

About the Author

L. Ron Hubbard is the founder of Dianetics and Scientology. Dianetics was first popularized in 1950 by his best-selling **Dianetics: The Modern Science of Mental Health**. Scientology is an applied religious philosophy rated by sociologists as the fastest-growing religious movement on Earth.

Much of Hubbard's early youth was spent in the American West, but he also traveled extensively in Asia as a young man. He wrote and published over 15 million words of fiction and non-fiction before World War II, traveled extensively, and became a member of the prestigious Explorers Club.

After the War, revolted by Man's inhumanity to Man, he worked to apply his accumulated knowledge of life and philosophy to the betterment of his fellow beings.

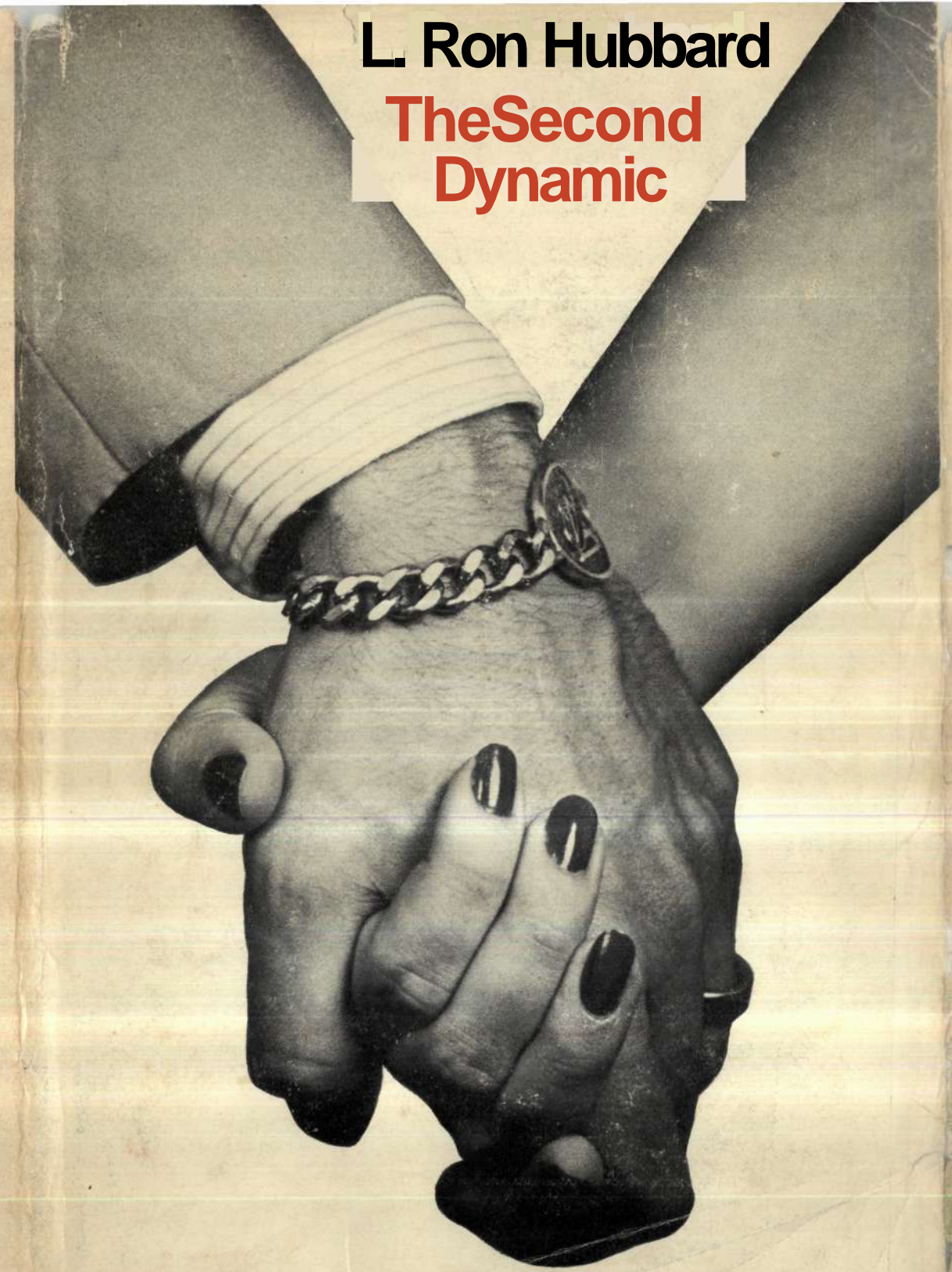
L. Ron Hubbard has received world-wide recognition for his work in the fields of the mind, education, drug rehabilitation and the reduction of crime, and for his inspiring work as founder and developer of Dianetics and Scientology.

Probably no philosopher of modern times has had the popularity and appeal of Hubbard or such startling successes within his own lifetime.

"Perhaps the trend is to block the second dynamic so thoroughly that future generations will become completely insane. If this dwindling spiral of sexual aberration is not interrupted, there will be in the year 2000 or 2050, not 1,900,000 inmates in sanitariums and institutions, but a few sane people running for their lives from a country which is almost 100% insane."

CHILD DIANETICS

**L. Ron Hubbard
The Second Dynamic**



**L. Ron Hubbard
The Second Dynamic**

This volume brings together, for the first time, virtually everything L. Ron Hubbard has written on the subjects of marriage, sex, children, and the family.

It is designed for use, as a handbook on these subjects for Scientologists and for those with sufficient interest to familiarize themselves with the terminology of Dianetics and Scientology.

These writings span some thirty years and a unique treasury of experience in dealing with people's difficulties and victories in these often-troublesome subjects.

These pages contain the keys to stability and sanity on this second of the eight dynamics of survival. Here the reader will find workable advice, warm and understanding humor, guides to the behavior of others, explanations of the most common aberrations, techniques for betterment, and stable data around which to align any confusions in this area.

The book is arranged in four sections:

- Marriage and Sex
- Pregnancy, Birth, and Babies
- Children
- Processing Children

and includes a complete index for ready access to specific data. It also contains a complete list of schools and educational organizations whose work is based on L. Ron Hubbard's study methods and philosophy of education, a list of suggested readings, and a list of the Churches of Scientology where one can obtain more information about Scientology itself.



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The Second Dynamic

L Ron Hubbard

The Second Dynamic

"The Second Dynamic is the urge toward survival through sex, or children. This dynamic actually has two divisions. Second Dynamic (a) is the sexual act itself and Second Dynamic (b) is the family unit, including the rearing of children".

INTRODUCTION TO SCIENTOLOGY ETHICS

Compiled by Cass Pool from the
works of L. Ron Hubbard.

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I M P O R T A N T - N O T E

One of the biggest barriers to learning a new subject is its nomenclature, meaning the set of terms used to describe the things it deals with. A subject must have accurate labels which have exact meanings before it can be understood and communicated.

If I were to describe parts of the body as "thingamabobs" and "whatser-names," we would all be in a confusion, so the accurate naming of something is a very important part of any field.

A student comes along and starts to study something and has a terrible time of it. Why? Because he or she not only has a lot of new principles and methods to learn, but a whole new language as well. Unless the student understands this, unless he or she realizes that one has to "know the words before one can sing the tune," he or she is not going to get very far in any field of study or endeavor.

Now I am going to give you an important datum:

The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.

The confusion or inability to grasp or learn comes AFTER a word that the person did not have defined and understood.

Have you ever had the experience of coming to the end of a page and realizing you didn't know what you had read? Well, somewhere earlier on that page you went past a word that you had no definition for.

Here's an example. "It was found that when the crepuscule arrived the children were quieter and when it was not present, they were much livelier." You see what happens. You think you don't understand the whole idea, but the inability to understand came entirely from the one word you could not define, *crepuscule* which means twilight or darkness.

This datum about not going past an undefined word is the most important fact in the whole subject of study. Every subject you have taken up and abandoned had its words which you failed to get defined.

Therefore, in studying Dianetics and Scientology be very, very certain you never go past a word you do not fully understand. If the material

becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to BEFORE you got into trouble, find the misunderstood word and get it defined.

That is why we have our technical and administrative dictionaries. It will not only be the new and unusual words that you will have to look up. Some commonly used words can be misdefined and so cause confusion. So don't depend on our dictionaries alone. Use a general English language dictionary as well for any non-Scientology word you do not understand when you are reading or studying.

Dianetics and Scientology words and their definitions are the gateway to a new look and understanding of life. A chronological study of materials is necessary for the complete training of a truly top-grade expert in these lines. He can see how the subject progressed and so is able to see which are the highest levels of development. Not the least advantage in this is the defining of words and terms, for each when originally used was defined with considerable exactitude and one is not left with any misunderstandings. Understanding them will help you live better, and will assist you along the road of truth that is Scientology.

L. Ron Hubbard

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C O N T E N T S

INTRODUCTION *xiii*
 PREFACE *xiv*
 You CAN BE RIGHT XV

MARRIAGE AND SEX

SCIENTOLOGY WEDDING CEREMONY 3
 SECOND DYNAMIC RESPONSIBILITY 6
 THE SECOND DYNAMIC 7
 PAN-DETERMINISM AND THE DYNAMIC 18
 THE ROLE OF A WOMAN 20
 WOMEN 22
 LOVE AND MARRIAGE 25
 MARRIAGE 27
 MARRIAGE AND DIANETICS 34
 MARITAL SCIENTOLOGY 36
 PROPITIATION AND MARRIAGE 39
 ESTABLISHING A CAUSE RELATIONSHIP 40
 GAMES AND MARRIAGE 52
 MATES AND THE TONE SCALE 53
 A USEFUL HUSBAND-WIFE PROCESS 53
 SEXUAL BEHAVIOUR 56
 SEX 59
 SEX AND CAUSE AND EFFECT 60
 SEXINGNESS AND MAKING SPACE 64
 CONCENTRATION ON SEX 66
 THE ANXIETIES OF SEX 67
 ATOMIC RADIATION AND PROCREATION 69
 THE ANATOMY OF TRAPS 70
 PREGNANCY, BIRTH, AND BABIES
 PREVENTIVE DIANETICS 77
 ABORTION AND ADOPTION 83
 PRENATALS AND THE GE 87

THE SECOND DYNAMIC

PRENATAL EXPERIENCE AND BIRTH	90
CONTAGION OF ABERRATION	101
PREGNANCY AND DIANETICS	W7
PREGNANT WOMEN	109
AUDITING A PREGNANT WOMAN	<i>no</i>
THE PURIFICATION RUNDOWN:	
PREGNANCY AND BREASTFEEDING	112
ANTI-BIOTICS AND PREGNANCY	113
DURING AND AFTER PREGNANCY	121
BETWEEN LIVES	123
DELIVERY	124
THE THETAN TAKES OVER	125
BIRTH	126
ABERRATIVE CONTENT OF BIRTH	131
THE BIRTH ENGRAM AND COLDS	132
PEP	133
PROCESSING BABIES	135
HEALTHY BABIES	138
INFORMAL NAMING CEREMONY	140

CHILDREN

How To LIVE WITH CHILDREN	145
FORMATION OF A CHILD'S BASIC PURPOSE (A)	148
FORMATION OF A CHILD'S BASIC PURPOSE (B)	149
GUARANTEEING A SANE CHILD	149
FAMILY LINE OF ABERRATION	150
HELP AND BODIES	152
MARY SUES NANNY HAT	156
TREATMENT OF CHILDREN	157
ATTITUDE TOWARD CHILDREN	158
ANATOMY OF A SERVICE FACSIMILE	160
A CHILDS RIGHT TO BE RIGHT	163
CHILDREN VS. ADULTS	167
A CHILDS NATIVE STATE	168
CONDITION OF A CHILD	171
CHILDHOOD ILLNESS	171
OCCLUSION OF CHILDHOOD	172
CONTROL, GOOD AND BAD	172
INTERRUPTION	176

PUSHBUTTONS	177
CHANGING A CHILD'S SPACE	178
SHADOW CAGES	181
FEAR OF THE DARK	184
THE CHILDS WILL	184
OWNERSHIP	185
RESPONSIBILITY	187
EVALUATION	189
ADMIRATION AND EVALUATION	189
SUPPRESSION OF THE DYNAMICS	191
THE THEORY OF AFFINITY, REALITY AND COMMUNICATION	192
FAMILY COMMUNICATION AND DUPLICATION	202
A CHILDS LOVE	203
AFFINITY AND CHILDREN	204
ALLIES VS. AFFECTION	205
COMMUNICATION	206
HANDLING ORIGINATIONS	208
DISCIPLINE AND DRAMATIZATION	209
DISCIPLINE AND SELF-RELIANCE	209
SLAPPING	210
PUNISHMENT AND ENGRAMS	211
CHILDREN	211
SYMPATHY	213
TEENAGERS	213
HELP AND CHILDREN	214
ALLOWING A CHILD TO WORK	214
ETHICS AND EXCHANGE	216
BE-DO-HAVE	222
THE REHABILITATION OF ABILITIES	224
IMAGINATION AND HAVINGNESS	229
MIMICRY AND LEARNING	231
TEACHERS HAT	232
VALID THERAPIES	241
EDUCATION	241
EDUCATIONAL APPROACHES	248
EDUCATION AND SURVIVAL	250
OVERTS, WHAT LIES BEHIND THEM	253
BARRIERS TO STUDY	254
WORDS, DEFINITION AND MISDEFINITION	257

THE SECOND DYNAMIC

WORD CLEARING METHOD 7 258

DIANETIC FAMILY CODE 259

PROCESSING CHILDREN

KEYING-IN THE ENGRAM 265

CHILDREN AND VALENCES 275

DRAMATIZATIONS AND VALENCES 276

DRAMATIZATION AND NECESSITY 279

GROUP PROCESSING CHILDREN 279

THE AUDITOR AND CHILDREN 296

AUDITING CHILDREN 297

ATTENTION FACTOR IN AUDITING CHILDREN 298

TYPES OF PROCESSING CASES 299

THE PROCESSING OF CHILDREN 301

CHILD PROCESSING 311

TECHNIQUES OF CHILD PROCESSING 312

AN APPLICATION OF SCIENTOLOGY TO CHILDREN 315

GAME FOR PROCESSING CHILDREN 318

TECHNICAL NOTES ON CHILD PROCESSING 322

PAST LIFE REMEDIES 323

CHILDREN'S CONFSSIONAL 327

AUDITING A 10-YEAR OLD CHILD 331

ASSISTS IN SCIENTOLOGY 332

ASSIST SUMMARY 339

TEMPERATURE ASSIST 347

TOUCH ASSISTS 349

SICKNESS AFTER AN ASSIST 353

ASSISTS FOR INJURIES 355

EMERGENCY ASSISTS 356

AN ASSIST FOR UNCONSCIOUSNESS 359

CHILD PRECLEARS 360

CLEARING A CHILD 361

APPENDIX

BOILING TIME FOR BARLEY 365

CONCERNING THE BABY BARLEY FORMULA 365

BARLEY FORMULA ADDITIONAL DATA 367

HONEY 368

MEDICAL CHARTS 370

GROUP PROCESSING TAPES *371*
EXPANDED GITA *371*
TONE SCALE IN FULL *374*
THE CODE OF HONOR *376*

INDEX *379*

GLOSSARY *409*

EDUCATIONAL ORGANIZATIONS *411*

SUGGESTED READING *414*

CHURCH LIST *415*

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My deepest gratitude to L. Ron Hubbard
for making these materials available.

