

Notes on the Lectures

of

L. Ron Hubbard

California Series, Fall, 1950

Notes on the Lectures

of

L. Ron Hubbard

Los Angeles Series: 20 Nov. 1950—1 Dec. 1950

Compiled by: Eva George and Ethel Adler

Oakland Series: 26 Sept. 1950—29 Sept. 1950

Compiled by: Gladys Colburn

Edited by the Staff
of the California Foundation
1950



Published by

Hubbard Dianetic Foundation, Inc.
211 West Douglas Avenue
Wichita, Kansas
1951

Copyright 1951

L. Ron Hubbard

First Printing, December 1950

Second Printing, December 1951

This book, a revised edition of earlier versions of the text, was compiled by the Staff of the Hubbard Dianetic Research Foundation of California from the lectures and materials of L. Ron Hubbard.

Thanks are due to Ethel R. Adler, Eva B. George, and Joanna G. McGorvin, who took the original notes on the Los Angeles series of lectures; to Gladys Colburn, who took the original notes on the Oakland series of lectures; to Peggy Benton, who wrote the chapter on Tone Scale; to James Hurt, who wrote the chapter on Standard Procedure; and to Richard deMille for his editing of the manuscript.

Contents

Thought, Life, and the Material Universe	1
The Spectrum of Logic	6
The Tone Scale	9
Affinity, Reality and Communication— The Time Factor	17
Accessibility—Non-Verbal Factors	25
Points of Entrance—Circuitry	35
Chronic Somatics—Track—Memory—Tone Scales	45
Charge—Circuitry—Valence	63
Circuits—Straight Memory—Locks	78
Questions and Answers	91
The Dynamics—Remarks About Groups	95
The Tone Scales	100
Stalled Cases	111
The Auditor's Code—Standard Procedure	120
Different Types of Cases and Methods	131
Group Dianetics	137

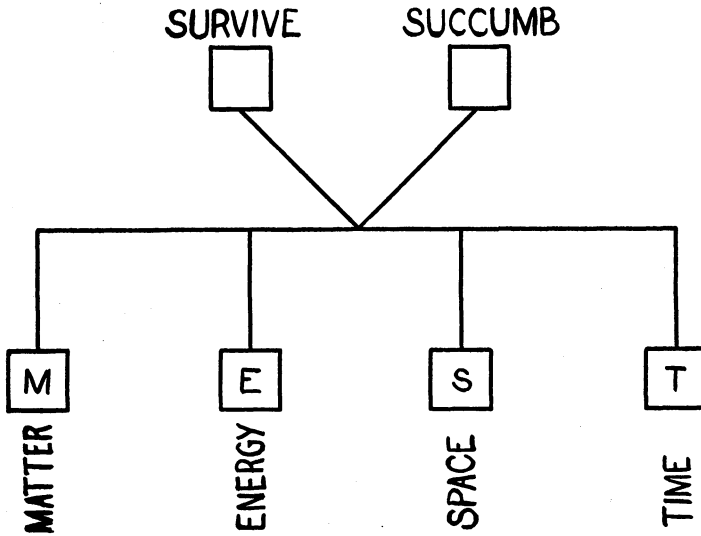
Thought, Life and the Material Universe

Throughout the history of man in various cultures, the Babylonians, the Hindoos, the ancient Greeks, for example, much has been learned and formulated about thought. Put some of these things together in a new way, and you have Dianetics.

In the recent past, investigators have been trying to explain thought in terms of the organism which thinks and to explain the organism of life in terms of the material universe. They have not succeeded in explaining life in these terms. The creation of life is evidently the impingement of the universe of thought upon the material universe. Thought has as one of its purposes the conquest of the material universe, and this conquest produces life.

**MATERIAL UNIVERSE (MEST) — UNIVERSE
OF THOUGHT (theta)**

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



The four manifestations of the material universe may be said to be matter, energy, space, and time, or as we abbreviate them, M E S T.

The Universe of Thought appears to follow laws similar to, but not the same as, those of MEST. It may be said that there is thought matter (or ideas), thought energy, thought space, and thought time. (Thought time, unlike MEST time, changes with the amount that is accomplished.) This universe of thought we shall refer to as theta.

SURVIVE—SUCCUMB—a constant error has been made in seeking to find a prime mover, unmoved. One datum by itself is meaningless. It can only be evaluated by comparing it to another datum of comparable magnitude. The minute you agree that God exists, it becomes necessary to invent the devil.

THOUGHT is a kind of energy, but it can do things that **MEST** can't. What is thought doing? Thought doesn't necessarily occupy the same universe as **MEST**, but a new, unexplored universe. It may not be *all* that thought is doing, but one mission of thought is controlling the universe of **MEST**. **THOUGHT** plus **MEST** equals **LIFE**. **DEATH** equals **LIFE** minus **THOUGHT** equals **MEST**.

WHAT IS AN ENGRAM? It is **MEST** kicking back, or a *turbulence*, turmoil, confusion—thought has momentarily failed.

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

The unaberrated and creative person is close to the top echelon of theta. But one could be creative in terms of **MEST**, also. For example, a bricklayer using energy and matter. Thought energy and thought matter do not follow the **MEST** laws.

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

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

Thought takes a little piece of MEST and produces a cell, then it takes that cell to conquer more MEST, producing perhaps a lichen, and so on, through higher and higher forms of life, to man and each of these forms may use some of those below it in the conquest of MEST.

Reason cannot be created or controlled by force. Society exists because of persuading reason—or an agreement between reasonable beings. Force belongs in MEST not in theta. Any state which uses force is doomed to failure.

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

In the areas of turbulence, the two kinds of time get mixed up. Theta time is only now, but some of it gets left back in MEST time in an engram. Keep peeling off pieces of now-time and leaving them back in the past, and finally death results. As we regain more and more theta, we live.

CONSTRUCTION AND DESTRUCTION SURVIVE—SUCCUMB

One can't create anything in MEST without destroying something. Some people object to this, but

they are confusing MEST and theta. We would starve to death if we couldn't destroy lower life. But you don't destroy men—it doesn't work, it's bad computation.

Man is now technologically to the point where he can think of mankind as a whole. Up to this time we considered any other race as MEST. Man is again becoming a reasonable being. History unfortunately tells us mostly about turbulence and violence, about group engrams.

We have to attack MEST on its own terms. We use thought to attain the use of MEST for our own purposes, survival.

Theta creates for itself its own future reality.

Thought gives us the next reality. Reality is man's blueprint of what he will do with MEST. When we agree upon this blueprint, it becomes reality. When we disagree, reality is lowered and destroyed.

We can conquer MEST as long as we have agreement.

Communication with all mankind has never before been attained.

Therefore agreement has never before been possible.

The Spectrum of Logic

Primitive logic was one-valued. Everything was assumed to be the product of a divine will, and there was no obligation to decide the rightness or wrongness of anything. Most logic added up merely to the propitiation of the gods.

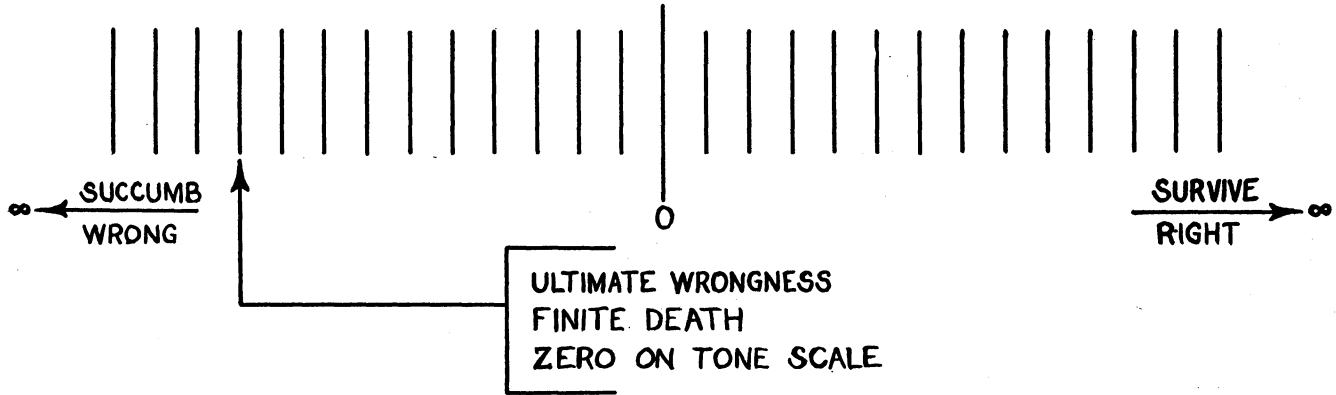
Aristotle formulated two-valued logic. A thing was either right or wrong. This type of logic is used by the reactive mind.

In the present day, engineers are using a sort of three-valued logic which contains the values right, wrong, and maybe.

From three-valued logic we jump to an infinity-valued logic—a spectrum which moves from infinite wrongness to infinite rightness.

The computer of the mind by which all data of a problem is summed up works on this principle. Each datum has its own value of rightness or wrongness on the scale. The computer sums up these values and makes its decision. As each new datum is added, the arrow of decision moves according to the value of that particular datum.

COMBINED SPECTRA OF LOGIC AND OF SURVIVAL
INDECISION



When the computer sits at dead center there is indecision, no action. You can have an engram which keeps the evaluation scale stuck, so you can't evaluate data. "I'm always right," or "I'm always wrong," freezes the computer. An "I have to believe it" engram deprives a person of his sense of humor. He takes things too seriously. Realizing that it is socially bad not to have a sense of humor, he laughs when he sees other people laugh. He is suggestible and impressionable. In extreme cases he may be in an amnesia trance or a catatonic state.

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

The position on the tone scale of a person continually wrong—no one would let him be right—is ultimate wrongness—finite death. The above graph, turned on end, is the tone scale.

The Tone Scale

In the book *DIANETICS* there is a diagram of the tone scale. This diagram deals only with the affinity tone scale, the tone scale of what we have been used to calling emotion. One of the reasons why the word emotion has been very difficult to define is that the elements of reality and communication that are inevitably involved in it have been overlooked. In Dianetics we speak of the triangle of Affinity, Reality and Communication (A-R-C).

This triangle is a symbol of the fact that affinity, reality, and communication act together as a whole entity and that one of them cannot be considered unless the other two are also taken into account. Therefore, it follows that the tone scale may be represented by a three-dimensional stack of triangles. And we see by this diagram more clearly that when reality is low, affinity and communication will be low. When communication is high, affinity and reality will be high. We must consider breaks of reality and communication as the same type of phenomena as breaks of affinity.

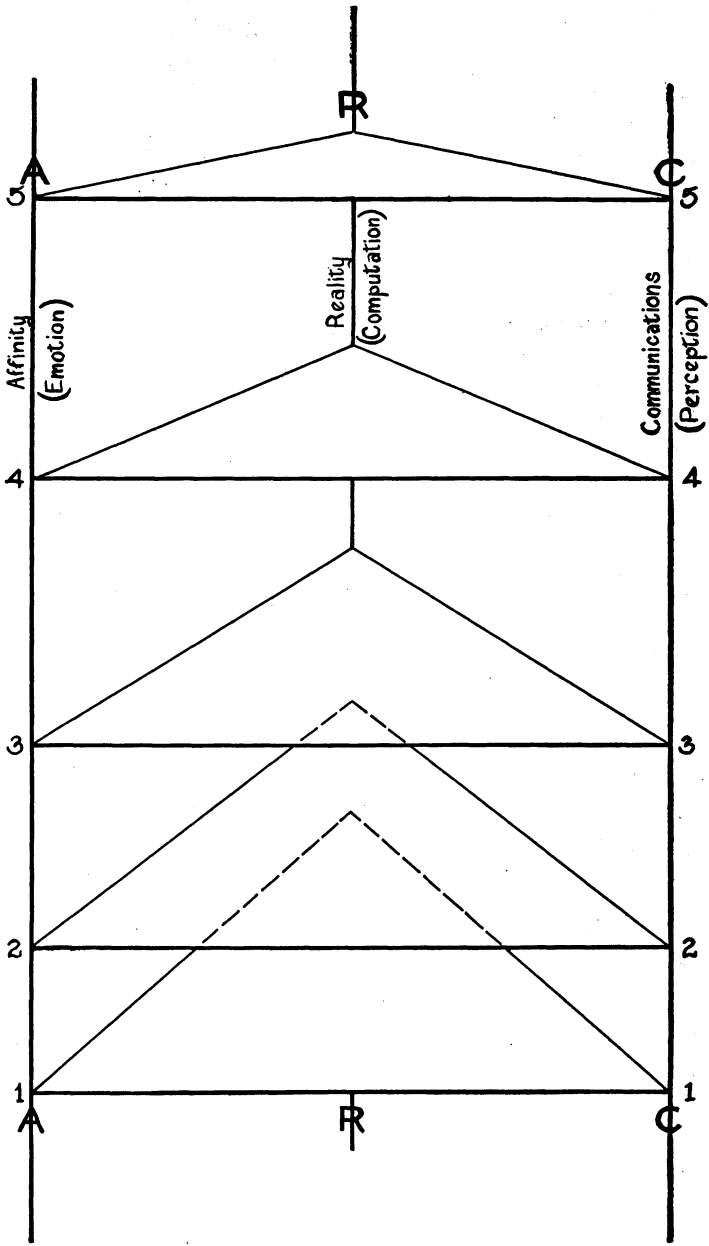
Affinity Scale. Apathy, near death, imitates death. People with fear paralysis, catatonic psychoses, can't talk—communication is zero. If a person is almost all wrong, he approximates death. Like an opossum he plays dead. A soldier with fear paralysis may be a catatonic. If this state becomes the per-

manent state of the whole being, it is close to zero—one can't communicate with him, his sense of reality is gone down to apathy, he can't feel any affinity. When you get a person in an apathy engram you have real trouble. He says, "What's the use?" "All is lost." Despair is not real apathy. Grief is upper apathy bank, 0 to 0.5 is apathy. 0.5 to 1.0 is grief. Right above grief we have fear.

Fear is imminent loss (grief is when loss takes place) of oneself or friend. A threat of suppression is fear, the taking place of it is grief. The lowest is apathy. Terror is a magnitude of fear. Above fear is covert resentment. Then *anger* is about 1.5. You will never be able to release a person until you get him mad. He must reach the point of anger. Above anger is overt resentment.

Propitiation is in the neighborhood of apathy. Propitiation is saying, "I'm buying you off—don't kill me." You must get angry—then you'll get over it and you will be able to say, "Oh, well, mother had troubles."

Affinity goes down with every breaking of an abreaction or dramatization. Nearly everyone has had his abreactions broken by parents. "You eat that spinach or I'll beat you" does something to the affinity scale. *Boredom* is above the overt resentment band. Then *relief* is point half way up the scale. Theta is at the top—and MEST is at the bottom. The more MEST, the less theta—until death is reached. The less MEST, the more thought, until, as the Hindus say, you are all thought or pure thought, then you would nebulize and take off for heaven. The more thought, the more rationale, the more you are able to control the material universe. The individual



is a continuum in favor of individual immortality. A dead person looks awfully dead, but still there is some evidence in favor of immortality.

All *painful emotion* can be run with benefit. When you can't get *grief* off a person, maybe you can get moments of *boredom*. Run times when he was *bored*, when he was angry, when he was afraid, when he was in terror. Then you will be able to pick up grief.

Communication is partly perception—a man doesn't have the ability to perceive when he is blind with rage, or in apathy. *Some people have to talk*—with this compulsion they are out of communication. Communication is a two-way affair. The ability to communicate deteriorates as a man's perceptions go down. The only protection is to be high on the scale. These three things (A-R-C) are good or poor simultaneously. If you have a man that is effective in spite of low A-R-C—you've got a man!

We may say that every individual has a genetic or inherent tone scale and a reactive-mind tone scale, which combine to form his apparent tone scale. His inherent tone shows his potential if he were unaberrated. His reactive tone is the sum of all his aberrations, grief, apathy. If a man's interest tone were 3.5, and his reactive tone were 0.5, then his apparent tone would be 2.0. The wild variations of the reactive tone cause great variations in the apparent tone. This will give you some idea why you should straight wire your preclear after every session and run pleasure in order to lessen the effect of this reactive tone, by breaking the locks which have been formed during the session. In the normal aberree, the average of the two tones varies from day to day. Reactive mind tone varies from 0.2 to 1.5 and back to 0.2. It depends

on what engram is in restimulation. The reactive mind tone is always below 2.0 except manics; they have a text implanted "I'm so happy" or "I'm so strong," but they are always in the vicinity of "I'm so depressed." Knock out a holder or a valence shifter, and the preclear will look ten years younger.

If a person has his perceptics shut off, you can turn them on by dragging him up the tone scale. The person goes up the triangular scale of A-R-C as whole unit. There are a few drags or lags, but they are not great. Rehabilitate one part of A-R-C, and you get the other two. Before he gets grief off, a person has sonic shut-off. Don't expect one in constant grief to have sonic. Bring up his tone. You can turn on sonic by bringing up his reality level. Rehabilitate his computational ability—pick up all he has been told about being dumb, etc., all about reality, and he will pick up sonic. Then with sonic he will have a better chance to pick up his engrams. Or, by increasing his affinity, you can do the same thing. For if you have cut off affinity, you have also cut communication, and the person has a low tone, value ceases to exist for the person. An individual with good sonic may have poor sense of reality. Sonic cuts in early. Most people are in a hell of a state. Get grief off the case. You can't do much for a person at 0.4. Grief is at 0.7. Raise his tone. Sometimes you have to drag a person up to apathy, he is that near death. Then drag him up to grief. This is particularly true with a psychotic.

A person can have an engram fixing him on the tone scale. He can't get off grief, because the engram is artificially fixing him in anger. Knock the anger engram out. His emotions may be full on—where he is stuck. Get an age flash. A chronic somatic is a good locater. It's the only place where he can feel

pain. Emotions can be held on the time track as can a somatic. Any emotion in bank changes itself to that one where he is stuck on the track. Somatics add up. For example, trigger a grouper, run into engrams, he gets a headache and his foot will hurt, arm aches foot will hurt, mother's morning sickness, foot will hurt. If emotion is stuck in terror it occludes all other emotions. If stuck in engram with emotional tone of apathy he runs everything in apathy. There may be holders in a terror incident. If he is stuck in terror, don't expect him to think very well—things don't seem real. "Nothing is real," "Pleasure is nothing." On the reality side, "It isn't real" causes a computation shut-off.

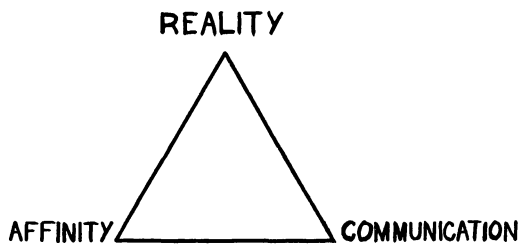
Don't overlook other perceptics—non-verbal ones. One can take an engram with no words in it, just terror, and can destroy computation (reality), perception (communication), and affinity. There are 26 perceptics on the time track. Every sense has its own time track. Language is only one aspect of the mechanics of mind. Kinesthesia, hot, cold, taste, smell, sight, or visio, sonic, etc., etc., etc. If you are running an engram with pain and one other perceptic, only two out of 26, each one can be shut off by a *statement*, but also by *mechanics*. You can't have an erasure unless you have all of them.

Don't run engrams unless you have all of the perceptics—a pianola has easy running in all perceptics. To get a case running pianola—address the case computationally, get emotion off, solve the circuitry and valence problems, then you can run engrams for erasure. Raise his tone before you try to get engrams. Get rid of circuitry, if you have to, get sonic, get reality. *Don't run engrams first—get case into shape to run.*

The smartest part of processing is shooting circuits. Knock out grief—first get fear and terror—go to time when he was just a little frightened—they are locks, knock them out. This will free attention units and raise tone. The reactive mind has absorbed attention units. If he has been stuck on the track, get enough attention units to run something. Shoot charge off his circuits.

Don't use repeater technique at random—that is not auditing. Look to see what you have to do to make the case run. These tools are not hit or miss tools, but are precision tools that work—use them with conviction. You know the file clerk will cooperate, if you can reach him at all. The somatic strip will go where you send it. Break his emotional locks. Through straight memory put his life together, and make him a pianola. A-R-C is a tool. We are working on three points to solve one. Derive new ways to use it. This is material with which you can think and compute your case.

Take any two groups — Russia and the United States—out of communication; no affinity; no reality; they cannot compute. Pick up communication, and affinity and agreement will go up. With A-R-C you can push a man's buttons *or* you can bring up his tone. Let's start to use this thing constructively. Start using it to break tough cases.



