LRH: Well, can you get visio on her at the bottom now?

PC: Yeah. (yawns; pause; movements)

LRH: Get the feeling of her limpness there at the bottom.

PC: (yawns; pause; movements) She is . . . Oh, God. (movements)

LRH: How's she lying there?

PC: Just like this. And she's bent over a rock — a rock sticking in here. (pause; movements; sighs) Oh God, no!

LRH: What's the matter?

PC: She goes . . . (movement) Then her hand flies back. (chuckles) That doesn't make sense because I got her tied.

LRH: Take a look at her again. (movements) Take a look at her again. Now move back and take a look at her when she falls and hits.

PC: (pause; yawns) God, I'm damn near pushing my (chuckles) jaw out. Oh. Oof !

LRH: Take a look at her as she falls — hits. Is she bouncing?

PC: Oh, yeah. She cracks her head and . . . Oh, God ! What a horrible mess! She just. . . Oh! (coughs) The sounds are starting to come. (movement; sigh) God! She doesn't fall very far, but I threw her with such force — Jesus. (movements) God! It's just as if there are two rocks. There's a whole bunch of rocks, but this . . . they're black rocks — they are dark. Huh! Oh, gosh! When I drove out to California and looked at a desert and they had these black lignite rocks that . . . That's what it looks like. I guess it's late night, and then she hits her head. (sighs) I get the pain here, but she hit here. (sighs)

LRH: Hm-hm.

PC: Oh, God! (movements) Every time I watch that point where she hits, I jump.

LRH: Let's take a look at it again.

PC: (yawns; brief pause) Well, there's our friend "I shouldn't have done it." (chuckles)

LRH: Hm-hm.

PC: (sniffs) Hm. I feel like passing out right now. Then I feel like I'm swaying on the edge of the cliff, and then I turn around. (yawns) I have the feeling that I wanted to die too, but I can't. I have a — have some responsibility — something that I am responsible to her for — some loyalty that I have to pursue . . . pursue. Oh, God! (movements; yawns) I guess I make a terrific effort right at that point to not let her hit. (movements)

LRH: Try it again. (movements) Try it again.

PC: Oh, God! (movements; pause)

LRH: Try it again. (pause; pc yawns; movement sounds) Try it again.

PC: There's a beautiful postulate.

LRH: What?

PC: The woman hurts me and I get rid of her.

LRH: Go over the postulate again.

PC: (pause; coughs heavily; yawns) God! (sniffs; sighs) Locks, locks, locks, locks, locks, locks, locks, locks. (clears throat; pause; yawns) Hm! Must be running for my preclears; I'm not crying. (chuckles)

LRH: All right. Watch her hit again. (pause; movements) Watch her hit again. (pause) Get the feeling that you'd like to help her at that moment.

PC: (laughing) I know damn well I'm going through the motions she went through, but then I — I don't see any other way to do it. (movements; yawns)

LRH: All right, get the moment she's lying there still and crumpled. How does she look?

PC: (pause; yawns) Oh, God, all I can think about is how much I love her and what I've done to her. Boy, oh boy, what a mess I made of her. (brief pause; movements) I'm trying to find the desire to help her. (sighs)

LRH: All right. Pick her up from that position — get the physical effort it takes to pick her up from that position — stop her from bouncing and get her back up into your arms again.

PC: (pause; movements; sighs) Effort to keep her . . . Running it backwards, the effort is just a concept. Um . . . it's not like. . . it's. . . (sighs) There's some rigidity in the pull you make back . . . (mumbles inaudibly; pause; sighs) Didn't get this out of this this morning when I realized I had this visio. Many times I've had the (brief pause) feeling or desire to be a woman.

LRH: Get yourself holding on to her as she comes back up. Try and keep yourself from throwing her down.

PC: (movements; yawns) Hm. Hm! First time I've seen this. There's some sort of valley — there's rocks and there's some hills way out there and clouds, sky. (pause; yawns)

LRH: All right, get the effort again to hold on to her and not let her fall.

PC: (brief pause) It's sure wearing off; I can't feel it like I did.

LRH: All right. Get the effort, now, from the moment she's lying inert, to stop all of her motions — run it backwards — to stop all of her motions all the way down and afterwards.

PC: Run it backwards?

LRH: Yeah, to stop each motion she makes.

PC: Why, when she rolled back like this . . . (pause; movements) Just put some knives through? (pause) Do you know this is my usual position on the couch?

LRH: Hm-hm.

PC: Just like so.

LRH: Yep.

PC: (chuckles and coughs) Ah, God! Never in all my life have I ever seen a pair of hands with such strength in them as those hands I've got. God. (mumbles inaudibly) Hm.

LRH: All right. Let's pick her up again, from the bottom of the cliff, straight on up — the effort it takes to stop each motion she's making.

PC: Yeah. (pause; yawns) I'm back now and I've got this struggle in clear view, and I've got the effort to stop that foot from . . . (movements) I twist.

LRH: Hm-hm.

PC: I can feel the effort to stop it. God, she was a fast mover. (movements) I went clear through it back to where she hit. When I said "God, she was a fast mover," I was right at the point when she hit the rocks.

LRH: Hm-hm.

PC: Now, it didn't work and I'm stopping this foot.

LRH: Where are you now?

PC: Stopping the foot.

LRH: All right. Get the effort to stop that?

PC: Yeah, I'm trying to; getting the effort to stop the motion of that foot. (movements; sighs) Hm. It's funny . . . (laughs)

LRH: What have you got?

PC: Oh, I moved into another life, and somebody is staked to a post (chuckles) or tied to a post.

LRH: You or them?

PC: Them. I'm just part of a group, but I feel regret for this person, because she's standing in front of me while she's telling me this. We're outside in the bright sun. (pause; movements; yawns) Got a real funny feeling. I'm — I got a tent — I can see that. It's an odd thing; it's shaped like a tent. She starts to talk. When I realize what she's saying, I try to stop her talking. I mean, I've just . . . (mumbles) Hm. (brief pause) Boy, I've got to go to the john.

LRH: Okay. (long pause)

PC: Those somatics feel pretty good.

LRH: All right. Let's run the whole thing through from the start to the finish, with the effort it takes to do these things. Let's pick up the time when — each time something happens to her side.

PC: (whispers) Oh, God. Run it forwards or backwards?

LRH: Forwards.

PC: Okay.

LRH: Feel the emotion.

PC: (pause) Oh, oh. Hm. When I bent her back — right on top of that is a time I dose off a diving board and my feet kept going but my body got in the water. Choong. (chuckles)

LRH: Parker and the swimming pool.

PC: (laughs) Yeah! Oh-hum, there's a reason, isn't there? Just as mechanical as an erector set. (pause; movements; yawns) You know, most tension in my side and in my gut are . . . (mumbles) Well, that's after she struggles. (yawns) Boy, does she make one hell of a lot of noise. My muscles all ache through here. (pause) The other night when I left here, I had a pain in my left arm. I kept trying to run it out; I kept trying to reduce it; I kept trying to find what keyed it in. I ran the whole session — lock-scanned it. I finally went to sleep with the pain. (chuckles and sighs) (whispers) Goddamn it. That postulate about "Why are my hands and arms so strong? Why was I so strong?" just keeps booming, boom. (sighs) I call it a postulate because it affected later. . . (movements; pause) I shouldn't be so strong; I wouldn't hare hurt her so. Oh. Oh no, it's just — just god-awful when I squeeze her neck. (yawns) That's the biggest effort I find in the place — is just — is the effort to stop her face and tongue and so forth from contorting when I strangle her. (pause) Well, I sure have lived out of this one. (long pause; yawns) I'm running through on her side again.

LRH: Hm-hm.

PC: God, I'm mad. Oh, Jesus Christ! (pause) Silly enough to even . . . (mumbles; pause; yawns) Apparently going through the locks so fast, Ron, I can't keep track of what they are. (chuckles) This isn't fair. (chuckles) How am I going to keep an inventory? Mmph! We used to hare a big fence out back of the school with a two-inch vertical — plank, two inches wide, and we used to walk it. And one day I slipped and fell on my side. (sighs; pause)

LRH: Jaw somatic?

PC: Huh?

LRH: Jaw somatic turn on?

PC: No.... I never could figure out that day when I fell, why I felt so excited sexually! (laughs) It wasn't before, it was after!

LRH: All right, let's pick up this woman at the bottom of the cliff, and all the way through feel yourself turning off sexual excitement.

PC: (long pause; movements; sighs loudly; pause; yawns) Him! (chuckles) If I run it backwards, I end up with it on! What. do you mean?

LRH: I mean, that's right. (pc yawns) Doing exactly right. All right, let's pick up turning it off, now, from the moment you see her limp body down there at the foot of the cliff — realize she's dead — straight on back to the beginning.

*At this point the recording ends abruptly. This is the only recording of the session we have been able to locate.*

## RUNNING THE SERVICE FACSIMILE CHAIN

Auditing Session given on  
16 January 1952

*This tape, when found, was unfortunately not a complete recording of the session. It begins partway through a discussion between Ron and the preclear. All of the recorded material of the session has been transcribed and is presented here.*

### Tracing the Service Facsimile Line

LRH: It was pretty — pretty big. Big enough so that practically — it's almost unrecognizable in some spots, although it's come right back to the first tenets of the first book again.

PC: Is that right?

LRH: Yes, the idea of the dynamics is about the only thing that shifts, and they're exactly the same. And, really, if I had looked at them just a little bit harder several years ago as an idea, I would have come to the realization that one can betray on other dynamics and get it back himself. There's a new phenomenon I isolated not too long ago, which made it possible for techniques to work in as little as ten hours on a case.

PC: Hm, swell.

LRH: And oh, sometimes a case will run up to fifteen, but sometimes they run down as low as two and a half hours.

PC: Now that's — that's for an assist.

LRH: No. That's for the relief of a chronic somatic and the knockout, you just might say, of a psychosomatic ill.

PC: Hm.

LRH: And almost 100 percent deaberration of a person. The button. The button.

PC: That's the one you've been looking for all the time. (laughs)

LRH: Yeah. I found a lot of buttons that shortened it up, but nothing like this button did — fantastic thing. There's a young lady . . . You understand I can't promise you one way or the other, with this new technique, that it will be very fast. In the majority of cases which I have worked, there has only been one: there's an old lady with arthritis — she's about seventy-two — and boy, she is so far out of present time! The calcium is practically in her mind, (LRH and pc chuckle) rather than her knees, and she is sure that nothing can possibly help her. As a matter of fact, the way she gets along with her family is to be lame, and so on. I mean, that's her whole computation. And her case is just moving at a snail's pace. I guess I've put in about eight hours on her, total, and all I've got to show for it is the relief of an anxiety in her stomach, and nothing showing up on the arthritis, yet, at all. But a young lady came in here, for instance, last Thursday — young lady who was hit by polio — and her left leg was shortened and muscularly incapacitated, paralyzed, much smaller than the right leg, on a crutch. And she was processed — I think it was two and a half hours — and at the end of two and a half hours she found out she could wiggle her toes. And at the end of the session, she went out of here on her crutch. I called up to check how she was the day after — the next day — and she wasn't in the house. She had left her crutch home. Her crutch is sitting here, but she is downtown.

PC: Well, fine!

LRH: And (chuckles) I've got to do a checkover on her tomorrow, but that was only two and a half hours worth. Of course, she was only seventeen, eighteen. But God almighty! (laughs)

PC: It's a little bit wonderful.

LRH: Now, her mother was in the lecture on Monday night — I give lectures Monday night down here at 211 West Douglas — and her mother was there. And she said they were trying awfully hard not to get too excited about it around her, (pc chuckles) and try to get her to take it more or less as a routine proposition. Now, that's awfully fast. But that is by this new technique as compared to the old techniques, whereby a young lady who had been in braces for thirty-five years — she was processed for about three months, maybe five to ten hours a week, pretty heavy, for about three months. And her muscular paralysis did not begin to recede until another six months had gone by. She had been thirty-five years on crutches and braces, and the muscular tones came back in all muscles, and she is now walking without her crutches. But that's about — took almost fourteen months . . .

PC: Hm.

LRH: I . . . as a total on a rehabilitation basis. So we have no idea how fast polio will rehabilitate. We know it may be very quick, a matter of a few weeks . . .

PC: Hm.

LRH: I . . . there's this possibility — on up to a point where it may rehabilitate — take months. We know it will rehabilitate.

PC: It's just a matter of time.

LRH: It's a matter of time; it's how much. Well, I've only worked — let's be blunt about it — I've only worked this one case of polio since the first of the year with this new technique. There are — oh, there must be twenty-five cases that were worked as research cases in the old Foundation. All of these people have recovered on the older types of technique, which I consider a pretty good average.

PC: Decidedly.

LRH: (laughs) One girl down in Texas — I've never run into this, really, with polio — but a shortening of the right arm and muscular paralysis on it. And she was thirty-eight years of age and she grew two and a half inches on her arm. How is a human body able to do this? Nobody knows its ability to recover — nobody knows.

PC: That's right. You know, I read a statement by Sporsansky — he's a Russian doctor; his book was put out just before the Iron Curtain came about. And he said that the human organism has it, within its power, immortality. . .

LRH: Hm-hm.

PC: if it could avoid injury. If Dianetics erases injury, then the remark that you didn't make, but implied in your book, of lengthened life . . .

LRH: Yeah.

PC: is definitely not only feasible, it's — it's absolutely there.

LRH: Well, for instance, we have found why an injury gets held in suspension. I located that, shortly after the first of January.

PC: Hm, I see.

LRH: Why does the human body pick up one particular injury? We find out the other injuries — short of amputation or some terrifically horrendous piece of damage — are evidently not very effective. They're unable to cope with the resilience of a body. But there is one particular type of phenomena which makes it very difficult for the body to recover. And that's why the body will pick up one incident . . .

PC: I see.

LRH: . . . and hold on to it. Another thing that has been discovered (and jump sideways on this if you want to), but a person, apparently, as a personality — this sounds incredible, even to me, although the reality of it is not questioned — as a personality seems to survive through the generations. This is fascinating. In other words, what you get is not a one-shot-at-it proposition, but you get a series. There's the evolutionary chain. Now, the way evolution comes about is by blueprints, by memory.

PC: Hm.

LRH: Well, how are these things carried? Well, I went on a project during this last year trying to locate exactly where the genetic blueprint is stored in the human mind. And I ran into it head-on. (LRH and pc laugh) And you can find the blueprint of almost any life form the human body has gone through.

PC: Incredible! It's gone through all of life —

LRH: Yes, yes.

PC: all of the life forms.

LRH: They exist as memory and personality. Now, you stop and ask yourself, how could they do otherwise? If you've got a blueprint, and so on, what's this blueprint consist of? All we know that the body is doing is perceiving and utilizing its perceptions in the form of memory. Well, all right. If it's going to have a blueprint at all, it should, of course, have a complete file on the personality, and it does.

PC: Hm. Well, I never thought of it in a form of personality, but I see no reason why it shouldn't.

LRH: Yeah. That's what's interesting, is that if you follow it out on a logical conclusion, you say, "Well, that's it." I found it almost by accident. I kept running into a couple of phenomena that were almost inexplicable, and what I was doing was clipping into early or evolutionary forms by accident.

PC: Oh, I see.

LRH: And they really had me scratching my head; (pc chuckles) I didn't know what the heck this was all about. Well, there's that, and we find out that that plays a role in aberration. One of the reasons why we couldn't immediately — why some cases took a long time, some took a short time: it doesn't matter how many times a person has been knocked around, so long as he hasn't committed too many overt acts against other organisms. If he has committed one of these and has felt sorry for it, felt sympathetic for it, he'll hang himself up with a type of aberration which matches the aberration which — physical aberration — which he has caused. And that's an interesting thing, isn't it? In other words, a young man does survive along all of these dynamics; he survives for others.