I N T R O D U C T I O N

I thought it appropriate to compile and to make available in one volume all of the second dynamic tech interspersed throughout many LRH books, which gives parents (and children) the hatting to improve our families and future generations.

After all, one of them might one day become one of our parents.

From a fourth dynamic viewpoint, if "the dwindling spiral of sexual aberration is not interrupted, there will be in the year 2000 or 2050, not 1,900,000 inmates in sanitariums and institutions, but a few sane people running for their lives from a country which is almost 100% insane".*

That's 19 years from now.

The children of today are the adults of tomorrow. If we give them a good start and knowledgeably help them in their journey to adulthood, we will have made a major contribution toward our goal of a completely sane and free world.

Cass Pool



*Child Dianetics, by L. Ron Hubbard.

P R E F A C E

All of the material in the main body of this book has been compiled from the written and published works of L. Ron Hubbard, although some of those were originally transcribed from tape-recorded lectures and a few contain material by others as presented by him (such as his inclusion of a letter from someone reporting on a particular application of technique).

In many cases the titles are not by L. Ron Hubbard but have been given to reflect the significance of that particular entry to the subject of the second dynamic. In each case, however, the original title is shown in the reference note just below and to the left of the title.

Materials by L. Ron Hubbard that pertain equally to all sections of the book, and material by others that relates directly to entries in the book, has been collected into an appendix at the back.

Non-technical words or expressions unlikely to be found in a common dictionary are defined in the glossary. The reader who is unfamiliar with the technical terms of Dianetics and Scientology as used throughout the book should obtain a copy of the "Dianetics and Scientology Technical Dictionary". Any technical terms not included in that volume are in the glossary.

Finally, there are lists of 1) churches around the world where one can learn more about Dianetics and Scientology and purchase any of the books by L. Ron Hubbard referred to, 2) educational organizations and groups that specialize in the application of the study method developed by L. Ron Hubbard and, 3) suggested additional reading.

Paolo Lionni

Y O U C A N B E R I G H T

Tick Vol. V, pp. 121-21
HCOB 22 Inly 1963

Rightness and wrongness form a common source of argument and struggle.

The concept of rightness reaches very high and very low on the Tone Scale.

And the effort to be right is the last conscious striving of an individual on the way out. I-am-right-and-they-are-wrong is the lowest concept that can be formulated by an unaware case.

What *is* right and what *is* wrong are not necessarily definable for everyone. These vary according to existing moral codes and disciplines and, before Scientology, despite their use in law as a test of "sanity", had no basis in fact but only in opinion.

In Dianetics and Scientology a more precise definition arose. And the definition became as well the true definition of an overt act. An overt act is not just injuring someone or something: an overt act is an act of omission or commission which does the least good for the least number of dynamics or the most harm to the greatest number of dynamics. (See the Eight Dynamics).

Thus a wrong action is wrong to the degree that it harms the greatest number of dynamics. And a right action is right to the degree that it benefits the greatest number of dynamics.

Many people think that an action is an overt simply because it is destructive. To them all destructive actions or omissions are overt acts. This is not true. For an act of commission or omission to be an overt act it must harm the greater number of dynamics. A failure to destroy can be, therefore, an overt act. Assistance to something that would harm a greater number of dynamics can also be an overt act.

An overt act is something that harms broadly. A beneficial act is something that helps broadly. It can be a beneficial act to harm something that would be harmful to the greater number of dynamics.

Harming everything and helping everything alike can be overt acts. Helping certain things and harming certain things alike can be beneficial

acts.

The idea of not harming anything and helping everything are alike rather mad. It is doubtful if you would think helping enslavers was a beneficial action and equally doubtful if you would consider the destruction of a disease an overt act.

In the matter of being right or being wrong, a lot of muddy thinking can develop. There are no absolute rights or absolute wrongs. And being right does not consist of being unwilling to harm and being wrong does not consist only of not harming.

There is an irrationality about "being right" which not only throws out the validity of the legal test of sanity but also explains why some people do very wrong things and insist they are doing right.

The answer lies in an impulse, inborn in everyone, to *try to be right*. This is an insistence which rapidly becomes divorced from right action. And it is accompanied by an effort to make others wrong, as we see in hypercritical cases. A being who is apparently unconscious is *still* being right and making others wrong. It is the last criticism.

We have seen a "defensive person" explaining away the most flagrant wrongnesses. This is "justification" as well. Most explanations of conduct, no matter how far-fetched, seem perfectly right to the person making them since he or she is only asserting self-rightness and other-wrongness.

We have long said that that which is not admired tends to persist. If no one admires a person for being right, then that person's "brand of being right" will persist, no matter how mad it sounds. Scientists who are aberrated cannot seem to get many theories. They do not because they are more interested in insisting on their own odd lightnesses than they are in finding truth. Thus we get strange "scientific truths" from men who should know better, including the late Einstein. Truth is built by those who have the breadth and balance to see also where they're wrong.

You have heard some very absurd arguments out among the crowd. Realize that the speaker was more interested in *asserting* his or her own Tightness than in *being right*.

A thetan *tries* to be right *and fights* being wrong. This is without regard to being right *about* something or to do actual right. It is an *insistence* which has no concern with a Tightness of conduct.

One tries to be right *always*, right down to the last spark.

How then, is one ever wrong?

You Can Be Right

It is this way:

One does a wrong action, accidentally or through oversight. The wrongness of the action or inaction is then in conflict with one's necessity to be right. So one then may continue and repeat the wrong action to prove it is right.

This is a fundamental of aberration. All wrong actions are the result of an error followed by an insistence on having been right. Instead of righting the error (which would involve being wrong) one insists the error was a right action and so repeats it.

As a being goes down scale it is harder and harder to admit having been wrong. Nay, such an admission could well be disastrous to any remaining ability or sanity.

For Tightness is the stuff of which survival is made. And as one approaches the last ebb of survival one can only insist on having been right, for to believe for a moment one has been wrong is to court oblivion.

The last defense of any being is "I was right". That applies to anyone. When that defense crumbles, the lights go out.

So we are faced with the unlovely picture of asserted Tightness in the face of flagrant wrongness. And any success in making the being realize their wrongness results in an immediate degradation, unconsciousness, or at best a loss of personality. Pavlov, Freud, psychiatry alike never grasped the delicacy of these facts and so evaluated and punished the criminal and insane into further criminality and insanity.

All justice today contains in it this hidden error—that the last defense is a belief in personal Tightness regardless of charges and evidence alike, and that the effort to make another wrong results only in degradation.

But all this would be a hopeless impasse leading to highly chaotic social conditions were it not for one saving fact:

All repeated and "incurable" wrongnesses stem from the exercise of a last defense: "trying to be right". Therefore the compulsive wrongness can be cured no matter how mad it may seem or how thoroughly its Tightness is insisted upon.

Getting the offender to admit his or her wrongness is to court further degradation and even unconsciousness or the destruction of a being. Therefore the purpose of punishment is defeated and punishment has minimal workability.

But by getting the offender off the compulsive repetition of the

wrongness, one then cures it.

But how?

By rehabilitating the ability to be right!

This has limitless application—in training, in social skills, in marriage, in law, in life.

Example: A wife is always burning dinner. Despite scolding, threats of divorce, anything, the compulsion continues. One can wipe this wrongness out by getting her to explain what is *right* about her cooking. This may well evoke a raging tirade in some extreme cases, but if one flattens the question, that all dies away and she happily ceases to burn dinners. Carried to classic proportions but not entirely necessary to end the compulsion, a moment in the past will be recovered when she accidentally burned a dinner and could not face up to having done a wrong action. To be right she thereafter had to burn dinners.

Go into a prison and find one sane prisoner who says he did wrong. You won't find one. Only the broken wrecks will say so out of terror of being hurt. But even they don't believe they did wrong.

A judge on a bench, sentencing criminals, would be given pause to realize that not one malefactor sentenced really thought he had done wrong and will never believe it in fact, though he may seek to avert wrath by saying so.

The do-gooder crashes into this continually and is given his loses by it.

But marriage, law and crime do not constitute all the spheres of living where this applies. These facts embrace all of life. The student who can't learn, the worker who can't work, the boss who can't boss are all caught on one side of the right-wrong question. They are being completely one-sided. They are being "last-ditch-right". And opposing them, those who would teach them are fixed on the other side "admit-you-are-wrong". And out of this we get not only no-change but actual degradation where it "wins". But there are no wins in this imbalance, only loses for both.

Thetans on the way down don't believe they are wrong because they don't dare believe it. And so they do not change.

Many a preclear in processing is only trying to prove himself right and the auditor wrong, particularly the lower case levels, and so we sometimes get no-change sessions.

And those who won't be audited at all are totally fixed on *asserted rightness* and are so close to gone that any question of their past Tightness

would, they feel, destroy them.

I get my share of this when a being, close to extinction, and holding contrary views, grasps for a moment the Tightness of Scientology and then in sudden defense asserts his own "tightnesses", sometimes close to terror.

It would be a grave error to go on letting an abuser of Scientology abuse. The route is to get him or her to explain how *right* he or she is without explaining how wrong Scientology is, for to do the last is to let them commit a serious overt. "What is right about your mind" would produce more case change and win more friends than any amount of evaluation or punishment to make them wrong.

You can be right. How? By getting another to explain how he or she is right—until he or she, being less defensive now, can take a less compulsive point of view. You don't have to agree with what they think. You only have to acknowledge what they say. And suddenly they *can* be right.

A lot of things can be done by understanding and using this mechanism. It will take, however, some study of this article before it can be gracefully applied—for all of us are reactive to some degree on this subject. And those who sought to enslave us did not neglect to install a right-wrong pair of items on the far back track. But these won't really get in your way.

As Scientologists, we are faced by a frightened society who think they would be wrong if we were found to be right. We need a weapon to correct this. We have one here.

And you can be right, you know. I was probably the first to believe you were, mechanism or no mechanism. The road to Tightness is the road to survival. And every person is somewhere on that scale. You can make yourself right, amongst other ways, by making others right enough to afford to change their minds. Then a lot more of us will arrive.

Marriage and Sex

S C I E N T O L O G Y W E D D I N G C E R E M O N Y

SCIENTOLOGY WEDDING CEREMONY
 BACKGROUND AND CEREMONIES
 pp 11-6

Attend!
 Uncover and be still
 You present here
 In this
 A holy place.
 For we today
 Shall marry here
 This groom and bride
 And wish them well.
 Rejoice!
 You line of struggling life
 From aeons gone to now
 For here again your track is sped
 And winged into a future fate
 By this
 A union of man and bride
 Whose child shall pace
 A further span
 Of Destiny
 And Life.
 Forbear!
 For here shall be
 No calumny
 Or whispered word against
 You, Man
 Or Woman thou
 For this the union you contract
 Does wipe away
 All sorrow
 Of the past.
 Speak out then now

If any man
 Or girl would speak
 And say here a
 Reason why
 These two should not
 Be wed.
 And silence heard
 Does speak out plain
 There're none.
 So now
 My (bride)
 Stand ready here
 And say
 Do you today intend
 For him beside you there
 To be to him a wife?
 (Answer)
 And do you ken
 That (groom) here
 Shall have you
 For his own?
 Do you?
 (Answer)
 And do you understand as well
 That by the custom of our race
 You pledge to him and only him
 Your kiss and your caress?
 Do you?
 (Answer)
 Well then,
 Know that Life is stark

And often somewhat grim	Beside his side.
And tiredness	And thinking thus they go.
And fret and pain	You know this.
And sickness do beget	Then be cautioned so
A state of mind where spring	And take thy own
romance	E'en though they sleep
Is far away and dead	Beneath foul straw
And yet for valour and for strength	And eat
You must abide and	Thin bread
Create still	And walk a pavement less than kind
His health, his purpose and repose.	And keep thy wife and they
Do you?	who come
(Answer)	Beside thy side.
And do you take	Keep them (groom) by your side
His fortune	In rain or sleet
At its prime and ebb	Or summer sun
And see	And comfort them
With him his best fortune	And give them care
For us all?	And share with them thy life.
Do you?	For times are changed
Good then (bride)	And woman's place
I'm sure you will	Is not a hearth or home
And surer yet you'll fare	But striding out to victory
Full well and staunchly	Beside her husband's side.
As a wife	This (groom) is a modern world
Now (groom) listen well	And Man
The tides of fortune and of life	Has changed
Are sometimes fair or grim	But (groom) let's think on it well
And in this life the young	For if stands aught in you
man seeks	Of doubt
For victory afar	That you can take and keep
And often scants the fireside	And love her well this wife
And turns away from home's	Then stay your hand
sweet face	And we shall say
And thinks	No more,
His loved ones cannot fare	For fatal and of full tight bind
At all	Are these the words

I next shall speak.	(Groom) take it please
Shall I go on?	And (bride)
(Answer)	Your hand he will enclasp
(Groom) do you pledge to take	We have it now.
This woman for your lawful wife?	Repeat!
(Answer)	'I (bride)'
Do you (Groom)	(Answer)
Make promise here	'Do hereby take'
Before us all	(Answer)
To keep her well or ill?	'You (groom)'
Do you?	(Answer)
(Answer)	'For my husband'
And when she's older	(Answer)
Do you then	And (groom)
Keep her still?	Do now repeat
Do you?	'I (groom)'
(Answer)	(Answer)
Now (groom) girls need clothes	'Do hereby take'
And food and	(Answer)
Tender happiness and frills	'You (bride)'
A pan, a comb, perhaps a cat	(Answer)
All caprice if you will	'For my lawful wedded wife'.
But still	(Answer)
They need them.	Put on the ring!
Do you then	Rejoice all here
Provide?	For we have wed
Do you	Our (groom) and our (bride)
(Answer)	And wish them well.
Hear well, sweet (bride)	All here repeat
For promise binds	Are they by witness
Young men are free and may forget	Man and wife?
Remind him then	(Answer)
That you may have	Rejoice and go your many ways
Necessities and follies, too.	Now (groom) kiss your bride
Now (groom)!	And hug her well
Attend!	And all of you
Do you best man possess a ring?	Come and toast and drink

Their health
That it may last
Until that day when death
Shall end
The thing we have done
Today.
(Dismiss.)

S E C O N D D Y N A M I C R E S P O N S I B I L I T Y

SCIENCE OF SURVIVAL

Book I, fg. 14!

The fully responsible individual bears certain definite marks v/hich are unmistakable.

On the second dynamic, he attempts to give adequate support and assistance to his mate and to provide the future with a happy and successful new generation. He is loyal to and takes good care of his family.

T H E S E C O N D D Y N A M I C

THE SECOND DYNAMIC
 (apt ttaun mmixr SS04C02)
 April 1W

In view of the fact that this has some bearing upon us being here, and in view of the fact that it has in the past influenced to some degree the behavior of the human race, and in view of the fact that psychotherapy, when it really got going, got going on the Second Dynamic, there is something to the Second Dynamic and something should be said about it.