Affinity, Reality and Communication - The Time Factor

Any breach of Auditor's Code is serious, but *invalidation* of preclear's data is the most serious. *Failure to reduce* every engram you contact or to find first on chain is also very serious. Invalidation of data is a reversal of reality. Such a reversal can upset one's physical and mental health. The A-R-C triangle consists of dynamic vectors. The polarity of these vectors may be reversed. Take affinity, for example. If it is abruptly interrupted, it reverses polarity and makes an encystment of energy. This is impossible in the absence of something to store it in, MEST. There has to be a collision with physical pain before reversal becomes possible. Grief charges rest on old physical pain. It is hard to realize how much energy and turbulence of thought may be so encysted.

Reality. One's concept of reality has a lot to do with agreement. We agree on the reality of what we perceive. Bertrand Russell's new tome on Perception adds new confusion to Descartes: Would there be a sound in the forest if there were no one there to hear it? Would the barn be red if there were no one to perceive it? Reality is that upon which we agree. If I say there are twelve black cats on the stage and you don't agree, someone is insane. The prime in-

sanity is not to agree with another's reality. How is it that we agree so well? People that disagree with our reality we put in asylums. They can't propagate in asylums. So through natural selection we eliminate people who disagree with us. Someone says, "Communism should rule the world, you have got to change your government." Not many agree with him, or with his reality. There is not much affinity, so we put him out of communication. See it as a force flow.

Remember A-R-C vectors can reverse polarity and make encystment. Someone says, "This force flow is in error." This encysts and invalidates data with a species of grief charge on reality. How desperately we hang on to reactive reality. This is what a conservative does. Then we either fight or fall into apathy. How wrong can a man be? You can kill a person by invalidating his data, his reality. That is the way we knock out minorities in any group. If you invalidate the small group's reality, that group will die. This knowledge is dangerous in the hands of propagandists.

But there is also a *time factor*, the speed with which it is done. If the data of loss is imparted slowly, the encystment of grief will not be so sudden or so sharp. If you get a rapid enough encystment, people can die of a broken heart.

Do you see that the breach of the auditor's code is a life and death matter? When we are dealing with MEST, there is not too good a grip on material things. The concern of thought is to be right, which is to survive. Infinitely right equals infinite survival. When a person admits he is wrong, there is a computational break with reality. "I thought these ideas out and they are wrong." This break sits on top of physical

pain just as grief does. This is a serious brand of trouble because he is saying, "I'm dead wrong."

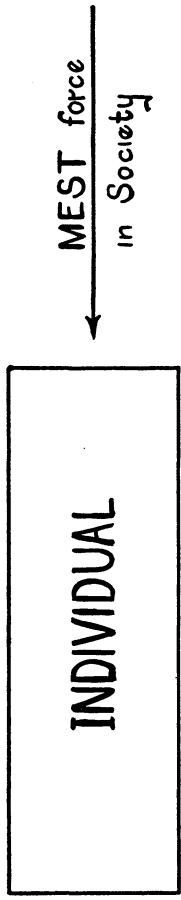
In school, it's always the child that's wrong. He has to learn to accept failure. But if a child is wrong, it is really the school curriculum that's wrong. Exams invalidate reality. They kill more people than Ghengis Khan ever killed.

Justified reason is the most vulnerable. The analytical mind says there must be a reason. Then if someone invalidates this justification, a man finds no agreement with others to support him, and he goes into a spin. If he was observably right, he would have a calm attitude.

Another kind of engram is held in place by the physical pain engram, the *secondary engram*. There are three types of secondary engrams impinged on physical pain engrams:

1. Painful emotion—grief—broken affinity
2. Encysted communication
3. Invalidated reality

Most stutterers have suffered reversal of communication. A child tells something he knows to be true. Someone forces others to believe the child is lying and forces the child to admit he is lying. Child goes into apathy. It is an invalidation of data, breaks his affinity, communication, and reality. As auditor, if you invalidate preclear's data, you have broken affinity, communication, and reality. The preclear depends more upon the auditor than you think. He is



startled by noises, his defenses are down. He is trusting the auditor to protect him while he goes back on the time track. You are handling a person's life.

MEST force in society lowers the tone of the society. When we read the blue laws of the Puritans we think, "My, they must have been a moral people," but actually they weren't, or the laws wouldn't have been necessary. Riots in taverns were a common occurrence, piracy was the rule. When we use force to safeguard human rights, those rights deteriorate. Rights are deteriorating like mad now. The more control a society has to use, the worse people it had to start with. A society which uses force to control its people causes by this affinity, reality, and communication breaks. In processing we unstopper these breaks. Control by force doesn't work, because you can't educate or force a person to love children who has an engram saying that he hates children.

There is interaction between people and social control. *A* tries to control *B*, and *A* tells *B* he has no rights. In time *B* revolts and tries to control *A*, so the result is more and more control.

There is a force equation in which the social force exerted on a man is equalled by his engram force on the other side.

The more force used by society, the more engrams, and the more force needed. The end product is MEST, since thought is forced out and death results. A society forced into this dwindling spiral will either have to throw away its social force and start over, or die. The more you interrupt A-R-C the more you have these types of high-powered locks.

The problem of *accessibility* is not just a problem of inaccessibility by reason of insanity, but has to do with a person's ability to communicate with his environment and the past. A great many people do a day's work, yet are not accessible. A person determined to stay sick is not accessible. Insanity in the past has been measured in terms of danger from the individual, not in terms of irrationality. The person who does not have the four dynamics unblocked, who will not care for himself, family, group and mankind is not rational. The person who believes the atom-bomb is our future security, our salvation, is obviously not rational.

An example of apparent but unreal communication is the newspapers. The important news is not always the dramatic. A story of the burning of a five million dollar warehouse appears in big headlines, while a story on the United States having three and three-fourths million juvenile delinquents is given little space. The warehouse can be quickly rebuilt, but the rehabilitation of the delinquents will be an enormous task. The evaluation of data is all wrong.

There is a *time factor*. If information trickles in it has less effect on the reactive mind. The press is interested in reactive not analytical news. During a war attention is fixed upon war news. A sharp focus of attention on something dangerous approaches the hypnotic. When a datum is too fixed in attention it can't be evaluated with respect to other data. Too great a *dispersal* of attention leads to the mind not fixed on anything or leads to distraction. The mind may then become fixed upon some imaginary danger just for sheer relief. The attention should have a limited but adequate range. An engram fixes or disperses attention. News headlines do this also.

The *time factor* shows up in other ways. A person who *suddenly* becomes dangerous, we classify as psychotic. But his irrationality may be spread out, without a sudden break, and we don't consider him insane. Many inaccessible psychotics are living normal lives. We are very lax in the amount of sanity we require of people. I talk to the most irrational people. Grandpa is a hypochondriac, yet he takes care of baby most of the time. You ask him about Dianetics for his rheumatism. He says, "I'll take tanlac" (85% alcohol). Sure, it will make him feel good.

What is irrationality? How do we judge it? Does the person answer the demands of his environment? If he does not do this he will not be in communication with his environment, and he will have low affinity and sense of reality. A social worker goes to a case and finds the wife sick, the children hungry. The husband has a continual break in communication and with reality. He is inaccessible, although he will talk to you. He says, "Everything is O.K." To get a fair measure of his accessibility we find out the following points: Is he in touch with reality? Is he capable of real communication?

The fact that a person will close his eyes and go down the track is no sign he is in touch with his past.

Will your preclear answer questions? If you can get him to answer questions, you can start to regain attention units. Get his attention, build affinity, get him to agree with you—*pick an agreement with him*.—Any place you can pick up the triangle and raise it just a hair you increase all the other points. All inaccessible have lots of circuitry, chiefly control type. Look for a *dominating person* in childhood. The true accessible can move down the track and contact incidents with all twenty-six perceptics, in

his own valence. Patch up a case, then take out circuitry until it is accessible; this is pianola. It is sometimes necessary to run engrams out of valence and without all perceptics *to get off circuits and release charge*. If unconsciousness has been restimulated up and down the track, it will come off anywhere. This is a sign of bad auditing.

Recession. If an engram reappears, it never did disappear, that's inaccessibility. It may take two hundred hours to get a case to a pianola, but the case can go on forever if you don't.

Accessibility

Non-verbal Factors

- 1—Personality accessible for conversation
- 2—Memory accessible for straight wire
- 3—Affinity-Reality-Communication break
locks accessible
- 4—Circuits accessible
- 5—Affinity-Reality-Communication engrams
accessible (Secondary engrams)
- 6—Own valence consistently accessible
- 7—Engrams accessible for erasure

- 8—Full reason accessible (clear)

You can look at any case and spot it on the above chart, and where you spot it it tells you what to do. Degrees of accessibility are shown for any person in any stage of processing.

On a *psychotic* we have to work the case until the personality is accessible. You establish any awareness of the world around him. (Awareness is communication) You establish affinity by — sympathy — mimicry of him, or he of you, or any other way possible. You establish reality by agreement. You agree with him about anything at all. We enter the case by working on these three points to establish them any way we can. Sometimes you pick up reality with some people by telling them this thing works you are going to work on them. Not arguing with them.

Personality accessible means a person who will talk to you about his condition without being antagonistic. You will probably have to establish this with every case you process.

Inventory is the entrance into straight wire. He is in communication with you. Find out whose valence he's in, who his wife reminds him of, who is the last person who insulted him. Get more attention units up to now. Find out something specific. You are trying, for one thing, to find out the *dominant*. A person who seeks to dominate him. We are trying to find out who the people were that surrounded this person. What were their dramatizations, their engram banks? What were their relations with each other and the preclear, and the exact words with which they expressed themselves? The case becomes very difficult, when the people who surrounded him in his childhood are different from those in prenatal. Get material to put together picture of case. When straight memory works fine, start on No. 3.

By straight memory or putting him in reverie, you run these A-R-C locks. Take the tension out of the locks, the breaks in affinity, reality, and communica-

tion. If you find an engram, slide in immediately and get it. At this point you are testing this case for circuitry. You are restoring attention units. You are finding out whether this material is available.

Next you go after secondary (A-R-C) engrams, which have more charge than locks. These charges on the A-R-C are so-called because they charge up the case. Engrams won't have charge without later incidents. If you could get all the grief off a case and do nothing else, you would have a release. You are trying to blow these charges so the engrams will not very badly affect a person. Circuits suppress these secondary engrams. If the charge won't come off, you have to go after circuits.

When we say *circuits*, we are talking about "You" commands. We are looking for the dominant person in the preclear's environment. Try to get points where Mama said, "Don't cry," "You've got to protect yourself," "I've got to protect you from yourself," etc. These circuit phrases are found in the mouths of dominant people. We very often have to run them completely out of valence and just *deintensify* the circuits. Blowing circuitry out of a case is a skillful operation. Circuitry includes as a subheading, "control circuitry." We get circuits out of the case. We break locks and get out some A-R-C engrams.

When we put a preclear in reverie, we make a trial to see if he will go into the basic area and run an engram in his own valence. If the bank has been charged up so he can't get into basic, go after A-R-C engrams.

Exteriorization is going back down the track and seeing one's self. They will sometimes get into them-

selves merely if you tell them to. A very serious case will be outside of himself all the time. The *computational reasons* are continuous commands from somebody, "Watch yourself," "I can't be myself around you."

The target is circuits. The *only reason* you would run basic engrams out of valence is so you could get the circuits. You can't discharge A-R-C engrams until you get the circuits off the case. "You must be strong," "You must be brave," "You must not cry," etc., etc., etc. This junk is on the case so heavily that when you take him to a death he doesn't cry. The tears are there but they won't come off. It's this kind of a charge that charges up the engram bank where the major circuits on the case are against displaying emotion. Who is the dominant? You find these circuits. Then you run the earliest engram in which they occur, even if it is out of valence. In the basic area a person does not display emotion. It is the emotion of another valence, or a lock is running on top. A head somatic in the basic area is not his own.

The circuitry on the case lies between the file clerk and I.

The first law of straight wire: A person does not aberrate himself. Somebody does it to him. Blow enough locks off until you get him moving. Then you try to get off some emotion. Then try basic area. If none of this works, you are dealing with circuits. You will have to get into basic when you track a circuit down. But that's all you are looking for. You are not trying to accomplish erasures. The purpose at this point is to find and deintensify circuits so that the person can run in his own valence.

When engrams are accessible for erasure, you run engrams. All of a sudden, he isn't in his own valence. You have got to get some charge off the case before you can continue with engrams. You erase in the basic area as long as you can get a preclear in his own valence.

Alternate these two things:

Getting grief charges off

Getting engrams erased.

You start by running the ARC engrams off, known before as grief engrams; if you can't get the ARC engrams off you work the circuitry engrams.

You want to get charge off the case. Mechanical charge on the bank. Who broke affinity with this person? Who smashed his reality? He's wearing glasses because his communication line is low. If someone is wearing glasses, you have to pick up a lot of charge off the case.

After every session, if you placed the person in reverie, you run pleasure and straight wire on the session itself. Make sure you run straight wire in present time, remembering the session.

The accessibility chart tells you how to compute a case, as opposed to how to run it mechanically. This chart tells you how to compute as to what part of Standard Procedure to use. The computation of a case is of number one importance. It gives you the mechanical basis and a method by which you can take a set of factors in a case and understand the case, rather than attempting to go through the routine without knowing where you are.

There are two aspects to a case:

1. Mechanical trouble with a case (non-verbal factors)
2. Statement trouble with a case (verbal factors)

The language has gotten into the engram, and as such is very important to the engram. Statements can be in engrams which can accomplish practically all of the trouble that anybody could figure out. "I can't see;" "I can't get into this."

But, eighty percent of the trouble is over on the mechanical side of the ledger. If the preclear says "I don't like music," it may be the perceptic of piano playing that restimulates an engram.

Let's abandon language for a moment. We will find out we have left on the case all the other perceptics. We can have too much emotion. A person can actually have invalidations without recourse to language whatsoever.

A girl is cooking a cake. Mama shoves her aside, and begins throwing all the utensils in the sink to wash them. This action says, ". . . you have no place in the kitchen and I haven't enough affinity with you to be tolerant of your actions." As a result you have a mechanical situation without language. This is a perfectly valid lock.

A fellow is knocked down. Somebody comes along and kicks him. Somebody picks him up and sits him on a chair. This is an engram with physical pain, affinity break. The next time he is tired and he hears a foot scuff it means someone kicking him and this restimulates the engram.

An auto accident. The man walks over to it, sees his wife dead. This is a grief engram and not a word is said.

A little boy starts to cry. Somebody comes up and hits him. This is control circuitry on a mechanical level.

A person can be driven crazy on a mechanical level.

A horse runs into a tree. The restimulation for this case could be: kinesthesia-weight on his back; or tactile of having a bit in his mouth.

A person can not go back on a time track that's supercharged—in his own valence. You may have to run many non-verbal engrams to get him in valence.

There are at least 26 perceptics. Language is only a special aspect of the perceptic of sound. Speech is a specialized portion of sound and sight. It is a subdivision of two of the 26 perceptics. Speech is learned by the mimicry of the sounds of action. Any sound or any other perceptic can restimulate an engram, not just speech.

A person is kicked and knocked out. No speech. The next occurrence is footsteps, music in the distance, a car passing, the odor of onion soup cooking. One day this person is very tired and he hears some footsteps and smells onion soup. These two factors, and tiredness, are enough. The person feels more tired and gets nervous and doesn't know why. After that, when cars go by, this engram is keyed in. If this had "stay here," this adds the statement side.

One day a person has a dog kicked to death before his eyes. Now the perceptics in this earlier engram

are in the "dog-kicked" engram. Now we get a grief charge. The intensity of the engram comes way up. If you take off this grief charge you deintensify the charge on the physical pain engram underneath it.

The statement side of the engram, as this fellow has been kicked and his dog has been kicked to death, has "you must not cry," "you have to control yourself," and "you have to be a big boy like your Father." This suppresses the engram charge. We ask him, "Who in your family didn't like tears?" This person is the dominant. We get the dominant. We find out how early in the bank this occurred. We knock off "you can't cry," "why don't you be a big boy like your Father." Then we come back and address the moment when the dog is kicked to death, and the pre-clear cries.

Everything that's wrong with a case got that way because of a dominant—people who are seeking to control other people. The worse the dominance, the more neurosis. This is circuitry. If he had cried and cried, right at the time of the death of the dog, he could have deintensified it right on the spot. Gotten off at least 50% of it and perhaps more. If he is carrying 100% of it, it is because it is suppressed by control circuitry.

If a person says "I can't get into it," look at the statement from the mechanical side, (the mechanics of mind operation, not structure).

Statements are important in this ratio. Between two auditors, one paying attention just to statements, one paying attention to nothing but the mechanics, the one paying attention to nothing but the mechanics would have a better chance to resolve the case.

When the pre-clear says "I can't go into it" don't say "go over it." You are really laying in a lock. Give him this break. Assume that in present time, with his analyzer on, he is not talking out of his engrams. If you don't, you are invalidating him. It's a worse trick to feed the person's talk back to him in repeater technique. You are feeding his engrams back to him. He knows he is going back after engrams. If you think there is a statement that's keeping him out of it, you consult his file clerk. You say "the file clerk will give us the phrase that is preventing an entrance into this incident. When I count from 1 to 5, the file clerk will give it to us." Chances are you may get a phrase "there isn't any door here." He is in an engram and informing you analytically that "he can't get into it." He may give you an entirely different phrase from the file clerk.

In an exceptional case, where the file clerk doesn't work, you may pick up a phrase used, say 7 phrases ago, "I can't see that"—all of a sudden visio went off. You would say, "Could it be the phrase 'I can't see that'?" You should never use the phrase the instant it is said. Make sure to wait, so the pre-clear won't have the feeling his own phrases are being fed right back to him.

When running basic area engrams in his own valence he won't bounce or be misdirected. He's listening to Mama and Papa talk. Action phrases are only action phrases when you are working people out of valence. Pain itself is a valence shifter. Grief charges, all by themselves, without any valence shifter commands, are valence shifters. A valence shifter phrase, all by itself, wouldn't put a person into someone else's valence. There would have to be a mechanical cause, charge of some kind.

Suppose a man is badly stuck in his father's valence. This man can't feel his own emotion. But perhaps he can feel father's emotion. Ask him "How would you feel when your father cried?" You may get some charge off the valence.

If A-R-C engrams are suppressed, break a few locks. "When was the last time someone said you were a liar?" "Let's go to the first time somebody said you were a liar." "When was the last time somebody said you were blind? When was the last time someone said you couldn't see anything?" This is a communication lock. Communication with the perceptics.

If he can't remember anything, get his memory working. "Do you remember the house you lived in when you had the measles?" "Do you remember one of your school-teachers?" If he says "I never remember people," you say, "Who am I? You remember me, so you can remember people."

He is out of communication. You have to reach his personality. If the auditor knows he is interested in horse racing and says "I won 5 bucks on a horse once. The horse's name was Heartbroken." The preclear may answer "Oh, I won 24 bucks on a horse named Heartbroken. It was in the spring of 1924." Suddenly he does remember.

Points of Entrance Circuitry

There is a tone scale in every person, for every dynamic. Each dynamic has reality and communication to help it survive.

The 3rd dynamic. Let's look at the problems of the group in these terms.

1. How much affinity is in the group?
2. How much reality is in the group?
3. How much communication is in the group?

You fill in the missing factors of A-R-C and you can predict survival or non-survival of the group. If a corporation manufactures washing machines, while they have no one to handle personnel, and no communication between management and labor, there will be no washing machines. The house organ must contain true information. As soon as anything not true is printed in it, it is cut off as communication.

The 2nd dynamic. Love. Perceptually, two people in love are in very close communication. There is dedication to a purpose. In marital breaks there is breakdown of understanding—communication.

The 1st dynamic. "I" would be very close in thought to theta. The more pain, the less "I" can forward theta's plans. "I" breaks with the body. The individual breaks down into other individuals. Arthritis is the avoidance of the painful area by the blood cells. When the cells do not cooperate there is a breakdown. His stomach 'disagrees' with him. There is too much or too little nerve flow (communication). The cohesive forces break down. Aliveness depends on the smooth functioning of the entire body in unison.

Where, in all these possibilities will we find one to begin the case on a resolution of its difficulties? A person can be reached on any one of the four dynamics. This is to coax you away from addressing only the first dynamic in your processing. If we find a point in a fellow's life when he is convinced that all men are evil, some of the 4th dynamic interruption is causing his inaccessibility. There is a whole set of circuits for each of the four dynamics. If a person shows up at a session and doesn't like anybody, ask him "Do you know someone who used to say that men were no good?" Ask any question which will locate a breakdown on one of the dynamics. One case had "You can't trust men." "You can't trust anybody." We ran the circuit engrams as much as they could be reduced. Sonic was shut off in this person. sonic was not shut off because of a statement "You can't hear;" after rehabilitating this person's trust, sonic turned on.

At a party, an auditor met a girl with an unhappy marriage. He blew a line charge on her with straight wire. Her affinity-communication-reality on 2nd and 3rd dynamic had been interrupted. He picked up Grandmother and Grandfather (who were her allies)

quarreling and saying "marriage was no good." He blew this lock.

Changing *environment* is a perfectly valid therapy. It will permit to go out of restimulation the things that were in restimulation from environment. The people in this person's environment have more effect than the environment itself. Changing environment means changing personnel.