And when he finds himself guilty of having injured others, something like this — he does it himself, judge and jury — why, he'll hang up. This has come around to the basis of self-determinism . Now, back of engrams: engrams are used by an underlying self-determinism. There was a button back of the whole engram thing, and it actually was choosing which of the engrams to use. Practically none of them will be demonstrated unless this button has been pushed. Well, that's what is fascinating. So it makes a fast case. Examining the human mind, many years ago, there wasn't anyone around sufficiently self-determined to locate this button on. And everybody was sort of running on a stimulus-response basis — stimulus-response — with the environment. Well, a lot of examination and working with people who had had their engram banks just knocked to shreds, and didn't have any, all of a sudden found this other manifestation. I found this other manifestation is self-determinism . For instance, back of all of these other things, of whatever everybody else said, is what the fellow decided to do with what they said. So you can go earlier and you find out that he is forecasting what's going to happen to him later in any given situation. In other words, the first book is perfectly valid; all that phenomena exists. But just back of it is an individual's self-determinism. You might say what we've located is the "I" that is really the "I" of the body, and that most individuals are running on an "I" which is being monitored by — way back — individual who is the individual, they are the individual, but they sort of feel like they're being — sometimes they feel in possession of themselves and sometimes they feel possessed, more or less, by the environment; they have to react to the environment. Well, that's when "I" loses control.

PC: Hm-hm.

LRH: And they don't quite feel themselves when the environment is controlling them. Simple.

PC: Well, (chuckles) involved.

LRH: Yeah. Involved. Actually, I've been processing — I've processed little kids. They didn't know a darn thing about Dianetics; they just knew nothing at all. I'd start asking a few questions — wheww!

PC: That's all.

LRH: That's all. Another thing is Effort Processing. That was a large advance. You see, I located and identified about four months ago a description of what you'd call the life source — described well enough mathematically so that you could use it. So an awful lot of things fell out fast.

PC: Hm, I see.

LRH: And in a space of maybe four months of it — wham! So Effort Processing, you find out that the perceptions can be pinned down only by physical effort — a former physical effort or an effort that takes place during the perceptions. In other words, underlying the pain, the somatic and so forth in the engram, and this bundle of perceptions, is the physical effort. And if you hit the physical effort the rest of this stuff flies out of it.

PC: Well now, how does — how do you accomplish this?

LRH: Well, that's very simple. You get what I mean by physical effort? Take ahold of that and hit there a couple of times.

PC: Hm-hm. That's physical effort.

LRH: All right. Now that's just force and effort. Now, can you hit that again?

PC: There.

LRH: Hm-hm. Do you get any sensation of weight on it?

PC: Yes.

LRH: All right.

PC: Just a little.

LRH: Sure, just a little. Well, that's what's known as effort. Now, you've made a recording of the amount of force in the thing. Now, when that is very heavy, let's say under a heavy blow, something of the sort (the reason people couldn't recall through unconsciousness was mainly because of effort), the perceptions all get sunk down into the tremendous weight. Did you ever pick up a desk or something that was . . .

PC: Yeah.

LRH: I . . . so heavy that you got sort of black — blacked out a little bit? Did you ever do that?

PC: Hm-m.

LRH: Well, you can feel your consciousness go down under the heavy stress, of pushing a car or tearing up something with your hands?

PC: Nothing I — I think I know what you mean.

LRH: Well, as a matter of fact, if you pull hard enough, you go unconscious. And a heavy impact goes into unconsciousness the same way. In other words, terrific — it's the physical force involved with the thing. Now, there's a technique by which you strip out this physical force, and the rest of the perceptions just fly off; you don't have to bother with them.

PC: Oh, well, swell.

LRH: Yeah. And another thing is the aberrative power of words is no less aberrative than it ever was, but the central button on what makes words aberrative, that's been discovered. And actually, we don't care a darn thing about phrases — not anymore, because what you do is knock out the physical definition of the thing. How does a child learn language? He learns it in the physical universe by example, by mimicry, by injury. And how does he learn to forget and remember? Well, he learns to forget, evidently, by having things taken away from him. They say, "Well, you better forget about that." He gets the idea that something is gone, but it's just missing. It's an abstract word which actually means that something has happened. Remember? Well, it's something he's got. He learns it in physical-universe objects.

PC: I see.

LRH: You see? Well, you can hit that strata and you can clean up a person's vocabulary — like Korzybski was trying to do — just wheww! all the way on up the track with Effort Processing. You just take out the basic efforts of definition. But we don't bother to do that. The human mind is too agile. Boy, it is really a power plant. But no kidding about that; it is a power plant.

PC: Potentially.

LRH: Well, when you stop and think that actually the only thing that can hold in . . . the body and the mind: the mind has the power of choosing what injury it's going to

demonstrate, and choosing, to a large degree, how much it's going to be affected by an injury.

PC: I think you're right.

LRH: Yes. It's choice.

PC: I think that sometimes that's even conscious to a certain extent.

LRH: Sure it is.

PC: I mean, I knew, for example, or at least I wrote it down in my diary, that in the course of service, I was either going to lose, or lose the use of, this particular leg.

LRH: Hm-hm.

PC: I got overseas, I had polio.

LRH: Hm-hm.

PC: I had the feeling that I was going to come home. I was an officer in Signal Intelligence. I was attached to the navy, and I had the feeling I was going to be home. And the war wasn't even over, or wasn't going to be over in the foreseeable future, yet I had the feeling I was going to be home . . .

LRH: Hm-hm.

PC: in a matter of two months. Two months later I was home.

LRH: Hm-hm.

PC: Consciously, I knew this was going to happen but . . .

LRH: Sure.

PC: there wasn't a thing I could do about it, and it seemed like everything was going to be all right. And actually, after this occurred, there was a complete personality — well, not change — but a certain amount of satisfaction that it had occurred.

LRH: Yeah.

PC: Strangely enough. I mean . . .

LRH: Yeah.

PC: now this had happened I was happy, and (LRH and pc chuckle) I had my pension, didn't have to work for a living — what the heck?

LRH: Yeah.

PC: But I'm still not particularly happy; I still want — really, I'd rather have the muscles than the pension. That's what it amounts to now. (chuckles) In other words, it . . .

LRH: I had to come to that conclusion myself. (LRH and pc chuckle)

PC: Strange as it seems.

LRH: I lost my naval retirement because of Dianetics, as it turned out. Knocked out existing injuries and so forth, and when I went back to the hospital again to get examined, why, disability wasn't there anymore — arthritis and ulcers and a couple of other minor things. And — just arthritis of the spine. And old-style processing knocked it out very fast. Don't suppose I had more than twenty-five, thirty hours. And it was pretty good processing. Those are easy injuries to handle. Some arthritis is hard to handle in somebody like this old lady; she's too old. She really wants to whistle herself over the "Great Divide," only she is doing this because her children want her to, and so on. Ah, well, we won't worry about that. Well, let's just really get down to business, if you're all set.

PC: All right, if you're ready.

LRH: Okay. Now, all I'm going to ask you is just . . . Don't worry about incidents which would happen in this life particularly, or incidents which seem real or unreal; it doesn't matter. Well, what would you defend at all costs, beyond anything? What person or life form would you defend beyond anything? (brief pause) What was your first response?

PC: My first idea would be my child, and then my wife and child, and then — and then . . .

LRH: And then your wife and child. Hm-hm. In that order. How would you go about injuring the leg of a child?

PC: Well, am . . . I didn't tell you; I am a chiropractor.

LRH: Hm-hm.

PC: The first thing that I thought about was moving a spinal segment sufficient to interfere with nerve supply. Injury to the spine would be the correct answer to that.

LRH: Injury to the spine would do something to the leg.

PC: Hm-hm.

LRH: Okay, how would you go about injuring the child's spine?

PC: (pause) Well . . . Uh . . . you want the first response that I — I think of?

LRH: Yeah.

PC: Well, I thought of automobile accident — was my first conscious response.

LRH: Hm-hm. (short pause) Automobile accident on a spine. How would the child's spine get injured in an automobile accident? Child be in the car or on the pavement or what?

PC: Probably would be in the car.

LRH: In the car. Would it be your child?

PC: If it's in the car, yes. Outside the car, it would be some other child.

LRH: Well, what would be the most efficient way to injure this child's leg? By hitting them or having them in the car?

PC: The most efficient way would be to hit them . . .

LRH: Did.

- PC: with — with the bumper, and I thought of the right bumper — right side of the car.
- LRH: Hm-hm. Well, now, just as a — I'm not hanging you up with any reality on any incident in any way . . .
- PC: Right.
- LRH: Don't — evaluate it as you wish. But have you, by the way, hit a child in this life?
- PC: No.
- LRH: You haven't. All right. Let's take ahold of the car. Would you be driving?
- PC: Yes.
- LRH: You'd be driving. Do you have perception, by the way? Is your vision good, and so forth?
- PC: Only very fair. I mean, it's not so very good.
- LRH: All right. All right. How would you go about driving this car into a child? Let's just imagine an incident, a sequence.
- PC: I got it. I'm driving along — possibly a little too fast — the child run out between, or around the end of the car or between two cars, see it — possibly turn around and, in the process, you hit the child from the back; it's the right-hand side.
- LRH: Hm-hm. How do you feel about doing such a thing?
- PC: Horrified.
- LRH: All right, let's do it.
- PC: (slight laugh in voice) All right.
- LRH: All right. Get ahold of the car wheel, and you can get the
- PC: Do you want the . . .
- LRH: See if you can get the feel of the car wheel, just like you're driving — that's right — eyes open or shut, it doesn't matter, and just drive along and hit the child.
- PC: I turn like this, since I drive like this.
- LRH: Hm-hm.
- PC: (pause) All right, I just hit that child. Do you want me to ah . . .
- LRH: M1 right.
- PC: revamp that or what?
- LRH: Now I want you to pick it up again before you hit the child and get all the physical effort which you would have to exert to try to turn the wheel or stop that car.
- PC: All right. You're driving along. Feel that — feel the wheel under your hand, holding it probably like this. Suddenly, as you're driving along, you see this child. Just get a flash there but you might see it . . . You reach over and touch the brake like this and like

this. You hear those brakes squeal and you hear that death — that deathly thud. You get out of the car, pick up your crutches out of the back and open the door. Go around and look. There's a child down there; it's almost in front of your own home. You run around the — around the — go around as fast as you can over to the other side. The child has, apparently, a red dress on; it's a little girl. She's bruised . . .

LRH: Hm-hm.

PC: seems to be, and she's bleeding from her head. The leg seems to be broken — it's the left leg broken. Or — at least there's a trauma there.

LRH: Hm-hm.

PC: You look around for help. You don't know what to do; you're — get all excited. Virginia, my wife, comes out the door. She comes over, and I've probably been hollering for her. You pick up the child and look around — there's no one else around. Only thing you can do: put the child in — in the car — Virginia does. You get back down in the car — Virginia's holding the child — you turn around and you drive into your own driveway, place the car in reverse, turn the wheel around, straighten it out and head for the hospital.

LRH: Hm-hm. All right, let's drive that car into that child again.

PC: All right.

LRH: Let's get one question answered first: What kind of a car would this be?

PC: My '47 Hudson.

LRH: '47 Hudson.

PC: This is equipped just for invalids.

LRH: Have you almost hit a child in this life?

PC: Not to my knowledge. I mean, I can't think of a time when I did.

LRH: Have you almost hit anybody in this life?

PC: No. I've never had an — (knock-knock) the old superstitions — I've never had an accident with my car, or nearly so. I do have a — incidentally, I do have a fear of hitting someone, hitting small children who dash out from the side streets. I have had that fear for some time . . .

LRH: Hm-hm.

PC: so normally I drive very slowly in areas where there are children.

LRH: Okay. Let's drive this car straight on into this child again.

PC: All right. (pause)

LRH: Get all the effort it takes to stop that car; how you put the weight on your feet to stop it and so forth.

PC: All right. I'm just driving along, driving along. (pause) Going down the street. Suddenly there — between two cars you see this child. (pause) You hit the child. You get out of the car. You — first thing you do is you pull the crutches out behind as you

open the door, and you get out, pull the crutches out of the back seat and walk over on those crutches. And then you look down and you see the child. The child has a red dress on, bare-legged. She has bla-backblack shoes on, white socks. There's blood on her — on her head, deeply bruised and bleeding on the leg. You look down, you look around; there isn't — there isn't anyone around. Suddenly Virginia comes out of the door of your home. She comes running out. She picks up the child while you're standing there just looking. She jumps in the car; you run back on your side. You open up the door, throw those crutches in, let go of the door handle, unlock your brace, throw your leg into the car, get in as quick as you can, get that leg back over on that accelerator. You start that car, grab ahold of that steering wheel, flip it into — into — into low. You swing that car into the driveway, stop the car, flip it into reverse and turn the wheel, get it out on the street again, turn it around and then you're on your way to the hospital.

LRH: All right. Give me a flash response. I want the first thing that comes into your mind on this: Date of accident. (snap!)

PC: July the third.

LRH: The year will flash again. (snap!)

PC: '51 or '52 One was over-imposed over the other.

LRH: Yeah? A blur on the date, huh?

PC: Yes.

LRH: All right. Now let's get a flash on this: Yes or no, was there an accident? (snap!)

PC: No.

LRH: All right. The date will now flash. (snap!)

PC: July third.

LRH: All right. The year will now flash. (snap!)

PC: '52 — 1952.

LRH: Uh-huh. Well, let's see if we can't roll this incident, but this time let's drive another kind of a car. What is the worst old-style car that you know of?

PC: A Model-T Ford.

LRH: A Model-T Ford. And let's drive the Model-T Ford down the street and hit that child.

PC: You want the same street?

LRH: No, any street.

PC: Any street.

LRH: Any street. Let's drive a Model-T Ford down the street and hit that child.

PC: You want me to drive it down?

LRH: Yup.

- PC: All right. I'm driving this Model T down — down the street in a small town in western Kansas. This is a real Model T. incidentally. As I drive it down — get down to the street, halfway down the block — we'll turn this into an alley. Let's turn this in — right into an alley — you straighten it back up, get halfway down — down that alley, then you turn in — in behind the house and put on those brakes. The car doesn't seem to stop and it almost runs over — or it does run over — a child. The child seems to be me, incidentally. (chuckles) Just hit that child in the same place as you did before, the right — on the left leg.
- LRH: Hm-hm.
- PC: The driver, instead of being me, tends to be my father, and it's my mother that runs out of the — of the house — the back door.
- LRH: Hm-hm.
- PC: I'm picked up; I don't seem to be hurt and so on. I'm taken on into the house. As far as I know, this accident — this never occurred so I've got it . . . (pause) Mother picks me up and carries me. I go into the — up the steps, and my head faces in — headfirst. I go back in-into the house.
- LRH: Okay.
- PC: Don't seem to be badly hurt at all.
- LRH: Okay. Now, let's drive it with two good legs and with its full pedal reaction; let's drive that Model T into this child again.
- PC: All right. Driving along, (pause) turn into the alley, decrease the sp-speed a little bit. Just seem to be coasting up this alley just a little bit. There's a little incline there, so you have to accelerate a bit. And then there are just between two trees that you have to turn in the — into, and so you have to slow down, fairly slow. The brakes aren't very good on this at all. So, you come up to this point and you slow down a little bit and you start turning this and braking at the same time. The brakes aren't working and — and you turn it back this way to keep from hitting the house and decelerate it, and yet you still seem to be sliding forward; it doesn't do you any good to put those brakes on. There's a child standing there, seems to be waving "Hi." You see that you're going to hit him. There's nothing that you can do, and yet . . . You touch him, you clip him. He falls down. You get out. God, what have you done? You get out; you jump over the side of that — over the side of that door. You rush around to see what it is, and there's a child down there. You holler; someone comes out the door. You're all excited inside; you don't know what you've done. You don't know whether you've hurt that child or you've killed that child; you don't know exactly what you've done. There doesn't seem to be too much blood and yet you know you've knocked the child down and it's crying. They pick the child up and you walk in. Your legs are all right; you walk perfectly on them — right behind you. You help open the door and you get on in and you go from there. You go in through the kitchen into the dining room, into the living room, and you go from there. You walk right up to the stairs, up into the bedroom. After you get to the top of the stairs, you turn to the left and they deposit him on the bed. You place — you pull down the bed; you put the child on the bed. After that, you — you look the child over; your heart is still beating pretty fast. You want to see if there's anything that you can do. There doesn't seem to be any broken skin; there's going to be a bruise or two; it's not very bad. Fortunately, it — it — it was a very easy accident. You know, though, you have that feeling that, my Go-God, you've got to get those brakes fixed. You're not going to let that happen again. From that time on you're going to have good brakes. You betcha.