THE DYNAMICS

The Second Dynamic is part of the Eight Dynamics of Dianetics and Scientology.

The first four Dynamics belong most pertinently to Dianetics and are talked about in *Dianetics: The Modern Science of Mental Health* published in 1950.

These first four Dynamics actually occupy Man's fixed attention more than the remaining four, though the others are there also and shouldn't be neglected.

THE FOUR DYNAMICS

The first four Dynamics are:

The *First Dynamic*, the Dynamic of Self. It refers to the individual as himself. It includes an individual, plus his clothes, plus his reading matter, plus his room, plus his car—an individual plus his immediate possessions, those things about which he says, "This is mine! Hands off, Bud!"

When you see an individual including his wife in on his First Dynamic or a wife including her husband in on her First Dynamic, we don't have a Second Dynamic. That is an interesting point to remember in processing preclears and assaying the human race.

It wasn't until we got into Scientology processing that we found out what we were dealing with with the First Dynamic. We separated out all the chaff, old shoes, wives and numerous other things from the individual,

and we had nothing left! (Only a Scientologist can appreciate that joke.)

The *Second Dynamic* is divided into two parts.

The first part of the Second Dynamic is the sexual act, which is as itself for itself. That includes sensation, pleasure, pain and other things people get out of it.

The second part of the Second Dynamic is children, care and raising of.

Children are not separable from sex. You will find that the child who is born to a sexually frigid couple whose Second Dynamic is very poor gets thoroughly kicked around. In other words, detest of sex—detest of child.

And just as the Second Dynamic on the sex act can get obsessive, so can the love of children get obsessive.

There is a coordination in this Second Dynamic between the sexual act and children and when you find one of them bad off, you'll find the other bad off too.

The *Third Dynamic* is the Dynamic of groups, man's effort to survive as a group. The group could be the Kiwanis Club, a company, the army or a nation. It doesn't matter what size this group is, it is simply a collection of individuals who, by banding together into such a collection of individuals, seek survival.

The *Fourth Dynamic* is man's urge toward survival as Mankind. All of Man, because they are men, seek to survive as Men and for Men.

REALITY, RESPONSIBILITY AND THE DYNAMICS

The ordinary individual has, of course, the four Dynamics.

But if you were to ask an average man, say a gas station attendant, "What have you done today to secure Man's survival here on Earth?" he will say, "Huh!?!"

If you then ask him, "What have you done today to secure the survival of the Standard Oil Company?" He might say, "Not very much. I gypped a couple of customers and got a couple of bucks in." He did do something on the Third Dynamic.

Then you could ask, "What have you done on the Second Dynamic lately?" and he would say, "Well, confidentially. . . ."

And you ask, "What have you done for yourself?" He would say, "Well, that is a BIG subject!"

What have *you* done or *you* felt today would be the biggest of the sub-

jects.

As people get more and more aberrated and less and less responsible we find them falling way from the upper Dynamics.

A person falls down from the Fourth Dynamic until he is just barely conscious on the Third, then pretty darn conscious on the Second—both parts of it—then tremendously conscious on the First.

As an individual becomes less and less alert, he becomes progressively more aware on the lower Dynamics until at last we have the individual only totally aware on the First Dynamic.

He says his greatest awareness is "I am." He has no awareness of "we are."

Such an individual trying to get any pleasure out of sex forms a very interesting picture! You could hardly call it an interesting sensation. Sex is a dual act. The individual experiencing sexual pleasure actually experiences it to the degree that his partner experiences pleasure in this action, otherwise he is just experiencing the First Dynamic!

AGE AND SEXUAL INABILITIES

A man, when he gets to be 40, might have a thing the medical profession invented called the "male climacteric." We knew about menopause, but the male climacteric has been invented recendy to assist in the sale of drugs.

A man gets up to the "male climacteric" and things, "Sex, no good, can't do anything. Well, maybe if I see a doctor."

He goes to the doctor who says, "Well, Mr. Jones, what you need is a little shot. This stuff is very cheap, only \$20 a botde, and you use up a bottle a week."

Does this stuff work? It works about to the degree that the individual is suggestible. The doctor is very cognizant of the fact that very often you can give somebody a suggestion and he then acts on the suggestion.

But what has happened to this man? His Mankind and Group Dynamics have drifted down and, at about 40 years old, out goes the Second Dynamic too. Any real or sincere interest which he has in any of these Dynamics has dwindled down, till he is interested only on the First Dynamic.

Is he going to be made well by a few little shots? No. Yet he could be made well by extending his interest out into the society so that these upper

Dynamics were operative again.

LIFE'S ADVENTURES

In a nation that doesn't have very high toned national excitements, where it doesn't have enormous national interest for the individual, the Second Dynamic and the First Dynamic are made to work together, one against the other, as the actual action of life and living.

You *could* make a nation a good solid Third Dynamic. You would have to give people something to look forward to. You would have to give very large national goals as to what the nation was actually trying to do and what the goals meant toward the rest of the peoples of Earth. It would really have to be lined up pretty close along all the Dynamics. Then you would have to really stick with it and do these things.

This would be quite a picture, wouldn't it? But we are not doing that.

We kind of swim along with our populations knocking against the First and Second Dynamics. These working together make most of the adventure which people experience.

FIRST DYNAMIC ADVENTURES

There is the adventure of self.

A fellow runs down the street, barks his toe, falls down, skins his shin. Adventure.

He raises up suddenly and hits his head on the roof of the car. Adventure.

He takes out a nice clean shirt he knows is nice and clean because it has just been to the laundry, and it still has ink all over it. Adventure.

It doesn't matter how minute these adventures are, something is happening. He has got something to think about, to worry about, to produce randomness and action concerning.

He goes in and takes a bunch of pills and that is supposed to do something. Adventure.

He goes and sees the doctor and says, "Solve me!" The doctor can't. He really develops something to be solved so he goes and sees a Scientologist and says, "I'll betcha can't solve me!" It's an adventure.

SECOND DYNAMIC ADVENTURES

On the Second Dynamic we have a great many more adventures of considerable moment.

If you don't think a Second Dynamic is adventurous, you should process some fellow on his wedding. The bride is supposed to be nervous, but you will find out this man has been in a state of shock all the years since the wedding. It will turn on terror charges and everything else. It doesn't matter if he just went up before the Justice of Peace and the Justice simply put his stamp on the form and said, "OK kids, you're married. Ten bucks, please." It doesn't matter how informal this thing was, we have still got a shock case.

That adventure into the very solid Second Dynamic is pretty darn aberrative because he is not accustomed to adventures on the Second Dynamic.

When he is walking up and down the hospital hall waiting for the word as to whether he's a father of twins, triplets or an idiot, he is undergoing a lot of stress.

Son comes home and sets his bag down kind of sheepishly just inside the living room door so he can pick it up and run. Dad is sitting there at the supper table and says, "How are you son? Gee, I didn't know it was Easter vacation already." And the son says, "It's not. I was expelled."

It is an adventure. There is action, action, action on the First and Second Dynamics.

We are talking about more than just a bunch of sensation when we are talking about the Second Dynamic. We are talking about the sexual act, the begetting of children, the holding together and raising of a family and the management of the group these things represent.

We are talking about a lot more than what Freud meant when he said that nasty word that shocked the whole of late Victorian Europe, the "Libido Theory."

LIBIDO THEORY

Freud walked in—we don't know with what intent—and created quite an effect in 1894 when he said, "Any and every aberration which you have

is directly attributable to the hidden bestial sexual impulses which you have buried in that nasty little unconscious mind of yours. And if it weren't for the fact that a huge and automatic censor not under your control fortunately stands between you and that horrible beast. . . . God help us all!! And if we psychoanalysts can just drill for oil deeply enough in your cranium, we will finally come up with a small hairy beast that even you will be horrified to behold!" The Libido Theory.

He really had people a little shocked. But what they were shocked about was that all this was going to get uncovered at last. They hadn't thought it was important before this time.

But psychoanalysis has never been popular. In the 60 years, more or less, since the release of the Libido Theory they have been dwindling, rather than advancing.

WHAT'S REALLY WRONG WITH THE SECOND DYNAMIC

The newest thing added to resolving Second Dynamic problems was added in Scientology.

It is the fact that any cut communication line is aberrative. Where you look to cure an aberration, look for a cut communication line.

If we are thoroughly inhibited on the Second Dynamic as far as speech is concerned, if we cannot say anything about our sexual peccadillos, if we cannot say anything about our sexual misadventures, if we mustn't tell the wife about Gertie, if we mustn't tell the husband about Bill—who after all was a perfectly good guy too, if we mustn't tell mama and papa about the strange urges that come over us, if this is the case, then the number of cut communication lines add up to an enormous number.

And if an individual is as sane as he has connected or consecutive or free communication lines, a few more cut communication lines aren't going to do him any good.

There are enough cut communication lines already without knocking out all the four-letter words in the language. We even make the language associated with much of the Second Dynamic hidden.

Let's look how much further the Second Dynamic is cut on a communication line.

There are many many things talked over between husband and wife which never reach the neighbors. They go to a party and can't make

nothing of the people there so they come home and do it. "Did you hear that big blowhard," the husband says, "telling me about that tarpon he caught? The man wouldn't know a tarpon from a minnow." And the wife says, "But his wife's hat, it makes me laugh. Probably cost 15 dollars, too!"

Here are cut communication lines. Here are two people who are now out of association on the Third Dynamic. They are saying things they don't want repeated outside.

Then they start getting little ones. And little pitchers have big ears and these will fan and these jaws will wag.

Papa and mama go to a party and come home. Papa says, "I actually think he's a drunken swine."

Little Willie goes right down the street repeating what papa says.

Things get cool on the social front.

Little Willie is then told, "Willie, if you ever again, under any circumstances, open your big yap on what we say to each other or what goes on in this house, we will spank your little bottom till you won't be able to sit down for two months."

Little Willie is impressed. He also has a cut communication line. He doesn't know quite how the communication line should be cut so the usual course of action is just never mention anything that goes on in the family, then he is safe. His lines get pretty thoroughly cut around the perimeter of the family.

There is nothing really wrong with this except that he isn't differentiating what he should be quiet about and what he should be noisy about.

It is not just that that is a communication block. It is actually the organization of the family itself, its hopes, its actions, and so on. The family considers itself a small fortress and it depends upon silence more than anything else to get along in the world when *all that it needs to get along in the world is the gift of gab*.

The other solution that rarely occurs to the family is to be sufficiently high toned so you don't say and do things that won't stand repeating. This solution almost never occurs to man because he is not that wide open on his comm lines.

Then, there are certain parts of the body and certain actions which bodies do which are not mentioned or described in polite company.

Here you have the Second Dynamic moving in on the communication

lines and cutting them up further than four-letter words.

There is no real difference between falling out of communication on the Second Dynamic and falling out as oneself.

When a preclear comes to you and says, "You know I have horrible phobias and I don't know half the time whether I'm coming or going." This fellow has just told you, "I cannot communicate with a perfectly ordinary phobia."

When you look at the Second Dynamic you are looking at the most cut communication lines you ever saw.

The individual can fall out of communication on the Second Dynamic as easily as he can go out of communication on the First Dynamic.

But where it really gets to the child is on the Second Dynamic. And this is normally where you find the lines being cut.

They are not the lines which Sigmund Freud thought were being cut. There wasn't some nasty little experience down here someplace that all we have to do is go "snip" and a person is in perfectly good condition.

It isn't just one line to one incident that is cut, it is all the lines one might have on whatever Dynamic to the entire environment. It is the degree that these lines are cut which makes aberration and separation in the society.

An individual is as well as he can communicate with anything. Does this mean then that an individual should go about using four-letter words? No, the people who use four-letter words are so inhibited on the subject of sex that they have to talk about it.

THE TWO CRIMES IN THIS UNIVERSE

There are two things punishable in this universe. Any other subordinate order of crime is based upon one or the other of two crimes, so we could categorize all crimes under these two crimes.

One is *being there*. You are punished for being there.

This reacts so thoroughly upon a child that just with being scolded he thinks that everything that is being said to him is, "You should not be here. You are not wanted. You should scram. We do not want you in the family"

Actually what is being said to him is, "Willie, if you break one more cream pitcher, I don't know what I am going to do with you!"

But his interpretation is, "You are there, that's no good, disappear!"

There is another crime that, if anything, is worse than being there. That is *communication*.

The law dramatizes this. If you go to the police and make a clean statement of exactly what you have done, "I chopped down the cherry tree with my own little hatchet," the law says, "He communicated, off with his head!" About the only way an individual is safe under law is with no communication. If he just refuses to communicate and never says anything, sooner or later he will get off.

This is so pertinent that the Magna Carta, the Bill of Rights and things like this always have some little flavor of this in it. "Man doesn't have to testify against himself."

Or you wonder why people are sometimes nasty to you.

You walk up and say, "Well, how are you, Joe?"

Joe says, "ARRRGHRR!"

You think, "What have I said that could possibly get this individual upset?" You are just getting too deep into the significance. You *said*. That is the crime. And you compounded crimes, you were there *and* you said something! Unforgivable! These must not be done in this universe.

Look at the Second Dynamic. Here we have had cults erected upon the fact that "there must be no sex." "Do you know what a horrible crime sex is?" This is the dirtiest, meanest, most rotten trick that anyone ever did.

An individual communicates in such a way that he can go up the genetic line and be there at a future date. Isn't that a horrible thing! We sure better cut that line!

An individual communicates with another individual and as a result thereof somewhere up the track is another thereness; somebody is going to be up the track into the future. He is going to be communicating from there the first thing you know, and we can't get our hands on him to strangle him! So, the best thing to do is to cut it all off by saying sex is evil.

If a person can cut enough lines on sex, if he can cut sex enough to pieces, if he can get people upset or worried enough, if he can get youth believing that by simple sexual acts they can go crazy, he has accomplished the purpose of severing the most basic communication line of all. He would have destroyed the whole human race.

Where sex is frowned upon, where it is knocked around, you generally find an impulse to destroy, wipe out or obliterate, not to construct or go forward.

This doesn't mean that promiscuous sex should be something entered upon. One usually likes to know whether or not his kids are his own. Makes a difference.

The Second Dynamic cannot be considered the aberrative thing. The only aberrative thing can be considered to be a cut communication line.

This line could be cut on the First, Second, Third, Fourth, Fifth, Sixth, Seventh or Eighth Dynamic, and it would be equally aberrative.

It just happens at this time and this place we happen to have fallen away to where individuals are living for their adventures on the First and Second Dynamics only. And so we find most of the crimes of the world are on the First or Second Dynamic.

THE FAMILY: THE BASIC GROUP OF MANKIND

The family fits just at the upper end of the Second Dynamic. It is the basic group of Man.

It doesn't matter whether there are eight wives and one husband or eight husbands and one wife or one husband and one wife, these plus the children constitute the family. Monogamy does not mean family.

The family is simply a group for the purpose of sexual pleasure and the rearing of children and mutual and economic advantages amongst themselves.