Three valid therapies:

1. Processing
2. Education
3. Environment (includes nutrition)

Any way you pick up tone is valid therapy.

Education permits the analytical mind to re-evaluate its data. Different things are restimulative. Children, by learning new skills and learning how to handle themselves can learn how to overcome their engrams. Education compliments reality. It picks up reality. It has to do with what is true. If reality picks up, so will affinity, and likewise communication. In school they punish a child for talking. This breaks down the child's communication, and his affinity breaks, and he hates school.

What kind of an environment would be most valuable to a given individual? Compute on this; his education can be undertaken on any one of the dynamics; his environment change can be applied to any one of the dynamics.

A man in a Morris chair is not in actual contact with reality. If he meets a 50-mile gale, his perceptics improve. When he is out of direct communication with the material universe, his necessity level goes down.

The individual is influenced on and by all four dynamics. The individual is impinged on by A-R-C on each dynamic. Let's take a look at his *four dynamics*.

What people in his vicinity were the suppressors on any one of these dynamics? This material may lie in the actual engrams of this individual. We have got to find ways and means to unburden this mind. Look for locks to free attention units. There could be a circuit, "Nobody in a labor union knows what he is talking about." Imagine such an individual in charge of managing labor for a firm. We are looking for what broke A-R-C to suppress the dynamics.

The function of thought gets interrupted by pain. Thought has been debarred by the turbulence caused by pain. If there is too much turbulence in an individual, "I" becomes submerged by these impacts. Chronic somatics occur when "I" can't see into these areas which it must not approach mechanically. "I" begins to look for the trouble that has happened in his analytical life.

"I" can get so thoroughly submerged, a person can get psychotic. Establish the A-R-C between yourself, as his auditor, and the psychotic. As soon as you get personality accessibility by establishing the reality of what you are trying to do, you get him up to a point where you can give him straight memory work.

Start accessibility with inventory. Inventory puts you in communication with the person and the person in communication with his past. The physical pain and turbulence areas capture thought.

After straight memory we head for locks. Minor locks. Breaks in his affinity with life. Invalidations of his reality. We go into this mildly, starting out with minor locks. Pick up these restimulators. Every time an engram is restimulated "I" becomes weaker. Every time "I" gets stronger, "I" is better able to contact engrams. That's why you run pleasure. Get attention units up to present time.

Rehabilitate communication. Go back — "Do you remember anyone who says 'you can't see it'? Well, let's remember a time when he said it." "Who in your family was always talking about eyesight?" (To a person wearing glasses).

The difference between a lock and an engram—no physical pain in a lock. It is a restimulation of a time when there was pain. Get locks with straight memory.

A primary engram—one that contains physical pain and unconsciousness.

A secondary engram—a great big lock. The sudden impact is a restimulation of the pain engram. Actually, the engram has been recharged by this experience. The engram stops being just a sleeper. Run secondary engrams through and through like engrams with all perceptics in his own valence. He won't get a grief charge off unless he is in his own valence. This way, you bleed the charge off the engram.

We estimate a case in terms of where you can enter the case. Look at the accessibility chart and find out where your case plots on the chart.

We have a person always exteriorized. He has a low sense of reality. You find out his memory is accessible. Use straight wire and run a few minor things that he can reach, locks.

We have a person who is exteriorized only in moments of great stress. All you have to do is find out the secondary engram that is supercharging him, and you will knock some grief off the case.

Indications of being out of valence:

1. Twitching toes—physical pain he does not feel,
2. Heaving chest—emotion he is not getting.

If we get no tears in secondary engram after secondary engram, we have a circuitry case. We break circuits. We search for them with straight memory. We run the engrams that contain these circuits. Breaking the circuits out of a case will permit the person to get off the secondary engrams. This will permit him to get into the basic area in his own valence. We run secondary engrams in order to get off basic engrams. To run out basic engrams in own valence you may have to go back and get secondary engrams, and run circuits. You get some of the charge off by running the locks themselves, but if you can't get the secondary engrams, you knock out circuitry.

When you really start an erasure, you are erasing 26 perceptics. A person should be worked until his case is in this shape.

You have got to run out basic engrams that contain circuits, even out of valence, even with no unconsciousness coming off. You get your clue by running locks and by straight wire and you coax him down. Then you will be able to come back to running secondary engrams. You come back and get more charge until eventually a person will get in his own valence, running a full erasure. You shouldn't start by trying to run a full erasure or these engrams will have a tendency to come back. If he can't run a basic engram in his own valence there is charge on a case. Sometimes there is one phrase in the basic area you can't find. You tell him to go to the charge that represses this engram. He may go to a late life engram.

If nothing happens when you run deaths, get off circuitry. Run circuitry even if you have to work hard at it, and get charge off it. A simple test—you ask the file clerk for the necessary incident to resolve the case. You try to work with the file clerk, and if the file clerk won't work with you, it's circuitry. Shoot it out in terms of locks and engrams. Who was laying circuits into this case? "I" is so drained out by circuitry-charge that there isn't enough attention units for him to move on the track.

Turn sonic on by picking up the affinity-reality-communication of a person. Not by running "I can't hear." Can he move on the track? Can we talk to him? Let's see if we can get him to communicate. You are trying to make him remember moments when affinity was broken, when his reality was impinged. If you can't approach major charges, you approach minor charges. "I" can't get into the engram. There is more power on the engram than in "I." You want to rescue power for "I." Knock out locks by straight wire. The accessibility tells you what part of Stand-

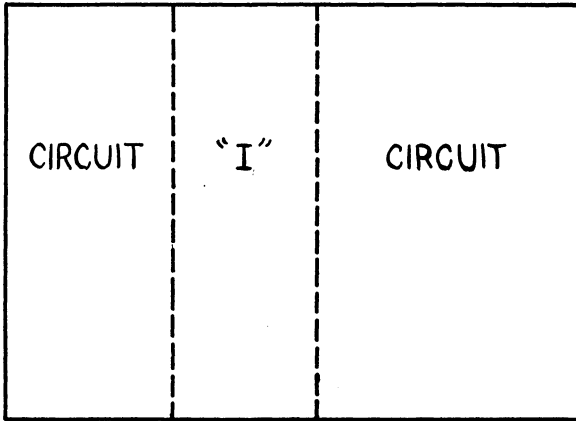
ard Procedure to use on the case. Even if a case is running fine, when it bogs down it has changed positions from a lower to an upper part on the chart because of a restimulation in the environment.

A definition of circuitry: circuitry consists of "you" phrases. They are the phrases addressed from an exterior "I" to "YOU." "I have to tell you" is still a "you" addressing the "I." These phrases are received from persons who seek to nullify the independence of judgment of others. These are people from whom circuitry is received. A small boy says, "I think I'll go out and play." His parent says, "No, you can't go out to play." Or, Matilda can't control Oscar physically, so she nullifies him, she cuts him down enough so anyone can control him. "You're wrong!" "Nobody likes you." She breaks his A-R-C. These attempts are repercussive.

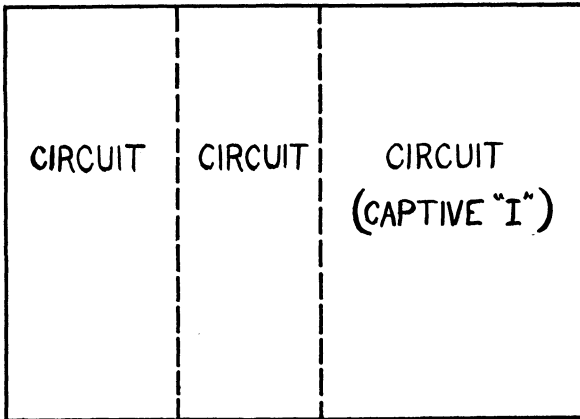
You face force with reason and continue to apply reason. A human being goes into apathy when stopped from doing this. When we talk about circuitry, we are talking about the material universe forces, the laws of force, so that one human being is not permitting another person to be an individual. He is not permitting this person to be a responsible theta. When these circuits are surrounded by turbulence and pain they are pieces of the analyzer ripped off. They tell "I," in the center, "I am going to tell you what to do," and "I" has a tough time fighting back. As they grow, they take up more and more analyzer, until there is no "I" left. There is a false "I" laid down in the mind in the circuits.

Sometimes a person by shifting valence becomes the "I," the false one of the circuits: "You've got to do what I tell you." The person says to someone,

— ANALYZER —



— ANALYZER —



“Get me a glass of water.” The other answers, “No, I’m busy.” This restimulates him and he is temporarily insane. He rages, “You’ve got to do what I tell you.” In the case of the psychotic—you want to get “I” back. Release the secondary engrams, and take the charge off the circuitry engrams.

A very patient individual will have phrases like “You had better take it easy,” and “You had better not work so hard.” When we get this inside of an engram, we have a super-controlled individual. When you look for a dominant, don’t always look for a person who is bombastic. You may say, “Who was the tumultuous person in your family?” “What did Pop used to say?” however, when the guy was sick, Aunt Tizzie came in and said to him: “I love you. You’ve got to take care of yourself. You’re not very strong. Stay here.” The more sympathetic, the more deadly. The circuit gets in there, pretends it’s your friend, gets in there solid. When you are working for circuitry, don’t just look for bombast.

Children don’t get spoiled by affection. You can smother them with affection and gifts. However, when you say, “I’m giving you this car only on condition that you put oil in it every Monday,” affection has been spoiled there, because somebody else has been trying to control “I.” If you don’t control “I,” his self-determinism will come into play, and he will manage fine.

Chronic Somatics, Stuck on the Track, Straight Memory, Tone Scales

If your pre-clear does not have good vision and hearing, you had better look for an interruption. If there is a physiological difficulty, there is less aberration. He is fighting back. People who haven't enough attention units in present time to desire to live have no psychosomatic illness. A person wearing glasses is fighting an engram that says, "I can't see." He puts on glasses and says, "See, I can too see." Engram says, "You can't see." He gets thicker glasses. Engram says, "You see, I said you can't see." He goes into a dwindling spiral. If you happen to pick up engrams on eyesight, he may get right into the center of what's interrupting his eyesight.

A pre-clear had an engram in restimulation, containing a knitting needle somatic in his left eye. His auditor worked him for five hours, knocked out the chronic somatic based on the communication phrase: "I can't see." When he came up to present time and took off the bandage, he was amazed to find the ulceration in his eye was gone. His eyesight was suppressed because he was still trying to see, and the engram said, "You can't see," bringing about a physiological deterioration to enforce the command.

The main thing that you would look for would not be something indicated by a chronic somatic. The tough one will be the one that is not being fought; the one that is not expressing itself physiologically. There is the person who consistently confuses words, mis-hears, mis-sees. He walks into the room, whirls around, is sure he saw somebody in the chair. That engram says, "You are always seeing things," and it's charged way up by secondary engrams.

First thing, as you scout for accessibility, look over communication and general affinity for people. Test him out by putting him into reverie. Then you will know his state. Send him back to yesterday. He tells you he is sitting down at the table, and he is having a steak dinner, but he can't see the table or taste the steak. Send him back to a time when he was a little boy. He tells you he is playing checkers with father. You ask him how father looks. He can't see father anywhere—but across the checkerboard he sees a little boy. Then you take him to the time when grandpa died. He tells you it didn't bother him—but his chest heaves and he sighs. This case is in bad shape. Ready only for straight wire and perhaps a few light locks.

When a person, in reverie, is told to move on the time track, and he doesn't, there are two things wrong: his "I" is pretty low on available attention units, and he is stuck in one or more incidents. This does not mean that he cannot be a powerhouse in life, for he may be. It means that after you get him unstuck and moving easily, he will be a super powerhouse. It should raise his I.Q. 10, 15, or even more points. The preclear might tell you, "I am stuck in present time," or that he cannot leave present time. "Present time," in this case, has been at the age of

15 for a long time. You have to get him free to get him anyplace else, and there is a definite routine for unsticking him.

1. Tell him to come up to present time. 98% won't, 2% will. If he doesn't move—

2. Now let's go to a moment of pleasure. At this point you don't have to know where he is stuck. Try to ease him into a moment of pleasure, preferably triumph. Go to a time when he was awarded the cup for making the best model airplane, when as a writer he got his first check, or go the time when he was given a pet, or a moment of triumph in school. If you can't find any of these, go to a time when he beat up some other boy. If this guy has never won a fight, he is in bad shape. It means mama was a dominator, or papa was, or he was very sick as a boy, and had a lot of sympathy engrams. If you can reach some pleasure moment, you can probably unstick him on the track. One of the functions of the mind is to find pleasure for the individual, so the attention units will leave pain, and come up to the pleasure moment and then up to present time. A person who is stuck on the track is using the sticking place for present time.

3. Try to straight wire him out of it. You can shift over from attempts to put him into a pleasure incident and back to straight wire. If you get him moving, then you can bring him up to present time. You can shift as many times as necessary, alternating straight wire and reverie, trying to get him to remember locks, A-R-C breaks. Just shifting back and forth, you can break a lock maybe, and unstick him. If this fails, the next routine is number 4.

4. Person's eyes are closed. (*Caution*: don't give this person a lot of holders to repeat. When you go over holders like "Stay here, hold still," etc., you are restimulating new engrams and sticking him in a lot more places on the track.) It appears quite often the file clerk is in good working order. You may even get the somatic strip to go through the engram to the time he got well, and come up to present time. Whenever you have run a person back into a childhood illness, it's always a good idea to run him to a moment when he was fully recovered from that illness, a few weeks later. Bring him up to present time from that point on. If you get into one of these illnesses, you can bring him up hour by hour to when he got well, then run that moment thoroughly, then bring him up to pleasure and then to present time.

If he is still stuck after all this—some of them have a little visio and sonic right where they are stuck. If you get a case all restimulated, this visio and sonic will get covered up. Say to him, "Listen, do you hear anything? Do you see anything?" He may give you a phrase "Stay here." Run this holder, you may take tension off it. If he gets a little vision, he may be able to identify the place. This may restore enough attention units to bring him up to present time.

(*Caution*: don't try to run physical pain engrams on him. You will just stick him all the more.)

If you get a file clerk who works well, you get an age flash. Sometimes a circuit will answer. A person who consistently dates his checks 1950 for two weeks after it is 1951 is stuck on the track. He has a dub-in file clerk. An age flash is a three-way test. You have to get around this circuit. *How old are*

you? He says "29." This circuit is educated to "How old are you?" *What's your age?* "2." Age comes through. You follow through with "2 what?" Or if this fails—*Give me a number.* ...If you get 29 - 29 - 29, the person is in present time. If the answers to these three questions are 29 - 29 - 2, he may say, "Why would I say 2?" (His circuit is trained to "Give me your age.") By always asking for an age flash with these three questions, you get an answer through on one of them that won't be from the circuit.

A man 45 years old gives an age flash 29. At first he doesn't know what happened between 25 and 35. It is all occluded. By using straight wire—"Who gave you your first job?" "Who did the boss remind you of?" "What happened to you in that year?"—he remembers, "Oh, that's when I had my appendix out." He gets a visio immediately on the room and nurse. He picks up sonic on the nurse telling him to "Stay there."

If there is no clue to the incident he is stuck in, we ask for flash responses. Any question which can be answered yes or no. "Accident," "Injury," "Hospital," "Doctor," "Fever," "Home," "Office." We start to build the scene from his responses. But just getting this data isn't enough to free him. He has to remember it.

Suppose your pre-clear is stuck at 13. You want to know what happened at the age of 13. You have this incident in view. You are trying to get this engram out. You have contacted the holders. It won't deintensify. Your 13-year-old engram here is on a very solid chain. The person is stuck in the middle of a chain. You ask the file clerk, "Is this the first

engram on the chain?" If the file clerk is working, he will tell you no. You take a little tension off the one he is stuck in by running it a little. "The file clerk will now give us an earlier engram." You can go back down this chain. He is probably stuck at a late point on the chain.

Sometimes the file clerk is forced into telling you a lie. You tell the file clerk you want the *earliest* incident on this chain, and he gives you an incident. You ask yes or no, is this the earliest incident on this chain? The file clerk says yes. But it isn't the earliest. You force the file clerk to tell you a lie. He gives you the first engram necessary to be deintensified. One case gave six consecutive engrams and each one the "earliest" on the chain, because each one had to be deintensified. "Give us the earliest incident on this chain," you order the file clerk. He isn't your slave, he is your partner. The file clerk will give you the earliest engram that has to be deintensified to get to an earlier engram. Sometimes you have to run one that can't be reduced or erased in order to get to an earlier one. Never make the mistake of believing it's the earliest. When you ask, "Is this the earliest engram?" the file clerk will tell you, "Yes," if it has to be run a few more times. Then you test again, "Is this the earliest engram?" He says, "No," because the other engram is in sight. One case gave 25 engrams one by one before the basic on the chain was reached. This person was stuck at 13. The file clerk was asked to give the month this occurred. He got "Tonsillectomy." The person said, "I never had my tonsils out." He was told, "Open your mouth." They were missing.

In short, he may be stuck in a chain of engrams, and there are earlier engrams that must be reduced

by walking back down the chain. Caution: Be sure it's the bottom of the chain. When you run down a stuck on the track engram, you are running out a chain of engrams. When you get down at the bottom of the chain, make sure you are at the bottom. Make sure you run the whole engram, whether he is in his own valence or not. If you run the whole engram, somatic and words, you do not have to come back up this chain. The fact that he is not in his own valence is no excuse for you not to deintensify this engram. As you deintensify you go earlier, and you run the earliest incident thoroughly. You make sure it is the basic on the chain. Ask the file clerk several times.

If you can't get into the incident itself, keep using straight wire. Knock out enough A-R-C locks until the person has enough attention units to come up to present time. Never leave your preclear stuck on the track if you found him moving on the track. You must always check this before leaving him. Then check again in two or three minutes.

Run pleasure moments, then bring him to present time, then give him straight memory on the session. Don't tell him or assist his memory. You tell him just to remember these things. Then ask, "What's your age? How old are you? Give me a number." If all three numbers are the same, OK, then you cancel. If after the session he talks about the time Aunt Minnie's kittens got drowned, you check again. You may get 7. You have a call back, so you run pleasure moments again and go through the same routine, to be sure he is sufficiently stabilized. In a new case you may not get him unstuck in the first session. Several things can take attention units away from "I." A-R-C break locks and A-R-C engrams. Both

of these depend on physical pain engrams. Secondary engrams are grief engrams, various upsets, apathy engrams, etc. They tend to starve "I" or "I" can't move on his own time track. The degree to which someone is stuck does not depend on the seriousness of the engram in which he is stuck. It depends on the supercharging of the bank, and condition of "I" robbed by all these A-R-C breaks.

A person with no circuitry gets No. 1 engram keyed in. Person is tired, this engram gets a bit re-stimulated. We get a reaching out from the engram bank. We get a little more restimulation and then we get a secondary engram between "I" and the standard bank. Now we start to pick up locks on this secondary engram. Grandma died in the secondary engram. These could be anything that has to do with the death of an older person, reading deaths in paper, etc. Every time it charges more, it takes away more of "I." There has to be more power in "I" than in the charged up bank. The ease with which you handle the case, the accessibility of the case, depends on how much "I" is left in proportion to the charge on the reactive bank. This is not just a job to get a person moving out of some holders. You have got to pick up enough attention units by breaking locks, running pleasure moments, so that "I" can move on the track.

Straight memory technique. All straight memory is based on this computation: An aberree in dramatizing the engram will not dramatize just once, but more than once. If an aberree has an engram that is keyed in, you can count on his dramatizing it many times. If Mama says, "I am a goat," she says it many times. The aberrated pattern of the parents expresses itself in varied ways in the child. In straight

memory what we want to find is the first key-in of the engram. We may find the engram dramatized many times by Mama, but there was a first time. If we can find the first time and work it in *full memory*, we will knock out the key-in.

Additional benefit of straight wire: Anything he remembers will be a *validation* to him. It has a greater reality than running engrams. The auditor is acting as a linesman. He is stringing wire between "I" and the standard banks. He is stringing wire so material will come out of occlusion. There is a distinct difference from free association. It is precisely *directed** by the auditor. The auditor must know the precise laws of straight memory. The auditor can recover the exact material which is assisting the aberration. In directed memory the auditor is recovering moments of the past which when recovered will be valid to the preclear, and when they are recovered will take some of the charge off the case and recover attention units for "I." This will actually knock out chronic somatics in about 20% of the cases. Psychoanalysis does this by the straight memory factors in it. If you are going to improve this person by straight memory, you will be able to do it rapidly by knowing these laws.

Straight memory is a very precise technique. It is pale against knocking out the engram. But it will sometimes result in the shut-off of hay fever and Parkinson's Disease. Straight memory even just by itself would make us very rich. If people don't want reverie, give them straight memory. If a person gets

(Note: The fact that straight memory technique is a **directed** procedure should not be construed to mean that Dianetic processing is **directive** in the sense used in Psychotherapy. Dianetics is **non-directive**, just as Psychotherapy should be, **except** that the **technical process** is directed by the auditor.)

a headache, and this person usually doesn't have them, this is an acute somatic—Use straight memory.