LRH: Hm-hm. Okay, now let's — let's see if we can't do this. Let's figure out, if you had any period of history to choose from, from the earliest dawning's of time on forward to the present time, what would be the most — what method would you use in going about hurting a child's leg? Any period.

PC: Middle Ages of — possibly with torture — I'm standing with the screw press. It leaves an impression which mutilates you all at once. Fiendish looking individual. Or being run down by charging cavalry and . . . something of that order.

LRH: Now, how would an individual go about hurting a leg?

PC: Oh, I see what you mean.

LRH: Hm.

PC: Well, I'd — I'd — as a rider on a horse, kicking or being kicked by flailing legs of a horse that you were riding. That's still not what you wanted, is it?

LRH: Well, more or less, but (pc coughs) something that you would try to effect, (pc coughs) something you would try to achieve, or something — injury you would try to effect, and then you'd feel sorry for having caused the injury. Anywhere down through the spans of history.

PC: (pause) Hm . . . Why does it have to be the left leg all the time? Swinging a sword, for example, cutting it off completely and then just . . . being horrified at what you find.

LRH: Okay. Let's cut (clap) somebody's leg off with a sword.

PC: All right.

LRH: Which — where did we go about it?

PC: We were engaged in fighting, sword fighting.

LRH: Hm-hm.

PC: We go in and I'm left-handed again.

LRH: Hm-hm.

PC: Now, suddenly I discover (little laugh) I'm right-handed. We're fighting. I'm feeling that I have to lose.... Then you're — suddenly you're fighting.

LRH: Hm-hm.

PC: And then you discover that someone — some child, a small child, runs into the side trying to stop this. For some reason or other, she doesn't want this fight. She doesn't want this fight to go on. Trying in every way to get it to stop. The child is about eight or ten. We're still fighting, and yet . . .

LRH: Hm-hm.

PC: I . . . you see an opening. And just as you start to — to make a gross swing, this child runs in and in your gross swing you amputate that leg just above the knee. Of course, the fighting stops at that time. Little angers that you might have had, those differences of opinion with the other, are suddenly forgotten in the horror of how that — at being horrified at what you've done. You — I mean, you were . . . (little laugh) You were

angry completely with the man that you were fighting with and yet this particular incident removes all anger. And you're suddenly just horrified at what you've done.

LRH: All right. Let's get the effort, the force it takes to swing that blow at the child — at the man but hit the child instead. Let's get the force — that's right — the weight and so forth of the blow, and feel it connect with the child's leg.

PC: (movements) Uh! You can feel it all right!

LRH: All right, let's try it again.

PC: (movements) Crunch — just feel that crunch, really.

LRH: Hm-hm. (movements continue; pause) Hm-hm. Try it again.

PC: (movements) Was a little high that time, I think. (movements)

LRH: Now, what effort would you make to keep the blow from landing on the child's leg the second that you saw where it was going to land? What effort would you make?

PC: I don't think that there would be any effort to stop that, because I wouldn't even see that child. I didn't even see that child.

LRH: All right. Let's swing it again.

PC: I am just concentrating just on one thing, and that's to kill that fellow. Just . . . (movements) There she is. You see the leg over there, pointing over in that direction — toes in this manner. Blood is flowing out; it's flowing out in a big puddle. You can see the blood flowing away.

LRH: Okay. Let's try it again. Let's take a look at how the — at how the scenery looks and so forth when you go about it.

PC: All right. I can tell what this is; this is a tavern — chairs and tables around, there's an open fireplace; there's a pot on that fireplace. Must be a tavern, a place of drinking. The little girl, if anything else, is probably the tavern owner's daughter, very young — eight or ten years of age. You — for some reason or other you drank a little too much and have gotten angry at something that someone has said. Suddenly, you're in a fight. You don't know what is causing it; you're fighting. You see a chance . . . (movements) and the child runs out. She's suddenly run in — you didn't see her — suddenly you're completely sober; the child is down there. Her leg has been cut off; she's been twirled around so that she's laying on her back. Her feet — one foot pointed in that direction, the other leg, which is amputated, the toes are up here. The blood is slowly flowing down, as you watch it. It seems to be flowing over towards the fireplace. The table over here, just in front of the fireplace. Tankards — apparently you've been drinking and that's the bocks you've been drinking.

LRH: What would be your emotional change or your — you would undergo such an experience. What would be the emotional change?

PC: You mean, your . . . At the start you're completely angry; so mad, so angry that you can hardly breathe, hardly talk. In fact, you can't talk; all you can do is — the only thought that you have — you have only one thought in your mind: to kill that son of a bitch — just kill him. That's all you want to do; there's no other thought in your mind at all. It's just one — the whole body is concentrated on one thing — rage, anger. Suddenly, as soon as the accident occurs, you just take your sword and go forward. You're through. Even if he killed you, that's all right. You're interested only in the child — what you've done. And she lays down there. You do as best you can. You

place a tourniquet on her leg; the emotion is “My God! What hare I done?” You’re completely sober now. The — the emotions of anger are completely gone. You’d give anything in the world this hadn’t occurred. You’d only give — you’d — you’d even give up the use of your own leg, or you — you’d give up the — the use — the loss of a leg, if you could only restore that leg to that young girl — complete. “My God, what have I done?” You — you’d do anything if you could undo that what you’ve done. Suddenly that’s the only important thing in the world: to do something for that child; to give her, or to make up in some way — any way that you know — for what you’ve done to her. You know that you’ll spend possibly the rest of your life making up for what happened in a mad — in one little moment of rage. And over and over, within you, just bubbling up, “My God! What have I done?”

LRH: Okay. Let’s run the — let’s run the incident backwards. Pick it up from the moment and get the force it takes to pull the sword back up from the blow that you aim to strike, with the concentration, up to a point where you’re just about to strike the blow.

PC: All right. (little cough) Well, you’re just looking down; the girl’s on — on the floor, blood is flowing. Suddenly . . . the blood starts rolling back into the leg.

LRH: Hm-hm.

PC: Slowly you reach over, take the sword; you hold the sword back here like this for a moment.

LRH: Get the force in it.

PC: The girl slowly starts pulling back up on — pulling up and standing up, and as she does the leg goes back. And your hand comes over like this, then slowly, as your leg — as your arm comes back, it passes through her leg and it’s miraculously going together, and you’re up like this. And suddenly the emotion of hate comes back. (whispers) You don’t like the guy.

LRH: Okay. Let’s just play that backwards again. That’s very good; you work very easily.

PC: The sword is stuck over there in the floor — just stuck in there with the — the — though you’ve taken it backwards, the hand — hand grip is backwards to you, stuck over in the f floor. There’s a roaring flame in the fireplace. And you’re looking down. It’s a horrible thing to see the blood — leg is off completely; it’s just completely severed. The blood starts coming back gradually, coming back into the leg. And as you stand there . . . (let me see if I can feel horrified) “My God! God, what have I done?” So as you stand up, you reach over there and the blood keeps coming back — there’s so much blood — as you stand up. You get that horrified — first horrified look on your face at the first — when you know what you’ve done. You reach over and you grab the sword — grab the sword like this and you put it into your hand. There’s still horror on your face. Horrible! My God, what have you done? You stand there for a moment; you moue this way just over . . . then you bring . . . See — you see the — the girl starts slowly bringing herself up, as though she was just a puppet being drawn up, and the leg — the other leg being drawn up so that one meets the other slowly. And as this occurs, your arm is drawn back like this — it is the completion of that stroke. Gradually it comes back like this; you feel that emotion again of hate. But you’re not concentrating on the girl at all; you’re concentrating on that man over there. Backwards, and you bring it back. You feel that tug as it goes through that girl. You bring your hand back like this and then all you feel — the little girl isn’t even there now; all you can see now is just that man. He has a dark sort of cloak on, a big hat and a sword, and all you want to do is just kill that . . .

LRH: Okay. Let’s roll it backwards again.

PC: (sighs) All right.

LRH: What's happening? Anything happening particularly as you do this? Do you get any sensation?

PC: Nuh-uh. No. Emotionally just the emotion of rage.

LRH: Good, good.

PC: And also the emotion of "My God. My God, what have I done?" That — definitely those are there. You can feel those. This is to be run backward again.

LRH: Run backwards again on it.

PC: All right. (pause) You're looking at the big fireplace; it seems to be — oh, faced to the south. It's a tremendous thing; they don't build them like that anymore. Fire is burning, great logs — there's a pot. There's a table. It's had two, possibly three, people sitting at it — tankards of ale and a big plate of meat; you can see that on the table. Floor is grimy. It isn't earthen but it's not much better. You're looking — you look down, or you're kneeling down, and you see this blood starts creeping back. The emotion that you feel is — is there. You've done something; something that you're extremely sorry for. And slowly blood starts going back into this member. The blood is beginning to roll back even into the severed leg. You see it gradually; it's seeping back into that too. And as you watch, before your eyes, the little girl starts coming back as though she were a puppet, just gradually being pulled back upward. And by this time you're standing up. As she comes closer to being there, you get ahold of that blade, pull it out like this, place it in your hand, drawn over like this. And then you feel — you begin to feel that emotion for that other fellow. You begin to feel that emotion of hate, and the girl isn't even present in your mind, hardly. Slowly you're being pulled back. As you pull back, with the girl — comes back. All you feel now is just that feeling that you want to just kill that guy.

LRH: Okay, good enough. Let's roll it backwards once more.

PC: All right.

LRH: The incident seem any different than the first time you ran it forwards?

PC: Mm, it's just more. Same — just becomes more vivid.

LRH: Okay. Let's try it again.

PC: You look at the — you're there and for some reason or other the fireplace is very prominent. It's still there, still roaring. Big tremendous fire in a big tremendous fireplace. Table's there. Those are not conscious too much, because you're concerned mainly with what you've done. As you watch, you see the life blood flowing back into the . . . this . . . into the . . . into the leg of the little girl. And even blood beginning to seep back into the severed member — gradually, very slowly, you can just see it. You rise from a kneeling position, walk back over in a rather — take three or four steps back and you're standing up. You're still stooped over and watching; however, you pick up the sword, put it in your other hand — you're holding it here — then suddenly it drops down. And as you watch, the little girl — for some reason, drawn backwards, she's being picked up. And the leg is slowly pulling back upward, so that it's joining the — almost joining the other — other member. As this occurs, your arm is drawn over like this. When you — this occurs, you feel the . . . feel the rage. Rage starts coming back and you can feel that. You start bringing it back, and that rage is — feels good though, really — wonderful! Bring it back and then hit the girl. (sighs) You feel fine; you like that rage.

LRH: All right. Complete it forwards, right from there.

PC: You're angry, but not real angry — not deeply. You just — just don't like that son of a gun, that's all. All you want to do is just cut him up, just a little bit. You know you can whip him, you know that you can beat him. All you want to do is just cut him up a little bit. Right? You're just drunk enough that you just don't give a damn, that's all. You see a chance. You knock his sword out of the way. You pull it back like this; you're going to really cut him up. (movements) And then suddenly you become aware — into the line of vision, just as you've swung, a little girl arrives — someone from the tavern, someone who loves the — the other man. My God, what have you done? You didn't want to hurt his family — goddamn! All you wanted to do . . . "What the hell have I done?" You're down on your knees — you're down on one knee. You look down at the child; there isn't much you can do. You see blood oozing out of that member. You can see the blood rolling out of the leg. You know that you've done this. Well, this is his daughter. You had no fight against her; you just didn't like him. You reach up, you grab something, anything — a napkin off the table. Turn it around her leg and turn it just a little bit. You've got to stop that blood; you don't know what to do. My God, what have you done? The child is down there. "If I'd have stopped the other man . . ." You have the feeling — you have the feeling now suddenly that in spite of what you've done, the way you feel, this man now has more reason to want to kill you, or want to fight than he had before. You wonder if you're now going to have to fight with your life. Suddenly you grab that thing again, because you don't know what's going to happen. The child is there. Suddenly, you tell him "I didn't mean to; I didn't want to. I had — I — I didn't want to kill her. I didn't want to hurt that child. My fight is with you, not with your family." Still you don't know. You say, "Well, let's not fight now. Let — let's get someone to take care of the child. The child comes first; my argument with you comes later." You don't know if he wants to fight or not. You wait just a moment until you find out. If you have to, you're going to defend your life. Suddenly he says, "it doesn't matter. Killing you won't make any difference. The leg is gone." And you put your sword back down again. And by that time, the — the child's mother comes in and she sees — takes one horrified look and is gone. She's after the neighbor who can take care of the child. You're down on your knees again. Her name seems to be Rosalie. You say, "Rosalie, I'm sorry. I'm so sorry, Rosalie." She doesn't say anything; her face is all white. Apparently she is unconscious. You — suddenly the door — door opens and someone comes in . . .

[gap in recording]

PC: and their — the — their blush. She's becoming white and drawn as the accident and severity of the accident and shock and trauma suddenly make her very pale. At that moment, even though you're — you're there on your knees defenseless, it wouldn't matter whether he killed you or not. You don't care. "My God! What have I done? Oh, what have I done?" You look up at the fireplace; you're looking for something; you've got to do something. Suddenly your — your attention is drawn to the fact that there is a napkin on that — on that table over there. It doesn't have any tablecloth; it only has just a napkin — a cloth. You grab the cloth and put it in this tourniquet around this leg to keep that flow — that — that gushing of blood — keep it down. You tie that on up making it as tight as you can or tight as you dare. And you see the blood stop from spurting and — and flowing. It gradually becomes less and less and less. Then you look up. The fellow is still standing there; he hasn't moved. And you look up at him and you tell him, "I'm sorry about this" — is it Ed? — "I'm sorry about this, Ed. I wouldn't — I wouldn't have had it happen for anything in the world." He's stupefied; he just doesn't seem to be able to understand what has happened. He just stands there with his sword in his right hand just dropped against the floor. He hasn't — the shock of the trauma has been almost as much to him — almost . . . he's almost knocked unconscious on his feet. Suddenly he sort of looks at you and growls, "What have you done?" You're not just sure what's going to happen then. You reach down and you grab up that sword, put it in this other hand. You leave it down so that it points to the

floor, and you can rest it on the floor then. You're there just in case — just in case he decides that he wants to kill you right there. You've decided now that you want to live. You're going to make it up to that child one way or the other; you're going to do it, but you're going to make sure that he doesn't stop you from your doing that by trying to kill you. And you say, "There isn't anything we can do. We'll just have to take care of it as best we can. I'm sorry. I haven't any fight with you, Ed." He just doesn't seem to get it through his head what's going on. Suddenly the door opens and a girl comes — rushes in. She sees what's occurred, she screams, she puts both hands up to her face, pulls her face back, runs her hands into her hair and screams. Then she turns around and runs, and you suspect she's going someplace after some care. Then she suddenly runs back into that room again. You're still standing there; you can still feel the — the same weight on that sword — standing there something like a wooden Indian. You don't know what's happening. She runs over and says, "My baby, my baby, my baby." Holds her and cries. Suddenly, Ed seems to say, "Well, go get a doctor! Quickly, go get a doctor!" And, as though it suddenly occurs to him that he could do that, he goes. He goes out through the door. He's after someone to take care of his baby too. And the mother continues to cry and hold that baby's head, the child's head. You relax; you walk two or three steps over to the table. You need that drink. You take a drink — take a deep one. It doesn't set well on your stomach at all. You look down and you know that you caused all of that trouble. And you look down and notice that there's even imprints in blood from your shoes, and as you walked across the floor over to your table, you'd walked through that blood, even though you'd tried to miss it. Suddenly, the realization — real realization — of what you've done comes to you. You feel yourself getting weak, you feel your stomach boiling out of you — just feel that you know that you're going to be sick. And you go outside. You just open the door and just put one hand up against the wall — just like that — and you know — you just feel everything, all the contents of your stomach, just coming up. Then your hands drop and you've been sick physically, but it isn't anything to compare to the mental sickness that you have.