Therefore the family is an actual group.

The race would not be anywhere without the family.

We have the Second Dynamic as the only thing real as far as most of the men on earth are concerned. They have drifted down from that Fourth Dynamic and still remain to some degree in some section of the Third Dynamic, but it is not very real.

What is real is the family; the family in which they were raised, the family they themselves are raising.

The ambitions and goals of the individual members of that family are real ambitions and real goals. The worries and concerns, the personality quirks of parts of that family, are completely real to the individual.

It is very tightly knit as a group.

THE FAMILY AS GOVERNMENT

The obedience and allegiance of a child in this society is either divorced from or adhered to his family. We do not have a juvenile delinquency problem of the Third Dynamic really, we have one on the Second.

If the individual is encompassed in a "government" which he considers real and that "government" tells him to be a good boy, to stand by his friends, to study hard, to be nice to old people and the various things which make a civilization, if he is well indoctrinated and is satisfied with the policy and is not immediately and constantly driven out of the family bosom, we would have a good citizen. He will go along in life and be fairly successful and get along fine. This individual is as good a citizen as he was well governed.

But what governs him? Mama and papa govern him. When this has been a bad government, we have a bad citizen. When mama and papa don't know how to run 8-C we have aberration.

As a nation falls to pieces, as a group becomes less and less capable of government of the individual, we find the family coming more and more to the fore as a single directive control.

But, what is a nation doing blaming the family for not raising a better boy or a better girl?

What does a police judge mean by leaning across the bench saying, "If you had been a better mother your boy would not have murdered that fellow last night."

If that state were anything like a true group, if that state had any real affinity or governing potential, these individuals wouldn't be driven down to the point where the only government they would know anything about would be what they got from their mother and father.

We have a picture of a very sloppy government when we have a Third Dynamic sitting back saying, "No responsibility. It's all you fathers and mothers who have got to straighten out everything and we are not going to help you. But we are going to tax the heck out of you!"

You keep reading in the newspapers about the tremendous importance of something that happens in Russia or of the big decision that was just made in the Senate, but you don't read any place where fathers are going to be permitted a little bit better allowance for having so many kids, or how fathers and mothers are invited to school to get a little bit more

knowhow on raising their kids.

Today, as in most times of unrest or upset, we have the Second Dynamic as the biggest government of the individual. The individual is restrained or guided in life by the "government" in which he is raised, the family. And thus, the race would not be anywhere without the family and the Second Dynamic.

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**P A N - D E T E R M I N I S M A N D
T H E S E C O N D - D Y N A M I C**

*DIANETICS SH
pp. 118119, 120-121, 121*

Let us take for our example of Pan-Determinism the Second Dynamic. Here we find such a thorough effort to have other-determinism that Freud picked this out as the only aberrative factor. It is not the only aberrative factor, but in view of the fact that it is a desired inflow it can be considered with many other things to have some aberrative value. Let us look at it in terms of Self-Determinism and Pan-Determinism. Here we have an individual believing himself to be a man, who believes that his only sexual pleasure can be derived from remaining very solidly a man and having sexual relationships with a woman, and being very sure that he is not the woman. On the other hand, we find a woman determined to be herself and experience as herself, and to experience a sexual inflow from a man. In the case of the man, as in the case of the woman, we have an unwillingness to be the other sex. This is considered natural but do you know that when this is entirely true, when we have complete determinism to be self and not to be to any slightest degree the other person, there is no sexual pleasure interchange of any kind whatsoever? We get the condition known as

Satyrism and Nymphomania. We get a tremendous anxiety to have a sexual flow.

One of the most significant differences from man to man is the degree to which he is willing to be Pan-Determined. The man who has to forcefully control everything in his vicinity, including his family, is not being Self-Determined, usually, much less Pan-Determined. He is not being his family. If he were being his family, he would understand why they are doing what they are doing and he would not feel that there was any danger or menace in their going on executing the motions or emanating the emotions which they do. But, anchored down as one person, rather obsessed with the damage that can be done to him or those around him, an individual is apt to launch himself upon a course of heavy, solid, super-control of others. Now let's take the person who is Self-Determined and Pan-Determined in the same situation, and we discover that he would have enough understanding in the vicinity of his family and others' families, and with this understanding would be willing to be and experience as the remainder of the family, and he would find out that he actually could control the family with considerable ease. The oddity of it is that force can control down into entheta—to enturbulation—but that a Pan-Determinism controls upward into greater happiness and understanding since there is more ARC present. You have seen individuals around whom a great deal of peace and quiet obtained. Such individuals quite commonly hold into sanity and cheerfulness many others in their environment who are not basically stable or Self-Determined at all. The individual who is doing this is not doing it out of obsession, he is doing it simply by knowing and being. He understands what people are talking about because he is perfectly willing to be these people. When he falls away from understanding what they are talking about he has also fallen away from being willing to be them. The willingness to understand, the willingness to be are, for our purposes, synonymous.

Remember, when you are explaining this to people, that it is *willingness* to control on any and all Dynamics, and that it is not an obsessive or compulsive control to own, protect, or hide on any Dynamic. All the ills of Earth come from an obsession to own, control, protect and hide on other Dynamics than Self. The true enlightenment of this world has come from

Willingness to *be* along any of the Dynamics.

One of the things which gives truth to Pan-Determinism is the savageness with which the aberrated attempt to drive an individual away from anything resembling Pan-Determinism. This is simply an obsessive action on the part of people to climb up to Pan-Determinism by force. Pan-Determinism cannot be climbed by force. The ladder to that height is not made of pikes and spears, spankings and police forces. It is made of Understanding, Affinity, Reality and Communication.

T H E R O L E O F A W O M A N

SCIENCE OF SURVIVAL

Book 1, pp 119-120

DIANETICS THE MODERN SCIENCE
OF MENIAL HEALTH

Book 2, pp 159-160

The whole future of the race depends upon its attitude toward children; and a race which specializes in women for "menial purposes," or which believes that the contest of the sexes in the spheres of business and politics is a worthier endeavour than the creation of tomorrow's generation, is a race which is dying. We have, in the woman who is an ambitious rival of the man in his own activities, a woman who is neglecting the most important mission she may have. A society which looks down upon this mission, and in which women are taught *anything but* the management of a family, the care of men, and the creation of the future generation, is a society which is on its way out. The historian can peg the point where a society begins its sharpest decline at the instant when women begin to take part, on an equal footing with men, in political and business affairs; since this means that the men are decadent and the women are no longer women. This is not a sermon on the role or position of women: it is a statement of bald and basic fact. When children become unimportant to a society, that society has forfeited its future. Even beyond the fathering and bearing and rearing of

children, a human being does not seem to be complete without a relationship with a member of the opposite sex. This relationship is the vessel where in is nurtured the life force of both individuals, whereby they create the future of the race in body and thought. If man is to rise to greater heights, then woman must rise with him, or even before him. But she must rise *as* woman and not as today she is being misled into rising—as a man. It is the hideous joke of frustrated, unvirile men to make women over into the travesty of men which men themselves have become.

Men are difficult and troublesome creatures—but valuable. The creative care and handling of men is an artful and a beautiful task. Those who would cheat women of their rightful place by making them into men should at last realize that by this action they are destroying not only the women but the men and the children as well. This is too great a price to pay for being "modern" or for someone's petty anger or spite against the female sex.

The arts and skills of woman, the creation and inspiration of which she is capable and which, here and there in isolated places in our culture, she still manages to effect in spite of the ruin and decay of man's world which spreads around her, must be brought newly and fully into life. These arts and skills and creation and inspiration are her beauty, just as she is the beauty of mankind.

The woman has to some degree become considered less valuable in this society than in other societies and times. She is expected to be in competition with men. Such a thing is nonsense. A woman has as high a plane of activity as man. He cannot compete with her any more than she can compete with him in the fields of structure and vigorous activity. Much of the social maelstrom now in existence has as its hub the failure to recognize the important role of the woman as a woman and the separation of the fields of women and men.

The changes which will come about in the next twenty years need no urging here. But with the recent discoveries in photosynthesis which should secure enough food to feed Man better and at less cost, the importance of birth control dwindles. The morality standards have already changed, no matter what moralists do to try to block the change. And woman, therefore, can be freed of many of her undesirable chains.

In the custody of Man is the current world and its activity and structure. In the charge of woman is the care of the person of the human being and

his children. Almost sole custodian of tomorrow's generation, she is entitled to much more respect than her chattel-period of the past gave her.

It is not, then, any wild Utopian thought that woman can be placed above the level hitherto occupied. And so she must be placed if the childhood of tomorrow's generation is to reach any high standard, if homes are to be peaceful and unharrassed and if society is to advance.

W O M E N

BASIC REASON-BASIC PRINCIPLES

The Dianetik Auditor's Bulletin

Volume 2, No. 1

September, 19U

Tub. Vol 1, pg. 151

It is an unfortunate thing in this society that women as recently as fifty years ago were considered chattel, MEST. There seem to be more wide-open cases among women than men for this reason. Society and the family expect something by routine in the culture of men. They don't expect as much of women. This is completely unfair. Many women have a whole lifetime of invalidation. They are given a 1.1 education; they are dominated so much that their only recourse is often covert hostility. The fact that they do not uniformly act at this level is a sign of their ability to rise above their education.

The little boy of the family who may be far more delicate than the daughter gets no sympathy when he is beaten up by the kid next door. He is told to take care of himself. All the hero tales he reads, from King Arthur to Hopalong Cassidy, tell him to be a 1.5. So we have the battle of the sexes: 1.5 against 1.1! Their education on the average postulates that this condition will exist. An auditor, in processing an inharmonious married couple, can predict with usual accuracy that this 1.5-1.1 conflict is taking place.

Some girls, on the other hand, are raised well and are found high on the

tone scale; others are mauled around as thoroughly as the boys, and the result is the occluded case in women.

L O V E A N D M A R R I A G E

DIANETICS THK MODKRN SCIENCE
OK MENTAL HEALTH
Root 1, pp 107-111

Probably no single subject in the concerns of Man has received as much attention as Love.

It is not untrue that where one finds the greatest controversy, there he will also find the least comprehension. And where the facts are least precise there one can also find the greatest arguments. And so it is with Love.

Without doubt Love has ruined more lives than war and made more happiness than all the dreams of Paradise.

Entangled with a thousand songs a year and submerged beneath a solid tonnage of poor literature, Love should have a proper chance to be defined.

It has been discovered that there are three kinds of Love between woman and man: the first is covered under the law of affinity and is the affection with which Mankind holds Mankind; the second is sexual selection and is a true magnetism between partners; the third is compulsive "Love" dictated by nothing more reasonable than aberration.

Perhaps in the hero and heroine legends there have been cases of the second kind, and surely as one looks about him in this society he can discover numbers of happy partnerships based on a natural and strongly affectionate admiration. The third kind we find in plenty: tabloid literature is devoted to it and its travails; it crams the courts with urgent pleas for divorce, with criminal acts and civil suits; it sends children weeping into the corner away from quarrels and it launches from its broken homes broken young women and men.

Dianetics classifies this kind of love as "reactive mind partnership". Here is a meeting of minds—but the minds are on the lowest computational level possessed by man. Driven together by compulsion, men and women mate who will find in that mating nothing but sorrow and reduction of their hopes.

He is pseudo-brother who beat her regularly or he is pseudo-father whom she had to mind. Maybe he is even pseudo-mother who screamed ceaselessly at her but whom she had to placate, and he might be the doctor who hurt her so savagely. She may be his pseudo-mother, his pseudo-grandmother whom he had to love despite the way she undermined his decision; she may be a pseudo-nurse in some operation long gone or the pseudo-teacher who kept him after school to whet her sadism upon him.

Before the marriage takes place they only know there is a compulsion that they must be together, a feeling that each must be extremely nice to the other. And then the marriage takes place and more and more restimulation of ancient pain is felt until at last each is ill and life, complicated now perhaps by unhappy children, is an unhappy ruin.

The mechanism of propitiation carries with it covert hostility. Gifts given without cause and beyond the ability to expend, self-sacrifices which seem so noble at the time compose propitiation. Propitiation is an apathy effort to hold away a dangerous "source" of pain. Mistaken identity is one of the minor errors of the reactive mind. To buy off, to nullify the possible anger of a person perhaps long since dead but living now again in the partner, is the hope of propitiation. But a man is dead who will not sometimes fight. The hostility may be masked; it may be entirely "unknown" to the individual who indulges it. Certainly it is always justified in the mind of the person who exerts it and is supposed to be a natural consequence of some entirely obvious offense.

The wife who makes inadvertent blunders before the guests and by them accidentally gives away the truth of her husband's favorite myth, the wife who forgets the little favors he has asked, the wife who suddenly stabs him with a "logical" pin in the region of his hopes: these are wives who live with partners whom they must, out of some wrong done years before the courtship and by some other man, propitiate, and these are wives who, propitiating, numb the hopes and misunderstand the sorrows of their mates.

The husband who sleeps with another woman and "accidentally" leaves

the lipstick on his tie, the husband who finds her excellent cooking bad and idleness in her days, the husband who forgets her letters he must mail, the husband who finds her opinions silly, these are husbands who live with partners whom they must propitiate.

A soaring, roller-coaster curve of peace and war in the home, failures to understand, mutual curtailment of liberty and self-determinism, unhappy lives, unhappy children and divorce are caused by reactive mind marriages. Compelled by an unknown threat to marry, repelled by fear of pain from trust, this "meeting of minds" is the primary cause of all marital disaster.

The law lacked definition and so invoked great difficulty in the path of those involved in such marriages. The track of it is the dwindling spiral of misery which accompanies all chronic restimulation and leads only down to failure and to death. Someday there will, perhaps, exist a much more sentient law that only the unaberrated can marry and bear children. The present law only provides that marriages must be at best most difficult to part. Such a law is like a prison sentence for the husband, the wife and the children—all and every one.

A marriage can be saved by clearing its partners of their aberrations. An optimum solution would include this in any case since it is most difficult for a wife or a husband to rise, even when divorced, to any future plane of happiness: and where there are children, if clearing is not effected, a great injustice has been done.

It is usually discovered that when both partners in a reactive mind marriage are cleared of aberration, life becomes considerably more than tolerable; for human beings often have a natural liking even when no sexual selection has been present. The restoration of a marriage by clearing the partners may not bring about one of the great loves that poets strummed about but it will at least bring a high level of respect and cooperation toward the common goal of making life worthwhile. And in many marriages so cleared it was discovered that the partners, beneath the dirty cloth of aberration, loved each other well.

A major gain to such a clearing is for the children's sake. Nearly all marital discontent has as its major factor aberration on the second dynamic, sex. And any such aberration includes a nervous disposition toward children.

Where there are children, divorce does not answer, clearing does. And with clearing comes a fresh new page of life on which happiness can be

written.

In the case of the reactive mind marriage, turn-about clearing is often complicated by the concealed hostilities which lie below the propitiative mechanism. It is wise for the partners to look outside the home, each interesting a friend in a therapy turn-about. If such mutual clearing is begun, with the partners working on each other, much restraint of anger and exertion of patience must be practiced, and the auditor's code must be most severely followed. It requires a saintly detachment to bear the Tone One of the partner who, returned to a quarrel, seasons the recountings with further recrimination. If it must be done, it can be done but, when many quarrels and travails have beset a couple, it is easier if they each look without the home for a therapy partner.