Where straight memory is less productive: A person who has a change of personnel in pre-natal or early part of life. The new people are not dramatizing his early engrams. Maybe the person didn't know he was raised in a foster home and you try to skip down to the pre-natal bank and get no place. You start suspecting that this is the case.

In working straight memory, you are looking for very specific things. All of those non-optimum worries that the preclear has about life. Example: This fellow says, "From day to day I am unable to face life." The auditor wants to know whose dramatization this is. You are trying to hunt down identities and pin them on somebody else. You are going to try to find out whose valence he has been forced into unwillingly.

Ulcer case—Straight memory, over ½ hour, located the dramatization of Papa standing around worrying about his stomach. Specific moment then contacted. Then the earliest time that Papa was worrying about his stomach. He had identified that part of the valence he had been forced into, and, identifying it, he abandoned it. That was enough.

If you can get a person to remember who used to have stomach-aches, differentiation takes place. You ask a preclear, "Who used to say control yourself?" He says, "Oh, I tell myself that all the time." "Well, somebody else might have." He says, "Oh, no, nobody else." You say, "Who was the most supercontrolled person in your vicinity when you were a child?" Answer—mother. "What did she used to

say?" "Can you remember a specific moment when Mother said control yourself?" "When she did say it, where was she standing?" "Oh, she wasn't standing, she was sitting." "Where were you standing?" "I wasn't standing either. I was sitting. Oh, she used to say, 'I can't stand people who can't control themselves.'"

If you can turn enough attention units which have been caught in these locks over to "I," "I" will be able to interiorize instead of exteriorizing, and you will be able to pick up charge.

A typical case. Chronic somatic, bad arm. Grandma died with a bad arm. Sometimes people tell him he is like his grandmother. We can break that lock.

Indifference

Boredom

Resentment, expressed

Anger

Resentment, unexpressed

Fear

Grief

Apathy

This is the painful emotion scale. We are working on the affinity line. Sometimes it's necessary to un-

burden a case of the lighter emotions, before the tougher ones. Sometimes a person is caught on the track in an apathy engram, and you have to work like a slave just to get him up to grief. The higher on the scale the emotion is, the easier it is to reach and work.

Great *magnitude* of emotion will make it hard to reach and run. We get a big fear incident which would be terror. Grief starts off as sadness; as magnitude increases, it becomes grief.

This Anglo-Saxon society is built on codes suppressing emotion. The man in the society is supposed to control himself. "Little boys don't cry." "You mustn't be so emotional." Emotions are suppressed. Shame and apathy often act as a suppressor of grief.

You are looking for that thing that is most suppressed. If wearing hats is the suppressor in a society, and you treat somebody in that society you work on this. In this society, emotion has been mixed up with sex. This is on the second dynamic. We even have *this* aberration: that a person cannot be emotional and rational.

Reality: Agreement

Indecision

Disagreement

Unresponsive

Agreement and reality are synonymous. We agree upon something: It becomes reality. We don't agree. There isn't reality.

He sees a truck run over a man, he is unresponsive: This is unreality. Husband won't work — drinks. Wife threatens to leave. He says she won't do that. How could she do this to me. He is not responding to reality. Wife says, "I'm going to leave." He doesn't respond. He is on unresponsive level. A person who walks into an empty room and sees somebody there has low reality and communication. The inability to differentiate between reality and imagination: When he cuts in imagination for reality, he is disagreeing with the MEST reality of the situation.

Communication—In straight wire you look for times when people disagreed with this person. Chronic phrases—"This is not true" "You don't know this" "That is false" People who constantly said to the child, "That's not true, it's just your imagination."

Communication: Communicative—He talks when he should talk. He is able to communicate to and be communicated with. (Communication is a two-way affair, and there is a 50% shut-off when somebody can't get his attention.)

Secretive — This person will sometimes be so secretive, he selects what's to come thru. Some, he occludes.

“Did you ever have any trouble talking to your mother?”

“Did she ever say to shut up?”

“Did she ever say, ‘Don't talk in company’?”

Prevarication—Life lies to this person. When he puts it out, he is apt to lie.

Distortion

Unresponsive—Doesn't put out. Doesn't receive.

As you are processing a person you should bring him up the tone scale. If he has not passed through the first tone, he won't be able to get angry at anybody. If he can talk about Mama's beatings, and not be angry, he is below that. You have got to pick up enough locks and secondary engrams out of this person to bring him up.

If you have a dub-in case, you haven't brought him up to where he can communicate. On the affinity scale he is not angry.

At this time there is not a lot of circuitry about communication or reality.

"You should not permit yourself to get emotional." This is circuitry interrupting the affinity line. There is very little circuitry interrupting communication and reality. Circuits sometimes—"Nothing is real" "You are always disagreeing." These locks are easier to reach than the affinity locks. By bringing up one point of A-R-C you bring up the others.

Here is something you may not have realized, something that is interesting and very useful: any kind of interruption or mis-use of A-R-C, any kind of lock that is imaginable, has two aspects: ENFORCED and DENIED. It is just as aberrative to tell someone that he *must* love, that he *must* talk, that he *must* be right as it is to *inhibit* his doing these things. The effect is the same: nullification. Therefore, whenever you are looking for A-R-C locks remember that a shut-off or nullification of any kind may come from enforcement as well as from denial.

Denied Communication
(inhibition)

Phrases which inhibit speech

Phrases which inhibit hearing

Inhibition of seeing

Inhibition of feeling This is a shut-off chart.

Inhibition of smelling This means that a per-

Inhibition of emotion son's communication to

Inhibition of heat the real world has been

Inhibition of cold inhibited by statements.

“Oh, you never feel the cold.”

“Has anybody ever said to you that you never hear what they said?” My wife. She says, “You never pay any attention to me.”

Speech—“Don't talk to me.” “Don't repeat this.”
“You can't see”—visio.

Enforced Communication
(compulsion)

Compulsion of speech
Compulsion of hearing
Compulsion of seeing
Compulsion of feeling
Compulsion of smelling
Compulsion of etc.

These are your "turn too full ons." They cut the communication line. "You've got to listen"

—If you get too much of this, you will get the person down at the prevarication or apathy range.

Denied Reality

You're never right
You don't know
You never agree with me
etc., etc., etc.

Enforced Reality
You have to do the right thing
You mustn't make a mistake
You have to believe me
etc., etc., etc.

A person is in touch with reality until reality hurts him too much. He will resist anything which forces too much communication on him.

Denied Affinity

Enforced Affinity

You don't love me

You have to love me, if
you don't, I'll die

You can't ever be nice to
anyone

Love thy neighbor

(And all the other thousands etc., etc., etc.
of emotion and feeling
shut-offs)

The case of a stutterer. An interruption of communication. He is down in apathy. He will surge into dub-in. A person's emotions have been depressed and they have carried communication along with them. A person has been told to talk and told not to walk. Terrific interruption of speech would pen up units of "I." Whether it is a lock or a secondary engram would depend on the force of the impact.

A boy gets along fine until he is six. One day Papa's store burns down, putting Papa in a terrible mood. When the boy comes in and asks him a question, he says, "Shut up. Get the hell out of here." Secondary engram.

"It's all in your imagination."—Reality is denied a person. He has told a story, he knows it's true, and somebody turns on him and makes him admit it's imagination. This is a reality secondary engram. It will not come off with tears.

A super-secondary engram has all three parts of A-R-C broken. If you realize a case is supercharged, there is a mechanical suppression that comes off by breaking the locks, and secondary engrams. If you can't get them off he has circuitry. If he is stuck on track, this immediately tells you that you have a supercharged case.

Charge - Circuitry - Valence

When you get most of the charge off a case, it will run pianola. Pianola cases are easy to handle. Run the engrams in valence with all perceptics. Get secondary engrams. Keep the preclear from bouncing. If he is in his own valence in the prenatal area, he doesn't bounce. If he is in valence in the prenatal area, he doesn't get grief there. You just have to think like an engram. You have to watch for odd action phrases like, "There's' a long dark road ahead." This does not translate to the analytical mind as a bouncer, but would to the reactive mind.

But most cases have too much charge to run pianola. This material is to help crack tough cases. Even if it's the "toughest case on record," just keep slugging, and it will give. A case is always accessible somewhere on the chart. Automatically consider every case a tough one.

False pianola case—A case with dub-in circuitry. It is very highly supercharged control circuitry. This person will run on the track, go into this, or go into that, and can go on for years and years. Evidently has very good recall. Has visio and sonic. The only trouble is "I" isn't even there. Sixty per cent of the material he gives you is strictly dub-in. He runs back to last night and tells you all about the steak he ate. He hasn't eaten steak in two years. Last night he ate chile con carne. This case can be spotted easily.

There is a quick test. Let's look over the person's ability to execute. When you give this person a job to do, does this person do the job? No, he has a lot of reasons why he is very busy, he has a lot of things to do, but he seldom does any of them. What is his sense of reality? It is very low. He will talk with enormous conviction about his sense of reality, but it is very low. He will tell you about your conversation with him at the door—but you didn't let him in. This is the super dub-in case. The main thing with this case is the File Clerk doesn't work. The File Clerk is replaced by a demon circuit. This case has control circuitry, usually of the sympathetic kind. "Just control yourself, dear, and everyone will love you."

The next thing you do with one of these cases, you find the dominant. Who said, "Control yourself"? You will find a lot of fights on the case. It is top-heavy with circuitry. This case is like a mirage in the desert. Try to put your hands on it, and the mirage disappears. This case doesn't go into the basic area and take the foetal position. He has prenatal visio. You have to shoot the circuitry out of this case. When you get off demon circuits, visio will go *off*, sonic will go *off*. This case is super-saturated with emotion. You may trigger a grief demon. This case will run touching engrams and cry for hours, and you won't be getting off an ounce of grief.

In a pianola case, the file clerk works with you. The somatic strip does what you tell it to do. You can get secondary engrams, basic area engrams. But in *this* case, you say, "The file clerk will give us the engram necessary to resolve the case, the somatic strip will go there." Fellow will say, "I think it's a two-year-old flash." You have gone into your first

contest with demon circuits. You are auditing a demon. An ordinary demon is pretty stupid. It doesn't think very well. Usually they are discourteous or too courteous. By the time you have run off the fifth airplane accident before he was seven years old, something is wrong. When the 23rd benefactor is killed by the 23rd streetcar, you realize something is wrong. This dear old lady dies. You run this as a grief charge. You get tears, then all of a sudden he runs into another incident—Mrs. Snoglefort trying to reach him or rescue him from the flames. This demon actually has taken control of the tear glands. This bank is supercharged. The seriousness of the situation is measured by how far this person drifts away from reality.

Let us consider the amount of charge on a case, in other words, how many secondary engrams and locks there are on the case.

| Maximum charge
|
| Minimum charge

It doesn't matter how much charge there is, whether it is maximum or minimum, unless there is circuitry.

Let us now consider the amount of circuitry.

| Maximum circuitry
|
| Minimum circuitry

This is the measure of the case. If we combine the case that has maximum charge and maximum circuitry, it's a killer. It has been deteriorated by charge which is held in place by demon circuitry.

We might say, for any given case, that "I" plus reactive charge equals a constant, say 1200 units.

"I"—The awareness of awareness
unit monitor—1000 units

Reactive charge— 200 units

Total—1200 units

When "I" loses 500 units to the reactive bank, "I" has only 500 units left. Add the 500 lost units to the 200 units in the reactive bank, then you have 700 units of *reactive* charge. Now he is insane. He will occasionally show sane moments. There is a dwindling spiral. Then if he gets another jolt, that will really send him off.

What happens when a case starts to pick up secondary engrams? This case is only restimulated 200 units worth. A big secondary engram goes into action. This case starts to accumulate locks on the secondary engrams. In the beginning it's hard to steal stuff away from "I," but when it starts to spiral, it becomes easier and easier. Your job is to get some of this charge back up to "I." You have to knock out circuits, so you can run the A-R-C- engrams and locks, so you can 'charge up' "I" instead of the reactive bank.

A case which has maximum charge but not a great deal of circuitry is easy. The supercharge on the case is so great on the reactive bank that the case bleeds quickly. This is your screamer. Emotion releases suddenly. We have measured this in terms of maximum and minimum *charge*. The difficulty of the case does not depend on maximum or minimum *charge*. The difficulty of the case depends on circuitry.

A circuitry case has stuff like "You have got to fight it down," "You have got to keep yourself in hand." These circuits are now absorbing many attention units. Try to pick up some of this circuitry. A *circuit* could be considered as a structure *vulnerable on one point*. A circuit is impregnable except for one point. The Achilles heel is the *phrase which created it*. Any attack on the circuit which does not include the phrase that created it has a tendency to charge it up.

The maximum charge case isn't hard unless there are circuits. You will find some real pianola cases in institutions.

You won't have any schizophrenics who don't have circuits. They are loaded. A manic depressive would be somebody who is caught on the track in a manic engram which has a depressor. It punches up his analyzer, "I'm so strong," "I'm so cheerful, but sometimes I get so depressed." The engram he is caught in can get very highly charged up if there are circuits and *they* are highly charged.

The paranoiac — We know the trouble with the paranoiac. An "against me" engram that's laid in very heavy. When it is there, and when it gets charged up and when it is laid in very heavy, you get a paranoiac. Has a lot of circuits. Circuits repress the charge. "You have to protect yourself," "I have got to protect you."

Manic depressive: Sometimes he is a good salesman, but he'll be a better salesman when he gets rid of his engrams. One fellow felt he was a good salesman, although checking with his company disclosed a poor sales record. In working his case it was found that Papa was trying to *sell* Mama the idea of getting rid of him.

You get the case moving on the track. You go into a contest of picking up the circuit and then the charge and then the circuit and then the charge, back and forth, back and forth. If you can't get grief or fear run boredom. All you are trying to do is to get units back to "I." Every time you knock out a lock you get a unit back. If you can't get these units back, you are not rehabilitating "I." If you are unable to blow *charge* and you know there is charge there, get *circuitry*.

Circuitry—"You must take adequate care of yourself," "You mustn't let anything disturb that dear little thing inside of you," "Oh, dear, what shall I do if you ever leave me," "You have got to take better care of yourself."

Anything that seeks to control, also seeks to nullify. The control circuits nullify "I."

The only things that can be wrong with a case, the only reasons why you can't get the engrams up are:

- 1—Stuck on the track
- 2—Charge in secondary engrams
- 3—Circuits

You heighten the affinity-reality-communication of the preclear. It takes a little bit of imagination from the auditor. It calls for an accumulated fund of observation.

A supercharged circuitry case can run with a lot of volume. One case was heard two or three city blocks away with windows closed, "You have got to control yourself" "I'm going mad, I don't know what I will do," at the top of his voice. Circuitry represses charge. The charge gets in there and can't come out. It's dammed up by the circuitry. You find the Achilles heel: one of Papa's or Mama's dramatizations. You get the preclear to tell you. "What would you tell somebody if he is having a hard time of it and is upset." He may give you the whole content of the engram. There's the circuit. "Let's find the last time that you calmed somebody down." That's the content of the circuit. You take this circuit and say he is to go to the first time it occurred on the

case. When all these suppressors are off pretty well, you knock out secondary engrams.

When you work a psychotic, you don't look for the circuits right off the bat except in straight wire, because you haven't enough "I." Build up his "I." If you have started to run an engram before you break enough affinity-reality-communication locks, he may just dramatize the whole thing screaming, out of valence.

If you can't get emotion, run pleasure moments. Give the case a lot of straight wire. Get some of the units out of the bank up to "I." There isn't much "I" there, and basic personality is pretty weary. *Bad auditing* can take some more units *away* from "I," and create some more locks. Restore attention units to "I." The locks, the key-ins from the secondary engrams stole the attention units. You have to work with those things that *have* these units if you want to get them back.

First sign of a psychotic—Person will begin to disassociate. Don't run engrams. Would you throw a two-year-old child into a bank of A.A.'s? Work with the things which stole the attention units off of "I." By running them, you return units to "I." Use straight wire, run off in reverie a few light locks, get some fear off and a little emotion. Sometimes you can weaken the circuits enough with straight wire so that you can run secondary engrams. This is the way to take a preclear from psychotic to neurotic in a short time.

Some cases have to have birth run out. Birth is just another engram. The file clerk gives you birth.

If a person is stuck in birth, you have got to handle birth. That's all there is to that.

Valence

One of the major bars to getting off secondary engrams is *valences*. The preclear has a low sense of reality, when he isn't in valence. He isn't himself. You are not going to get anything reduced in this case until you do something about valence. The valence proposition is a very specialized action. Usually those things go down in the prenatal bank. There are valence shifters that are a definite type of command. These valence shifters are on a kind of spectrum.

There's the one which shifts him into *one other person's* valence. Then there's one that shifts the person into *all the valences of his family*. Then there's the valence shifter that shifts a person into *everybody else* (general). The one that shifts a person into *nobody's valence*—out of valence, out of the blue (synthetic). A synthetic valence may go into the valence character of a story, an air sprite, anything. Another one is one which shifts a person into *animals* or insects. A specialized shifter—monkeys—"Make a monkey out of me." In France they have one that makes people into cabbages. There's one that shifts one into inanimate objects: The psychotic who was a bed post. Circuit was, "As deaf as a post."

Some circuitry puts the person off the time track. There is circuitry, "You are off your trolley," "You are way off the track."

See if you can't coax him into himself if he is in the basic area in the coffin position. He should be

curled up like a ball until he is released, at which time the engram has no power to command his motor responses. Telling him to go into his own valence in the basic area very often does not produce results. You could say, "Let's see if you can feel some tactile there," "Moisture," "Sonic and some strange sounds." The fellow will be inside of himself to see if he can.

A person running engrams may suddenly go out of valence. At such a moment, you can even expect that sonic will turn off, and the somatic change. A green auditor will believe he's necessarily bounced. You should work more carefully with the file clerk. "What's happened?" "Bouncer?" "Holder?" "Valence shifter?" (Yes) "When I count from one to five a valence shifter will flash into your mind." Run this a couple of times, the fellow will go back into his own valence.

Action phrases—Most dangerous—*Grouper*. "It all happens at once." "It's closing in on me." Same somatic all the way through. Case can be sitting on a grouper. "Everything happens at once." "It's all coming in here." "They are closing in on me." "Everything is against me." "There is no time." "I have no time for you." "I have no time for anything." (This leaves all the time out of the track, and leaves everything else grouped.) *Bouncer*—backs us up to present time. *Holder*—keeps him from going anyplace. *Call-back*—calls him back. *Misdirector*—sends him in opposite direction. Quite common in birth. "I've got to turn him around and bring him out the other way." A perfect misdirector and confuser. "I don't know whether I'm coming or going."

You get the bouncer off so he can get back into the engram. Start out as early as you can get, al-

ways remembering there may be earlier material. You have him start through the engram. You listen to the phrase and note whether it's an action phrase and you translate it into engrams. Find out what action it's going to take. Have him repeat it several times right there and take the kick out of it. If he is heavy with control circuitry, he may not want to do it. All the action phrases are now active, and you deintensify every action phrase as you hear it. That's the way you reduce an engram. A person says, "I don't like you any more." Let him run that one once. "Get out," comes next. Go over that again and again and again.

If the auditor has let somebody bounce, the way to unsnarl the case is to run out the auditing. You send him back to the time he was audited and he will wind up in the engram.

The things we are most interested in are the valence shifter and circuitry. There is a distinct difference between a valence shifter and circuits. Man learns mainly by mimicry. Learning and mimicry are practically synonymous. Mimicry also includes the ability to shift into other people's valences *selectively*. This should be done very easily without disturbing people's personalities. But an engram demands that it be *fixed* or *barred*. It has made an *irrational selection*. The second an engram starts to use this mechanism of mimicry, you get some interesting manifestations. Little girl in dog's valence will scratch on door instead of ringing bell. 20 years later: "Please give it to me," cocking her head on one side. She isn't imitating the dog; she *is* the dog.

The fellow who has shifted into Grandpa's valence. "You are just like your Grandfather." This has fixed

him in Grandpa's valence. Grandpa has the habit of wearing a hat in the house and eating with his knife. Grandpa had lumbago. He will pick up the whole valence, lumbago and all. In order to be Grandpa he will do *all* things Grandpa does.

The general valence—"You are just like everybody else." A person has a hard time with that one. It reduces him to a state of mediocrity. The analyzer is absolutely sure that this command is survival itself.

Most people suffering *chronic somatics* are suffering from *valence shifter* somatics. A person does not demonstrate pain unless he himself had some pain to substitute for it. If Grandpa had a broken arm, he picks up a somatic when he fell off a bicycle and dubs it in so he has the same somatic as Grandpa. The second you get this person out of this valence, these chronic somatics turn off.

Sometimes a person is held in an engram in which he got a valence shifter. He will move up and down the time track as Papa or family, if the valence shifter was, "You are just like the rest of your family." You can spot easily whose valence he is in. What were the illnesses of the people that surrounded him? Who is dead?