LRH: All right. Let's try it again. This time, let's get the force of the blow completely.

PC: (coughs) Excuse me. All right. We've been drinking at the tavern. All at once, each — everyone has had a little bit too much to drink. The other table, now, I find that people are standing around. Suddenly you get a little angry with someone and you're — you're mean drunk — just mean, just plain mean drunk. So when someone makes you a little angry, you start to say, "Well, I can whip him. I can beat him." So you start to fight a little bit. Pull that old sword out; you just know that you can whip him. So, you start in. People around the other table now — they're silent, somewhat. You just don't care too much; you're just having a good time. Suddenly, he hits you. You feel it right across there, just a — just a sharp cut, just a scratch, really. Suddenly you're mad. This was something to be fun and suddenly it — it's gotten out of hand. Now you just happen to hate that son of a bitch. Now you're going to show him. Suddenly, you're getting madder all the time. The more you think about it, the more you think about that scratch, the more you hate his guts. Suddenly, you get a chance, you get an opening and you come back. Then you swing like this, only you — you knew that you hit something, but it wasn't that guy. You sort of relax and look over; you forget about him at all. You want to know who it was you hit. And you look down and you see a girl with a leg way over here, and there's the girl over there, blood flowing out. She said little more than "Oh! I'm hit." And there she is, she's knocked out and you see the blood flowing out of that leg — just sort of oozing out of the leg itself. And you just take that sword and jam it down. You run over and look — get down on one knee. You look at her for a moment. Oh, my God, what have you done? Suddenly you look around — nothing on the fireplace. You look around, you find on the table just what you want. You reach over and you grab that cloth; it's not too far. You reach over and you place a tourniquet on it; you see the blood. First it's spurting out in big spurts. Now slowly it's — it's smaller and smaller as you tighten up the napkin — tighten it up, and gradually just falls into nothing. You've stopped the bleeding. Just about as

this occurs, the door opens in the east wall — west wall. A woman rushes in down through the tables into this little clearing in front of the fireplace and screams, “My baby, my baby! What have you done to my baby?” And you’re still on your knees on the other side of the girl, feeling terrible. “What have I done? What am I doing? What have I done?” Suddenly you look up and the fellow you were fighting with is just standing there; he hasn’t hardly moved. He doesn’t seem to be the girl’s father; he’s closely concerned with the girl. You don’t know what he’s going to do. In fact, you don’t know what any of the others in the room is going to do. You reach up and you grab your sword, but you hold it down. You don’t want to fight anymore; your fighting is finished. You’re only concerned with the little girl, but you’re also concerned with living too. You look up and say, “Ed, I think we-we’ve fought enough. We’ve done — I’ve done enough damage. We’ll quarrel — we’ll settle our score some other time, but now let’s take care of the girl.” Ed finally gets things organized; he knows something to do and he — and he gets — he rushes, he says, “I’ll get a doctor!” and he rushes out the door — rushes to the outside door and is gone. And the little girl’s mother is still there. Sword is hanging down at your side. You still feel the weight of it, however, in your hand — like a heavy conscience in your hand. You see the mother sobbing. You feel that funny feeling in your stomach, that let-down feeling in your stomach, that sick feeling in your stomach. Your shoulders droop a little bit. You walk over to the table, pick up your tankard and drink a little. Then you set it down; it doesn’t settle. You just sort of — you turn around, wheel around; you’ve still got that sword in your hand. You just drag it along after you; you just go out. And the people, all of them, as you pass them, they’re silent; they look at you, staring accusingly. Yet they’re leaving you alone for some reason or another. They’re not bothering you at all, and you go outside. You open up that door, you walk outside, and that’s as far as you can go. You just turn to the right and just beside the door you put your hand up against the wall and drop that old sword — with a hand up against the wall — and you’re sick. Everything that’s in your stomach is coming boiling up as you lean against that wall. You feel weak and sick — not physically anymore, just mentally — at what you’ve done. You wonder what you can do for that family; what it is you can do for the little girl. And the answer is always “You can’t replace a leg.” There’s nothing that you can do.

LRH: Okay. Let’s do a — just a consistent series of slashes now — down — feeling every effort possible in the blow, the effort to strike.

PC: This — oh, you want just the effort now?

LRH: Just get the effort, and get the surroundings and so forth, but just get — repeat that over and over and over — get that effort to strike.

PC: (movements)

LRH: Okay, get it again. (movements) Now get all the tension that goes into the blow.

PC: (movements) Wasn’t any weight to that sword. (chuckles; movements) The sword is reducing its weight.

LRH: Hasn’t got as much weight in it?

PC: Not in the swing.

LRH: All right. Where is it in the swing?

PC: It’s just above the handle in the swing.

LRH: All right.

PC: I mean, it di-du — it doesn’t have the full weight like if you utilized it here.

LRH: All right. In that whole curve, in that whole curve, where do you think that sword might be stopped, if it stopped in the swing?

PC: In the whole — in this whole swing, you mean?

LRH: In the whole swing. Where do you think it might be halted?

PC: Right here. Right there.

LRH: All right. Let's go up against that again and get that — get that stop. Get the effort it takes to stop it there. (movements) Strong effort required to stop it there? (movements)

PC: A lot of effort to stop it.

LRH: All right. Let's try that again.

PC: That foot starts moving; it's got to move too.

LRH: Yeah. (pause; movements) Hm-hm. Do you get a visio at the second there that that sword stops?

PC: Not much.

LRH: All right. Let's do it again.

PC: (movements; sighs) That . . .

LRH: It's all right. Is it holding higher now?

PC: Yeah, seems to be.

LRH: All right.

PC: (movements) Doesn't even want to go down now.

LRH: Okay.

PC: (movements; chuckling) Okay. (motions)

LRH: Good.

PC: (movements) There's more.

LRH: Yeah. (chuckles) Let's get the sword down and through . . . with all effort.

PC: (movements) All right, sir. Okay. (movements)

LRH: Now, can you get the muscular reaction that it takes to pull it back? Does your arm pull when you do that?

PC: I actually have a — it takes all the effort I've got to get that all the way through there just then.

LRH: Okay. Let's hit it again.

PC: (motions) It stops right there, almost.



LRH: Okay. Now, as you bring it down get the effort — concentrate on the effort that is stopping it — the effort to try to draw it back as it comes down.

PC: Actually consciously try to stop it from going down. Uh-huh.

LRH: Get the effort it takes to draw it back. (movements) Do you feel a different muscle pull? Different set of muscles operate?

PC: Well, actually, it would lose contraction of the other muscles on the other side.

LRH: (chuckling) Okay.

PC: (movements) There's a definite drag on that from about a third on.

LRH: Hm-hm. (movements)

Hm. Went all the way through, didn't it?

PC: Right on through, but the — you — you — I'm beginning to pick up the drag from the — the

LRH: Okay. Let's pick up that drag.

PC: That drag starts right after "hit."

LRH: Hm-hm. All right, let's pick up the drag and the feeling that goes the instant you've got that thing hitting something. (pause; movements) Hit it again. (movements; pause) What's happening?

PC: Well, it's getting a . . .

LRH: Heavier drag?

PC: Heavier drag.

LRH: All right.

PC: Just gets heavier all the time.

LRH: Real good.

PC: More of it. (movements)

LRH: Yup.

PC: (movements) I'm sure no sword would swing like that.

LRH: Go ahead.

PC: Not even with a cutlass. (little laugh; movements)

LRH: Very heavy drag, huh?

PC: Hm-hm. (movements) All right. (movements)

LRH: Drag getting less?

PC: Yes, it is.

LRH: Okay.

PC: (movements) Emotional content — loss. (movements) Doesn't feel as heavy as — as it was. (movements)

LRH: How's that drag now?

PC: Just . . . medium now.

LRH: Medium.

PC: Medium, but . . .

LRH: It's getting less?

PC: Getting less? I mean, it was . . . um heavy — got heavier — then it gets much lighter. Now, it's back a little bit, but it's

LRH: Do you have any feeling in your body as you — as that thing scrunched down?

PC: Mm-mm. (movements)

LRH: Very heavy that time.

PC: Very heavy that time.

LRH: All right.

PC: (movements) I think part of that — part of that drag is just plain — or in that time was — was — was the idea of part of the emotion of hitting that guy, just part of the anger, that you just want to just — just sever him right in two and cut him right square down, right down through the middle. Part of that drag is just the idea that you — you just want that sword to be heavy enough that when it hits it's going to damage — a hell of a lot of damage — that's all. (movements)

LRH: Lighter again?

PC: Yeah, lighter.

LRH: Good.

PC: (movements) [inaudible whisper]

LRH: What happened?

PC: Losing the drag. I — I suddenly not doing much cutting over here; I'm just swinging at air but the . . . missing that child completely now, so to speak. I mean, there's no — I can't get — there's no drag at that point but there should be.

LRH: Hm-hm. Is there any earlier realization that a child might be there, now?

PC: No, you just — you know, might be aware that she was someplace in the room or something.

LRH: All right. Let's see if we got an awareness that that sword is going to go through the child there anytime. Doesn't have to be, but let's just see if it occurs.

PC: (movements) The child was there; we knew it. I don't think it's — we'd have had to stop right there.

LRH: Hm-hm.

PC: Emotional content: “My God, look what I could have done. Let's stop this goddamn thing right now; let's — let's . . .”

LRH: All right. Let's get that.

PC: Lets go outside. If we're going to fight and be big boys, let's go out where the big boys can fight without injuring the women and children here.” Now, we're — we're there, seated at a table, like a couple of drunken bums, so to speak — both there at the same table and had a few drinks. You know it. A couple of drinks and I have a feeling that I just don't give a damn. He's a sort of a braggart. I haven't cared much — too much for him anyway; he just happened to be my companion for the evening. We — uh-hm — totally . . . he gives me the impression that he can — he thinks he can whip me, and I know damn well that he can't. So I said, “If that's the way you feel about it, stand on your feet.” He stands on his feet and begins to slowly draw that sword. I jump up; I've had my back to that fireplace. I kick that chair back, jump out into the middle of the floor and I slowly draw that sword — not too slowly; I draw it out rather fast.

LRH: Hm.

PC: This is what I've been wanting — just enough to drink that I just don't care what happens, and I just don't like him enough to make any difference. So, it's easy just to swing your sword back and forth, you know? Just — just moue it back and forth. Just sort of inviting him to come in, go ahead and try. Suddenly he does. He comes right on in. We start (movements) — not too angry — I think just enough. I just want to cut him just a little bit, that's all. Let it show who's — which one's the best one. Suddenly in the back of your mind you become aware that there's a little girl who's been running around and helping her father. She's been serving beer — tankards. She's a little young for that, but — suppose it didn't make any difference in this day and age. Suddenly — you're still fighting. You get a chance here; you get a chance to just cut him up just a little bit. Maybe cut — you know, just cut off an arm, so to speak. (movements) There was a girl. You see her; she has a tray and tankards laid on it. We just about — just about cut her. You step back; you just drop your sword to your side and say, “Now that's enough, Ed. We've fought enough. Come on back. Let's have a drink.” He sort of — it sort of sobered him up when he saw this. “Yeah, okay.” So you run back and you have a drink, and suddenly you find that maybe that guy isn't such a bad guy after all. Maybe you can become friends.

LRH: Would you rather it had been this way?

PC: Well, it — (laughing) yes.

LRH: Let's swing it. Let's go right through her leg — crash!

PC: (movements) I had to do that consciously; had to go right through that one hard — twice. (movements) How come it gets harder to go through that all the time? (movements)

LRH: What happened that time?

PC: We severed that leg that time. It's right there.

LRH: Hm-hm. Okay. And that occurs, at any time that you've — look at this girl: do you have any feeling, any change in the feeling of your own leg?

PC: No. Not yet.

LRH: Think there might be?

PC: There might be.

LRH: Where did you cut that girl's leg?

PC: Just above the knee. Just — right here.

LRH: All right. Do you ever have a somatic in that leg just above the knee?

PC: In this one?

LRH: Uh-huh.

PC: Yes, I do.

LRH: Right at that point?

PC: A somatic.

LRH: Right at that point?

PC: Also in the area itself.

LRH: Do you have a line somatic; that is to say, is there a line in that knee, just above the knee? I mean, a line of pain sometimes?

PC: No.

LRH: What is it?

PC: Uh . . . mostly it's just confined right into the — into the joint area itself, apparently. But it's concerned in that area right in there.

LRH: All right. How would you go about hurting that exact area, maybe earlier? Maybe an earlier period in time? Would you cause that exact type of thing to it?

PC: (movements) Let me see . . . (pause) Earlier time.

LRH: What would you do to somebody's knee to make him lame much earlier?

PC: A child ?

LRH: Yeah, or — I don't care. Anybody's knee.

PC: Excuse me. (pause)

LRH: A woman's.

PC: Or a man's.

LRH: Or a man's.

PC: I'm seeing right back into those medieval torture chambers again.

LRH: Hm-hm.

PC: You got a board. You use it just like the shape of a — it just fits over the top of the leg. You want some information; that's about it. You want a confession. He's not doing too much confessing. He's already been pretty weak with the other tortures. So you bring him up in such a fashion that you say that there's this board right above his leg, about so high off the ground, and you tell him that if he doesn't confess, you're just going to take his leg and pull it up against this board. And then you're just going to pull it up. And yet you don't seem to be pulling it yet, but you're going to get a pulley — pulley is even better. You — you explain to him how you will do it.

LRH: Hm-hm.

PC: But — so, then you just hook it on — you just pull it up just a little to let him know what would hurt, how it would hurt, how it would feel, how it's going to feel. Still got a few muscles left. You hook that on to a pulley onto the ceiling — gives you the terrific leverage, so that you know that you can just grind that knee, just — just crunch those bones in there just as easy as you please, against the lever and the board.

LRH: How would you feel immediately after you did this?

PC: Hm, sick sensation in the stomach, particularly. And you look at it for a minute: "No, this is my job. It's the thing I'm supposed to do. It's what I get paid for. It's what I'm supposed to do." And yet you still feel just a little queasy about it.

LRH: I want something much earlier. A woman's knee.

PC: A woman's knee. (pause) Well, I was thinking of a case. You're living in a cave.

LRH: Okay.

PC: Captured a girl. Remember that beard, muscles. She's got long hair, and she keeps running away. You keep telling her that you have to keep running after her all the time. She can be a mess but you still want her to hang around. You want her there. You keep telling her that if she doesn't stop that, if she doesn't stop running off, you're going to fix her so that she can't run off. And so she runs off again. You get pretty mad at her. You're picked her up and carried her back to that case two dozen times. And so — suddenly this time you're really angry with her, just really angry with her.

LRH: Hm-hm.

PC: And when you catch her, you sort of hold her with one arm — confine the bitch against a shoulder or against the upper arm, then you just swing and (thump) hit her across the front of the knee — breaks that bone, breaks the kneecap, ruins the joint. You want that, you're — you do that because you are angry, and yet you know immediately afterwards that it's not the right thing to do, that you need (chuckles) a normal, healthy girl around the place, rather than one that's crippled — rather than one that can't run in case of danger. And while you've still got yourself a woman, you're got one that isn't quite as it should be.

LRH: What's the force it takes to drop something on her knee?

PC: What?

LRH: What's the force, physical force, it takes to do something to her knee?

PC: It's a left-handed blow.

LRH: Okay. With what? Anything?

PC: A hammer.

LRH: Okay.

PC: A hammer or a hatchet or a stone hatchet or a stone . . . Seems to be bound with old reeds or a roll of reeds, tough fiber grass or something like that.