Additionally, there is a kind of "rapport" established between any auditor and pre-clear and after the therapy session is done, a strengthening of the natural affinity is such that a small deed or word may be taken as a savage attack with the result of a quarrel and the inhibition of therapy.

Men can be considered to be best audited by men and women by women. This condition is changed when one deals with a woman who has such severe aberrations about women that she is in fear around them or when one is auditing a man who has deep fear of men.

The dynamics of men and women are somehow different and a wife, particularly if there have ever been quarrels of any magnitude, sometimes finds it difficult at times to be sufficiently insistent to audit her husband. The husband may audit, in the usual case, without great difficulty but when in therapy himself, his feeling that he must rise superior to the situation forces him to attempt auto-control, a thing which is impossible.

M A R R I A G E

MARRIAGE:

Td/x Ijaure 6001C02 SMC!

Volunteer Minister's Handbook

pp. ill. IJS

Let's take a look at marriage.

You can salvage more marriages per square house than ever before. There have been a lot of marriages that have stayed together through thick and thin and people are to be congratulated on it.

My wife, Mary Sue, and I have been married now for twenty-four years. But if you look over that and a few other little things you see that I am not the philosopher in the ivory tower talking about something I know not what of. In earlier generations it seems the requisite for all philosophers and advisers was to have no experience of any kind whatsoever in any subject about which they were advising.

You can advise people about things you don't know anything about. That's perfectly easy to do. In fact, it's one of the easiest things to do Man does.

For instance, all of the confession stories written in America are written by unmarried ladies who have reached forty or fifty. Now there's nothing wrong with being an unmarried lady reaching forty or fifty, but how come all these confession stories?

As a young writer I was sitting around with a bunch of these ladies one day and I said to them, "You get pretty high rates in the confession story racket. I ought to write some of those."

They all said, "Ha, ha, ha!"

I sat down and wrote a confession story and got a thousand dollars for it. "Yes, I remember, I was just a young maid, trusting and inexperienced, and he was a handsome devil. . ." "It was easy. I saw then that you could do things you didn't know anything about. They weren't necessarily good, but you could do something about them."

One of the most adventurous of these things is getting married because *when you're getting married you're doing something you don't know anything about*. And when you try it a couple of times, usually you know less about it the second time than you did the first time.

Marriage is an interesting boat to steer. It's not a third dynamic activity;

and yet it is, kind of. It generally ceases to be a second dynamic activity but has to remain so. In this society and time, a family is the closest knit self-perpetuating, self-protecting unit and is necessary economically and otherwise to the society the way it's rigged at the present time. And who destroys marriage destroys the civilization, that's fairly sure. That's why the Communists try so hard.

A culture will go by the boards if its basic building block, the family, is removed as a valid building block. But this is no reason why we should get silly about what the relationship is. The familial relationship basically is a postulated relationship. When people stop postulating it, it ceases to exist, and that's what happens to most marriages. People stop creating the family unit, and the moment they stop creating it isn't. It's not that all men are evil so therefore contracts such as marriage dissolve usually in infidelity. The reverse is true: that when you have a purely postulated relationship which has no real existence in fact, you have to continue to create it. And a family which doesn't continue to create itself as a family will cease to exist as a family. And that's about all you need to know about it.

All over the world people are having lots of trouble with family because they're running on an automaticity (Scientology term for something one is doing but is unaware of, or only partially aware he is doing). They think it will hang together through no effort of their own, but it won't.

Familially there are unhappy experiences. Father takes his role very seriously: he is the arbiter of the destiny of it all. He must be totally contributed to. Actually the Greek and Roman family had the power of life and death vested in the role of father. He could order executed any family member. They must have had a lot of trouble, mustn't they have? (If you wonder how much trouble any society had, look at what laws they had to pass. The vigor of the law is directly proportional to the amount of trouble they were having. You think the Puritans were pure? Read their list of laws!)

If your own mother and father weren't making too good a go of marriage, you might say, "Now look at that. This institution, inherent in nature and unchangeable, doesn't perpetuate itself and is not much good because look, it isn't hanging together."

So you had a failure when you were a little kid. You probably tried to postulate the family into a unit. You were working at it. You were trying to get a "papa loves mama" thing going one way or the other and to show

them that they had something to live for. As a matter of fact, one of the reasons you would get hurt was to make papa and mama realize they had responsibilities for the family.

Childhood illness and injury come directly after familial upsets. Just trace it down. Maybe you had some failures because it's pretty hard when you don't have very much body to make an effect on very big bodies. Or so you had it figured. Actually, you were probably something to reckon with.

But whether or not you had a good example has nothing to do with whether or not you yourself can make a marriage. The example you were looking at existed without benefit of any knowledge of how men and women worked and what they were all about. And existing without that information, how could they do anything but run along and get flat tires every quarter of a mile?

A marriage is something you have to postulate into existence and keep created, and when you stop working at it it will cease. When everything else is rigged to perpetuate it while you're not trying to keep it going, it will be a destruction. If you realize that, and if you know the technology I've given you on overts and withholds you can make any marriage stick or you can recover any facet of any marriage or plaster one back together again any way you want to. It takes a little doing and it takes a little guts, and that's an understatement if I ever made one.

Some years ago Mary Sue and I worked at this. We decided we would take this new technology (as it was then in the early 1960s), apply it as prescribed, and straighten out all the overts and withholds. But we didn't do it because our marriage was on the rocks; compared to most, our marriage has been pretty smooth. Nevertheless, even though we had no real trouble and no overts or withholds to amount to anything, we nearly chopped each other's heads off doing this. We had withholds like the value of Christmas presents, and critical thoughts like, "He cares more about the preclear than he does about me because he's been auditing all night." We thought we were fond of each other, but after we got all this stuff cleaned up, wow!

So with an even greater magnitude of overts and withholds, patching up the marriage is going to take great fortitude indeed.

A marriage which has broken down into a super-separateness of overts and withholds is almost impossible to put back in the run again simply by postulating it into existence. After people have separated themselves out

from each other, they have to unseparate themselves again.

One June day this handsome brute or not so handsome and this beautiful girl or not so beautiful come together and say, "We will. . .till death do us part" and they think they've made a marriage. Why, they haven't started yet. Now they have to find out how they look before breakfast. You think this thing has a lot to do with the second dynamic? It has mostly to do with cosmetics and razor blades. But they've got to learn to live with each other if they can.

By the act of getting married, they have to some degree wiped out, by more or less tacit consent, what they were doing before that. And they start from there. What happens from there on out is what counts. But sometimes things they have done before that that they are violently withholding from each other don't even let the marriage get started. Forty-eight hours later they're on the rocks. Why? Well, there is just too much overt and withhold before they even knew each other. Even that marriage can be salvaged.

But how about one that has ground on for years and years with the overt and withholds mounting up until the marriage has fallen apart? It's traditional at the end of three years husbands and wives don't get any kick out of each other. It's in the textbook—all the psychologists know that. But if at the end of three years this is the case, how about at the end of ten? They've learned to endure. They're both in propitiation, they're getting along somehow, and they would rather have it that way than some other way. They'd rather be married than not. They think they're making it okay, and they don't think too much anymore about the guy or the girl that they should have married instead.

Into such relationships we can introduce one of the most startling pieces of bombardism you ever heard of. *We can clear up the marriage so it really goes.*

All a divorce or an inclination or a withdrawal is, is simply too many overt and withholds against the marital partner. "I ought to go," "I ought to do something else," "We ought to split it up," and "I'd be much better off if we hadn't" are rationales by one partner that indicate his overt and withholds against the other partner. He or she is trying to protect the other partner from his own viciousness by leaving; that's the basic reason.

Usually the gradient scale of a marriage breakup is "cool it off." And that cool-off usually occurs. But we can uncool it off. Sit down across from

the partner who advocates the split and say, "All right now, George (or Agnes), come clean." Get the overts and withholds off.

This process is not particularly advised, but it's terribly workable: "*What have you done? What have you withheld? What have you done? What have you withheld?*" That cleans the overts and withholds on all dynamics.

But if you're just cleaning up a marriage, it's (1) "*What have you done to. . .?*" (2) "*What have you withheld from. . .?*" Every time you find a big one, check for responsibility on it: "*What part of that incident could you be responsible for?*"

They will spend days not talking to each other. But the only time they really start to claw each other up doing something like this is when you as the counselor goof. So long as you are effective and winning, you're all right. But if you get detoured and talked out of handling what you should have handled, you find yourself handling some other incident that has nothing to do with the marriage, and you're in trouble.

Three or four times probably while you're trying to clean up the marriage they will undoubtedly decide that it's all over and there's no reason to go on with it because they couldn't possibly. The thing that saves the day each time is to get whichever one feels they can't go on to just remember what he or she did rather than what's been done *to* him or her.

Start clearing up a marriage by establishing two-way communication between the marital partners and you've got it made. The right way to counsel a marriage would be with the marital partners both present, otherwise a phenomenon of transference or super-sympathy or something can set in, and it just shouldn't be there. So if a person has trouble with his marriage, the best thing to do is to ask, "Are you both willing to settle up this marriage before we go any further?"

"Settle up the marriage, yes, but my wife won't have anything to do with marriage counseling."

"Is that so? Well, better bring her over."

Set them both down in the session and let them go at it back and forth. Ask them the questions I have just given you for cleaning up a marriage. First on one until he or she has very good indicators then on the other, always maintaining the communication cycle, allowing no interruptions to the communication cycle by one or the other.

You should not take one marital partner and counsel him separately and secretly. You get them both by the scruff of the neck and set them down

across from each other. You sit there and ask the questions of them. Remember, they both must be present. Don't do it in absentia if you really want to keep the marriage together. They'll probably go home and beat each other's head off, but that's better than leaving each other. Almost anybody who's been deserted will tell you that.

A marriage should be cleaned up by a professional auditor but don't flinch at trying to do it using what you have learned about overts and withholds and the technique I've given you on marriage counseling. Go ahead and take a rap at it. There are enough Scientologists around now to pick you up and put you back together again. You have no real training, you're reading this book and you're determined that you're somehow going to straighten this out with Grace and Edgar.

Undoubtedly the most workable thing of all would be for the husband and wife to save up a little bit to go to a Scientology church and get trained, both of them keeping their noses clean and knowing what they were doing. When they're all finished with their training, they have at it. That requires a lot of self-restraint but that would be the most perfect fix-up.

But to take anybody who knows nothing about Scientology and have them do this alone is not such a good idea. They'd just kill each other off. In the first place, only one person would be doing it; the other would give no cooperation. It would probably be totally covert. He'd have the total idea it was what the other person had done that had wrecked the marriage. All these misconceptions would stack together to a total bust.

Maritally, the soundest plan would actually be for both of them to go through a Scientology communication course at a Church or local Mission, get the discipline from that; then get the overts and withholds off on the marriage, and get responsibility checked on each and every part of them. The marriage would go back together again, but not without a few flying frying pans. You're a perfectionist if you believe you can put it all together again in one night because the number of overts and withholds usually takes a little longer to detail.

A sound marriage, then, consists of putting together a thetan association without overts and withholds, created into existence, continued for the mutual perpetuation and protection of the members of the family. This is a very simple arrangement, and a highly satisfactory arrangement if it continues to be simple.

When it gets complex, it's not so satisfactory. For instance, when a mar-

riage occurs in China it really doesn't occur because the oldest man of the husband's family is still the head of the family and the wife still serves the husband's mother. They are surrounded by bunches of rules.

Actually it is not important what rules they're surrounded by as long as there is free communication amongst the members of that family or group. And if there is free communication amongst the members of that group, their affinity is sufficiently high to take the shocks and hammers and pounds of life. If the individuals connected with a family are not self-supportive then the shocks can be rough indeed. But on a self-supportive, mutually co-supportive basis, people have a better chance of making it than alone. And that is one of the basic philosophies on which marriage is based. Without such a family, a little kid wouldn't make it at all.

When the state comes along and tries to supplant the family with barracks, watch out. Somebody has Man down to a criminal level.

But a marriage can exist; a marriage, no matter how strained, can be put back together. A family or group can exist, but not without two-way communication. A group cannot exist unless it continues to be created into existence by the members of the group. And when large numbers of the group are engaged in unpostulating it, or in postulating it out of existence—as revolutionary parties and that sort of thing are concerned—then of course the rest of the group has to work much harder to keep the group together. Eventually they get tired of keeping the group together and it falls apart.

But if a family or other group is to exist, it has to work at it. The group has to be clean as far as its members are concerned. There has to be free communication. There must be a continued wish to continue to postulate the group into existence. If those factors are present, then the group can survive, whether it be a family, a company, a government, or something even larger.

That's how you make a group.

M A R R I A G E A N D D I A N E T I C S

PREVENTIVE DIANETICS
The Dianetic Auditor's Bulletin
Vol. 1, No. 12: June, 1951
Tech Vol. 1, pp. 120-121

Towards the prevention of the high divorce rate, Preventive Dianetics enters the field of marriage. The divorce rate today is at an all-time high, but many, many of these marital mishaps can be prevented.

People all too often choose their reactive-mind partners. That is to say, Gertrude actually marries Uncle Bill, only Uncle Bill's name happens to be George, and the only similarity with Uncle Bill is maybe the way George wears his hat, or the tone of his voice when he laughs. Uncle Bill was Gertrude's staunch champion all through her youth, so she, of course, marries Uncle Bill, only his name's George. Very confusing!

And then she finds that—because restimulation makes her take on the valence she was occupying as a little girl—she does the things which please Uncle Bill; only these don't please George. Up to the time of her marriage she was a strong, self-reliant woman—now she is a weak little simperer who has to be protected. She expects certain things from Uncle Bill. He took care of her a lot; took her swimming, was very nice to her and at one time when she was sick, he brought her all her meals in bed.

She initiates this "in bed" trick on George, only George doesn't understand anything about Uncle Bill. He merely gets resentful toward a wife who insists on eating her breakfast in bed. His ally was a nurse by the name of Alice, and he thinks Gertrude is Alice.

So between Gertrude's thinking George is Uncle Bill, and George's thinking Gertrude is Alice, we find these people aren't married to each other at all, but to a couple of allies. It is evident that such confusion of personalities will result in an occasional divorce.

Two reactive-mind partners restimulate each other enormously, but society demands that they remain together. Two people who should never be in sight of each other live together, restimulate each other, driving each other's health and efficiency down in a dwindling spiral. And at the same time they may have a terrific compulsion to stay together! The engrams say, "I love you. I just don't dare leave you. I'd die if we were separated." And this husband, in whose coffee she would just love to put arsenic, has to

sit there every morning at breakfast, across the table from her, because his engrams say, "I love her. I have just got to love her!"

How would Dianetic processing prevent divorce? The science of mental health cannot guarantee to resolve the old morals of society. Marriage is apparently a constrained and maybe just a tiny bit artificial institution of society. There is no evidence as to why it should be a truly natural institution, but we apply a natural law to it.