Case of man with dermatitis on his hands. Mama died of skin cancer when he was five years old. He was shifted into Mama's valence. Mama's death *charged up* the valence. The auditor tried to go back and find an engram in which his hands were *injured*. He ran out a time when he hurt his hands. His dermatitis went away for a day or two. All of a sudden

it was back again. Another incident was run out, (this one his hands getting injured at a bonfire). Again it diminished for a few days and then came back. The reactive mind *had* to provide a hand somatic from somewhere to go with the valence he was in.

Sometimes you will take a person who has been shifting into Mama's valence down to the bottom of the track, and he is earlier than the valence shifter, so he will be in his own valence.

This is the best way to resolve valence shifters. Take the charge off the loss of the ally. Mama died. This valence has been *confirmed* by the death. The *charge* on Mama's death has locked him in her valence. Run Mama's death. If you can't do this, knock out some circuitry, in or out of valence. Then get back and knock out the death. Then he is in his own valence, and you can take him back down the track and reduce incidents.

There can be all kinds of valence shifters in the case which are not necessarily active. It is necessary to get off secondary engrams to get a person into his own valence. It's not a problem of picking up the valence shifter, but of getting the *charge* off the case. Running a case out of valence will cause strange things to happen. You can run an engram in the basic area with a somatic in the left eye. There is no left eye in the basic area, only a few cells.

If he is in the valence of Mama, and Papa says, "Get out of here and leave," he will bounce. The auditor may run this out of valence, and may get some yawns off. A few weeks later, the auditor wanders back there, and the engram will still be there. Auditor will say, "Every time I erase this engram it

doesn't stay erased." Actually he deintensified it a little by running it out of valence. When you are running an engram out of valence, getting the basic on a chain to weaken circuitry, you are not getting a reduction, but you are taking some tension off the case. Remember, you are running this kind of engram to get circuitry, so you can get charge off the case. You have to get some of the circuitry off, so you can get some of the secondary engrams.

In the valence shifter that says, "He can never be himself," we start to get the valence bouncer. He has bounced out of his own valence. There can be a valence shifter that says, "Why can't you be like little Rudy down the street?" "You are a toughie." This keeps him from being good like Rudy.

Case of a preclear locked in Mama's valence. There is the time that Mama is rejected by the grocer. The grocer says, "You can't have any more credit." The child is with Mama when this is being said. The child is Mama, so the child gets this embarrassment. If you have to, you can pick up all the serious things that have happened just to *this valence*. The job is slower this way than it is if you can run Mama's death, but little by little charge comes off the valence.

If you have spotted that he is in Father's valence. "Let's go back to the time your Father lost his business." You get some charge off the case. Papa's tears may not be suppressed even though the pre-clear's are.

The hardest valence to reach is the synthetic. The preclear starts to run a scene. He is plastered on the ceiling. You just have to pick up charge wherever you can.

There is the fellow who doesn't like himself. He has been shifted into a valence where there is negation against the valence. He doesn't like his father. "You are just like your Father." "What am I going to do with you." He doesn't like Papa. He doesn't like himself. This is a break on the *first dynamic*.

People have been found with as many as forty valences.

A *circuit* is a command in an engram which has gained *charge* through secondary engrams, and has taken away a part of the analyzer, and is using it for its own purposes. A demon circuit or control circuit is only as serious as it has been *charged up* by secondary engrams and locks. The only way a *secondary engram* can occur is through the existence of a physical *pain engram* which has keyed in. The danger to the case from *circuits* and *valences* is that they have been *charged up* by secondary engrams and locks.

Circuits - Straight Memory Locks

Demon circuit. A demon circuit is that mental mechanism set up by an engram command, which, becoming restimulated and supercharged with secondary engrams, takes over a portion of the analyzer and acts as an individual being.

Any command containing "you," and seeking to dominate or nullify the individual's judgment is potentially a demon circuit. It doesn't become a real live demon circuit until it becomes keyed-in and picks up secondary engrams and locks. There are thousands of circuits potentially. This doesn't mean that all of these will become charged. A demon circuit will usually have a whole chain of engrams, all restimulated. In order to get rid of a demon circuit, one has to reach the phrase or phrases that created it, and reduce that phrase or phrases in the basic on the chain. Take the tension off this engram, and the whole chain will have a tendency to collapse.

Chances of getting the basic on a chain are reduced by the fact that the individual has received many secondary engrams on this; therefore there is a charge there. This charge fights against the "I" and the individual.

Demon circuit says, "You have got to protect yourself." Enormous amount of charge. "I" is pretty well reduced. The preclear's sense of reality is very poor. His ability to communicate is very poor. His affinity is very poor. Every time the auditor goes into the case, first he is faced with the charge which pushes him away from his realities. The auditor is repulsed, as "I" is repulsed every time he tries to approach this circuit. It says, "You have got to protect yourself," "You have got to help yourself." "I am going to tell you how to do this." The auditor runs into this circuit, he isn't going to be able to get at the core of it. The whole trick is trying to find out the computation. What are the phrases which can be reached at the bottom of the circuit? Once he gets these phrases, he will be able to get some tension off the circuit, even if it is two or three engrams from the bottom of the chain. The next time the auditor tries to go into the case, this charge isn't protecting itself as much, and the charge will come off.

The second you recognize that this person can't contact reality, and has difficulty communicating, you know "I" has been robbed by a circuit. You start robbing the circuit. You start to rehabilitate "I" by straight memory. As you go further, you get recalls on who used to say what.

Slam into the circuitry chain with repeater technique, walk it right down to the bottom, even if you have to run it a few times each time on the way down. You deintensify it even out of valence. Now you can go and get a little charge off this case. There is one central computation that you have to reach first.

What's wrong with this person? You have to punch around there awhile, until you discover the dramatizations of the persons who surrounded this person's prenatal life and childhood. You get some recall on this, and you will get data to spot circuits. What part of this dramatization most closely approximates the behaviour of the preclear?

Just as there are supercharged *circuits*, so are there *charged valence* cases. This gives you another point to work on.

A *valence* is a commanded mimicry of another person or thing or imagined entity. These commands would be in engrams, of course.

The valence is not contained in a circuit. The valence and the circuit are two different things. The valence is a whole person, a whole thing, or a large number of persons or things. It doesn't say in any circuit that the preclear has to smoke cigars, but if grandfather smokes cigars, so will the preclear if he is in grandfather's valence. It is possible to have a valence problem *without* any valence *statement*; the charge on the death of an ally will be enough.

The circuit robs "I" of attention units. The valence transplants "I." It takes "I" and puts him somewhere else. "I" now becomes Grandpa. There can be a valence shifter; "You are like anybody you talk to." "You can't be anybody," bounces him out of his and everybody's valence. This is not good for reality.

First and foremost are the circuits. The circuits are the most important. There are more of them than there are valences. If you can't get the circuits

off, get a valence charge and move him into his own valence.

One psychotic girl was in the valence of a collie dog. The auditor had to get the charge off the death and several other incidents with this collie. This was very difficult until he discovered that the collie had been sick for some time. The auditor unburdened this collie dog valence enough to get "I" shifted over. This girl would run barking and yapping. She was a real screamer, being stuck also in birth when Mama screamed. The dog had been run over, and she was dramatizing the dog dying and then the woman giving birth.

Being afraid for a valence. Being afraid that something would happen to Grandpa, being apathetic about something happening to him. You don't have to go after death, if the pre-clear can't get it easily. There is fear for the valence, fear for Grandpa. Therefore this valence has to be unburdened. Fear, apathy, sorrow, grief on this valence. See if you can blow the grief charge. Every valence seems to have a tone scale and a time track of its own. You can use these almost as if you were processing the valence, if you have to, to get charge off the valence, so that the pre-clear can get back into his own valence.

Knock out enough locks, open up memory to get "I" rehabilitated to a point that will allow him to run the devil out of the circuits. Sometimes you give 20-30-40 hours of straight wire. You are actually saving time. The test of whether you are getting some place—is this person's memory opening up? As the memory opens, more and more data start coming to light. Sometimes the only thing one can do is to unburden the case with straight wire.

One fellow was stuck in a measles engram and would develop the fever as soon as you started to touch it. You could put more attention units there than there were there formerly, and he would have the fever. By sending the somatic strip to the time when he got well, or by sending him earlier, the fever would turn off.

This measles engram was five or six engrams up the chain of illnesses, so it wouldn't reduce, and this person was born with a very serious skin disorder. The basic on that measles had a holder "Keep still," "Don't say anything," so you did not get flash answers. The file clerk didn't work. Ran a lot of pleasure moments, but age flashes showed he was still stuck. Tried running him very early and bringing him up the track by skipping the engram.

The right way to work a case like this is to restore some attention units to "I," not to work the engram in which he is stuck. Being stuck on the track is a symptom of robbed "I." "I" is not necessarily held in an engram because the engram has holders, but because "I" is *weak*.

Of course, deintensifying the holders and call-backs in which a person is stuck is still standard technique. We are talking about a rough deal where the file clerk won't give you these things, the person is blanked out on it. You can, by being too insistent and dreaming up holders for this person to repeat, get him into four or five other engrams.

The theory of attention units is that "I" might be considered to have potentially or genetically, say, 1000 units. Every key-in and lock and secondary

engram on this case robbed "I." The system of working the case is to restore attention units to "I." The engrams have to have key-ins, locks, and secondary engrams in order to be charged up.

You go down the bank and run an engram. This engram has never been hit before. You get a pretty live one. You have artificially keyed in this engram which is now active. You can lay this in its grave by running pleasure. In present time, let this person remember the process and blow the lock. An auditor does not have to restimulate an engram.

Look at the case in the mechanical terms of valence or a series of valences and in terms of circuits. This "I" is being told things continually by circuits or being guarded by other circuits, and he is being shifted around into other valences. Your case is easy to resolve on the ratio of the fewness of circuits and valences. When you go into a case, pay very close attention to the sense of reality, the person's ability to communicate, his ability to develop affinity. Estimate the reality of the individual by his ability to accept the engrams.

You estimate the sense of reality, ability to communicate. You estimate the valences, circuitry. If A-R-C is poor, you know immediately there is lots of charge on the valences and circuitry. As the valence charges up, a person is more and more fixed in it.

"Your mother was a good woman. *You could never be like your mother.* She worked hard raising a family." Daughter becomes a juvenile delinquent, because she can't be like the one model she had of a good person. Discharge Mama's valence and she will now

be able to be a good woman, because the valence out of which she shifted is now accessible for her to imitate analytically. Every valence can have its own time track, and the sorrows of every valence can be discharged.

Straight Memory Technique

Codification of the material and a method of using it: The first thing you would be interested in, in terms of this, is the triangle of affinity, reality, and communication. The auditor uses this in this fashion. In straight memory, he starts in with anything that would break down *affinity, reality, and communication*, going from one to the other, around the triangle (see chart). There is *over* or *under* communication. There are *breaks* in affinity or *enforced* affinity, *compulsion* or *inhibition*. The auditor keeps the memory of the preclear playing on new subjects and new people. "Who used to tell you you had to talk?" This would affect communication. "It's my father, he used to tell me to speak up." Explore further a "speak up dramatization."

You swing over to affinity. "Who used to tell you that they hated you?" If his sister said it, you can be pretty sure it's strung down the bank. By the time there are more children, Mama has a lot more keyed-in engrams. The third child will have everything the second child had, plus. We accumulate notes on this as potential circuits. "I can't hear you." "You have got to speak up." This is a communication break. We go from one to the other, and we look at all the things which compel too much reality, compulsive reality, and all the things that deny reality. Enforced communication—"You have got to say it." "You know it's very plain." "You've got to look at

it.” “You’ve got to feel it.” “You’ve got to smell it.” “You’ve got to talk.” “You’ve got to write.”

We select *members of the family* we know. There are four members of the family. Mama, Papa, and two brothers. We know probably there were grandpa, relatives, and nurses, as we have written down a list of the dramatic personnel. You have to go through all this personnel with the above system.

“When did your elder brother say that you had to like him?” You suggest this to the preclear. He objects and says, “He didn’t say things like that.” “He said, ‘Nobody likes me.’” “He committed suicide when he was 18.” Somebody in that family had a suicide engram.

Don’t superconcentrate on any one subject too long. Memory can be darted towards a subject, but if there is a continual pressure, it will be blunted. You make him remember it quickly. You change the subject and direct the memory stream here and there. If you have failed to get the incident you can come back to it later. “What else did your brother say about liking people?” “Well, nobody liked him. He used to say, ‘Everybody is against me.’” “Did your brother say this just before he committed suicide?” “I don’t remember that.” “Let’s take your *younger* brother; would he have any trouble making people understand him?” “He used to lie on the floor in a tantrum and cry, ‘Nobody understands me.’” “What did your brother say just before he committed suicide?” “He was pretty blue, his girl had just left him.” We have a dramatization in the chain about girl leaving, and his threatening to commit suicide. We know that father and mother used to fight, but this is all occluded. He says father and mother got along wonderfully.

If parents die early, the late-life dramatizations don't compare to the prenatals. You are not going to pick up the clues on the prenatal bank. In the case of a child being abandoned right after birth, the child probably was unwanted during the pre-natal period, and you can expect AA's. There were probably all sorts of things that made him unhappy, people broke affinity with him, people who had communicated with him too much, and people who hadn't communicated with him enough. Get him to remember all the people in the vicinity, Mama, or foster Mother. Let's find out, on the enforced basis, when did she insist upon love. When was she very sad? When was she afraid? "You have got to watch out." Anxiety engrams. "You have got to believe your elders." It *enforces* on an individual irrational agreement, destroying his reality.

We vary this questioning enough so preclear doesn't see the mechanical part. After inventorying him, let's take up his teachers — playmates — chauffeur. Possibility of this case is that family had gone broke when child was two years old, and the ally on case might be the chauffeur.

"*Denied*," on all the people in the case. Denied tears, denied shame, denied fear, denied love. "Reality" on this personnel. "It isn't true." "You don't understand." "You don't know the facts." Disagreement—Who used to disagree? Communication—"You can't hear anything." "You don't know." "You can't feel anything." "It's all your imagination."

You will find somebody in family who had trouble with identity. Whose *valences* were enforced or denied? "Did anybody try to make you a better boy?" "Who did they set up as a model for you?" "That was

Herman down the block." Mama used to tell him this all the time. Mama had identity trouble. She had a dramatization herself. She was trying to change the people around her. Who did she want Papa to be like? Who did she want Grandpa to be like? This will stimulate enough to bring out valence shifters and dramatizations. "You have got to be like other people."

"Who used to talk about not liking yourself? Who used to say that you were nobody?"—Valence shifter nullification. "Who used to tell you you shouldn't listen to your own advice?" These are all inhibiting on the *first dynamic*.

Second dynamic has two divisions—first—Sex as an act. Second—Children and the family, the future. You are interested in the sex aberrations of the people around him. You are not so fascinated by the preclear's own aberrations, his own dramatizations. He got them from *someone else*. If all else fails, only then are you interested in "what does *he* do."

"How do you feel about children?" "Should children be seen and not heard?" You are unburdening the case. You are taking off charge, are trying to unlock all occlusions.

"How do you feel about people?" "How do you feel about the Elk's Club?" "Do you think governments are good to people?" "Who in your family thought governments are bad?" The *group* is terrifically important. Some governments have broken affinity with their own people.

Certain religions lie across the fourth dynamic. "Man is evil, therefore we have to make him good."

“Men are no good.” “Men are all devil.” “Men are all alike.”

We have to start checking up on A-R-C *enforcements*. “You’ve got to agree with people.” “You should pay attention to people.” These will form locks.

You can break locks with straight wire. You can run locks out by reverie just as though they are engrams. A *secondary engram* is a *highly charged lock* which *must be reduced as an engram*. The degree of the intensity of charge and the amount of pain in the physical pain engram on which this engram is sitting determine the intensity of the lock.

There is a spectrum of charge on locks:

Light Locks

_____ — From the middle of the spectrum on up, it is not necessary to run locks in reverie, but from that point down they have to be run as engrams.

Supercharged Secondary Engrams

Loss of an ally or close friend would be at the bottom of the scale; a broken appointment would be at the top.

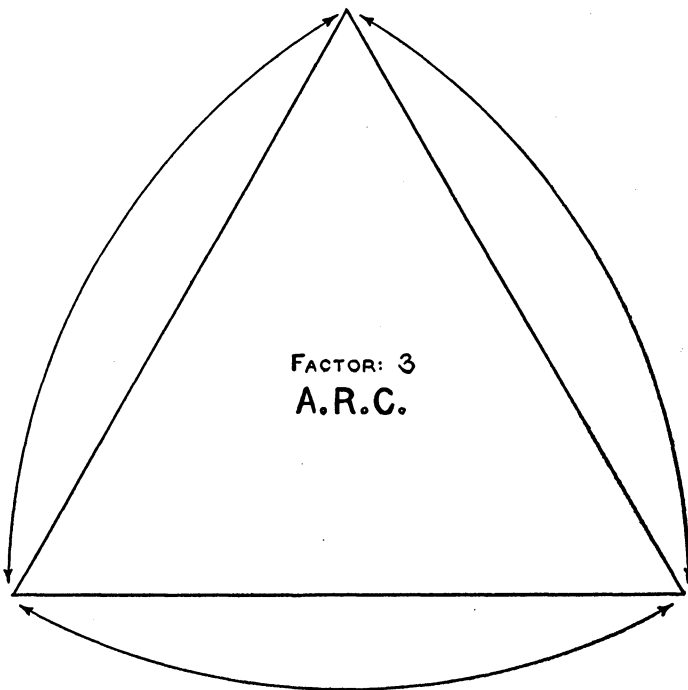
If you could knock out all these secondary engrams, you would have a release automatically.

STRAIGHT MEMORY CHART

FACTOR: 2
enforced
denied

FACTOR: X
people in case

FACTOR: 4
the dynamics



You use the factors on the straight wire chart (plus any others that apply to the case) to give you all the questions you have to ask the preclear. You use these questions to break through locks to build his "I" up to the point where he can run secondary engrams and reduce them—or to the point where you can go after circuitry if the secondaries won't reduce.

A final analysis. You are trying to return all these attention units that have been lost to "I." To get a person up to a point where nothing can happen, it is necessary to run physical pain engrams. They are the cause, but there may be 2000 locks attached to a physical pain engram. These locks will start to disappear. When finally you take the physical pain out from underneath, they have nothing on which to live. Sometimes the deepest charges will wait until last, such as Mama's death.

You can expect such occluded material as deaths to hang on. One day the file clerk will hand out something, and the next thing you will be into this engram that produced it. You cause this to happen by *unburdening* the case. The file clerk is the safety valve. He knows how much this case can take. He is not likely to hand up what it can't take. Auditing skill is required. The case is the hardest at the beginning and immediately after the beginning. It softens up as it goes along.

Questions and Answers

- Q: Is an ally computation, or sympathy engram absolutely necessary to produce a chronic somatic or psychosomatic illness?
- A: No, but the preponderance do fall in that category. These require a lot of time—because the computation is usually the last to come up and may only be picked up after 200 hours of processing.
- Q: In using straight memory to break locks and find circuits, is one liable to restimulate the pre-clear?
- A: You do not restimulate a case by using straight wire. Everything that a person remembers is definitely deintensified by the act of remembering. Fifty per cent of the available attention units of "I" are sent back in the act of *returning*, but only two per cent in the act of *remembering*. You run pleasure moments and you use straight wire to help him stabilize in present time, also to get him back into the remembering habit, if he is returning too much. Make sure you are using straight memory and not using the file clerk for a flash answer. Some people will use the file clerk for flash replies instead of memory. The file clerk is not the normal sys-

tem of remembering. Heavy circuitry cases will go down and look instead of remembering. Straight wire requires remembering.

Q: Can processing on a woman in late months of pregnancy be harmful to the child?

A: If the mother is so furiously morning sick or so thoroughly aberrated on the second dynamic that she is miserable it is better to process. But if mother can starve through this pregnancy, cheered up by straight wire and brought through to the end, the processing should be done afterwards. A grief, fear, or terror charge will transplant through the words and convulsions of the abdominal muscles and this will be hard on the baby. You must ask: is the child in more danger from mama or from processing?

Q: Assuming the preclear has sufficient "I" in present time, may he enter incidents in late life without an auditor? Do self-auditing?

A: Anyone who audits himself has so much control circuitry he isn't actually auditing himself. There is never sufficient "I" to run an engram out, without an auditor. His analytical mind experiences anaten when he gets into an engram; with no auditor there to take over he only bounces and restimulates other egrams. A person can be taught to do *straight wire* on himself; the principle here is to refrain completely from repeater technique.

Q: Can you get a satisfactory reduction on a circuitry case if the person doesn't get somatics?

A: This person has a pain and feeling shut-off and is out of valence, the whole case being so heavily charged with secondary engrams and locks. You wouldn't be in the prenatal area with such a case. You would be using straight wire.

Q: Please discuss how to approach chronic somatics.