LRH: Okay. Let's come down with that hammer on that knee.

PC: All right. First you're running after this gal. Suddenly you catch her, grab ahold of her like that; you pull her back like this. And while you're just — not even thinking but just — just angry . . .

LRH: Hm-hm. Pc You just do it for (smack) anger — hit her on the knee like that. Then you pick her up and you throw her over that knee and start carrying her. Then, as you start carrying her away, you look down and you notice that you're caused damage there — damage that you can't repair. You know that you're done • something that you shouldn't have. You feel the weight of her on your shoulder. The weight isn't nearly as great as it is deep inside of you.

LRH: Hm-hm. Let's go through that again and feel the strike of the blow.

PC: Suddenly you look up from what you're doing around the cave, see that the girl that you're just captured is running away again. You've tried to be nice to her; you've tried everything that you could do to keep her there, keep her with you, because you want her. Somehow or other she's — she's running away again. Without thinking, you just pick up your — your — your club that you always carry with you, you pick that up, you turn around and you start running after her. You can run much faster than she can. You pick it up and then — and you are carrying a-a hammer, a stone hatchet, in your right hand — left hand. Suddenly you catch her; you reach over and you grab ahold of her like this, and you pull her back and stop her. And without even thinking, hardly, as she stands up, you just come down like this. (clank!) Then you pick her up, throw her over your hand — over your shoulder like this and carry her like this, and you throw that hammer in there and you've got her over your shoulder and you carry her. She whimpers just a little bit, and suddenly you wonder whether — what you've done; why is — what is it that you've done. Why is it that in a moment like that you've allowed yourself to — to ruin what you like so very much?

LRH: Okay. Let's hit her over the knee again. (movements) What happened?

PC: I'm going to sleep a little. Cold.

LRH: Hit her over the knee again.

PC: All right. Suddenly you're aware that the girl is running down the — is running away again. She seems to be running down the side, away from the cave. You reach over beside the fire on the left-hand side and pick up your club and start running after her — you just take right after her. She runs down the hill and she starts to climb the other one — she is just running into the unknown. You don't know what — even what's around; it's all very dangerous. You're angry; the only reason why you're chasing her is because you are so angry. Suddenly, you catch her. She's running just part way up the hill; you run up and you just sort of reach up and catch her and you pull her back like this. She stands up again and starts to scream and struggle. You just pull back like this and . . . (thump) hit her on the knee like this. The shock of that — you still have to hold her up from the shock of that heavy hammer. You pick her up and put her on your shoulder, put your arm around — and — around her legs, hold this hammer there, then you start gradually walking back towards the cave. And she does — she moans a little.

Suddenly you wonder . . . (brief pause) And then suddenly that seems more like the right knee than the left that you've hit.

LRH: Hm-hm. Okay.

PC: Ah, it is the right because when her face — when she's — has her (slap) over here, it's this other knee that you've hit. You've struck it around, beyond the left; it's the right.

LRH: Hm-hm.

PC: That's the one that seems to be injured — it's injured and you can feel it, and you go back towards your cave.

LRH: Hm-hm. Okay. Let's hit her on the knee again.

PC: (brief pause) You're squatting by the fire, getting ready to cook something — something that you've just captured, something that you've just killed. Your hammers are beside you; they're still a little bloody. Maybe you've used it — I think you've used it to kill that animal, whatever it is. Suddenly you look up and there 's that — there's that girl that you've captured. She's running away. She's running down the hill away from your cave. Quickly you grab that-that hammer and then you start to run — you run after her. As you run down the hill, across that small valley and up towards that other hill, you reach over and . . . you reach up and grab her. You can feel that force; you can feel this hand (movements) sinking into her skin as you pull her back like this. Gradually she gets to her — to her hands and gets to her knees, and then she gets up on her feet and she's screaming and she gets ready . . . She reaches over even to scratch you and as she does, you pull this hammer back like this — (thump!) this, and you just kind of pull back and you hit her square on the knee — on that very right knee. She sort of moans and relaxes; you pick her up — treat her rough, you don't care — pick her up. You throw her over your shoulder; you still want her. Put your arm around her, hold her in place and start on back towards the cave again. Hopefully they — the wild animals haven't gotten your food yet while you've been out chasing this damn fool woman. (coughs) And suddenly she moans. And as she moans, you begin to realize for the first time — your anger is abating — for the first time you realize what it is you've done.

LRH: Hm-hm.

PC: You don't seem to be very aware of the thing, but yet you know that man doesn't . . . hasn't . . . can't ever run very fast, and now, now you've fixed it up so that she can never run, and she can never walk with that foot again. You realize, then, for the first time that you've ruined something that you wanted. You ruined it and you don't know why (thumps) — because you were angry. You know that you're going to have to spend the rest of your life making up to that girl the things that she's — she's going to miss. The thing that — she'd have to stay in the case all of the time; she can't run out and she can't help you hunt anymore, and you'll have to take care of her. You know that the rule seems to be that if they can't take care of themselves that they have to go, but you know this particular one, that you're going to keep her in the cave and make it safe for her, and you're going to make sure that she lives a good life.

LRH: Hm. Okay. Let's do it again.

PC: All right. (pause) You're squatting before the fire. Animal seems to be parked over there to the right, and you're in the process of building that fire. Suddenly you look up — you hear a stone rattling against other stones — and you look up and see that the girl that you've (slight sigh) captured beginning to run down the hill. She's getting away from you. You reach over and you grab up your hammer, then you take down after her. You run, you run, you run, you run down the hill and by that time she's started to

climb the other — another hill. She's running across the short, small valley and you reach over and grab her just as she's climbing up that hill. And you go and you grab ahold of her, (movements) pull her back like this; you pull her off of her feet. She gets up to her feet, she gets on her knees first, then she jumps up to her feet and she reaches over to claw you and it makes you mad. You just reach over and hit her right on the knee, and you — crunch! — an awful crunch! The leg suddenly just bends backward farther than it should. You don't care; you pull her anyway and you pick her up and put her on your knee, up on your shoulder. The knees hit you on the chest, and you put your arm around her like that. You're going to take her back to the cave. Suddenly she moans. (pause) She's moaning. Then you sort of glance down and you see over here this knee over on the outside; you see that that knee is beat and battered and bruised. Doesn't seem to be bleeding any, just hardly broke the skin. But you see that the end is swelling; you know that there's a great deal of difficulty there, that you've caused a lot of trouble — there's a lot wrong there. And suddenly you remember how nicely she ran, how nicely she walked. And even in your sort of dumb way you understand that whatever it is you've done — just fixed it up so that she can't walk and maybe can never walk again. You know you're going to take her back to that cave. You're going to help her get well as best you can and give her lots of ever-loving care, even though the word doesn't seem to have any meaning to you at — at the moment.

LRH: All right. Pick it up a little bit later. See her walk, pulling herself around the cave.

PC: Two weeks later. . . suddenly, a week later, you come back; you've been on a trip — looks as if you've been out in the woods, out where everything is bigger or faster or-or has more equipment against nature than you do. All you've had was — has been this little hammer — your only weapon. You step through the cave and you . . . you see in the mouth of the cave itself, how you built the fire. Makes it smoky in the cave, but you know that no animal will dare come into the cave — very smoky in there. And yet, by doing — by putting the fire there, you know that no animals will come in and bother her. You step through the cave, then you holler "Hi!" You look over a little corner and you see that the leg that you injured a while back — that the swelling is beginning to go down. Suddenly, you just smile at her and she smiles back. She's been tamed — tamed so that now she knows that she can't return to her own people; she has no place else to go. And after she first discovered that you weren't going to kill her after you mutilated her, she began to sort of like you. So you smile at her and she smiles back. She's laying down. Suddenly she leans up on one shoulder, puts her hand underneath her and pulls herself up to a sitting position, making sure to keep this one leg — sort of keep it straight. By a little manipulation and picking up the side of the cave walls, she finds a place where she can stand up and she stands up. And then, by a sort of a supreme effort, she hops, hops along first on her — on her left foot, sort of dragging that right one. She sets down by the fire and throws some more on . . . some more — some more wood on, some more fuel on . . . on to the fire, and then you begin to-to roast meat on it. And she eats and chatters, and you understand what she's chattering about. You feel compassion for what you've done. And yet you begin to know, begin to realize that that would have been the only way it would have been possible to have kept her; she was a wild one. And you've taken the only means that was possible to have kept her. You hate it in a way — hate it that it was necessary, that you'd like to have kept her on her own terms; that wasn't possible. Now, she's yours — not quite as good as new, except she's yours.

LRH: All right. Let's pick it up even at a later time and take a look at the leg.

PC: Spring. Spring of the year. There's a little water running down the side of the hill down near the cave. The grass is turning green. You still have the fire in front of the cave. You've pushed it out a little ways now; you can do that. The — you're out there and suddenly you reach in and grab ahold of the girl's hand. You want to pull her out into the weather, out into the springtime — early spring. She can walk on that leg now, a little. It's stiff — completely stiff at the knee. She still has the motion of the ankle, of



the hip. You see, of course, that this is quite a limp. She has to rotate her hip to bring the leg around or rise up on the toes at the end of the foot to push it straight through. But the leg is not — not exactly straight either. Seems to be an — a little bend in it, too much, but that's the way the — that's the way the bones have joined together: they've all — all worked together. All three of them have joined in such a fashion that they're completely fused so that there's just a little angle there.

LRH: Hm-hm.

PC: She walks with this so that she drops down — gives her quite a — quite a limp.

LRH: Uh-huh.

PC: She doesn't want other people to see her that way at all, but we seem to be isolated away from everything. We wander down to the edge of the stream. By that time she's tired. We sit down. By this time, she's quite happy, quite happy to be where she's at. Perhaps for the first time she has known security and happiness, even though she has that injured leg.

LRH: How would you feel about her injured leg?

PC: (thud) Sick. Now you begin to realize for the first time that in time this would have happened anyway: the feelings and emotions that you have that seem to be returned would have happened in spite of the injury to that leg.

LRH: Would you think about it very much?

PC: All of the time. Every time that you run after a bear or a smaller animal, every time that you find it necessary to run away from one of them, you find that — that she can't do that. You know that. All of the time you are aware that she can't walk anymore, she can't run as you run — and it's all your fault. And you wish sincerely that she could.

LRH: All right. Let's hit her on the knee again. (movements) All right.

PC: All right. She's . . . Have the animal all ready by the fire. Suddenly you hear this rock running — rolling down the side of the hill, this little path that's been formed on this hill. You look down and there's that girl. She's running away. You don't know why, but she just always wants to get away from you. You pick up your stone hammer; you're going to take her back; she's going to be your gal and that's all there is to it. She's your girl. You run down the hill, you run after her, and when you finally catch her, you reach up and you grab ahold of her; (movements) you grab ahold of her and you pull her back. She gives up, but she's going to claw at you with that right hand of hers. She's reaching up to claw you because she wants to get away from you. She doesn't even want to mess with you; she just wants to get away. You're still holding on to her and so you just reach over and you swing that hammer. (small sigh) She's off-balance, her leg is straight and there's a crunch — and the leg bends backward. At that moment you don't really care. You just swing it around like that and she starts to fall, and you pick her up and put her over your shoulder. Your shoulder sags from the weight of her, but not much. Pick her up and you stride down that little hill and up towards the cave. As you get up near the cave, why, you hear a moan and suddenly you know — you look down at her knee and you can see you've done something there. Already, in that short length of time, the knee is beginning to swell and she's in pain. She's still a little — she's still unconscious, yet she is moaning from that pain. "My God!" you think, "What have I done?" You didn't want to do that; you — you didn't want to harm her. You just wanted her to straighten up so that she'd stick around. That's all you wanted.

LRH: Okay. Let's hit her on the knee again. And let's just go through rapping her on the knee just as a physical action — bring her head down and rap her on the knee.

PC: All right.

LRH: Just repeat it over and over, getting all the physical effort to hit her on the knee.

PC: (movements) You just reach up and you just grab her, I guess, and pull her back, like that. She gets up. Even though you're holding on to her hand, she gets up; she reaches over to claw at you. You pull her off like this, and then you get mad and you just swing at her like this and hit her on the knee. There's a crunch. You pull her back like that and put her over your shoulder and walk off. You're just — you're running along. Suddenly you're close enough to reach her. You just reach out and grab ahold of her and just pull her back. She starts fighting up good. She's trying to fight to get up. She pulls forward on her knees, then finally she makes her feet. She reaches up; she's going to claw you with her right hand. You sort of pull back, pull her off balance again and then you swing at her, then you hit her on the knee. And then you just (thud) hit her. There, you've taken care of her. She won't be pull — running off on you anymore.

LRH: Okay. Get it again.

PC: You're running along; you run down and you reach — get real close to her; you reach over and you grab her by the loin cloth (movements) with your right hand, and you pull her backwards like that. Gets up to her knees, and then up to her — on her feet and she reaches over; she's going to scratch you. She's going to get away from you any way that she possibly can. You pull her (thump) off balance and then hit her on the knee. Crunch — fall over, and you just pull her over anyway, put her on your shoulder.

LRH: Okay, let's put her down on the ground now, and run the whole thing backwards.

PC: Uh-huh. Just place her down. She's over here. Suddenly you just pull her back like this. And then your hammer is just drawn down just like this — it's laying on the crushed knee. (thump) You pull it out just like this — you can even hear it crunch — and you pull it back like this, and then she comes forward, back, (thump) forward again. And then suddenly she's reaching over to — to — to claw you, and her hand pulls away from you, not clawing anymore. Now she's down on her knees — knees, and then she's swinging back again. And gradually with a hand pulled out forward like this and she's standing there, but she's just running; your hand releases it, and you . . . she starts running backwards and you're running backwards.

LRH: All right. Let's get that again, backwards.

PC: All right. (pause) She's on your shoulder and you just dump her down like this. She's down on the ground, and your hand pulls her back like this; your hand comes forward like this onto her knee and the knee is bent backwards. And you bring it up like this and you return to normal, coming back like this. And she pulls forward, and then she pulls backwards and then forwards again. Then suddenly she's (thud) down there; her hand pulls up and tries to scratch you. And then she's back down on her knees; now she's back — laying back like this. And then she gradually comes forward; she's standing up and your hand releases her like this and you start running backwards a little faster — quite a lot faster than she starts running backwards.

LRH: Okay. Have you noticed anything in that knee?

PC: ah . . . a little pain.

LRH: Hm?

PC: Little pain in the knee is all.

LRH: When did you notice that?

PC: Oh, sometime in the last two or three recountings of this.

LRH: All right. Let's run it backwards again. Now we're cooking with gas.

PC: A little upset stomach too. (little laugh)

LRH: Okay.

PC: Now, begin to — she's up on the shoulder. Take her to put her down on the ground. She watches me pick her up. Your hand brings her back pulls her backwards like this. Hammer goes down like this, into the crushed knee. Then you pick that — that hammer is picked up and carried backward easily. She comes forward like this, and backwards and forwards again as — and she's trying to scratch you. Then she's coming backward like this; first she's on her knees, then she's back — back on her hind end.

LRH: Okay. Let's run that backwards again and let's get all the force necessary to resist the jolt of the hammer as it comes off and get it back into striking position again.

PC: I see. All right. Um . . . (coughs) she's down on the ground. Her hand comes forward like this and she's pulled back — backward off balance. This knee — and she's off balance and you hit her, and your hand comes back away from it. And as your hand comes back, the knee is restored and she comes forward. Then she moves backward and forward a couple of times, and then she's back on her knees and back on her ankles and back on her butt.

LRH: Is there any change of pain in your own knee?

PC: There isn't any.

LRH: It's gone again?

PC: Hm.

LRH: All right. Just swing down and hit the knee and then bring the hammer back up and see the knee restored; swing down and hit the knee, see it damaged, then bring the hammer back up and see the knee restored. And get the force it takes to go both ways.