In the processing of a married couple you may be treating two people who are naturally antipathetic. Releasing them through processing may bring one of them up to a point where he suddenly decides, "Well, I don't have to stay with this woman," and then promptly leaves. Because of this, someone someday may throw an uncomfortable harpoon into Dianetics by saying that it breaks up marriages.

Dianetics, properly and unselfishly used, does not break up marriages. It brings together partners whose marriage is redly on the rocks but who genuinely wish to remain together. The trick is to get each partner past the danger point, that crucial point where either would be raised sufficiently on the tone scale to decide that enough of marriage is enough. Beyond this point, it is smoother sailing.

It might be very productive of results to approach judges and lawyers before tackling couples. An attorney who is also a good auditor would, although his fees might come rather high, be able to sit at his desk and, by means of straight-line memory, salvage about half of the marriages headed for the rocks. He would be sitting in the driver's seat. People coming to him for advice would ask, "What are the community property laws?"

"How old are you?" he would snap back. Age flash! It would solve quite a number of tangles.

A Dianetically wise person could avoid much of the possibility of marital misnavigation. Suppose a man is seeking a mate, or is courting. He should find out whether his prospective bride likes her papa. Be wary of a woman who dotes too much on papa.

The woman, picking a man, would look with a calculating eye on the man's association with his mother. If he loves his mother dearly, really devotedly, and does exactly what mama says and when she says it, let him alone! He is a bad risk. Likewise, if he hates his mother viciously, take the nearest exit.

A well-rounded, rational relationship with parents indicates the best risk

in a marriage partner. Note by close association how aberrated the parents are. Is there, or was there, any great amount of trouble with allies? Did they fight over grandma near this person, etc.? Realize that your prospective mate is potentially in the valence of one of the parents, and probably has the majority of the engrams of both. Look the family over carefully. Don't just take the social look; take the Dianetics look! That's a dirty, unromantic trick, you might say, but it is the *safest* rule to go by.

Preventive Dianetics has as its basis the prevention of acquisition of an engram; secondarily, when an engram has been received in spite of all due care and caution, the prevention of restimulation of the engram. When these two basics are successfully introduced into and generally practiced by society at large, a deeply gratifying decline in the number of social aberrations will take place. The dwindling spiral will not only be stopped, but will be turned upward into new heights.

M A R I T A L - S C I E N T O L O G Y

MARITAL SCIENTOLOGY
The Journal of Scientology
 lmi H-G (195), ca. tarty April)
 Tech. Vol I, pp. 109-iW

The name of this article could also be "Don't kill your mother-in-law: mock her up!"

The severest criticism that could have been leveled at Dianetics was entirely overlooked by the critics. This is not unusual, for a person, to be a critic, must first have assumed that he could not create anything. It required a certain creative ability to understand what went on early in Dianetics, for the marriage and divorce rate was considerably shifted by processing. Fortunately, there were more marriages and more saved marriages than there were divorces, but this did not mean that there weren't divorces.

Husbands and wives who had for years been coming to an explosion point, faced with the technique of Book 1, exploded; in many cases, beyond marital repair. Mismatched in the first place, grown sour in harness, buckled down by an economic system which could not have been bettered by the Devil himself, it took very little to tip over what would have happened anyway.

One of the most serious parts of this was the husband-wife auditing team situation. Husbands and wives tried to audit each other with too high a percentage of failures.

To understand what takes place in a marriage it is necessary to understand why a husband-wife auditing team is so often unsuccessful, and will, now and then, blow up a marriage. And the answer to this is also the answer to why marriages blow up. The introduction of the factor of co-auditing team into the marriage is the only catalyst necessary to something which will already give trouble.

From now on in these articles, you're going to hear a lot about communication, for the solution of the problems of communication, and the gaining of an understanding of its anatomy have resolved the problem of auditing as well as marriage. Communication, then, is the root of marital success from which a strong union can grow, and non-communication is the rock on which the ship will bash out her keel.

In the first place, men and women aren't too careful "on whom they up and marry." In the absence of any basic training about neurosis, psychosis, or how to judge a good cook or a good wage-earner, that tricky, treacherous and not always easy to identify thing called "love" is the sole guiding factor in the selection of mates. It is too much to expect of a society above the level of ants to be entirely practical about an institution as basically impractical as marriage. Thus, it is not amazing that the mis-selection of partners goes on with such abandon.

There are ways, however, not only to select a marriage partner, but also to guarantee the continuation of that marriage; and these ways are simple: they depend uniformly upon communication.

There should be some parity of intellect and sanity between a husband and wife for them to have a successful marriage. In Western culture, it is expected that the women shall have some command of the humanities and sciences. It is easy to establish the educational background of a potential marriage partner; it is not so easy to gauge their capability on the second

dynamic or their sanity.

In the past efforts were made to establish sanity with inkblots, square blocks and tests with marbles to find out if anybody had lost any. The resulting figures had to be personally interpreted with a crystal ball and then re-interpreted for application.

In Scientology there is a test for sanity and comparative sanity which is so simple that anyone can apply it. What is the communication lag of the individual? When asked a question, how long does it take him to answer? When a remark is addressed to him, how long does it take for him to register and return? The fast answer tells of the fast mind and the sane mind, providing the answer is a sequitur; the slow answer tells of down-scale. Marital partners which have the same communication lag will get along; where one partner is fast and one is slow, the situation will become unbearable to the fast partner and miserable to the slow one. Further, Scientology when applied will be more swifdy active in the case of the fast partner and so the imparity under processing will grow beyond either's ability to cope with the matter.

How to audit a marriage and keep it a marriage is a problem a large number of auditors would like to have answered. It is not too difficult a problem. One simply takes the slow communication lag member of the team and processes that one first, for this will be the harder, longer case. By speeding up the slow one, parity is neared with the fast communication lag partner, and no objection will be offered. If the fast one is chosen for processing, or if both of them enter processing at the same time, the ratio will not be neared but widened and a marital breach will ensue.

The repair of a marriage which is going on the rocks does not always require the auditing of the marriage partners. It may be that another family factor is in the scene. This may be in the person of a relative such as the mother-in-law. How does one solve this factor without using a shotgun? This, again, is simple. The mother-in-law, if there is trouble in the family, is responsible for cutting communication lines or diverting communication. One or the other of the partners, then, is cut off the communication channel on which he belongs. He senses this and objects strenuously to it. Under processing particular attention should be given to rehabilitating his sense of being on communication lines.

Jealousy is the largest factor in breaking up marriages. Jealousy comes about because of the insecurity of the jealous person and the jealousy may

or may not have foundation. This person is afraid of hidden communication lines and will do anything to try to uncover them. This acts upon the other partner to make him feel that his communication lines are being cut, for he thinks himself entitled to have open communication lines, whereas his marital partner insists that he shut many of them. The resultant rows are violent as represented by the fact that where jealousy exists in a profession such as acting, insurance companies will not issue policies—the suicide rate is too high.

A person who is jealous has something wrong on the subject of communications and, in selecting the partner to be processed first, the auditor should select the jealous person.

Rapidity of communication is aberrated in some types of psychosis, but here it is also non sequitur and is rapidly and hysterically told about the cat. This is very easy to notice: even psychiatrists can tell it.

The subject of Marital Scientology could not be covered in many chapters, but here are given the basic clues to a successful marriage—Communicate!

P R O P I T I A T I O N A N D M A R R I A G E

DIANETICS THE MODERN SCIENCE
Of Mental health

In the process of work a stage will be passed, in the upper range of apathy, of propitiation. This conciliation is an effort to feed or sacrifice to an all destructive force. It is a state wherein the patient, in deep fear of another, offers expensive presents and soft words, turns the other cheek, offers himself as a doormat and generally makes a fool out of himself.

Many, many marriages, for instance, are marriages not of love but of that shabby substitute, propitiation. People have a habit of marrying peo-

pie who have similar reactive minds. This is unfortunate for such marriages are destructive to both partners. She has a certain set of aberrations: they match his. She is pseudo-mother, he is pseudo-father. She had to marry him because father tried to murder her before she was born. He had to marry her because mother beat him when he was a child. Incredible as it may seem, these marriages are very common: one or the other partner becomes mentally ill, or both may deteriorate. He is unhappy, his enthusiasms crushed; she is miserable. Either with another partner might be a happy person yet, out of fear, they cannot break apart. They must propitiate each other.

The auditor who finds a marriage in this condition and attempts to treat one of the partners, had better treat both simultaneously. Or such partners had better treat each other and soon. Tolerance and understanding are almost always fostered by mutual help.

Propitiation is mentioned here because it has a diagnostic value. People who start bringing the auditor expensive gifts are propitiating him, and it probably means that they have a computation which tells them, engrammatically, that they will die or go crazy if they become sane. The auditor may enjoy the gifts, but he had better start looking for a sympathy engram not yet suspected or tapped.

ESTABLISHING A CAUSE RELATIONSHIP

DYNAMICS AND THE TONE SCALE

Lecture Series 29

25 April 1918

1. As an individual goes up the tone scale, he IS more and more of the dynamics and he IS more in each dynamic.

Figure I shows the parallel development of the regular tone scale and the expanding scale of BEING the dynamics. We see that an individual must

go up the tone scale through all the lower ranges and even through 3.5, 4.0 and 8.0 before he succeeds in BEING even the first dynamic. He must be at 8.0 before he can BE "himself".

Whereas formerly 4.0 was held to be the end and goal of processing, now it is shown to be only the beginning of the beginning in terms of BEING. Four-point-0 is good survival, but it is very limited BEING.

The idea of this scale is a very interesting one: that an individual IS the dynamics additively as he ascends the tone scale. However, qualifications must be presented immediately, so that the student will not think that he must take this scale literally, number for number.

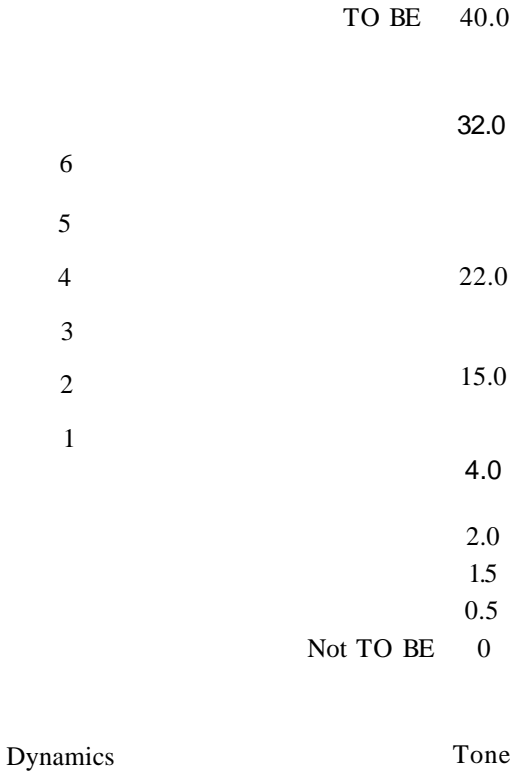


Figure I

In the last series of compilations, the Summary Course series, the idea was presented that the tone scale might be extended from 40.0 to 400.0 and from 400.0 to 4000.0 and that God was to be found at 4000.0 because that was as far as the scale went. This is a perfectly valid idea, and it is mentioned here to indicate that making the eighth dynamic, or the BEINGness of all, equivalent to 40.0 on the tone scale is merely an arbitrary assignment of value.

Also, the tone value for the BEING of each dynamic has been chosen arbitrarily, though not without some deliberation.

Twenty-two-point-0 is assigned as the point of BEING the sixth dynamic, since 22.0 represents optimum randomness. In other words, motion is considered to be in its most harmonious relationship with theta at that point and so that point is the obvious choice for the sixth dynamic, which is purely motion.

It should be obvious to the student that there is no intention to imply by this scale that the individual does not begin to BE the third dynamic until he reaches 12.0, and that he does not begin to be the fourth until he reaches 15.0. It is reasonable to assume that the individual begins to be all dynamics even at 0.5 on the tone scale. The idea which is meant to be implied by the scale is that the individual does not succeed in BEING effectively upon the various dynamics until he has reached various points on the scale, and it is thought that these points correspond to the tone scale roughly as shown in figure I.

In order to BE the fifth dynamic, the individual must already have made a success of BEING the fourth. In order to BE the fourth, he must already have made a success of BEING the third, and so on.

Let us examine what is meant by BEING the dynamics.

Let us suppose that an individual decides to take part in the MEST universe and that he is unfortunately so low on the tone scale, through having met with certain unnamed and unthinkable experiences, that he is able to BE only a small portion of the back of his own neck. He has nominal control of an entire individual human organism, but he feels out of touch and out of control with all of it but a small portion of the back of its neck. We might expect to find such an individual near apathy on the tone scale.

A course of processing brings the self-determinism of this person up to a point where he is thoroughly capable of controlling his body and using it where he feels completely in affinity, communication, and agreement with

it; where it does nothing which he does not want it to do and does everything which he does want it to do. We might be justified in saying then that this individual was BEING himself, as an organism. We might say that he was successfully BEING the first dynamic.

We might also say, however, that he had not yet succeeded in BEING any other dynamic but the first.

How would he go about BEING another dynamic?

The next dynamic in order is the second dynamic. He will next succeed in BEING the second dynamic.

Of course, if this individual has succeeded in BEING the first dynamic, he will be surviving very well along the second, third, fourth, fifth, sixth, and seventh dynamics. But surviving is not the activity which we are considering now. We are considering BEING.

How is an individual able to BE the second dynamic?

We are quite used to the idea that a person IS his individual organism. In fact, we are too used to it. In our present culture, the statement "A person is his individual organism" means "A person equals his individual organism". In other words, he is just that organism, and he is no more than that organism. In Scientology, we have seen the fallacy of this idea. In Scientology, the statement "A person is his organism," means that some individual has achieved complete BEING within his organism, so that he is CAUSE within it.

When we recognize the fact that BEING the organism does not mean being equal to the organism, we can see more easily how an individual might BE the other dynamics as well as the first.

BEING the organism means being CAUSE within the organism. BEING the other dynamics means being CAUSE within the other dynamics. Of course, it also means KNOWING, TRUSTING, WINNING, BEING FREE, and all the other parts of BEING which are enumerated along the top of the tone scale.

BEING the second dynamic means KNOWING, TRUSTING, WINNING, BEING FREE, and all the rest, along the second dynamic.

There is no particular significance to the boundary which we artificially place around BEING by recognizing the physical body as a thing of importance. But this boundary can be very aberrative. Naturally, if a person believes that he is equal to his body, he need only observe the failings of the body to which he is equal to see that he is rather a poor thing. If he is equal

to his body, then there is very little hope for him. The body is a certain size, a certain weight, a certain texture. It has a little strength. It has a little beauty or a little ugliness, or both. It knows pleasure and pain, stimulus and response. It is MEST, therefore he also must be MEST.

If, on the other hand, a man knows that he is not equal to his body, but is CAUSE within his body, then he may aspire to be better CAUSE and to be CAUSE on a wider scale than just his body. He may desire to move out into the other dynamics, to BE the other dynamics.