A: Never under any circumstances go after specific ills or aberrations; work standard procedure. The file clerk will give them to you when they are ready. By working straight wire enough tension will come off the case so that often the chronic somatics will begin to fold up even though you haven't touched the engram that caused them.

Q: If a grief charge is continued in a day or two will it be lost?

A: If you get the preclear into a grief charge you ought to be shot if you don't run it all out. If you get a terror charge run it out—it would be very difficult to get him in it again. It is very hard on the preclear to bring him up to present time. The great crimes in processing are *invalidating* data, and *failing to run* every engram presented. This includes secondary engrams.

Q: Is it absolutely necessary for a grief engram to rest on a physical pain engram?

A: It happens to do so. There is an area of turbulence between thought and matter. That area of turbulence has to be addressed again by thought before it means anything. The secondary engram takes place *only* when the analytical mind

is influenced by this turmoil and turbulence. A person goes all through the tone scale, reacts, and recovers. If a person's own child dies, even a clear would feel grief, but it wouldn't fix him up so he would have a bum leg for the rest of his life.

Q: When should we run late life accidents, or late life physical pain engrams?

A: Avoid them like the plague unless the file clerk hands one up. If file clerk hands one up, the person is stuck in it. Run it and reduce it. If it doesn't reduce go to the basic on its chain.

The Dynamics--

Remarks about Groups

A dynamic is a surge of energy within us which is seeking to promote the survival of something. There are seven dynamics.

- | | |
|----------------|---|
| First Dynamic | Self |
| Second Dynamic | Sex and family |
| Third Dynamic | Group |
| Fourth Dynamic | Mankind |
| Fifth Dynamic | Life—Life has a great deal more affinity for living objects than it has for MEST, inanimate objects. |
| Sixth Dynamic | MEST, the Material Universe —
One gets out and looks at the stars. This is MEST. The wind, the rain, the snow, the blue skies, all of these things are MEST. There was dew on the rosebush, when one was a child, the world looked good, |

the sun was bright and warm, there was a definite reaching out, an affinity. All of a sudden this Dynamic becomes blunted, and MEST becomes less and less one's friend. Finally a man gets up in the morning, comes out of his house, and dew on the rosebushes is just something that gets his shirt wet.

Seventh Dynamic Theta—The existence of a body of thought energy. We find an example of a great Seventh Dynamic drive in the Crusades.

To any problem that exists there is an optimum solution: the solution which brings the greatest benefit to the greatest number of dynamics. The infinitely perfect solution would be one which brought about infinite survival on all dynamics. In our finite world we find it necessary to suppress some dynamics in order to advance others, as we make decisions about every day matters. But any continued suppression of a dynamic (particularly one of the first three) soon brings about disastrous results.

The Third Dynamic

The group can be treated from several slants: one is the evolutionary, another is the mystic.

In evolutionary terms man has developed and evolved through various stages through natural selection, and in this development changes have been regulated

by survival. He evolved several methods of getting along. The group is one method—man as a hunting pack. Man achieved better results in the group or pack. Up to a certain point man's survival is interdependent within the group.

If the laws of tooth and claw or self-preservation were basic laws, there would be no one on earth at this time. Kant's theory was that the group consisted of *individuals* working for self-preservation *only*. But the more analytical the beast, the more cooperative is the group.

Man's Golden Age is at the point where self, group and the future all have relatively equal stress. Then, when too much force or war, etc., creep in, one or more of the dynamics becomes blunted by that force and there is a descending spiral.

The killing of religious martyrs by the Roman nation laid in engrams. Christianity evolved within the Roman Empire. The Christians attacked the Roman Empire and the Roman Empire attacked the Christians and there were engrams set up in each group.

The early Christian church revolted against the Roman Empire negating bathing, negating athletics, denying the Roman type of government and denying the body. Christianity overthrew the group of the Roman Empire but failed to set up another group. Thus followed the Dark Ages. It was a long time before the church decided that it must a group, and a good group, the Catholic Church. Then Europe came out of the Dark Ages with this development of a group with strong tenets.

A group goes along fine so long as it is operating on the first, second and third dynamics. When one of these dynamics is knocked out, then the group starts its decay. Man has succeeded in direct proportion to the rationale and rationality of what the group was doing.

The individual says, "What am I going to get out of this group? What does this group mean to me as an individual?" And the group should say, "What do we get out of you for the group?" These things are interactive. The group must enhance the survival of the first and second dynamics. The forecast of its survival can be made in these terms. Every dynamic will survive so long as it enhances the survival of all the other dynamics.

In one of the South Pacific societies, infanticide became a ruling passion. There was a limited food supply and they wanted to keep down their birth rate. They began using abortion, and if this didn't work, they killed the children. Their second dynamic folded up. This society has almost disappeared.

In the past few decades the worth of the individual has come to be discounted. The first dynamic is blunted. In the collective state the idea is that all are created equal. This eliminates the individual. Underestimating the value of the individual in the group will cause many strange things. Stalin says there is only *one* individual in his system, and the rest are all the collective state. The collective state is carried on the backs of a few men. They depend heavily on their leaders, who are individuals.

The group exists as a collective group itself and is not just a collection of first dynamics or individuals.

But also, there must be adequate balance between the worth of the *individual* in the system, the value of *sex and family* in the system and the value of the *group as a whole*.

There must be certain factors in the group. The group will fall apart if it cannot demand of the people within it contributions to its life, and the individuals in the group have the right to be able to contribute to that group.

A body of ideas will remain alive so long as it is contributed to. Dianetics, for example, is a plan of thinking and a way of looking at things, a way of arranging new answers which are just as good as they are workable. But it must be advancing along the line of a relatively solid idea—a growing idea. It is a science of *thought*, not a science of removing aberrations.

A group is thought and its body is composed of perpetual ideas and ethics and understanding of its own goals. The heartbeats of the group are the small ideas, the interplay of thought within the group.

The individual aberree's state is only a minor influence on the group. The group's influence on the individual is tremendous.

The Tone Scale

The tone scale measures the ability of a human being to cope with the problems that arise for him. As such, it indicates also his emotional feeling and tone.

When the individual is operating at optimum, he has almost complete freedom of activity in any situation or problem that arises. Any force directed against the activity he wishes to pursue, he will overcome easily, with a feeling of achievement and satisfaction.

But as the suppressor becomes stronger along any particular line of activity, the person will begin to respond to it, and his tone will go down. If at any point he overcomes the suppressor, his tone will rise again. But if he is unable to overcome the suppressor, his tone will go progressively lower, and as it does, his field of action becomes more and more constricted.

The lowering of the tone scale is reflected in the behaviour of the individual, his physiological reaction, his emotional reaction, and the affinity-communication-reality triad. The overall pattern in all of these areas is similar.

Tone 4—Eager pursuit of activity, with complete freedom of choice for other activities as desired.

Interested pursuit of activity, some doubt as to complete freedom in other activities, some doubt as to ability to overcome suppressor on activity being pursued.

Hesitant pursuit of activity, greater doubt of ability to overcome suppressor or find other lines of activity.

Tone 3—Continued, dogged pursuit of activity, hope of overcoming suppressor only with effort.

Indifference to activity—mild attempts to find other fields of action.

Withdrawal from activity being suppressed, direction of attention to other lines of activity remaining open.

Tone 2—If this is impossible, the situation suddenly changes for the individual must find a way out of this particular activity before he again has any freedom of choice. The decision is made for him, as it were, by the inhibition laid on by the suppressor. At this point he begins to try to destroy the suppressor, at first with relatively mild efforts.

If these don't succeed he makes violent efforts to destroy the suppressor.

If the suppressor is still unconquered, his field of action is constricted even more, for now he cannot even act directly against the suppressor, and he enters the tone level where he tries to find ways of destroying the suppressor by delayed action. Fear, begins here, since there is a strong doubt as to whether the suppressor can ever be destroyed.

Tone 1—As fear increases and the possibility of destroying the suppressor becomes more and more remote, the individual makes violent attempts to escape in any way possible.

If he cannot do so, his last recourse is a frantic cry for help. Grief, sobbing, tears seem to be such a cry for help. In young children this is especially evident. It follows from the law of affinity that such an action would be the logical reaction of an individual *in extremis*. Since he cannot overcome the suppressor himself, he calls for others to help him. In case of loss of an ally, grief seems to be a desperate attempt to bring the ally back, a call for help to the ally.

If this fails, and his cry is unanswered, there is nothing further the individual can do, and he enters the tone of apathy, submitting finally to the suppressor.

Tone 0—If the suppressor continues, apathy increases, becoming paralysis, unconsciousness, and finally death.

Note: The downward spiral may result from any suppression, psychic, reactive, or physical. Often the whole scale will be covered in the course of a few seconds, particularly in physical injury, and reactions during the middle part of the scale will be almost negligible. But with any appreciable time, the whole course of the downward path may be traced anywhere a suppressor is acting. The tone scale of course is continuous, and one reaction will merge into the one below without short division.

But there is one definite exception: When the individual enters tone 2 he suddenly turns from withdrawal to attack. This marks the point at which the reactive mind begins to take control; and also the point at which the individual becomes locked in one activity. After this he must overcome the particular suppressor before he is free to find other fields of action or to rise further on the tone scale. Below this comes definite emergency reaction.

Emotion and Affinity Scale

The emotional scale refers to the subjective feelings of the individual; the affinity scale refers to his relation with other people. The affinity scale may refer, at any particular time, to just one, or to a small number of people. But as affinity is suppressed repeatedly, the individual will begin to take on an habitual tone level on the affinity scale, an habitual reaction to almost all people.

	<i>Emotion</i>	<i>Affinity</i>
Tone 4	Eagerness—exhilaration	Love—strong, outgoing
3.5	Strong interest Mild interest	Friendliness Tentative advances
Tone 3	Content	Tolerance without much outgoing action — acceptance of advances offered
2.5	Indifference Boredom	Neglect of person or people Dislike, attempts to get away from them
Tone 2	Expressed resentment	Antagonism
1.5	Anger	Hate, violent and expressed
	Unexpressed resentment	Covert hostility
Tone 1	Fear	Acute shyness, propitiation, withdrawal from people
0.5	Grief	Supplication, pleas for pity, desperate attempts to win support
	Apathy	Complete withdrawal from person or people—no attempt to contact

Reality and Communication Scale

The reality scale refers to the individual's hold on reality and his agreement with others on what reality is. Reality breaks are actually disagreements on reality, usually resulting only from a different viewpoint and not from actual differences in reality itself. The communication scale refers to the individual's ability to communicate with other people.

	<i>Reality</i>	<i>Communication</i>
Tone 4	<p>Search for different viewpoints and changes in reality in order to broaden own reality — complete flexibility in understanding, relating and evaluating different realities</p>	<p>Ability to communicate completely, with holding nothing; ability to create and construct through conversation</p>
3.5	<p>Ability to understand, relate and evaluate reality, regardless of change or difference in viewpoint, moderate flexibility in realities brought to view without eager search for new ones</p> <p>Attempts to reconcile own reality with conflicting reality—limited flexibility</p>	<p>Swift exchange of deep-seated, deeply felt beliefs and ideas</p> <p>Tentative expression of limited number of personal beliefs and ideas</p>
Tone 3	<p>Awareness of possible validity of different reality (viewpoint without relating it to own reality)</p>	<p>Casual exchange of superficial chatter</p>

2.5 **Indifference to conflicting reality** — “Maybe — who cares?” attitude

Indifference to communication of others—“Let’s not argue about it” attitude—dismissal of communication—if toward environment, not trying to get perceptics clear

Refusal to match two realities, rejection of conflicting reality “So what?” attitude

Refusal to accept communication of other person (or environment)—turning to other sources of communication

Tone 2

Verbal doubt—defense of own reality, attempts to undermine others

Indirect pot-shooting, nagging, nasty cracks, invalidating other person or situation

1.5 **Destruction of opposing reality**, wrecking or changing it, knocking out props from other person’s reality—“You’re wrong!” attitude. If reality is environmental, destruction is accomplished only through change

Shutting off other person’s communication, destruction of it — “Shut up!” “Drop it!”

Doubt of opposing reality, non-verbal disbelief, refusal to accept disbelief, refusal to accept conflicting reality without trying to fight back

Stubborn silence, sulking, refusal to communicate further, rejection of attempted communication by others

Tone 1

Doubt of own reality — insecurity; attempts to gain reassurance; if reality is environmental—appeasement of gods or elements

Lying to avoid real communication; can take the form of pretended agreement, flattery or verbal appeasements; or simply a false picture of person’s feelings and ideas; false facade, artificial personality

0.5 **Shame, anxiety, strong doubt of own reality with consequent inability to act within it, must be told what to do if person is to act at all, afraid to act himself since he has no way to assess consequences**

Evasiveness to avoid communication; hiding person's own thoughts and feelings superficial communication built on accepted standards without relation to person's real feelings; or schizoid secrecy

Complete withdrawal from conflicting reality; refusal to test own reality against conflicting one; Locked in own rigid reality—psychotic

Inability to communicate, completely unresponsive

Tone 0

Behaviour and Physiological Scale

This refers to objective events which can be measured.

	<i>Behaviour</i>	<i>Physiology</i>
Tone 4	Motion toward, swift approach	Full control of autonomic by cortex, both cranio-sacral and thoracolumbar systems of autonomic functioning at optimum under direction of cortex; muscle tone excellent; reactions excellent; energy level high
3.5	Motion toward, approach	Moderate control of autonomic by cortex; cranio-sacral functioning well, thoracolumbar slightly depressed; muscle tone good; reactions good; energy level moderate
	Motion toward, slow approach	Autonomic functioning independent of cortex; cranio-sacral functioning well, slight activity in thoracolumbar muscle tone fair; energy level fair
Tone 3	No motion, Stay	Autonomic independent of cortex; cranio-sacral functioning well, but no activity in thoracolumbar; muscle tone, reaction time and energy level poor
2.5	Motion away, Recede slowly	Autonomic begins to take over control; cranio-sacral inhibited, thoracolumbar up; slight restlessness, heightened activity, wavering attention

	Motion away, Recede quickly	Increased activity thoracolumbar, cranio-sacral more suppressed; increased restlessness, wavering of attention, inability to concentrate
Tone 2	Motion toward, slow attack	Increased activity of thoracolumbar, inhibition of cranio-sacral; irritability; increased heart action, spasmodic contractions of gastro-intestinal tract, respiration increased
	Motion toward, violent attack	Full autonomic mobilization for violent attack; complete inhibition of cranio-sacral, thoracolumbar in full action; respiration and pulse fast and deep; stasis of gastro-intestinal tract; blood to peripheral vascular system
	Motion away, slow retreat	Autonomic settles down to chronic rage reaction, inhibition of cranio-sacral; imperfect gastro-intestinal action; increased peripheral vascular circulation, increased pulse and respiration
Tone 1	Motion away, violent flee	Autonomic mobilization for full flight reaction; laxity of gastro-intestinal track; all blood to peripheral vascular system, especially muscles for rapid flight; breathing and pulse rapid and shallow
0.5	Slight motion, agitation in one place Suffer	Autonomic mobilized for cry for help, grief; cranio-sacral on full; thoracolumbar inhibited; deep, sobbing breathing; pulse hard and irregular; discharge of tears and other bodily secretions
	No motion, Succumb	Shock reaction; thoracolumbar inhibited; cranio-sacral full on, gradually decreasing as organism approaches death; breathing shallow and irregular; pulse thready; blood pooled in internal organs; muscles limp, lacking tone; pallor
Tone 0		

In any particular situation two or three of the above patterns will predominate. Usually the behaviour and physiological patterns will be involved in any suppressor action. The speed at which the organism descends the tone scale varies widely. It may be arrested at any point, it may stay within one level for a long period of time before descending, or it may proceed so rapidly that the individual is unconscious almost before he realizes a suppressor is acting.

Stalled Cases

The main thing to know about stalled cases is that cases get stalled. Very many things can happen. Sometimes people get into a manic state. Manic is a rather bad word on account of its psychotic connotation. The phrase in an engram will be obeyed to its fullest extent. Sometimes you will find people suddenly cured by other therapeutic treatment. A manic has been restimulated.

It takes from three to ten days for a case to settle. If an engram has been hit and restimulated, it takes about that time to settle. If the preclear is permitted to go about his business, the case will balance. You can balance any case in about ten days. If you force it, you are going to get restimulation and something is going to happen. So, if the case gets unmanageable to you, let it settle.

The main thing in running cases is that, as long as you are using Standard Procedure, you are not going to have anything that won't settle in three to ten days. The three-day period is a sort of standard period. Four days after therapy the case will settle. If you want to work this case every four days, it will be just like starting the case every time. But if you work the case every three days, it will stay alive. The time track gets greased, as it were. Going back and forth across an area, you will gradually get what you want out of a case. Just keep working it, and

you will get results. What happens is that you get it used to going up and down the track. Attention units are then available, but if you wait four days between running, you will have trouble.

Another condition can occur. You may find you get into a little light engram and you find it won't lift and you go over it and then it faded away. This is recession. You can do this and three days later have a stalled case on your hands. This engram you have beaten down comes back in full force in three days.

It is very easy to tell the difference between recession, reduction, and erasure. If an engram is not showing marked change as you go along, there is something wrong with this engram. That is why you should sample the beginning of the engram before you run the whole engram.

For instance, in running birth, run the first contraction. You can keep running one section of the engram into reduction, and then you can tell whether the whole engram will reduce. We don't want recession to occur.

One other word of warning: Don't ever ask a pre-clear if an engram is erased. He will tell you, "Yes." If this thing is going to erase, new material will appear in it and old material will drop off. In ten re-countings it will start to disappear. Often yawns will come out, the unconsciousness come off of it, and it won't come back. In order to get erasures you have to get in the basic area and come up. You have skipped engrams if you get only reductions and not erasures. Sometimes they are held down by late

grief charges. This last is the largest cause of stalled cases.

Sometimes you touch an engram, and it disappears, and the person starts skidding. You have above him somewhere a grief engram. What you should do is erase, and when you stop erasing, try to find grief. It works the other way, too. Take all the grief charge off and then go into the basic area. Back and forth: basic area—grief; basic area—grief.

One point is that there has to be a physical pain to start a grief charge. It is sitting there in the early prenatal. After you run grief, you can find physical pain. You can find a physical pain it is sitting on. That is one of the tools used on bogged cases. That is the technical side of it.

There are two other reasons for stalled cases. First and foremost is poor auditing. The other is poor environment.

In poor auditing, the auditor has either broken the Auditor's Code or has made some fundamental error in auditing. Failing to pick up an engram and failing to reduce an engram are two of the fundamental errors.

In crossing an engram the first time, all the content will be there, but if a bouncer is there, up the track the preclear will come. You run that engram in a very special way: Get the somatic strip to the first part of the engram. The somatic strip will try to go to the earliest moment in the engram. Sometimes it can't. Sometimes there are four or five phrases earlier, with so much pain in them, and un-

consciousness, that tension has to be taken off before the somatic strip can contact them. So go to the earliest available part of the engram. A somatic strip does it best. You start there and you start to run the engram. Now, if you start to run it, you get many non-aberrative statements.

Make the preclear run each of these phrases several times. Then run it a little further—perhaps you hit a holder. If you try to go beyond it, you can't. He is stuck. And sonic is liable to turn off if you force it. Attention units gets tied there and it is harder to go on. And so on with other aberrative phrases.

The instant something strange happens, you speak to the file clerk. "File clerk will give yes or no answer: Bouncer? Valence shifter?" . . . or whatever it might be.

It may be you don't always get it. The answer may be almost any action phrase that is directional. Phrases that might say, "Go up." Actually, too, there can be a phrase saying, "Go down."

A phrase is a mis-director if it is like: "Don't know whether I am coming or going."

In a holder there is no direction. A valence shifter is anything that indicates the person should be somebody else. With such a phrase a person is liable to shift instantly into another valence. His own somatics turn off then. You can run him in somebody else's valence and do something, but it is not like running in his own valence. Watch for these for they will cause a person to change valence automatically. Every time you hit one, whether or not you see the

action of it, whether you see it take place or otherwise you had better suspect that such action may take place and immediately make him repeat it over and over and over until it is de-intensified.

You reduce each action phrase as you hit it. You may find that you have pains. Go ahead, go through it, and de-intensify them. Then go to the earlier part of the engram and try to run it again. "The somatic strip will go five minutes before the blow"—or whatever it was. "Now the somatic strip will move forward one minute; two minutes; three minutes. Now it is going to the moment of the jump." (or whatever it is).

Work on the front end of an engram because all the rest depends on the pain or activity of the front end of it. Work it over really good and then go on down the rest of the line and the job is pretty well done. If you don't run it that way, you will bog down a case.

Now, suppose the preclear has been allowed to go through an engram; he's hit a bouncer and bounced off, and the auditor did not know that he bounced. Suppose he has bounced out of something and there are holders all the way back. Then you can't get him to present time.