PC: All right. You pull her off balance and you swing down like this. Suddenly you pull it back, and as you pull it back the knee is miraculously restored. (movements; pause)

LRH: Let's go through the cycle again several times.

PC: (movements) You pull her off balance, swing it; this hits her just above the knee, just back. Then you bring it back, and as you do it's restored.

LRH: Okay. Continue.

*At this point the recording ends abruptly. This is the only recording of the session we have been able to locate.*

## EFFORT PROCESSING: INTENTIONS AND OVERT ACTS

Auditing Session given on  
17 January 1952

*The recording of this auditing session, when located, was unfortunately incomplete and begins mid-session. We have been unable to find any transcript to supply the missing material.*

Light Processing

PC: I was shaking him and then I kicked him and — and he fell down. And then this other boy came up and I just — just went off with him; I didn't even pay attention to him.

LRH: Hm-hm. How would you have felt about it afterwards?

PC: After — then after I got home I thought maybe I — maybe should have helped him or something.

LRH: And what happened to him later?

PC: (pause) Nothing that I know of.

LRH: Did he get lame?

PC: No, he just had bowed legs. (chuckles) Don't know why I keep thinking that.

LRH: He had bowed legs?

PC: Uh-huh.

LRH: Because you kicked him?

PC: (laughing) Yes.

LRH: All right. Kick him and let him get bowed legs. Kick him. (pause) What happens?

PC: I just walk off.

LRH: So how do you feel when you get home?

PC: Well, I feel like I should have helped him

LRH: And then what do you feel when you — next time you see him?

PC: I look at him and he's walking like a cowboy (laughing) or something, and I just laugh at him (brief pause) — just laugh. I mean, I don't make fun of him, but I just

LRH: All right, kick him and laugh at him. Kick him. (long pause) Kick him again. (pause) Kick him again. (pause) Kick him again. (pause) Get the effort it takes to kick him?

PC: Hm-hm. (chuckles)

LRH: Do you feel it in your foot, your leg? Just . . .

PC: I feel it more right down in here.

LRH: Where do you kick him?

PC: In the shins, but I kick him in both shins.

LRH: All right. Kick him in both shins. (pause) Kick him again in both shins. (pause) Are you seeing yourself kick him? Or are you in yourself kicking him?

PC: What?

LRH: Are you inside yourself kicking him?

PC: Well, it — it seems like both in a way.

LRH: All right. Kick him again. (pause) What happened?

PC: His legs just bow, and I go off with this other guy — this other little boy — and start . . .

LRH: Hm-hm.

PC: playing.

LRH: Your legs kick him? I mean, how do your shins feel when your blows land?

PC: Mm, they don't feel any different. I mean, they just . . .

LRH: Do they change at the moment of the kick?

PC: (brief pause) No.

LRH: Kick him again.

PC: (pause) No.

LRH: Are you inside yourself when you kick him? Or are you watching yourself kick him?

PC: No, I'm there; I'm watching him.

LRH: You're watching him. Kick him again. (pause) Now get what you feel when you go home.

PC: I feel kind of ashamed of myself, because I just left him like that. I didn't help him home or anything. (brief pause)

LRH: Got that feeling again?

PC: Him?

LRH: Do you feel like you should have helped him?

PC: I laughed, but still it seemed like I — after I got home I felt like I should have helped him.

LRH: Did you have a sensation in your own shins the first time you kicked him?

PC: No.

LRH: All right. Let's go to the incident we need now to resolve this whole thing — the incident we need — for you to go there automatically. And give me a yes or no on this: Is it a kick in the shins? (snap!)

PC: Yes.

LRH: Is it also a stamp on the leg? (snap!)

PC: No.

LRH: And is biting connected with it? (snap!)

PC: No.

LRH: All right. You don't have to even look at this incident at first; let's just haul off and kick somebody in the shin but good, in a savage rage. (pause) Do it again. (long pause) Do it again. (long pause) Do it again. Get the real feeling it takes to swing that leg and kick him in the shin. (long pause) Who does it turn out to be?

PC: Who?

LRH: Hm-hm.

PC: Johnny.

LRH: Johnny?

PC: Uh-huh. (little chuckle)

LRH: Do you ever feel like kicking John in the shin?

PC: No.

LRH: What's John got on?

PC: Jeans.

LRH: Hm-hm. Is there still some grief on John?

PC: No. (chuckles)

LRH: Did you say to yourself when you left here that you were ashamed of crying?

PC: No. (chuckles)

LRH: Did you do that? You didn't.

PC: No.

LRH: All right. Kick John in the shins until John becomes somebody else. (long pause) Do it again. Did he change to anybody else?

PC: I think it's Gloria now.

LRH: All right. Kick Gloria till she changes into somebody else. (pc chuckles; movements) Kick her good.

PC: (long pause) Stan.

LRH: Stan?

PC: Uh-huh.

LRH: All right. Kick him till he changes into somebody else. (long pause) What happened?

PC: Marilyn. (laughing) I don't know how she got in it.

LRH: All right. Kick Marilyn in the shins.

PC: (long pause) She kicked me back.

LRH: Where did she kick you?

PC: In the shins.

LRH: Which leg?

PC: Both of them.

LRH: Hm?

PC: Both of them.

LRH: All right. Kick her in the shins. (long pause) What happened?

PC: It's still Marilyn . . .

LRH: Yep.

PC: and I figure I'd better . . . feel like I want to stop, because she starts kicking me and — and she's bigger than I am, so I —

LRH: Well, get the feeling of wanting to stop on it. (pause) What happens?

PC: I wanted to stop, but she kept — kept kicking me.

LRH: You got a somatic from her kicks? Got any feeling of her kick?

PC: Not very much.

LRH: Do you get any feeling at all?

PC: Yeah. I can feel.

LRH: All right. Get the feeling of your toe connecting with her. Is it toe? Side of your leg? How do you do — exactly how do you go about kicking her?

PC: With my toe.

LRH: Toe. All right.

PC: My foot, and . . .

LRH: Well, kick her with a toe. (long pause) What happens?

PC: I just . . . she just went away.

LRH: All right. Kick somebody else. (pause) Just keep kicking something.

PC: Kicking a tree now. (laughing)

LRH: All right. Kick the tree. (long pause) Kick the tree again.

PC: (long pause; slight gasp) It's my grandmother.

LRH: All right. Kick your grandmother in the shins — or are you kicking her in the shins? Where are you kicking her?

PC: In the same place.

LRH: All right. Kick her in the shins. (long pause) What do you say to yourself as you're kicking them — these people?

PC: That I shouldn't do it.

LRH: All right. Go on and kick them.

PC: (pause) But I don't care so much with my grandmother.

LRH: Why?

PC: Because I don't like the way she does things.

LRH: Well, kick her some more. (long pause) What happened?

PC: I told her that she shouldn't have been so mean to Mother and my aunt when they were little girls. And that — that she wasn't going to boss me around like that.

LRH: Hm-hm. Kick her some more. (long pause) Kick her some more. (song pause) What happens to her?

PC: I think she just goes — hits me over the head with her broom and goes in the house. She was sweeping.

LRH: Well, hit her — kick her again. (pc chuckles) Do you get a moment when you felt annoyed with your grandmother?

PC: What?

LRH: Do you get a moment in this life when you felt annoyed with your grandmother?

PC: Oh, yes, all the time.

LRH: What's your impulse?

PC: I just want to tell her off. (little laughs don't like the way she . . .

LRH: Did you ever get an impulse to kick her in the shins?

PC: I may have when I was little.

LRH: All right. Let's see if we can pick up a time when you get this impulse to kick her.

PC: (pause; movements) When. . . I remember.

LRH: Yeah?

PC: I was . . . I used to practice on her piano for piano lessons.



LRH: Hm-hm.

PC: And she'd hit my fingers with a pencil every time I, you know, made a mistake, and I just felt like I wanted to hit her or kick her or something.

LRH: Do you play the piano now?

PC: (laughing) No.

LRH: Do you like it?

PC: I hate it. I mean, I like to hear the music

LRH: Who used to make you play it?

PC: My grandmother.

LRH: How did she make you play it?

PC: She was just so mean and hateful and

LRH: This got anything to do with your not liking to play the piano?

PC: I think so.

LRH: She was pretty mean and hateful about it. You got the first impulse you ever had to kick her in the shins?

PC: Well, I hadn't practiced. (laughing) The reason I didn't practice is because I didn't want to — I just didn't want to do it for her. If it had been anyone else, I would have . . . I just would have been glad to.

LRH: Sure.

PC: But . . . so mean and hit my fingers and everything; I didn't like it.

LRH: Feel pretty sore about it.

PC: Yes, I — I still am, I think. (LRH and pc chuckle) Because I probably would have been playing the piano now.

LRH: Scan through the times you've been very angry at her. (long pause) Go over them again. Feel that anger an over again — each time you felt anger toward her — feel that anger all over again. (long pause) Do you feel that anger? Good. Are there times when you don't dare show it?

PC: Yes.

LRH: All right. Do you get your statements to yourself that you'd better not show it?

PC: (brief pause; sighs) Oh, she makes me mad.

LRH: All right. Let's pick up the earliest time that you felt angry at her. Maybe that time you said you didn't — maybe you showed it that time.

PC: I did.

LRH: And what did she do?

PC: Oh, she got — she said, “Well,” she said, “you just don’t appreciate all I do for you. “ I said, “Well, you didn’t — you never did do it for my mother or my aunt, so you might as well do it for me or someone.” (long pause) Oh, she makes me mad.

LRH: All right. Let’s run it again, and pick up the times you wanted to kick her in the shins when you said you shouldn’t, and also when you said you shouldn’t show any anger toward her. (long pause) How do you feel about her now? Just as mad?

PC: Oh, I don’t feel mad about the other time, but I feel mad about the time — just the other day.

LRH: When what happened?

PC: Oh, she called me up, and she always wants me to do something, and she always . . . If I — if I said no, she’d just throw a tantrum and she’d just probably faint or something, she’s so nervous, and you — you just can’t say no to her. And no matter what it is, you just have to say yes.

LRH: Would you say you have this person solved?

PC: What?

LRH: Do you have any trouble handling this person?

PC: Well, I handle her better than anybody else does. But even I won’t tell her what I think anymore. I mean — and everybody else in the family babies her and. . . Oh, she

LRH: When did she have a stroke?

PC: Oh, well, she didn’t have a stroke, she had to have shock treatments and a bunch of stuff like that.

LRH: Shock treatment?

PC: Yeah.

LRH: What kind of shock treatment?

PC: Oh, you know, she went kind of . . .

LRH: Yeah?

PC: And she’s just real radical about everything: about church and politics, and you just can’t talk to her. And I — I just — lately I — Mother said, you know, well, I could just — you know, I was old enough to say what I want to say about things like that. And she wants me to go to her church and I want to go to my church. And when I say no, well, she just throws a tantrum and just — oh, just like a little baby or something. You know how little kids, when they’re

LRH: Scan through all the times you ever got mad at her, particularly the times when you wanted to kick her in the shins. Maybe you did? (long pause) Did you?

PC: I never did but I wanted to. I wanted to kick her or hit her or something when I was little. Of course, I don’t now, but — because I — in a way I understand her.

LRH: All right. Scan through all those times again. Feel that emotion — what you want to do to her. Go on.

PC: (long pause) The last time (laughing) made me maddest though. Can't get it.

LRH: You got it?

PC: I said the last.

LRH: You can't get it?

PC: Well, I can get it, real easy.

LRH: But what?

PC: But I just — I don't . . .

LRH: It doesn't reduce.

PC: Hm-hm. (little laugh)

LRH: Scan through it again. What did you tell yourself that inhibited your anger?

PC: I . . . guess I thought if I say no — you just can't say no to her, so I better go on. I told her I had a lot of studying and everything to do, and she just didn't take a hint.

LRH: When did something get wrong with her leg?

PC: Nothing with her leg. She had a — to wear a great big old long funny shoe because her . . . her arches or something are . . . they're not too low, I think they're too high or something. She has to wear

LRH: She has trouble walking.

PC: Well, her feet hurt her when she doesn't wear those shoes. She has to wear those

LRH: Is something wrong with her leg?

PC: No.

LRH: She ever hurt her leg?

PC: (brief pause) I think I remember once they said — it was before I was even here — but they said that she fell in the — the furnace. You know, thing was off — the grill — and she fell in the furnace, but I don't . . . I think it was her. (chuckles) I remember someone talking about it. (brief pause) I don't think I care much.

LRH: Did you feel regret at the time?

PC: No.

LRH: No?

PC: She caused so darn much — so much trouble I don't . . . didn't care. Oh, I care in a way. I wouldn't want anything like that to happen to anyone, but you know how . . .

LRH: How do you feel about it now?

PC: About what?

LRH: About your grandmother.

PC: I don't like her.

LRH: Well, I mean, how do you feel about these incidents now? Is any of the tension taken off of them?

PC: Mm, yeah. The first ones. The - the very last one, though, I'm still mad about it.

LRH: All right. Go through it again.

PC: (long pause; sighs) I know I was mad about it, but I just — I still don't want to do this.

LRH: All right. Go through it again. I'm not trying to coax you to do it. (pc chuckles) When did it happen?

PC: She called me — oh, I guess it was Monday night. (long pause)

LRH: Good.

PC: Uh-huh.

LRH: Good.

PC: I still don't want to do it.

LRH: Well, that's all right.

PC: I don't think I ever will. (chuckles)

LRH: How do you feel about it emotionally?

PC: Oh, I don't — I don't feel as mad about it. I mean, in a way I can see where I should, maybe, but. . .

LRH: Is there a maybe on it? When did you first start feeling maybes — “Maybe I ought to . . .” “Maybe I should . . .,” “Maybe I shouldn't . . .” — about your grandmother?

PC: Well...

LRH: Would you say your grandmother is the biggest maybe in your life?

PC: About the biggest maybe.

LRH: Who is the biggest one?

PC: Well, she is — she is.

LRH: All right. Scan through all the times your grandmother is a maybe — where you should or maybe shouldn't or . . . (long pause) How did that make you feel?

PC: H-oh. It just brings back what I — I think I . . . just as well — I — I should have said, you know, well . . .

LRH: Do you have to choke back things rather than say them to her?

PC: Yes.

LRH: Now let's go over all the times you've had to do that. (long pause) All right. When you were very young could you have kicked her in the knee, or the leg?

PC: I very easily could have.

LRH: Let's see if we can scan over all possibilities.

PC: (long pause) Most of them are on taking music lessons. And she'd get so mad at me because I wouldn't hit the right note.

LRH: All right, let's get it very, very young now — maybe two, maybe one? You can get down to one year of age. Can you?

PC: (chuckles) I don't know; I never have before.

LRH: You never have before? Well, that's because most people don't believe they can remember back that far, that's all.

PC: Well...

LRH: Well, here, I'll give you an example. Shut your eyes. Go back to the time of your first birthday. (brief pause) What do you get?

PC: I got — well, I got a birthday, but it wasn't my first one.

LRH: Which one did you get?

PC: I think it was my fifth one.

LRH: All right. Go back to your first one: fifth one, to the fourth one, to the third one, to the second one.

PC: (mumbles)

LRH: Just go down the time track — fifth, fourth, third, second . . .

PC: I think I've got it.

LRH: What is it?

PC: We were living in a little duplex and my folks got me a dog — first birthday.

LRH: How old were you?

PC: I was real little; I was only about

LRH: All right. See the dog?

PC: Hm-hm.

LRH: What's he look like?

PC: He's awful ugly. (LRH and pc chuckle)

LRH: Awful ugly. What's wrong with his leg?

PC: His leg?

LRH: Uh-huh.

PC: Oh, nothing, but he's just got spots all over him . . . (pc trails off)

LRH: Were you scared of him?

PC: No, I liked him. But I called him Pickle Pot, (chuckles) because I like pickles.

LRH: Hm-hm. What happened to him?

PC: Him?

LRH: What happened to him?

PC: He got a disease and my folks had to take him away.

LRH: What kind of disease did he get?

PC: Some kind of a skin disease.