When he has become his organism, so that he IS his organism, he then goes on to the second dynamic.

In its first stages, the second dynamic is concerned with a close physical and non-physical relationship with an individual of the opposite sex. The outward form and appearance of this relationship, as it is practiced in the present culture, is familiar to all of us. When it is new it is sometimes called "love". When it is a little older it is called "marriage". When it is finished it is sometimes called "widowhood" and sometimes "divorce". It is praised by some and condemned by others. The majority of both sides profess not to understand its mysteries.

What is the secret of love? What is the way to a happy marriage? These are questions which have been asked and answered many times. From Ovid to Mr. Anthony, answers have boiled up in the turbulent cauldrons of human culture. Some of the answers have been wise, many stupid. Most of them have concerned themselves with trifling details, whether of bedroom or (in the United States) of breakfast table. Few of them have shown the way to being happy in love and in marriage, since few of them have said anything which would lead to BEING.

If we were to try to enunciate the simplest possible rule for happiness in love and in marriage, we might say something like this: The successful sex relationship depends upon man and woman reaching a high degree of agreement on immediate and long-term goals and maintaining that agreement without establishing a CAUSE and EFFECT relationship. Both individuals must be CAUSE within the sex relationship, or it will degenerate into a mere master-slave relationship or a domination-nullification relationship.

This does not mean that there should be no difference between a man and a woman, or that they should squabble over how to boil an egg or chop down a tree. It means that if an agreement is reached as to the divi-

sion of labor within the relationship, then each individual should be CAUSE directly in his own division and should be CAUSE indirectly through the other individual, in the other's division.

And how can one individual be the CAUSE of another's actions without making that other individual into an effect? Can this be done?

The way to become CAUSE of another's actions is to assume responsibility for them without controlling the other's execution of them.

If all married persons would begin to assume responsibility for each other's actions and would treat those actions as their own, most of the trouble in marriage would be eliminated. Of course, this would call for a large degree of agreement on what goals were desirable and what methods should be used to reach those goals. But this large degree of agreement is not difficult to reach. Any two intelligent and relatively unaberrated people can reach such an agreement (or fail conclusively to reach it) before marriage. The difficult part, in this society which teaches that in the biblical phrase which urges each of us to be his brother's "keeper" the word "keeper" means "animal trainer"—the difficult part is maintaining that agreement without establishing a CAUSE-and-EFFECT relationship instead of a CAUSE relationship.

What are the advantages of a CAUSE relationship?

The simplest and most inclusive expression of these advantages is that since a human being is CAUSE, a CAUSE relationship will allow him to be a human being, where a CAUSE-and-EFFECT relationship will make him an EFFECT and so prevent him from being a human being. This is true even of the individual who begins the CAUSE-and-EFFECT relationship in the CAUSE role. The process of making an EFFECT out of another human being is a very dangerous one. It leads to making an EFFECT out of the perpetrator also. After awhile, a CAUSE-and-EFFECT relationship degenerates into a simple EFFECT relationship, with both individuals in apathy. This is normally considered "a good adjustment," and the victims are said to have learned to be tolerant of each other and to live with each other's faults.

Society, in 1952, frowns on a CAUSE-and-EFFECT relationship, although in the Victorian days it was held quite proper that the man should be CAUSE and the woman EFFECT. Society in 1952 much prefers an EFFECT relationship, and most marital counseling is aimed toward such a relationship. The clients are urged to make allowances for each other. They

are taught tricks of controlling their tempers, and they are advised to trade tolerations. If Mary burns the toast, John is supposed to remember that this gives him the right to get mud on the floor. Tit for tat. A good bargain. The clients are urged to accept the fact that all people have faults and that no one is perfect and no one can be perfect. Their hope for a satisfactory relationship is removed, and an iron cage of well-adjusted apathy is substituted. They are told that this is the best that can be expected.

It is not.

Instead of going down the tone scale from the Victorian CAUSE-and-EFFECT relationship to the modern EFFECT relationship, it is possible to go up the tone scale to a CAUSE relationship, in which both partners feel responsible for each other's acts and in which each partner feels that the other is acting for him. If Mary burns the toast, John accepts responsibility for this action. This does not mean that he assumes all the responsibility and leaves none for Mary. It means that he assumes all the responsibility and that Mary assumes all the responsibility, too. They both assume all the responsibility. Under such an arrangement, no one can be blamed. All their attention goes into doing better with the toast, and none of it is wasted in blame.

It is perfectly obvious to John that Mary did not want to burn the toast. Even if she is suffering from an aberrative compulsion to burn the toast, John knows that she does not want to burn it except as she acts under this compulsion. He knows also that the only way to release her from the compulsion is to bring her up the tone scale, and he knows that he cannot bring her up the tone scale by blaming her and making her an EFFECT, but only by accepting her effort as his own, by making her CAUSE.

It may seem odd that Mary can be CAUSE if John accepts her effort as his own, but that does not mean that he takes her effort away from her—it means that he allows his BEING to flow into that effort. He validates her effort by letting it be a part of him. He does not invalidate it as itself by refusing responsibility for it. He does not invalidate it as her effort by interfering with her performance of it. He validates the effort by being responsible for it, and he validates Mary by letting her be the one to control the effort. He does not try to control her efforts, and she does not try to control his, but each of them assumes responsibility for the efforts of the other.

We may be able to see more clearly how this works if we hypothesize an outside individual who is temporarily hostile to John and Mary.

Mary runs the family automobile into the neighbor's gate. The neighbor rushes over in a huff and encounters John in the front yard. The neighbor says, "You just ruined my gate!" John goes with the neighbor to look at the gate and at the car. Sure enough, there is blue paint on the gate and white paint on the car. The evidence is conclusive. John agrees with the neighbor that the gate has been damaged by John's car and he asks the neighbor to have it repaired and send him the bill. The neighbor says that the damage is not very great and so he will repair it himself. John lends him the tools and helps him to repair the gate. John insists on buying a can of white paint, and the neighbor says he will enjoy painting the gate on Sunday. He apologizes for being so excited at first. They shake hands.

John goes into the house, and Mary says, "Dear, I hit the Jones's gate with the car." John says, "Yes, I know. We've already repaired it." Mary says, "I'm sorry. I was thinking about the bathroom curtains." John says, "That's all right. What about the bathroom curtains?" Mary says, "I want to dye them blue." John says, "That's a good idea."

If nobody is to blame for the damage to the gate, a constructive subject like dyeing the curtains will immediately attract John's and Mary's attention, since it represents future action.

Now, the reader may say, "But what if Mary runs into the neighbor's gate every week—just like in the funny papers?"

The answer is easy: it is not necessary to live as though one were living in the funny papers. Two possibilities arise. Either Mary has some aberration which makes good driving impossible for her, or she has not. The chances of the first are very slight. If she can walk, she should be able to drive the car—PROVIDED she can drive the car as CAUSE and not as EFFECT. If Mary's vision is such that she can not see the neighbor's gate, then an agreement must be reached whereby she does not drive the car. But if she merely runs into the gate "through carelessness", it is ten-to-one that someone is interfering with her self-determinism about driving the car. John's most constructive course is to let her go on driving the car and running into the gate and to assume responsibility for her actions. Of course, he may have to pay out two or three hundred dollars for new fenders and new gates, but that is a very small price to pay for bringing his wife up the tone scale to the point at which she can operate the machine rationally. The moment Mary realizes that she is CAUSE when driving the car and that no one is interfering with her, she will not hit the gate.

It must be admitted that the hidden memory of past interference with her driving may act in present time to aberrate Mary's driving even though John keeps his hands off and is truly responsible for her actions. In this case, it may be decided that Mary should not drive, or it may be decided to try, by auditing or simple discussion, to clear up the aberration stemming from past interference. No matter what is decided, however, Mary is not to blame for hitting the gate. Her not driving is not a punishment, it is only a method of preserving the gate.

The foregoing discussion of John and Mary is meant to illustrate what it will be possible for John to accomplish in his marital relationship in the way of construction if he is BEING the second dynamic and is not just managing a bare survival along the second dynamic. If he IS the second dynamic, then he IS Mary. Her efforts are his efforts. Her responsibility is his responsibility. Her gain is his gain.

This does not mean, in the slightest particular, that John is not himself. He is not less himself because he IS Mary. He does not give up the first dynamic in order to take on the second, he adds the second dynamic to the first. Having become CAUSE within his own organism, he now extends his causation to another organism, but since this other organism already contains a first-dynamic CAUSE, he becomes the second-dynamic CAUSE of this organism. He assumes the efforts of this organism as his own efforts WITHOUT assuming control of those efforts—or, at least, without in any way interfering with Mary's control of those efforts.

This is what is meant by the many forms of the statement that a man or a woman alone are but half a person, that a complete person is made up of a man and a woman. We think that this statement does not go far enough, since a complete person is made up, not only of the first and second dynamics, but also of the third, fourth, fifth, sixth, seventh, and eighth dynamics—but the first and second are a good and indispensable start to becoming a complete person.

Most people have not yet begun to reach the first.

A complete person is BEING at least seven dynamics. Such a person would be a god compared to normal human beings, but there seems to be no reason why there should not be such a person. There may be a lot of work involved in becoming such a person, but there was a lot of work involved in building the pyramids, too, and there they are.

2. Figure II shows the expanding BEING in terms of an ever wider area of space.

This figure is included to correct the possible impression that various dynamics lie exclusively at certain points on the tone scale. We see here

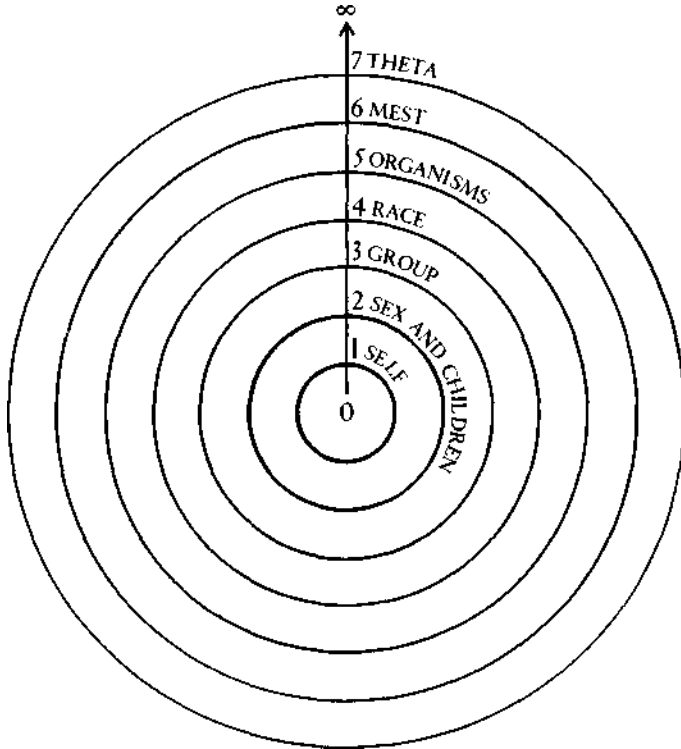


Figure II

that in order to reach the borderline of the second dynamic, we first must pass the borderline of the first. However, the second does not begin at "1", it begins at "0". All the dynamics begin at "0". The first begins at "0". The second begins at "0". And so do the third, fourth, fifth, sixth, and seventh. The boundary lines express rather the accomplishment of BEING those dynamics. They show that one has to accomplish a little to BE the first dynamic, more to BE the second, more to BE the third, and so on. But

we might infer from the figure that when one had reached the second, one would have succeeded halfway in BEING the fourth. This inference, while uncertain as to proportion, is correct in principle. The achievement of BEING the first and second dynamics is part of the achievement of BEING the fourth dynamic. This is the accumulation of BEINGness, which was mentioned in the last section. We shall see in the next section what happens when the accumulation of BEINGness is disregarded in the journey outward to the edge of the circle.

3. If we turn this circle of dynamics so that we view it more from the edge, we have (in figure III) a representation of what happens at the top and at the bottom of the tone scale and of the relationship between zero and infinity on the tone scale.

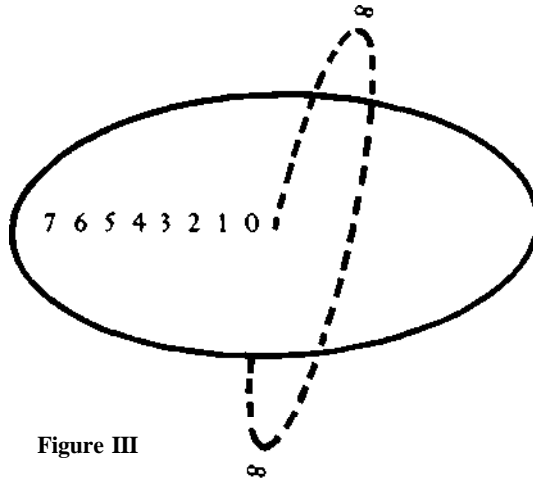


Figure III

The solid line shows the progress of the scale through the concentric circles which mark the boundaries of the various dynamics.

The dotted line shows an arbitrary passage through the "space" outside the seven dynamics. This dotted line enters the dynamic circle either at zero or at infinity, either at the edge of the circle or at the center of the circle.

Therefore, an individual who is going to depart from the material

universe may do so at the edge of the circle or at the center, but according to the diagram he will be in the same "place" no matter which exit he uses.

Just what factors determine the entry of the individual into the circle at either one of these two points cannot be indicated in this diagram, since they are unknown to the writer.

4. Looking again at figure II, we see that the fourth dynamic is labeled "race". This dynamic used to be labeled "mankind". The word "race" has been substituted because it may very well be that the development which we shall experience in the immediate future will take us beyond the boundaries of that area of life which we now label "mankind". We have been in the past and we may be in the future creatures quite different from those we now think of as "mankind".

A future is conceivable in which all those beings who wish to remain as men upon this planet may call themselves the group of mankind. This group may be all the third dynamic there is, the social order having been so creatively and harmoniously worked out as to make subordinate groups unnecessary and unwanted. This would be the brotherhood of mankind which has been set forth in the literature of religion.

The race dynamic might then include not only mankind but also those beings who did not wish to be confined to a planetary or an earthly or a physical existence, beings who might roam the spaces and the non-spaces at will in search of adventures which we can hardly name, much less envision.

G A M E S A N D M A R R I A G E

SCIENTOLOGY'S MOST WORKABLE PROCESS

P.A.B. No. 80

17 April 1956

Ttcb. Vol II. pp. 197-198

The entire subject of games brought to life some new material. The recent brief resume in Operational Bulletin 17 on games is as important to us as it is brief. It tells us that there is a central motif on any dynamic which indicates the difference between self-determinism and pan-determinism. One is a master of any game which he can give non-partisanship, in other words, to play both sides. He is committed to any game (self-determinism) in which he can play but one side. Team play occurs in a game when one is playing one side of it. But total pan-determinism would be the ability to play any side or as part of any team, being capable of playing any and all levels of any dynamic.