This might happen: The first time you might get lots of action and all of a sudden, the next time, you are not getting action. You might suspect this has reduced. But no engram will reduce on one hearing. The second time you go across it and if it is erasing, you get a couple of yawns. Now, in this case of action turning off, something might be bringing him back to the engram. A holder and a bouncer might

be there and these are causing him to ride just off the engram. So you ask the file clerk: "Give me yes or no: Bouncer?" "Yes." "As I count from one to five the phrase will flash into your mind." "Get out, get away."

You go over it and all of a sudden you get all the manifestations again. You are not going to stop now. Run the engram again and reduce it. To let him go into an engram and bounce out and not go back, is not good.

The key thing you look for are engrams which have been hit and out of which the preclear has bounced. Suppose you have a preclear who has been audited before with poor auditing. Run the former auditor's auditing. You may find all sorts of Auditor's Code breaks. So run the auditing as engrams. Go back to when he was audited the first time. "What is being said?" Start running this thing out. Run this material for a period and you will find that engrams were hit and which engrams were hit. Then go back and see what you can do with him under Standard Procedure. If the engrams are in recession get the basic area.

Now, an Auditor's Code break won't settle out. That has to be run and you can spend quite a bit of time patching a case up, Start to run out bad auditing if you can reach it. Normally you can. Dianetics can undo trouble caused by such poor auditing.

The environment problem can be very serious. It may be that the pre-clear's environment is so restimulative as to cause the case to bog down. You can

expect your preclear to get upset with this sort of thing. It is invalidation of data in the environment. In these cases try to run out the locks.

Sometimes by straight memory you can do a better job. You can make him go back over the entire thing until he finally gets the moment. Try to get down to the first lock on the engram rather than try to reach the engram. You may have an engram which can't be touched. Use straight memory or run the lock in reverie and you can start the case. In any event, wait for a few days and then start to try straight memory again. He will feel better.

Or you can try to run a series of pleasure moments. Pull the attention units out of the lock into pleasure and then go to straight memory.

The environment problem is a very serious one because an auditor can't regulate the environment. Sometimes it is necessary to take the preclear out of the environment.

All of these bogged cases have in common the fact that somebody is stuck on the time track. That is the common denominator. Don't ever be guilty of bringing somebody to present time and then not checking it. Of course, if he has been and is chronically stuck, you can't do much about this. But keep working. While trying to bring him up to present time, you can accidentally stick a person on the track. Always try to get him to present time, and always check it. You can bog a case by neglecting this.

When it comes to getting a case moving, originally you have Standard Procedure. You should follow it very closely. Beginning a case, use Step One, Step

Two, and run engrams. Any place where you are all of a sudden not getting any place, use Step Three. Use straight line memory.

If you find a case is a little slow, use straight line memory. An aberree never says anything just once. He will dramatize what he says more than once. He will do what he does many, many times. And if you find one of the parents saying something, you may be certain that that is also in the prenatal bank in an engram. So find dramatizations.

Take straight line memory and you will find shifted valences, etc. You get little chuckles when you hit something. When you hit it strong, you get the smile or chuckle. When you haven't hit it, you don't get them. That is the material you should discover. When you key out a lock, you get a smile. Leave that subject then and go on to something else. You can knock out the circuit locks and return to present time and then go back down to the engram.

In using straight line memory, don't put the pre-clear in reverie; leave him alone. Don't let him close his eyes. The second you put him down the track, in reverie, an engram will restimulate.

You can keep straight memory as a technique up for a long time; you can cure a person by remembering pleasant things in the past. You don't want him to remember only the concept, but to remember the exact moment. So, you first have the concept and then the exact moment. That is straight-line memory. Let them tell of the times when they were said to be like other people. If a person is in another valence then the death of that person fixes him in that valence more firmly.

You can use straight wire as a booster or you can run a person back to some incident by using straight wire. Make a person remember something pleasant or early in life, and then bring him back up to present time. You can take a psychotic and do it. But don't work it for very long periods at a time: fifteen minutes is enough. Sometimes it takes a little while to get the "drawers" out. If you want to remember something, ask for it to be presented day after tomorrow. It takes three days for lost memories to come into view. It takes three days for data to come into view.

With this method you get the file clerk running, and so on. Another way is to get down and run pleasure moments. If you can get him to pleasure moments, run him all through the incident, and really contact the pleasure. One of the functions of the analytical mind is to experience pleasure. Sometimes when you try to run a pleasure moment, something very gruesome happens: a death will sometimes flash in view, and you get off a terrific charge

The Auditor's Code

If one does not feel that he can keep the auditor's code wholly and completely, he should not under any circumstances audit anyone, nor should he permit himself to be persuaded to audit anyone, and any pre-clear should be very wary of permitting himself to be audited by anyone who potentially would break the auditor's code. The pre-clear who finds himself confronted with an auditor code break should instantly and finally terminate his processing with that auditor and should find another who can keep the code. A man who will break this code once will break it many times, and the pre-clear should never persist in the arrangement out of the argument that he can get only one auditor. Anyone who breaks this code is under 2.5 on the chart and should not be auditing but should be in process of being audited himself.

The auditor conducts himself in such a way as to maintain optimum affinity, communication and agreement with the pre-clear.

The auditor is trustworthy. He understands that the pre-clear has given into the auditor's trust his hope for higher sanity and happiness, and that the trust is sacred and never to be betrayed.

The auditor is courteous. He respects the pre-clear as a human being. He respects the self-determinism of the pre-clear. He respects his own position as an

auditor. He expresses this respect in courteous conduct.

The auditor is courageous. He never falls back from his duty to a case. He never fails to use the optimum procedure regardless of any alarming conduct on the part of the pre-clear.

The auditor never evaluates the case for the pre-clear. He abstains from this, knowing that to compute for the pre-clear is to inhibit the pre-clear's own computation. He knows that to refresh the pre-clear's mind as to what went before is to cause the pre-clear to depend heavily upon the auditor and so to undermine the self-determinism of the pre-clear.

The auditor never invalidates any of the data or the personality of the pre-clear. He knows that in doing so he would seriously enturbulate the pre-clear. He refrains from criticism and invalidation no matter how much the auditor's own sense of reality is twisted or shaken by the pre-clear's incidents or utterances.

The auditor uses only techniques designed to restore the self-determinism of the pre-clear. He refrains from all authoritarian or dominating conduct, leading always rather than driving. He refrains from the use of hypnotism or sedatives on the pre-clear no matter how much the pre-clear may demand them out of aberration. He never abandons the pre-clear out of faint-heartedness about the ability of techniques to resolve the case, but persists and continues to restore the pre-clear's self-determinism. The auditor keeps himself informed of any new skills in the science.

The auditor cares for himself as an auditor. By working with others he maintains his own processing

at regular intervals in order to maintain or raise his own position on the tone scale despite restimulation of himself through the process of auditing others. He knows that failure to give heed to his own processing, until he himself is a release or a clear in the severest meaning of the terms, is to cost his pre-clear the benefit of the auditor's best performance.

This is the auditor's code. It has been discovered that the two most important aspects of the code are the preservation of the pre-clear's sense of reality and the trustworthiness of the auditor. An invalidation of the pre-clear's data, no matter how outrageously that data may assault the auditor's own sense of reality, can be severe and will go so far as to shut off the pre-clear's sonic and visio, all in a moment. Most pre-clears are uncertain enough in the presence of their own past. They quite commonly invalidate themselves, a practice from which they should be discouraged. When the auditor invalidates the pre-clear's data the shock to the pre-clear can be very great. In the matter of trustworthiness, the auditor must never take advantage of the pre-clear, either in using his data or in using a temporary state of apathy, propitiation, or restimulation in order to possess himself carnally of the pre-clear or to gain materially.

Any two people in constant association who will conduct themselves according to the auditor's code will soon find not only that they are clear or almost as a group of two but also that their knowledge of, and joy in, human relationships has been immeasurably increased.

There are three levels of healing: One, be efficient and do something; two, make the patient comfortable if you can't do something about it; three, if you can't

make him comfortable, sit there and hold his hand. There are an awful lot of cases that are not advancing because people are holding hands.

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

So be courageous when you go into one of these cases. Don't quit, and don't let anybody fool you. Session in and session out, he is avoiding anything which will do him any good. Let the auditor make up his mind what he is going to do and then carry it through.

A person can rise above his own engrams if he is auditing. People are doing it. They are running engrams similar to their own and are ready to pass out, and yet they go on.

Another point is vital: Don't evaluate the preclear's case for him. That is in effect a blanket coverage; and actually out of that evaluation the most important thing is—DON'T INVALIDATE HIS DATA. You will have him in a very sad state if you do.

It doesn't matter what he is running. Don't suggest by word or gesture that you believe that it is dub-in. Handle him very calmly, let him run it through, and then see if you can't find a valid engram, or if this one has any somatics, because it may turn into a real engram. Let him come to his own decisions.

If you invalidate a preclear's data, it will stop his case. It is the most deadly sin in Dianetics. Right beside it is leaving an engram unreduced, so there are two very deadly sins. But invalidating data can snarl him up and get him in very, very bad shape.

Communication and reality and affinity are a vital trio. Affinity is that part of living substance which coheres man, coheses him. You can call it love. Affinity is a term more expressive than love, perhaps. This force is a kind of Q factor, the cohesiveness, the love of man for man, the affinity of members within the social group. And this social feeling must be very strong, otherwise you wouldn't be here today. Destruction would have overridden this force and that would have been the end.

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

We know that matter is made up of energy, and energy seems made up of motion. But energy is made up of the inter-relationship; here is our affinity, our agreement, our affinity about a reality with which we are in communication by our perceptics. If you break any one of those three, affinity, communication, reality, you break the other two.

You can use these facts in your auditing. You break down the affinity with a preclear and his sense of reality diminishes. Break down his reality and his ability to contact his engram disappears. You can very subtly break down these things until he won't believe anything; he won't believe the outside world or anything else.

Straight line memory is very important. It depends on picking up certain points, freeing attention units, as well as locating data which will be valuable to you. Those whose recalls are bad have a very bad sense of reality. The person may be contacting engrams, but he will say, "I don't believe it is happening to me," and so on. Such a person is really aberrated to some degree. Find the time when somebody broke affinity.

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

Sometimes when you take a pleasure moment, so-called, and relive it, the charge on it becomes pain. There is loss right there, pleasure turned backwards. When somebody breaks affinity, somehow or other you get pain. Every terror is actually a feeling of loss, a fear of loss. Abject fear is fear of the loss of one's own life.

We drop down the tone scale from infinite survival to death. Infinite survival would be infinite pleasure. Getting down towards death, we get into the area which blinds his ability to perceive. Communi-

cation cuts off. A break of affinity, a break of communication. "As far as I am concerned, this situation doesn't exist," he seems to say. It is this you try to straighten out when you clear a person. You try to pick up pain. The real breaks are reached by physical pain.

This whole proposition: Communication, affinity, reality, works in using straight wire. A preclear doesn't have sonic, has no sense of reality, because it has been broken. Reach these incidents in his life and free attention units. This gets the pressure off his life, and then he can be processed. You can attack those incidents anywhere and you can come up with results. If you find any such incidents back along the track, you are going to have some severe affinity breaks, and have a person who doesn't have a very great sense of reality. His perceptics shut off.

This brings us more or less up to date on the latest developments so far as Standard Procedure is concerned.

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

You can upset a psycho-analytical release rather rapidly. Any old therapy can break up rather quickly because you are going down for the cause behind

the manifestation. People going into Dianetics should understand some of these steps.

Now, dramatizations: You want to know how this man dramatizes. This is the way we pick up control circuits in a case. The favorite dramatizations are those of people around him. You can pick up repeater phrases from these dramatizations. Finding out all the dramatizations, running them, and using the content of them, knowing he is dramatizing an engram, you know he will be using the exact words of the engram, whether mother's, father's, or grandfather's, and the chances of finding the exact wording in a basic engram this way are very, very good.

Going on to the next points: You are interested in nitrous oxide, because it locks the reactive engram bank. Another thing which does this is an electric shock. Run it out and you will find data there.

Next, make a list of the people who have died or gone away in this person's life. Then ask him, "What do you worry about?" "Oh, I don't worry." "Do you like your father?" "No." "Do you like your mother?" "I like her very much."

Look for some allies: A child is going to get love someplace. And allies get old and die, and all kinds of things happen to allies. The most vital allies will be so thoroughly occluded sometimes you might find them unexpectedly. Sometimes you run a person back to a funeral and it is all blank. It's a cinch there is an ally.

It is very vital that you get a long list of such people. You get data and you make a list of it. Have a case book for every preclear. If you change cases,

another auditor can find what you did if you have the data in a book. Particularly write down allies, and when you get a grief charge off one, mark it on the inventory. Cut down the allies, and you have a simple method of keeping tally.

Allies can get lost, can erase. Suppose a case doesn't seem to be operating right, branches off. You are sitting right on top of a death. This undischarged grief can lie all the way down the bank and cloud up everything.

Now note that reverie is neither hypnotic trance nor sleep nor anything like them. You need attention units to get down the time track. Anything to wake the preclear up will help him go down the time track. You are trying to wake a person up every place he has ever been asleep in his whole life. The more closely you approximate a kind of sleep with a pre-clear, you may apparently release an engram, and yet when he wakes up, it will be in full restimulation.

Sometimes you will notice you get a tremble on the eyelids. This means the preclear has deepened his sense of sleep and has left some of his attention units somewhere. That is a very early stage of hypnosis. Be careful of such a patient.

Next, find out if the preclear is moving on the track. Do it by sending him back to a late-life incident. Sometimes he won't be able to pick up the incident completely. Run it four or five times, and he will begin to pick up the data. It becomes more available, more alive, as you run it through. The somatic strip goes there all right, the file clerk has accurately selected the incident. People fail to get good results sometimes because they don't believe

this phenomenon. This person may be hung on the time track for a moment. If an auditor doesn't count on the file clerk and doubts it, the first thing he knows, his preclear will have engrams restimulated. If they don't make it easy for the person to go to the instant, it is because they don't have faith in this thing. And that is where faith enters into Dianetics. You can disbelieve almost anything else, but don't distrust the file clerk. This is a form of Auditor's Code break.

You command the somatic strip; you ask for the cooperation of the file clerk. Give only one order. When it is carried out, go to something else.

Now, I hope you have followed me that far. You tell the file clerk to give the incident. "Give us a pleasure incident at five years of age." "The somatic strip go to the beginning and run it." Running these pleasure moments is a necessary step and you can actually tone up the perceptics this way. You want the case to play itself. Don't fool around; get control circuits out. You can say to a person, "The file clerk will give the engram to resolve the case; the somatic strip go to the beginning of the engram. When I count from one to five the first phrase in the engram will flash to your mind. 1-2-3-4-5 snap."

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

The only time the file clerk doesn't work is when you start dictating to him. So you say, "The file clerk will give us the engram necessary to resolve the case, and so on . . ."

Run it out. It works very smoothly and very easily. The file clerk is a very savvy guy. You work with the file clerk.

Sometimes, very early in the case, he may give birth. If he does, it can be erased. You work with the file clerk; you command the somatic strip. That is the way you work. You KNOW the somatic strip goes where you tell it when you tell it to go.

Straight wire is the process used when the pre-clear is wide awake. Inventory is taken in the same way. Straight wire, actual memory. Straight wire is used at the beginning of a case. After you have entered a case, there is no reason to use it if the pre-clear is in good running order.

Straight wire is actually an old technique, and it lay unused until we had to reach control circuitry. We had to have some method of reaching control circuits. An easy way of finding out was through dramatizations having control statements.

Now, our target is, one, to discharge painful emotion; and, two, to reach the basic area engrams. We want to get unconsciousness off the beginning of a case in order to begin erasure. But it is very important that the case be moving and as far as possible with all the attention units in full play. So get painful emotion off first. Sometimes by tacit consent, one can avoid painful emotion. But it is very important that painful emotion be picked up. Just start talking and ordinarily, before even realizing it, the pre-clear is moving down the track.

Different Types of Cases and Methods

The normal person ordinarily has several thousand engrams. The main difference in cases is one of quantity. The case which has a great many late life engrams has a somewhat larger number of engrams than normal. After getting basic-basic, you can start running almost anyplace; having the basic area cleared, the rest of the track is ready.

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

The zygote is very easily injured. Every abdominal pressure affects it very much. However, an auditor should run the ovum-sperm series three or four days before conception. Cases respond much better if you do get that series. The restimulation of the sperm or ovum series makes the person very, very uncomfortable. It can trigger a psychotic, so run it with greatest care. Out of the sperm and ovum the whole organism is made. The whole body develops from those two cells, and every cell contains any injury in that basic time. So that a basic engram is possibly contained in every cell in the body.

What is contained in what will be the whole organism, then, is known by the whole organism. If there is validity to the biological explanation, the whole organism would be permeated by the data in the basic engrams.

The earlier on the track you find the engram, the more aberrative it is. The two reasons for this are: that it has priority in terms of time; and that the earlier one is more valid to the psyche than later ones. If the earlier one said, "I hate men," and a later engram said something different, the first phrase would be the one followed. So be awfully careful to run out everything you come in contact with.

Another point is, never ask the file clerk, "Is this engram erased?" Never ask the file clerk if it is erased. Never ask the file clerk about *any* condition of affairs. The file clerk never thinks; it just hands out data.

These rules are important: (1) Don't invalidate the preclear's data; and (2) Reduce everything you get your hands on.

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

the engram might be off to the side not in the analytical line.

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

Now, there might be a sort of veil between the content of the engram and the analytical mind. The way you pull the veil away is as follows: You say, "When I count from one to five, the first phrase will flash into your mind." The first words of it as given may be, "Don't let it go," and the somatic turns on. If he is getting impressions of words, even, he will then get the content, and then you can run whatever the engram is. But you do have to connect him up with it before you run it.

If you follow that procedure, you can get prenatals.

If a person is stuck, he isn't going to move on the time track. A person cannot be stuck in present time. The engram might give him the illusion of being stuck in present time, but actually he is stuck in an engram, and it is necessary to touch that. You don't find a case stuck in present time; it is always stuck on the time track. What you do is: Get an age flash to test this person, to see if he is moving on the track. If a person gives you a number different from his proper age, he is stuck someplace on the time track. Note, also, that some persons can travel up and down the track with one perceptic while the others are stuck.

An occluded case is liable to boil off on you. A real boil-off is distinct. A person may hallucinate and dream in the middle of it, with illusions like a mirage. You then have boil-off combined with con-

trol circuits. All you can do is let it boil. Don't get impatient. He is liable any time to swing into an engram. Where there is unconsciousness, there is a somatic under it.

Another type runs all over the track: visio, sonic, etc., all dub-ins. This case has a lot of control circuits. He moves very easily on the track and you can run engrams, but you generally find this person does not have a somatic. A self-controlled person can run engrams but have no somatics. Give him straight wire, knock out control circuits.

A person starts to go into an engram and has no somatic. He will go all over the bank. He has a demon circuit taking over a portion of the analytical mind; the engram actually thinks for him, a sort of inner auditor. These people won't do what you tell them to do; they won't let the somatic go on. They will feel you haven't enough altitude to audit. Actually, a person is more self-controlled with the control circuits out. This is the answer to people who think possibly it would be dangerous to take the control circuits out. The circuits really interfere with the "I."

Sometimes you will be running someone, as an auditor, and he will come and say, "I was running through this engram today." You say, "You were what?" "Oh, I went over it and I felt awfully sick, and I feel sick now."

Don't try to get that engram. Leave it alone, because that engram is not ready to lift. If any of you ever have this thing happen, don't try to do anything with it; it may be prenatal or late life, but that does not mean it is ready to erase. So, consequently,

if you try to get that engram, you are going to run into a hornet's nest, with more and more restimulation.

What you want is the first moment of pain or unconsciousness; grief charges; or the earliest moment of pain or unconsciousness, and to proceed from there. "Give us the engram next in line, the next earliest engram," and so on. "The file clerk will give us the next engram necessary to resolve this case." Keep the file clerk forced earlier.

Now, we come to straight memory. Memory is the same process as remembering. In memory there may be just one or two attention units go down the track, and they go into certain compartments, so to speak. You may make contact with just a few units. A person remembering very deeply, gets more and more into the incident, goes deeper and deeper, and gets very deep and thinks harder and harder and harder. He has really returned to the incident. This is memory. He can remember and return, and if his whole being goes down, he re-vivifies, and he is all there.

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

Psychotics are always living in an engram, and under control circuits and demon circuitry. They are not in contact with reality, so you have this type of case which is the "control circuitry" case. In the "can't believe it" case his mind has been trying to

go back and believe things; but his data are all in monotone; all and everything have the same value.

Now, don't force it down his throat; you have to tackle this case and find out what person in his past life was very skeptical. What you are trying to do is to run a case who has no sense of reality. If his communication is bad, he is going to be hard to like or work with. It will be hard to establish affinity. He is very tough to work with. Now, he is a specific type of case.

Use Dianetic terminology. That language was chosen because it is mostly non-aberrative. It was designed that way. We say "Somatic," for instance, instead of "Pain," because the word "Somatic" is usually not in the bank. You ask the file clerk: "Bouncer?" "When I count from one to five the phrase will flash in your mnid. 1-2-3-4-5, snap." "Get away." Roll it and go into the engram.