LRH: Hm-hm. Which leg?

PC: It — it was on his neck.

LRH: On his neck?

PC: Uh-huh. All over.

LRH: Hm-hm.

PC: Down the neck.

LRH: What did you feel about him?

PC: I . . . kind of cried and I felt sorry for him.

LRH: Hm-hm. How old were you when this happened?

PC: I must have been about four.

LRH: Let's go over the time they're taking him away. (long pause) What happens?

PC: Seems funny. (laughs)

LRH: Okay. What other dog did you have?

PC: Oh, we've had several dogs.

LRH: Which one hurt his leg?

PC: Mm, our dog that we have now hurt his leg yesterday.

LRH: Which one?

PC: His back — left leg, I believe.

LRH: Yeah? He probably feels sympathetic for you. Anyway . . . (LRH and pc laugh)

PC: Daddy asked him this morning if that's what happened, (chuckles) 'cause we didn't know what happened, and he asked him this. Oh, we — you know, we always talk to him like he was human, (laughing) almost.

LRH: Which dog hurt his leg real bad? Which dog got run over?

PC: One we had when I was about thirteen.

LRH: What happened to him?

PC: He died. We couldn't find him.

LRH: Did you ever find him?

PC: Yeah.

LRH: And what did he look like when you found him?

PC: I don't know. I didn't see him.

LRH: What did they say about him?

PC: They said he was all bloody and dirty and everything. People had run over him several times. So we got another dog.

LRH: How did you feel about that dog?

PC: Oh, I felt bad because Mother did — Mother just loves dogs, and I felt bad because she did. But otherwise, urn . . . we hadn't had him very long; we'd only had him about three weeks.

LRH: Hm-hm.

PC: You know, like we hadn't become attached to him.

LRH: Well, let's go back and kick a dog in the leg.

PC: (long pause) Excuse me.

LRH: What happens?

PC: It was my aunt — or my urn . . . my aunt's dog.

LRH: Did you kick him?

PC: I really did, too.

LRH: All right. Let's kick him in the leg. (long pause) What happened?

PC: He . . . um. . . well. . .

LRH: Does he look so sympathetic?

PC: Oh, he always did; (laughing) he was a cocker spaniel.

LRH: Did he look hurt?

PC: No.

LRH: Kick him in the leg again. What's he do when you kick him?

PC: He whimpers and walks off.

LRH: How do you feel?

PC: Oh, I felt ashamed of myself.

LRH: All right. Let's kick him in the leg again. (pause) Which leg is it?

PC: It's the front one, kind of.

LRH: And which leg do you use?

PC: (slap) This one.

LRH: Hm-hm. (pause) What subsequently happens to this cocker spaniel?

PC: My aunt gave him away because he was (sigh) so dumb, and he wanted — oh, he just . . .

LRH: Did you like him?

PC: No, I didn't like him.

LRH: Did you cause him to be taken away?

PC: No.

LRH: Let's kick another dog in the leg.

PC: (pause) There's my grandmother's dog, but I wasn't kicking him, I was pushing him away with the vacuum sweeper — (laughing) the end of the vacuum sweeper.

LRH: What happened to that dog?

PC: She's still got him.

LRH: Hm-hm. Hurt his leg?

PC: No.

LRH: Let's kick a dog in the leg. (long pause) Make your leg feel tired?

PC: Hm-hm. After I get through.

LRH: Hm?

PC: After I get through kicking him.

LRH: Each time when you kick, does your leg feel tired afterwards? (brief pause) Now, let's really kick something now; let's kick something again. (long pause) What did you kick?

PC: A car.

LRH: A car.

PC: Hm-hm.

LRH: Where did you kick it?

PC: On the fender.



LRH: Hm-hm. Did you ever kick a car?

PC: No.

LRH: Well, let's kick something else now.

PC: (pause) My cat.

LRH: Did you ever kick your cat?

PC: Once.

LRH: With what leg?

PC: I can't

LRH: Well, just kick the cat again.

PC: It was different when I kicked it just now.

LRH: All right. Kick the cat again. (long pause) What happens?

PC: I don't know; it just doesn't seem like . . . oh, I feel sorry for her. I mean, I don't feel sorry for her, because she woke me up, but I feel like I shouldn't have done it.

LRH: All right. Let's kick something else. (long pause) It's what?

PC: It's a rock. (little laugh)

LRH: All right, let's kick the rock again. You mad at it?

PC: No, I just don't have anything, so — anything to do, so I just kick it . . . along the sidewalk. (pause)

LRH: Well, kick again — kick something else. (long pause) What have you got now?

PC: Volleyball. (little laugh)

LRH: A what?

PC: A volleyball.

LRH: Do you kick it?

PC: Hm-hm.

LRH: Hm-hm. Okay, kick it some more. And what's it change into?

PC: (laughing) It's a basketball now.

LRH: All right. Kick it some more.

PC: (long pause) It's when we were playing football — a bunch of us girls.

LRH: Yeah?

PC: And we were playing against . . . am, another team over at East, you know. I mean, it was just a by our — bunch of girls we knew over at East. And I was kicking the football.

LRH: And what happened?

PC: One girl hurt her back. She was from East.

LRH: After you kicked the football?

PC: N-no.

LRH: Where did you kick the football and hurt somebody?

PC: I didn't hurt — I didn't . . . do that.

LRH: Did you feel like it was your fault?

PC: Oh, I thought . . . I didn't think we should have done it in the first place, because I don't think girls are supposed to play football. But they talked me into playing, so I did.

LRH: All right. Let's kick something else.

PC: (long pause) Just water. I don't see how you could kick water though.

LRH: Well, kick water. (pause) What is it?

PC: Water.

LRH: Where?

PC: Oh, it's in the — in the ocean in California.

LRH: Hm-hm.

PC: We went out there.

LRH: All right. Kick it some more. What do we get next?

PC: What?

LRH: What do we get next?

PC: A fish.

LRH: Do you kick a fish?

PC: Accidentally.

LRH: All right, let's kick a fish. (pause) Now what?

PC: Still a fish. (chuckles)

LRH: All right, kick the fish.

PC: (pause) A shoe.

LRH: A what?

PC: A shoe. You know, a shoe?

LRH: Yeah. Okay. Kick it some more. (pause) What happened then?

PC: Front door. I couldn't get it open.

LRH: All right. Let's kick the front door.

PC: (pause) Still at the front door.

LRH: Kick it some more. Get the effort to get it open. (pause) Won't it open?

PC: (sighs) No.

LRH: Are you still kicking the front door?

PC: Hm-hm.

LRH: How many times have you done this?

PC: When?

LRH: Kicked the front door?

PC: Oh, I — I remember it once happened when . . . Mother had gone to town and told me to go up to my aunt's and I forgot.

LRH: Do you feel mad? All right, get that anger and kick that front door. Get real mad and kick it.

PC: (pause) Then I remembered that she went uptown.

LRH: Are you still kicking the front door? What are you kicking now?

PC: (laughing) Nothing.

LRH: Well, just kick something; just kick. Kick and wait for something to turn up.

PC: A tin can.

LRH: Hm?

PC: A tin can.

LRH: All right. Go ahead and kick it.

PC: (long pause) It's still a tin can.

LRH: Kick it some more. Is there another, earlier tin can? Do you recognize this tin can?

PC: It's just a coffee can. (laughs)

LRH: Have you ever seen it before? Did you really kick this one?

PC: I don't feel I ever did.

LRH: Well, kick it some more. What's it say on it?

PC: Folgers.

LRH: What does it do?

PC: Every time I kick it, it . . . when it comes down it makes a noise — kind of, you know, rings.

LRH: Hm-hm. Do you enjoy this? Oh, you like this one.

PC: Him?

LRH: You like this one. (pc laughs) All right, (laughing) kick something else.

PC: (pause) The piano. (little laugh)

LRH: All right, kick the piano. Did you really kick a piano?

PC: Cause Grandmother didn't want me to.

LRH: (laughing) Okay. Let's get the time of that. She didn't want you to what?

PC: Kick the piano. Well, she didn't even want us to hardly sit down in a chair.

LRH: All right, let's kick it. Feel the anger you kick it with.

PC: I didn't kick it very hard because I didn't want her to hear me.

LRH: Did she?

PC: Hm?

LRH: Did she? (brief pause) So what happened?

PC: Well, she came in with her — oh, I don't know what all, trying to fix the scars — and she said I'd have to pay out of my allowance to have it refinished. (laughing) So I ran home.

LRH: Did you scar it up?

PC: I meant to.

LRH: All right, let's get your meaning to. Kick it some more. (pause) What happens?

PC: I don't seem mad or anything.

LRH: How do you feel? What is your emotion when you — do you walk up to the piano boldly or do you sneak up to it? What do you

PC: No, I was playing . . .

LRH: Hm-hm.

PC: and I just decided I wanted to do something to make her mad, so I started scratching with my shoe against the piano and she came in and caught me. Stop —

LRH: What did she do to you?

PC: Oh, she didn't do anything to me. She — what was worse, she said that I'd have to take all my allowance for . . . that I had for show money

LRH: Did you have to?

PC: I thought I was going to, but then Mother said that she'd done things bad before, too, when she was little and that I wouldn't have to.

LRH: Your mother defend you against your grandmother?

PC: Yes, because Mother doesn't like her either very well.

LRH: Okay. Kick the piano again. (long pause) Well?

PC: Well ?

LRH: What are you kicking now?

PC: The piano.

LRH: Well, keep kicking it till you find yourself kicking something else.

PC: (long pause) I kicked a bowling ball. . . (chuckles)

LRH: Hm-hm.

PC: and it stubbed my toe.

LRH: Can you feel that stub? Kick it till you get the pain. (pause) You got it? Did it hurt much?

PC: Not a lot, but . . . because I had shoes on. (pause)

LRH: What are you kicking now?

PC: Bowling ball.

LRH: Huh?

PC: A bowling ball.

LRH: Okay. Kick it some more, till you really stub your toe on it. (pause) Now kick somebody so they'll never walk again. (pause) What happened?

PC: But I don't even know her. The lady that . . . (small laugh)

LRH: What's she look like?

PC: I don't know.

LRH: Kick her so she'll never walk again. What's her face look like?

PC: Oh, it's kind of frail, and she's got long hair.

LRH: How's she wear her hair?

PC: Filled back.

LRH: Hm-hm. Kick her so she'll never walk again. (long pause) What happened?

PC: It's . . . you know, I listen to a story in the afternoon on the radio? And this lady is — is . . . in a wheelchair, you know? And it's her. (chuckles)

LRH: She's in a wheelchair.

PC: It's all

LRH: Is it your fault she's in a wheelchair? Yeah?

PC: Hm. I kicked her and then she had to be in a wheelchair the rest of her life. (pause)

LRH: But this isn't true.

PC: No, because I just listen to it on the radio. You know, it was one of these stories. I was

LRH: How long ago did you hear about this?

PC: On the radio? Oh, it's been about a month ago I started listening to that program. I listened to it before

LRH: How would you feel if you really had kicked somebody so hard to lay them up for life?

PC: Gosh, I'd never forgive myself.

LRH: Hm? Never forgive yourself?

PC: No. (little laugh) Not unless they got all right.

LRH: All right, kick somebody to lay them up for life. (long pause) What are you kicking?

PC: Rod.

LRH: Who's that?

PC: (laughs) Not my boy . . . It's my girlfriend's boyfriend.

LRH: Well, kick him. Lay him up for life.

PC: (pause) Why would I want to do that?

LRH: Do you ever remember having an impulse to?

PC: (laughing) No. Rod's awful nice to me.

LRH: Would you feel guilty if you had?

PC: Yes.

LRH: What would be your feeling if you had?

PC: I'd feel . . . well, I'd — I'd just feel that I — I couldn't ever make things right for him if I — I'd just try to pay him back in some way. I don't know . . .

LRH: Hm-hm.

PC: what it'd be.

- LRH: Hm-hm. Pay him back by kicking him in the shins?
- PC: No, I mean . . . (LRH and pc laugh) I get mixed up.
- LRH: (laughing) Yeah. All right. Let's kick somebody else and lay them up for life.
- PC: (long pause) It's Janet.
- LRH: Kick her again. Where do you kick her?
- PC: In the shins.
- LRH: Hm-hm. Did we get a — mention ever kicking Janice before — Janet before? We didn't, did we? All right, let's kick Janet. How many times have you been mad at Janet?
- PC: I never have.
- LRH: Never have. Kick her in the shins. (long pause)
- PC: Doesn't seem like it 's Janet, but I don't know who it is.
- LRH: Well, how are they dressed?
- PC: It was a girl and she looked like Janet, but it wasn't, because I never . . . never did get mad at Janet. (chuckling)
- LRH: What's she got on?
- PC: She's got on a skirt and blouse.
- LRH: Modern?
- PC: Hm-hm.
- LRH: All right. Kick her again. (brief pause) What's your emotional feeling when you kick her?
- PC: I'm mad. (brief pause) Oh, I know who it is.
- LRH: Who?
- PC: It's that . . . the lady that I worked for last summer.
- LRH: Hm-hm.
- PC: Sheila. I never got mad at her. Isn't that odd?
- LRH: Do you suppose if you ever kicked anybody . . . Now, what do you suppose it would take to give a person a guilty conscience so it'd make them feel like they'd kicked everybody they met in the shins? What kind of an incident would it take to make a person feel like that?
- PC: Well, if they'd have. . . if they maybe were . . . were driving a car or . . . or something that — that made someone have an accident . . .
- LRH: You ever been in an automobile accident?

PC: No.

LRH: Hm-hm. Do you think that would?

PC: Well, and then if they'd have . . . say they had broken their leg and then — someone's leg — and they never had . . . oh, I don't know, something like that, they might feel — have a guilty conscience.

LRH: Hm-hm. Do you feel you have a guilty conscience about anything?

PC: (sighs) No, I don't think so.

LRH: You don't have a guilty conscience about a thing?

PC: Well, I — I started going to this church and I went for a long time and I never did go back. And I

LRH: Let's kick Christ in the shins.

PC: Oh! (pause) I don't want to.

LRH: Come on, let's kick him in the shins. (pause) What do you get?

PC: Hm ?

LRH: What do you get when you try?

PC: He's there at church, except it's — it's our preacher instead of Christ.

LRH: All right. Let's kick the preacher in the shins. (thump; pause) How does it make you feel?

PC: Terrible.

LRH: Which leg do you use?

PC: This one.

LRH: All right, kick him. (pause) Kick him hard enough to cripple him. (pause) What happened?

PC: (murmurs inaudibly)

LRH: Kick Christ in the shins. Can you? Try it. Try the effort that you'd have to make with your leg. Can you make your leg kick him? (brief pause) Try it again. You can.

PC: I . . . start to, but then I just can't finish it.

LRH: All right. Try to kick Christ in the shins again. Get the effort it takes to stop yourself. (long pause) What happens?

PC: I stopped and he just started talking to me.

LRH: Hm-hm. All right. Let's kick him, only let's get that kick just a little bit further.

PC: (pause) I did then.

LRH: Hm?



PC: I did.

LRH: You did? All right, now let's get the full effort it takes to kick him in the shins. (pause) Get it again — the full effort it takes to kick him in the shins and cripple him. (long pause) How does it make you feel?

PC: Well, that makes me feel worse, because he . . . he said that . . . that people have hurt him a lot worse than something like that.

LRH: All right, let's kick him again — kick him in the shins; follow it all the way through. (long pause) Kick him again; follow it all the way through. (pause) What's the sensation in your leg as you do it?

PC: Tense.

LRH: Is there an effort to hold back the kick? All right, let's get the effort to hold back the kick. Afterwards let's get the feeling of regret for kicking Christ. (long pause) Let's do it again. (long pause) What happens?

PC: It doesn't seem like I do it anymore. I mean, I do it but it just doesn't seem like I'm mad or anything; I just don't have any feeling.

LRH: All right. Now, look at the wound it makes when you kick him in the shins. (brief pause) All right. Now let's run that backwards and let's take your foot away from the shin, watch the shin miraculously heal and restore it to the place it was when you began the kick — kick him backwards, in other words. (long pause) What happens?

PC: I d-don't think it seems possible.

LRH: Well, get the effort it takes to hold — to bring your foot back — wheww! Reverse the kick — the effort it takes to bring your foot back. (pause) Can you feel that effort? All right, try it again. Get the effort it takes to bring your foot back. (pause) All right.

PC: Hm?

LRH: Did you get the effort?

PC: Yeah.

LRH: Well, does it change — make any sensation in your leg?

PC: No, it just . . . No.

LRH: All right. Let's kick him in the shin again. Let's really get him there and kick him in the shin again and make an ugly wound and cripple him. (long pause) What happened?

PC: I can't imagine why I did it. I mean, I just — I wasn't mad or anything; I just did it and . . .

LRH: All right, let's swing your foot in there and kick him in the shin again, and get the feeling that you might have of regretting kicking him about halfway through the kick.

PC: (pause) All right.

LRH: What have you got?

PC: I got . . .

LRH: The effort to stop the kick?

PC: Uh-huh.

LRH: Did you see your foot land anyhow?

PC: I just . . . right before it hit, well, I started to pull back and then . . . and then it . . . I saw that I wasn't in time.

LRH: All right, do that again. Get the physical feeling it takes to do that.

[gap in recording]

LRH: Kick the bowling ball again. Is that it?

PC: Well, it doesn't hurt.

LRH: Well, what — how do the toes feel — like, what's just happened to them?

PC: Let's see. Feels like I just kicked something, but it doesn't

LRH: Well, kick the something again two or three times. Just kick the something.

PC: (pause) End of a bed.

LRH: All right, kick it again. (long pause) Well?

PC: Well what?

LRH: They feel better?

PC: Uh-huh.

LRH: They feel better?

PC: Yeah.

LRH: Okay. How does your leg feel?

PC: Just fine.

LRH: Feel there's any difference in it in the last few hours?

PC: No.

LRH: Doesn't feel there's any difference in it? Have you felt any sensations in it during this session?

PC: The last time when I was in a . . . (murmurs inaudibly) I don't know, but my foot just kind of — right down in here — just kind of tingled, you know?

LRH: Hm-hm. Well now, let's

PC: But my leg never did that.

LRH: But you felt your leg get tired today.

PC: Yes. But it doesn't feel tired now.

LRH: Doesn't feel tired now?

PC: Uh-uh.

LRH: But it felt tired for a while.

PC: It felt tired when I was kicking all those people and everything. (chuckles)

LRH: Hm-hm. All right. Do you feel inhibited about this leg in any way?

PC: What does that mean? (little laugh)

LRH: Well, do you feel sort of held in about it?

PC: (pause) No.

LRH: Do you feel you shouldn't kick people?

PC: No, I don't think anyone should, unless . . .

LRH: Nobody should kick people? What would happen to people if you kick them?

PC: They'd get mad at you and they wouldn't like you, or something.

LRH: Is it necessary to have people like you?

PC: Well, it is to me.

LRH: Well, think it over for a moment. Is it necessary to have people like you?

PC: It isn't necessary.

LRH: Well, what's the value of having somebody like you?

PC: Oh, you - you have someone to talk to.

LRH: Is it more important to like people or have them like you?

PC: (pause) Hm, I believe I'd rather like them, but I'd like for them to like me too. (slight chuckle)

LRH: But you'd rather like them?

PC: Uh-huh.

LRH: Who is it that won't let you like them?

PC: (pause) Phyllis and Sharon.

LRH: They won't let you like them?

PC: I just don't want to.

LRH: When did you kick them in the shins?

PC: Oh, I never did.

LRH: Would you like to?

PC: No. (little laugh)

LRH: Phyllis and Sharon won't let you like them.

PC: Oh, I like Sharon. I mean . . . but I don't like her very well. She likes me, I think.

LRH: Who won't let you like them — in your family? Does your father let you like him?

PC: Oh, sure.

LRH: Does he ever push you away when you try to kiss him?

PC: No.

LRH: Your mother?

PC: No.

LRH: What's the most horrible thing that could be found out about a person?

PC: (pause) That he didn't have any friends.

LRH: Didn't have any friends?

PC: Hm-hm.

LRH: Hm-hm. That's pretty bad.

PC: I . . . (murmurs inaudibly)

LRH: What happens if you kick people?

PC: You wouldn't have friends.

LRH: Who told you so?

PC: I guess I just . . . Well, even Mother, but she didn't say about kicking, she said it about biting.

LRH: All right. Who said it about kicking?

PC: (pause) I don't know as anybody did.

LRH: What did you decide?

PC: I decided that if kicking . . .

LRH: Where were you when you decided?

PC: (pause) When Mother told me about biting.

LRH: And what did you say to yourself?

PC: I said I'm never going to — I'll try never to hurt people again.

LRH: You remember saying that?

PC: To myself, I mean.

LRH: Now, where were you standing?

PC: In the kitchen.

LRH: What did she look like?

PC: She looked the same. She looked bigger than me, though, I think.

LRH: What did you say to yourself?

PC: I said, "I'll try never to hurt people again."

LRH: Hm-hm. Is it important to have friends?

PC: It is to me.

LRH: What happens to you if you don't have them?

PC: Well, you get . . . well, I — I know that kids at school, if they don't have friends, they just don't seem happy.

LRH: Well, who doesn't have any friends that you know?

PC: One of my cousins. She's hateful and . . . Oh, she has a few but they're not close friends. I mean, they wouldn't — I don't know whether they'd stand by her if anything ever happened or anything, you know?

LRH: Hm-hm.

PC: I like her pretty well.

LRH: Is there any — what's the sensation of coolness in that leg?

PC: There isn't any.

LRH: Do you feel it's warm?

PC: Hm-hm. Feels just as warm as the other one.

LRH: Oh. The last time, you remember, you said it felt cold a lot of the time. Has it been doing that? (brief pause) Maybe your leg is getting well.

PC: I hope so. You know what I dreamt last night ?

LRH: What?

PC: I dreamed that when we were looking at houses, you know, I don't know why, but . . . and all of a sudden my . . . I could pull my — my, you know, my toe up from the floor. . .

LRH: Uh-hm.

PC: my other one. And I just sat down in front of everybody and started doing that and I could just see — I just kept doing it. And I asked Mother, I said, "Am I awake or am I dreaming?" And she said, "No, you 're awake. " And so I just kept doing it. And then I woke up this morning and I thought I was well; I tried to do it and I couldn't. (chuckles)

LRH: Do you remember the difference of feeling it made . . . then?

PC: I was disappointed but . . .

LRH: Hm. How do you break somebody's joint like that so they won't walk again?

PC: (long pause) Well, I don't know. With a hammer, something hard . . .

LRH: Hit somebody on the joint like that with a hammer. (pause) What kind of a hammer is it?

PC: One of those round ones, those . . .

LRH: Hit somebody on the joint like that. (pause) Hit them some more.

PC: (pause) Kind of hard to.

LRH: Now, hit them some more. Which hand do you use?

PC: This one.

LRH: Ail right. Hit them! Is the foot shod, or what? or bare?

PC: It's bare.

LRH: Bare foot.

PC: Hm-hm.

LRH: And lets hit it again. (long pause) Hit it! How does it make your arm feel?

PC: Makes my arm feel kind of stiff and tired.

LRH: It does?

PC: Hm-hm.

LRH: Hit them again. Does the hammer change any?

PC: It feels heavier.

LRH: All right. Is it a different kind of hammer?

PC: No, it's the same kind.

LRH: Hm-hm. What's it look like?

PC: It's got a brown handle and on the end it's . . . it's not like an ordinary hammer; it's a big round one all the way through.

LRH: All right. Strike again. Hit it again. (pause) Hit it again. Is there any place where you started — try to arrest the rush of the hammer?

PC: I don't want to do it.

LRH: Well, bring the hammer down with a good, solid crash. (pause) Bring it down again. (pause) Bring it down again. Did you ever see this hammer before?

PC: Daddy has one out in the — in the garage.

LRH: He has one. Bring it down. Now, what part of the foot or ankle do you bring it down on?

PC: Right here.

LRH: Right there? All right, bring it down, smash! What's your mood when you do it?

PC: I'm mad, I think.

LRH: All right. Feel angry and hit it. Watch the blow land. Does it break the skin? (brief pause) Do it again. How would the person walk afterwards?

PC: With a limp.

LRH: What would happen to their toes?

PC: They'd — oh, they'd . . . just — they wouldn't move; they'd just be . . .

LRH: Would they be able to flex the ankle? Would they be standing on the floor or lying down on a table or what?

PC: When I did it ?

LRH: Yeah.

PC: They — they were sitting at a bench.

LRH: Sitting at a bench. How old would you be?

PC: Now.

LRH: Now?

PC: I mean, seventeen. (little laugh)

LRH: All right, seventeen. Get the intention that goes with it. (pause) Does that hammer try to stop any place along the line? Where does it try to stop?

PC: Right before I do it. I don't want to do it.

LRH: All right. Bring it down anyhow. Get the force trying to hold it back as the hammer swings down. (pause) Get it again. (pause) Get a full swing; get a full, furious swing at it. (pause) What happens?

PC: I . . . don't want to do it. (little laugh)

LRH: Is there any sensation in your foot when you do it?

PC: No.

LRH: All right. Get it right down at the end there and just keep hitting the ankle, just one time and then it . . . Just go over the incident again — the other time — right close down, the hammer hitting the ankle. (long pause) The hammer hitting the ankle. (pause) Can you hear it hit? Hit it good and solid. How would you feel immediately afterwards?

PC: I'd feel sorry that I'd done it and — and I . . .

LRH: How about afterwards when you saw the person limping?

PC: I'd — I'd just — I'd feel sorry for him.

LRH: Is there any sensation in your own ankle when you do that? (pause) Take a stone ax and smash somebody's foot off. (long pause) Find that easier to do?

PC: No, it — it's just as hard and it makes me kind of sick.

LRH: All right, do it again. Take a stone ax and smash somebody's foot. (pause) What's the position of the foot when the ax comes down on it?

PC: It's just like mine is now.

LRH: All right. And what do you do?

PC: I just swing back and just go like that.

LRH: Do it again.

PC: (long pause) Nothing.

LRH: Make you sick?

PC: Yeah, it makes me feel funny.

LRH: All right. Swing it again. (pause) What's the ax look like?

PC: It's just like an ax except . . . It's . . . it is an ax. It's not stone, it's just an ordinary ax.

LRH: Hm?

PC: It's just an ordinary ax.

LRH: All right. Swing an ordinary ax. (pause) What happens when you do that?

PC: I . . . don't want to do it at first, and then I go on and do it. It makes me sick.

LRH: Hm-hm.

PC: And...

LRH: Cut the Achilles' tendon of somebody's foot now so that he will never walk.

PC: What?

LRH: Cut the back Achilles' tendon of somebody's . . .

PC: Oh.

LRH: I.. leg so he won't walk — she won't walk, he won't walk. He won't walk. What kind of knife do you use?

PC: A butcher knife.

LRH: How do you go about it?

PC: I just go like that.



LRH: What happens?

PC: It just . . . it bleeds and . . .

LRH: And does what?

PC: bleeds and just . . . and he just crumples down.

LRH: What crumples? (pause) Take a look at the foot.

PC: (pause) It's big. (little laugh)

LRH: Big foot? (pause) How big is your hand on the knife?

PC: (pause) Just ordinary size. I mean, just like my own.

LRH: Hm-hm. Is the foot much bigger than it ought to be? (pause) All right, saw through it with the knife.

PC: (pause) Oh, getting to my stomach.

LRH: Do it again. (pause) What's the matter?

PC: (gasps)

LRH: You getting sick? (brief pause) Do it again. (long pause) Is it as hard to do now?

PC: Well, it's just as hard to do, but it doesn't seem like I . . .

LRH: Are you angry when you do it?

PC: I'm not as angry as I was.

LRH: All right. Do it again — saw through that tendon. (pause) How do you feel immediately afterwards?

PC: I just . . . I just feel terrible. I feel sick and . . . perhaps I shouldn't have done it.

LRH: All right. Let's saw through it again. Is the person aware of you at the time you do it? Do they know what you're going to do? Do they just stand there? (brief pause) Don't they think you'll do it?

PC: Apparently they think I'll lose my nerve.

LRH: What do they tell you?

PC: They just say that . . . they just don't think that — that I . . . urn have nerve enough to do it, and I — I said, "Well, I do. What you've done to Marilyn, I'll just — I'll just show you what . . . what"

LRH: Is it a man or a woman?

PC: It's Marilyn's father.

LRH: Hm?

PC: It's Marilyn's father.

LRH: Marilyn's father.

PC: Hm-hm.

LRH: Is he bare-footed?

PC: No, he's got on his shoes and his feet are about that long.

LRH: Hm-hm. Do it again. (pause) What happens?

PC: It doesn't seem like it's as bad as it was.

LRH: Do it again. Have you had any feeling in your own heel?

PC: No.

LRH: Haven't, huh?

PC: Uh-uh.

LRH: Okay. Saw through it a few more times. (long pause) Okay, kick the tin can — Folgers. (pause) Kick the tin can some more, that you were kicking earlier. (long pause) Got it? How do you feel emotionally?

PC: Just happy.

LRH: You're thinking about something else? What is it?

PC: am . . . I'm just doing it . . .

LRH: Are you thinking about one of these other incidents while you're doing this?

PC: No, I thought you meant — oh, I misunderstood you. No, I'm not thinking about anything like that.

LRH: All right, let's get a time when you really felt you were in communication with somebody. Really felt close, somebody talking to you. (pause) Got one? All right, let's get a time — another time now — when you were talking to somebody and you knew they were really hearing you, they were really listening to you, appreciated what you were saying. (long pause) Got one?

PC: Hm-hm.

LRH: Okay. Now, let's get a time when you really knew somebody liked you. (long pause) Got one? All right, get a time when you really liked somebody. (long pause) Okay. Now can you remember a time when things seemed really real to you, very real? The last time when things seemed very real to you. (pause) The world looked very bright. (pause) Got one?

PC: Uh-huh.

LRH: Why does that make you feel bad? Does it?

PC: What?

LRH: Doesn't make you feel bad, does it?

PC: Oh, no.

LRH: Good. All right, get the feeling of the environment here. Get the feeling of the room around you. (brief pause) Okay. Get the feeling of the ceiling over your head. (brief pause) Feel the bed under you. (brief pause) Are you okay?

PC: Sure.

LRH: Sure. Okay. Now, we'll have to catch you again. (brief pause) We'll have to catch you one more time next — week from now.

PC: A week from now . . .

LRH: Hm-hm.

PC: same time, here?

LRH: Your leg's getting better; it's getting well. I was just trying to kick it along the line a little faster. (LRH and pc chuckle) Let's see the color of your leg. It was kind of bluish for a while.

PC: Yeah, I don't know why it gets that way. (pause)

LRH: Well, it's just because you're using it. Is that leg — is a comparative size with the other one now, isn't it? It's getting there.

PC: Well, you know, I don't know why, but when I first wake up in the morning, it's always real little right down in here. I mean, it — maybe it's because I'm sleepy or something, but I — I looked at it this morning and it looked so little. I mean, right down in through here. I know it is a little bit smaller because, you know, I had . . .

LRH: How's the muscle on it?

PC: Oh, it isn't as hard as the other one, but I think it's better than it was. I mean, you know . . .

LRH: It's getting along. Okay.

PC: Last night when I dreamed that I — it just seems so real and Daddy said, "Well, that's a good sign."

LRH: Hm?

PC: My dad said, "Well, that's a good sign." (LRH chuckles) He promised me a new car if I got well.

LRH: He did?

PC: Yes. So I decided I'm going to get well. (LRH laughs) Of course, I decided that before then, but . . .

LRH: Well, you're sure getting there.

PC: Yeah.

LRH: The leg looks a lot different than the first time I saw it.