This is very important to know, because when you have a non-coitus chain in existence in a case, the possibility is that there are a series of bouncers and deniers in the basic area. This is true if you have a case running for hours and hours and still not in the prenatal area. Start straight wire. To free your cases, just follow out your Standard Procedure.

Group Dianetics

The question has been repeatedly asked as to how a group gets its engrams and what is the process of clearing the group of engrams.

No amount of rules or directives can create a group. A group consists of perpetuating and perpetuated ideas formulated into a central mores and ethic, in other words, a culture. This culture has an identity of its own. It could be compared in its highest essence to a segment of pure theta. It becomes modified by the MEST which it has under attack whenever a turbulent area comes into being as a result of an unreasoning attack by the group upon the MEST which it is seeking to control. The group is as effective as the reasonableness of its ideas and the height of its ethic, plus its dynamic in attacking and controlling MEST.

The maintenance of rationale in the body of group ideas is paramount in importance and the group becomes aberrated and needful of clearing each time the rationale of the body of ideas is penetrated or deranged by an irrationality.

The problem here is the problem of the introduction of arbitrariness. Each time an arbitrary rule is entered into the group ideas and rationale, the group tone deteriorates. The group tone depends upon the agreement (reality) amongst the members of the group on

the ideas and ideals and rationale of the group, upon the intercommunication of the members of the group one with another, and upon an understanding by the members of the group of the rationale and problems of the group. An emergency situation as faced by the group may occasionally make it impossible for some member of the group to communicate all the reasons of his actions to the rest of the group. At such moments the group is called upon to supplant communication and understanding with immediate compliance. The group does this instinctively only when it has faith in and belief in the rationale and ideals of the member who demands instantaneous action. As soon as instantaneous action has ceased, however, all such rules and orders should be clarified and explained and discussed by the entire group for its understanding and its further communication.

Here then is the cycle of a group receiving an engram: The group ideals and rationale in handling or attacking MEST receive a shock from the MEST which it is attacking, making an emergency situation exist. There is a turbulent area created between the ideals and rationale of the group and the MEST. The emergency status of the situation has to do with compressed time—something obviously is happening so swiftly that a full use of communication is not possible, and communication must be supplanted by arbitrary rules or commands. As soon as the emergency is over, it can be observed that an engram has been implanted into the group. The clearing of this engram consists of an examination by the whole group of the arbitraries, which is to say the orders and commands which were issued without explanation, and demanded instantaneous action on the part of other members of the group. The person or persons issuing these orders should demonstrate how the

situation existed and the why and wherefore of the orders. In this way an engram is cleared out of the group. Rational discussion of the situation and complete communication of the situation restores the ideals and ethics of the group.

It can be seen, then, that there are two types of group action. One is the action on deliberation which is taken upon the advice and with the understanding of the majority of the members of the group. This agreement upon action safeguards the group from precipitous or impulsive action on any one particular target. Furthermore, it fixes the responsibility for the action where it belongs—on the group itself. The other type of action in which the group engages is only engaged upon during moments of emergency. The group normally prepares itself (and this applies to any group) for these moments of emergency by carefully selecting from amongst its membership persons on whose judgment and intelligence and ability to execute it can depend. It is selecting persons into whose hands may be placed the entire rationale, ideals and ethics of the group during such a moment of emergency. The second kind, then, of action a group can take is the action commanded by an individual selected to give such commands during moments of emergency. Both types of action are necessary to the operation of the group as a group.

These tenets which are delineated here actually constitute a discovery about groups comparable to the discovery of engrams in individuals. Each time instantaneous action is demanded of the group by compressed time situations, and commands are given by the selected individual or individuals to cope with those moments of emergency, it can be observed that an engram has been implanted in the group.

The instantaneous orders and commands are indicators of an engram. The engram actually was received during a moment of shock when the ideals, ethics, rationale and general thought and energy of the group collided forcefully with MEST. As in an engram in an individual, the MEST entering into the ideals and ethics of the group, and the ideals and ethics of the group entering into the MEST is a point of turbulence wherein physical force is mixed with theta. Groups customarily answer such emergency situations by instantaneous orders and commands without consideration by the whole group but which are accepted by the whole group as necessary for survival through the emergency.

The clearing of such a moment of turbulence is done simply by exposing all facets of it to the general view of all the individuals who compose the group. Time itself suppresses the turbulent area—that is, lack of time in which events can be explained and discussed. There is actual pain to the group here, since the ideals and ethics of the group have been infiltrated by MEST. Should such moments of emergency remain unexplained, they are not analytically understood by other members of the group and so, as engrams, distort the ideals and ethics and rationale of the group.

Processing the group for the removal of these engrams should be the special trust and charge of selected members of the group itself. The processing is done by the examination of emergency situations and the complete detail of them by this section of the group. Such examination and publication and discussion of these moments should not be colored in any slightest degree by any thought of protecting the public idea concerning the ethics of the group being

processed. Information cannot be masked, either from individuals of the group or to other groups examining this group, save only as that information may apply to the emergency status of the situation which may still be existing, as in the case of disposition of troops by a general during time of combat.

The person or persons selected by the group to be the auditor or auditors to the group discover the existence of engrams by the existence of arbitrary commands. They then proceed to discover the basic-basis on the chain of engrams (turmoils) and, after due examination, not only of the arbitrary orders but of the entire status of the turmoil, publish for discussion and information of all the members of the group everything which can be discovered about the situation and with all evidences which can be collected. This is not done with a view to introduce punitive action. It is done with a view to acquainting the group members with the situations as they existed. Processing takes, you might say, a bunched up time track (bunched up by a moment of emergency or moment of fancied emergency) and straightens it out by arranging all of the data upon it. This effort at processing will be utterly defeated should the auditor to the group pay any attention whatsoever to the consideration the public or other groups may have for the group, to the reputation of any individual involved in the moment of emergency, or to any idea that members of the group itself may grossly be upset by the discovery of certain facts about its members.

The characteristic point of this turmoil or turbulence, the engram of the group, is that it contains suppressed or out-of-sight information. If at any mom-

ent the auditor to the group suppresses information or colors it in any way, some of that engram is going to remain, and actually a situation is entered here where the engram is left in a state of restimulation where it can do more damage than it could have had it never been run. The auditor to the group must be composed of persons fully schooled in the ideals, rationale and ethic of the group, and whose integrities are not questioned by the group. The whole key-note of the group auditor is honesty and truth—uncolored, unvarnished and unsuppressed data. In this way a good auditing job can be done. The auditor of the group is discovering what has been done to the group and is running it. There is no need of going over and over one of these engrams beyond exposing the information thoroughly and competently to the view of all and permitting all members of the group to discuss that information as they wish. The group itself may then decide upon certain actions, but so long as the group itself is doing the deciding and not an individual or a few individuals, no engram is created.

Punitive action, with the knowledge and consent of the whole group and dictated by the whole group, cannot be said to create engrams so long as that punitive action does not fall outside the rationale, ideals and ethics of the group itself. In other words, punitive action undertaken by all the individuals of a group, and understood by all the individuals of a group does not create an engram. Action taken by one individual or a few individuals of the group of a punitive character without the understanding or direction and consent of the other members of the group will create a lock or an engram.

The toughness and resilience of the ideals, ethic and rationale of a group—that is to say, the group

itself—is enormous and should not be underestimated in any degree. Any group can embark on the most arduous enterprises which would seem to be fraught with all possibilities of creating moments of pain; but so long as it is understood that whenever an emergency status occurs and a selected member of the group issues arbitrary orders to take care of compressed time emergency situations, and it is understood that this issuance of orders must be scouted down in an effort to find and run the engram, the group can then under no circumstances suffer any enduring harm, save only whatever harm may have been done in the actual conflict itself, and this harm would not be to ideals and ethics but to individuals and MEST in the group.

A group is composed of theta and MEST. It has an analytical mind and a reactive mind. The theta in the group consists of the ideals, rationale and ethic of the group. The MEST of the group consists, not of the minds, but of the bodies of the individuals of the group and the property and the space and the time owned or controlled by the group. The analytical mind consists of the adjudicated, fully comprehensive opinion of all the members of the group and their efforts and actions to activate and run this group. The reactive mind of the group could be considered to lie in the actions of those individuals set up for emergency status during compressed time emergencies, which is to say, the reactive mind is composed of the composite engrams of the group itself.

The group will grow and prosper only insofar as it lacks engrams. It should not fear engrams; it should only fear the fact that engrams may not be discovered and fully processed.

The principle of the introduction of the arbitrary should be fully and thoroughly understood by the group. Because of an emergency or some past engram, there may exist within or around the group sources of continual arbitrary orders. An arbitrary is an order or command introduced into the group in an effort to lay aside certain harm which may befall the group or in an effort to get through a period fancied or real of foreshortened time. Subsequent arbitraries issued by any member of a group not during periods of emergency can be considered to be locks on or dramatizations of the engrams of the group. Each time an arbitrary is introduced it has the effect of reducing the rationale and tone of the group as a whole and will lead to the necessity to introduce two or three more arbitraries, each one of which will in turn lead to the necessity for several more arbitraries until there is an entire network of arbitraries which have sought to correct some central turbulence. After a short time the complexity of the situation makes it difficult to discover the central point of departure. Any arbitrary order not only can be considered to be a lock on or a dramatization of a group engram, but is in actuality a real lock on and dramatization of a group engram. To make this more clear, any continuing stream of arbitraries are dramatizations of an engram in the group and the lock is that turbulence created by the arbitraries' issuance. In other words, the engram dramatizes by causing an individual to issue an arbitrary, and the issuance of this arbitrary creates a lock on top of the original engram. And of course, such issuances supercharge this engram.

A true group is one which has ideals, ethics, rationale and a dynamic to carry forth its ideals, ethics and rationale on the standard it has selected.

Just as the analytical mind safeguards the individual cells in its body, so does the group safeguard the individuals within its membership. The individuals of a group support it just as the cells work to support the body and the analytical mind. The true analytical mind of the group is the composite of the analytical minds of the members of the group as guided by the rationale and ethics which initially founded the group or which it has developed into a culture. Individual aberrations of the members of the group do not composite into the aberrations of the group itself. In other words, it is not necessary to clear all the members of the group to have a cleared group. The group, however, can be affected by the individual aberrations of members within it. The optimum group could then be obtained only when all individuals in it are cleared, but a group could act as a very excellent release and could be entirely effective and could be nearly clear even though every individual in it were aberrated.

The first right of any true group is to survive. The goal of the group is to conquer and use MEST and to make MEST work against MEST.

The group has the perfect right to demand the help, life or, in a continuing sense, the energy and devotion of any member of the group. Any member of the group has the right to demand the most and highest level of ideals, rationale and ethic of the group and to demand that these be maintained. A true group owes to its individual members their livelihood and a chance for their future generations. The members must not deny to the group the right to expand and perpetuate itself, but must contribute fully and wholly to these.

An individual has the right to contribute to the group and the group has the right to expect every individual to contribute to it to his maximum ability and energy. The individual has the right to expect to be contributed to from the group, and for the group to safeguard him insofar as is possible in the maintenance of the group and the reaching by the group of its goals.

A group will deteriorate in exact ratio to the number of engrams and locks it receives and will revive in ratio to the number of engrams and locks which are picked up out of it.

There has never before in the history of the world been an opportunity for groups, since they did not know these things, to rehabilitate themselves and free themselves from the continuing concatenation of arbitraries. Thus, every group, once initiated, could thereafter experience only a dwindling spiral. Following these tenets, there is no reason why the tone of a group cannot continually rise or, whenever it is depressed, to be brought back up the tone scale again. It has been stated by a past writer that the group's highest point was when it was formed, since at that moment its ethic, ideals and rationale were intact. One can readily see that the ideals, ethic and rationale of the group can be improved, though in the past this was not understood. Thus its tone scale can now go up from the point of formation. Further, emergency statuses can be reached and met, individuals can take command of various functions of the group for these emergency statuses, the engrams can thereafter be sorted out and resolved—or run, in other words.

We have the opportunity here of having a group which can be easily cleared since it is very young,

and thereafter can remain clear simply by being processed by an auditor to the group. The tone level of this group, then, cannot deteriorate. The group cannot sink into a state such as that we observe in other groups and nations.

The ability of the group to conquer MEST is measurable by the amount of analytical thought there is in the group, by the ideals, rationale, ethic and dynamics of the group. These are theta functions. They are analytical mind functions. A group set up on these principles and with clearing process of groups in action would present the same aspect in comparison with other groups of men of a clear to a psychotic, since nearly all groups in the world are severely psychotic. To gain a cleared world, it is primarily necessary for the group of Dianetics to appoint itself or procure appointment for itself as an auditor to other groups in the world. In this way it cannot but succeed.

The simple action of putting these tenets into effect should itself as itself guarantee the survival and conquest of this group of the remainder of MEST since this group does not seek command or arbitrary command value over the other groups of the world. It merely wants them clear so that all mankind can then in his right continue upon his appointed conquest.

On the postulate that a primary mission of Theta is the conquest of MEST, then we see immediately that the individual must have this in each of his four dynamics. On the first dynamic, the individual has as a primary purpose the conquest of MEST as an individual. He is conquering MEST for himself as an individual. Theta, having this purpose and having aligned itself harmonically with MEST, then conquers

more MEST. It is readily seen that with this as a purpose the fact of MEST beginning to overcome the individual rather than theta overcoming MEST, a dwindling spiral is rapidly entered and at length theta is driven out of the organism and we have death. There is a tremendous resistance then on the part of the individual toward being conquered by MEST, or being considered MEST, or used as MEST, since this obviously is death or a small portion of death. Which is to say, the conquering of the individual by MEST tends toward the death of the individual. In order to succeed then, the individual must feel that he is conquering MEST or that potentially he can conquer MEST. When he is convinced otherwise, he entered into the dwindling spiral with MEST conquering him, and that much theta has been driven out of him.

On the second dynamic, the individual is conquering future MEST wherein theta is assured a line of conquest into the future. It requires for this both the sex act and children. If one is to assure the future conquest of MEST, then it is necessary to insure that one's children can conquer MEST.

On the third dynamic, the individual feels that he is assisting in the conquest of MEST. A very quick survey of this will demonstrate adequately that no individual by himself, unassisted by any other life form, could possibly conquer any MEST. The arrangement of life is such that a graduated conquest is necessary—first, the lichen and moss, then other cellular life, then cells forming into organisms, and so on, make a chain of conquest into now which permits the individual man to conquer MEST. Here is your revolution chain. It is not proceeding along MEST time, but is in now and is going forward in

now continually. Instead of evolution, we have a graduated scale of theta conquering MEST in now. Up to the point of an analytical level, the arranged scheme is to make an analytical level possible for the greater conquest of MEST. There is a graduated scale of conquest in now by which the individual man is able by being assisted by the lower forms of theta plus MEST, which is life, to conquer a much greater sphere. Here we see a workable plan of action as evolved by theta interacting with MEST. Thus, one can see that the individual cannot, without considerable assistance on the part of other life forms and without the assistance of other individuals of his own species, conquer MEST. Hence on this level the conquest of MEST is a group action.

On the fourth dynamic, it is seen that so long as mankind as a species engages in the conquest of MEST it can be mutually assistive. As one observes the interflow of ideas from group to group amongst mankind, he sees readily that every group of mankind is at sometime or another assisted by another group of mankind. Hence there is an overall conquest of MEST by mankind.

On the fifth dynamic one sees that life is engaged in a conquest of MEST and that the individual cannot succeed in a conquest of MEST unless he observes his portion of the conquest as an assist to all life's conquest of MEST, and the conquest of all life as an assist to his own conquest. This is true of the group and of mankind as a whole and also of the future.

On the sixth dynamic, a conquest of MEST finds as one of its factors the necessity to have MEST. Therefore a conservation of MEST itself is to some degree necessary in the conquest of MEST.

On the seventh dynamic, one finds theta necessary in the conquest of MEST. Man, without theta and without an observance of the requirements and necessities of theta—in other words without an observance of the natural laws of theta—could not much succeed along any of the dynamics. It is not only possible but probable that there is a whole array of perceptics similar to man's perceptics to MEST back to theta itself. Thus man could be supposed to have a line of perceptics back to theta as we already know he has perceptics back to MEST. In this wise one could consider that first there is theta, then there is Lamda (which is life itself), and then there is Phi, which is MEST. Man standing in the center between theta and Phi as life must of course have an observance of MEST. Man has been observing the natural laws of MEST. Now he is discovering some of the natural laws of theta. Thus, he is a channel of conquest. It could even be supposed or named that this theta which is in him is what has been called the human soul, and that in death it withdraws since there is probably a conservation of theta as well as of MEST.

One can see then that here we have an interaction between theta and MEST. MEST has a natural kick-back against theta—an involvement and a confusion with theta—since MEST itself, however its natural laws may be, is chaos. Thus MEST can blindly and grumblingly drive theta out of life; MEST then adding a physical force to the business of living can gain, as an engram, entirely too much force within the individual and so can disturb the natural laws of MEST by substituting for them the natural laws of theta which are based primarily upon reasonability.

We can see, through this then, that whenever an individual begins to misalign himself with other dynamics, he is influenced by too much MEST, which, entangled as in engrams, is mistaken by him to be theta when it is actually the force of MEST. Hence the individual will seek to rule himself by force rather than by reason. Additionally, he will seek to own and conquer his children rather than set them up as points of conquest for the future. In the group he will seek, if he is very badly aberrated, to consider the group itself as MEST and conquer the group, which of course is intensely resisted by the individuals of the group since conquest of them drives them toward the dwindling spiral to death. Likewise, mankind's efforts can be disrupted whenever an individual amongst mankind is so thoroughly influenced by MEST and so enturmoiled by MEST that he considers mankind as MEST, or any group of mankind as MEST, and so conquers some portion of that group. Additionally, the conquest of MEST, as in the fifth dynamic, is primary purpose but it is also possible that MEST itself can be so entered into the individual or the group or mankind that MEST does not conquer MEST, but merely produces more chaos. The conquest of MEST must be in harmony with the laws of MEST itself and can only be done with due observance to the laws of MEST. Thus MEST cannot be thrown into a more chaotic state and then man expect to conquer that more chaotic state since he has rendered it more chaotic and less conquerable.

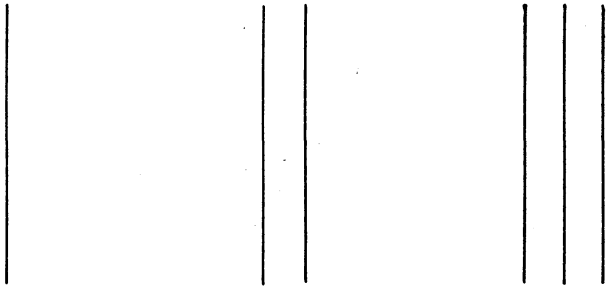
The proof of all these things is relatively simple since a simple observation of man at work, an observation of where he has failed and where he succeeds, serves to give us many examples of the relative truth of these postulates.

The use of these postulates gives man a much greater ethic, rationale and ideal. It postulates the ideal political body and postulates a future conquest of MEST far greater than has ever before been contemplated.

The individual, the child, the group, mankind and life must, each one, consider itself capable of doing what it does in the conquest of MEST. There is a parallel between the consideration and the actuality. It is within this sphere, as noted in this sentence, that we find the deepest meaning of reality. The consideration must agree with the natural laws not only of Theta, but of MEST, and therein we have the greatest rationale.

Authoritarianism in such a wise can be seen immediately to fail, and a cooperative endeavor can be seen immediately to be susceptible to complete triumph. It is believed we have here the tools of greater greatness than man has ever before achieved.

EVOLUTION OF LOGIC



SINGLE-VALUED LOGIC

*Will of God.
Neither right
nor wrong.*

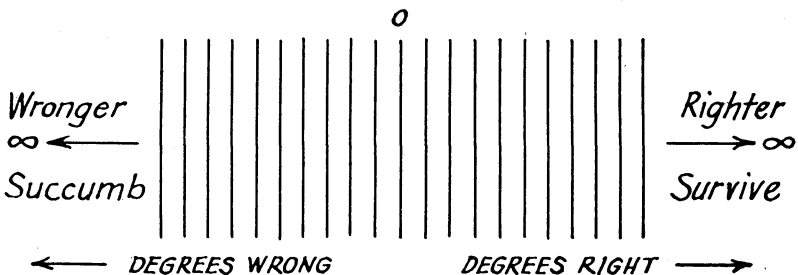
TWO-VALUED LOGIC

*Right, Wrong,
Absolute values of
right and wrong.
Aristotelian.*

THREE-VALUED LOGIC

*Right, Wrong, Maybe.
Absolute right and
wrong, plus maybe.
Engineering logic.*

Gradient Scale of the Relative VALUE OF DATA



*Infinity-valued logic. Absolute
right or wrong unobtainable.*

The Main Dynamic "Survival"