But what is important here is that games are "overwhelmings." As a person begins to be unwilling to overwhelm he, of course, begins to be unwilling to win and so loses pan-determinism and sinks into self-determinism. Games are, for our auditing purposes, "contests in overwhelmings." The primary overwhelming is to take space. Even in sedentary chess the goal is to take space and the game ends with a certain space, identified incidentally by the occupying piece, being overwhelmed but not entered. This very wise game of chess, of course, really nails it since no one can REALLY overwhelm a thing without space, a thetan. Chess ends with the space commanded, the opposing king untaken, only "overwhelmed." Thus life can be said to be a contest of "overwhelmings." The use of force, space, pieces, problems, strategy and tactics all resolve into the simple idea of "overwhelmed." A war and a business differ only in overwhelming by the use of force by the former, and of advertising and products by the latter.

A teammate is someone who assists in the overwhelming of the enemy. Aberration is mainly the overwhelming of teammates (wrong target).

When one views life as a complexity of attempts to overwhelm he begins to understand it rather well. Two people may be playing many games, some between them, some with others. They are opponents in some things, teammates in others. They succeed in the ratio that they can define

their games AND overwhelm the proper enemy for each game. Marriages fail only because the games get confused between husband and wife.

M A T E S A N D T H E T O N E S C A L E

SCIKNCF. OF SURVIVAL

Book II. pg 11

In the case of a husband and wife, it is easy to observe that the mate who is higher on the scale will during the marriage association drop lower, and usually the mate who is lower on the tone scale will come slightly higher as a result of that association. As a further example, the mate who is lower on the tone scale will demand more affection and give less than the mate who is higher. The mate who is lower will demand more communication and give less, and will assert more reality but will actually have less.

A U S E F U L H U S B A N D - W I F E P R O C E S S

NKVV HOC PROCESS

HCOB 22 December 1958

Tab. Vol III. pp. 161-164

There is a new process allowed in HGC. It is—

ARC Break Straight Wire.

This process belongs after S-C-S and Factual Havingness and before What Can You Confront.

ARC Break Straight Wire is a form of TR 5 ARC Break. Its processing number, however, is CCH-50.

Any and all rules governing Straight Wire apply, including—

- (a) The pc cycles into past and back to pt. Therefore, ask and pinpoint *when*.
- (b) Stop the process only with the pc near pt. Put in a bridge, therefore, without specified number of "more times." Wrong: "I am going to ask this question three more times and end the process." Right: "I am going to ask this question until your answers are close to present time and then end it if that's all right with you." Then check *when* on each reply, get pc into present time and say, "Are you near present time? All right, this is the end of the process."

The Command to a Scientologist is, "Recall an ARC Break." This is for an unlimited type process. "Recall an ARC Break between us, "or ". . .in an auditing session" or ". . .with your mother" to limit process to this life. The first form is preferred. The second form is used on a sticky valence that has been isolated.

The unlimited version rapidly dives for whole track and into engrams. This is all right. But don't stop and change the process. Just continue to run "Recall an ARC Break" when the pc gets into heavy weather.

Be very careful with this process to keep the Auditor's Code. Otherwise, 50% of the time is spent getting rid of ARC Breaks in the session itself—and with this process these are heavy. (However, two auditors co-auditing who are a bit clumsy can use this process better than other processes and it and Factual Havingness should be the total activity of an auditor who is having trouble with a pc who is having trouble with ARC Breaks.)

The pc, in diving for whole track, gets into and out of heavy incidents. So long as he answers the question, fine. Don't let him fail to answer every question.

Reality on the whole track leaps up with this process. This is the first process that accomplishes this easily.

In running it, remember that the overt act is as important as the motivator (see *A History of Man*, Chap. 9). The reason A gets mad at B is as often because A has done something to B as it is because B has done

something to A.

Here is a fine, smooth process that is a one-shot Clear, and can be used by auditors not ACC-trained to run engrams.

ARC Break Straight Wire is very useful in husband-wife co-auditing teams and, with Factual Havingness, is the *only* process that should be used in a co-auditing relationship that is already intimate to a point of easily gathering ARC Breaks.

From two standpoints the process is the best we have ever had—

- (a) It handles touchy pes well, and
- (b) It is the first to open up whole track in general with as great a reality or greater than the R on present life.

From two other viewpoints the process is vulnerable:

- (a) It requires strict observance of the Auditor's Code if you don't want to waste 50% to 75% of the auditing time.
- (b) It runs the pc into heavy incidents and the process must be continued until pc is again in pt—making an uncertainty in session timing.

However, the shortcomings are far outweighed by the value of ARC Break Straight Wire.

There is one "bug" in the process. The non-Scientologist does not readily grasp the command—and there *is* no substitute for a quick question.

ARC Break means, "The assignment of responsibility for a sudden drop in Affinity, Reality or Communication." Thee and me have a "feel" for this.

Substitute commands are many, none as good. "Recall something you have done to a person"—"Recall something that has been done to you" is fair but misses by a mile.

History: This process is, in genus, very old. I introduced its rudiments at the June 1952 first Congress in Phoenix, Arizona. ARC is even older and goes to July of 1950. The present version in a narrower form was first used by Mary Sue Hubbard in 1958.

The valuable lesson this gives us is that Mary or Joe or Pete may be mad at us because Mary or Joe or Pete did something to us. We may or may not have done anything to Mary or Joe or Pete to make them mad at us. In other words, the pc who comes back into session furious with the auditor, may have committed an overt act against the auditor *out* of session and not prompted by an action of the auditor. The wife may be mad at the hus-

band because of something she did to the husband. She talked about him behind his back (prompted by some old engram about husbands) and, now having committed this oven act, she becomes furious with the husband. Etc. Etc. The person mad at Scientology may only be motivated by having done something *to* Scientology. Etc. Etc. A whole new view of human behaviour opens when you see this point. Therefore, caution the pc to "pick up his overt acts against things, too" while he's running it, if he's only getting overt acts against him.

The only reason the process won't work is that the pc isn't doing it, but only pretending to, or he doesn't understand it.

But all in all, we've a wonderful weapon here to straighten out a lot of lives. Use it with wild abandon and get the results in. It's *good*.

S E X U A L - B E H A V I O U R

SCIENCE OF SURVIVAL
Book 1, pp. 114-117

This is the column devoted to the second dynamic. This dynamic would normally be called sex. In Dianetics, one considers sex to be divided into parts: the sexual act; and the produce of sex, children.

Any dynamic can be considered to be a flowing line of theta. The power of theta along any dynamic varies from individual to individual. Engrams can be considered to lie across the dynamics in such a way as to cause dispersion. When the engrams are removed the dispersion, which would be theta turning into entheta and the inhibition of the flow of free theta, disappears and the natural flow of free theta can begin again.

One sees this dispersion and entheta effect most markedly on the second dynamic. It is so clear cut that some psychotherapies, in the past, placed the entire emphasis of aberration on the second dynamic. Naturally, these

psychotherapies were not very workable, since they left out the other seven dynamics, and were, indeed, severely criticized by their contemporaries for not being sufficiently comprehensive. Sex, however, is an excellent index of the position of the pre-clear on the tone scale. It is the excellence of this index which probably brought so much attention to the second dynamic.

In this current culture, sexual aberration is very high. Anything which is hidden and highly regulated in a culture will become aberrated. There is considerable confusion in the American and European cultures about sex; since there was so much perversion and promiscuity and maltreatment of children that the erroneous conclusion was reached that the remedy for this lay in further regulation; whereas, in reality, it was the regulation which caused the derangement of the dynamic.

It will be noted, in observing the behaviour of human beings, and on this chart of the tone scale, that promiscuity, perversion, sadism, and irregular practices fall far down the line. Free Love falls, also, in this very low band; since man is relatively monogamous and since it is non-survival not to have a well ordered system for the creation and upbringing of children, by families. A society which falls into this 1.1 band of the tone scale can be expected to abuse sex, to be promiscuous, to misuse and maltreat children, and to act, in short, much in the way current cultures are acting. It is of vital importance, if one wishes to stop immorality, and the abuse of children, to de-aberrate this dynamic for the whole group of the society, to say nothing of individuals.

At the highest MEST point of the tone scale, 4.0, one finds monogamy, constancy, a high enjoyment level, and very moral reactions toward sex; but one also finds the sexual urge acting to create more than children, and so comes about a sublimation of sex into creative thought.

At 3.5 on the tone scale, we have a high interest in the opposite sex, and constancy, but we do not have so great a sublimation.

At 3.0 on the tone scale, we have some falling off in sexual interest, but we have an interest in procreation and children.

At 2.5, we have some disinterest in procreation, not for any reason beyond a general failure to be interested in much of anything. The sexual act can be adequately performed, given the physical ability.

At the band of 2.0, we begin to get a disgust for sex, a revulsion toward sex, mostly when irregularly practised.

At the 1.5 band of the tone scale, we find sex appearing as rape; we find

the sexual act being performed as a punishment.

At 1.1 on the tone scale we enter the area of the most vicious reversal of the second dynamic. Here we have promiscuity, perversion, sadism, and irregular practices. We have no enjoyment of the sex act, but a hectic anxiety about it. The sex act cannot truly be enjoyed whether performed regularly or irregularly. Here is Free Love, easy marriage and quick divorce, and general sexual disaster. People at this level on the second dynamic are intensely dangerous in the society, since aberration is contagious. A society which reaches this level is on its way out of history, as went the Greeks, as went the Romans, as goes modern European and American culture. Here is a flaming danger signal which must be heeded if a race is to go forward.

At 0.5, we have impotency and anxiety about sex, with only occasional efforts to procreate. On the second dynamic we get occasional resurgences, from 0.5 up the scale, which quickly relapse.

It is interesting to note here the application of the principle of the dwindling spiral to the second dynamic. On any of the dynamics and on any column of this chart, when the individual sinks below the 2.0 level, the dwindling spiral rapidly carries him down through 1.5, 1.1, 0.5, to death. This is particularly evident on the second dynamic. The 1.1 individual, engaged in frantic pseudo-sexual activity today, will in a very near tomorrow, much nearer than he suspects, find himself or herself at the 0.5 level of impotency and anxiety.

The organs of sex, at the 0.5 level, become relatively useless; indeed, this second dynamic tone scale is closely applicable to the endocrine activity of the individual and the form and condition of the physical body. The woman who in her teens was at the 1.1 level of the scale will not have a well enough developed pelvic structure or endocrine system to permit her bearing children with ease. Difficult births are a normal result of too long a residence in a low band of the tone scale during the formative period of the body. Easy births can only be expected with women who are relatively high on the tone scale.

It is noteworthy that the 1.1 to 0.5 area of the tone scale finds the muscles, particularly the sexual muscles, without tonus. The nymphomaniac and the satyr are extremely slack-muscled, and the tonus around 0.5 is almost non-existent.

In the pretended death band there is, of course, no effort to procreate.

Along the -1 band, where the organism as an organism is dead but the cells still survive, it is interesting that ejaculation and sexual activity occasionally take place immediately after the death of the individual, which gives some index of the strength and force of this dynamic.

Life is defined, in cytology, as an unending stream of protoplasm from the beginning of life itself until now. Down through the ages as a continuous genetic stream, this protoplasm is modified by natural selection and environmental conditioning, as well as by what seems to be outright planning, from generation to generation. Because life is so dependent upon this lifeline, it is very easy to place too great an emphasis upon the sexual act, the thing which keeps this lifeline in a continuous stream.

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FUNDAMENTALS OF THOUGHT

pp 70-71

The acquisition of admiration by pain, by eating, or by devouring something that belongs to somebody else was later succeeded by a better communications system which would prevent eating on such a rigorous scale. This thing was sex, which is an interchange of condensed admiration particles which forwards new bodies into being. So far as the body of homo sapiens is concerned, its desire not to be eaten has been answered evidently by sex, and sex performs the function of continued survival of form. Thus, so long as one has the symbol of sex to offer, one feels relatively secure and when he does not have that symbol to offer, one feels insecure.

S E X A N D C A U S E A N D E F F E C T

HANDBOOK FOR PRECLEARS

pp. *1H-lit*

The subject of blame and regret is an interesting one. Blame of self and blame of others produce interesting results in recalls. Facsimiles can become clouded with blame and regret.

This is the subject of CAUSE and EFFECT.

An individual natively desires to be cause. He tries not to become a bad effect.

You try to help people and people try to help you because you and they want to be CAUSE. When something bad happens, neither one wishes to be cause.

You want to be an effect. Then you find the effect bad. You try not to be an effect. And then you blame something or somebody.

Blaming yourself or others for being a cause is to deny yourself full control of your facsimiles. You say somebody caused something. You make them RESPONSIBLE. They are then CAUSE. This is a powerful position. It ends up with your having given them control over a facsimile or many facsimiles. If you blame somebody hard enough and long enough you have kept on electing them as CAUSE until they are much more powerful than yourself.

If you blame your mother, for instance, you make your mother CAUSE and must then obey her. And your facsimiles relating to her or to your whole life are out of your control. If you blame yourself, this is an admitted failure and again you have facsimiles out of control.

You blame somebody, you elect them as cause. This makes you an effect of the cause. As an effect you are thus placed well down the tone scale.

You desire to be an effect in some quarter and thereafter you may continue to be an effect and will go down the scale to a point where you may develop psychosomatic ills.

There are certain main spheres where one wishes to be an effect. Here we have the importance of aberration on the second dynamic, SEX. You wish to have the pleasure of sex. This is yourself electing yourself as an effect. As an effect you can then be given pain on the second dynamic.

You wish to be pleasantly an effect in eating. You elect yourself an effect. You can thereafter be effected by pain in the food department. The basis of ulcers or any stomach trouble including constipation is the original desire to eat.

You wish to be amused and entertained. Thus amusement channels, sight, sound, rhythm, can become aberrated by pain.

It is natural law that one cannot be aberrated without one's own consent. One must wish to be an effect before he can become an effect. If he becomes an effect then he can later become "effected" unpleasantly by counter-efforts.

If you want to be an effect of your marital or sexual partner, or any sexual act, you open the door to being an unpleasant effect.

Examine the column of the big chart between CAUSE and EFFECT. This is a gradient scale of causes and effects.

Freud was right in selecting sex as being very aberrative. Before him thousands of years of mystics knew they had to abstain from material or physical pleasures and sex in order to remain high and saintly. They did not know the mechanism at work. We now do. The moment they wanted to be an effect, they could become, in that channel, an unpleasant as well as a pleasant effect and so go down the tone scale.

There are several conditions relating to this. One is the desire not to be a cause. One is the desire not to be an effect. One is the desire to prevent something or somebody else from being a cause. One is the desire to prevent somebody or something else from being an effect.

In sex one may not desire to be the cause of children. This would be for either a man or a woman. Children, in this society, can be embarrassing or expensive. One desires at the same time to cause a sexual partner pleasure. Here is desire not to be a cause fighting with the desire to be a cause. The result is conflict, aberration, impotence, sex punishment and irregular practices.

In sex, again, one desires greedy to be an effect for the sake of pleasure. One wishes to experience the pleasure of sex. He does not want to experience the pain of childbirth for himself or his partner nor does he wish the effect of disease. Nor does he wish to be the effect of public antagonism toward sexual practice. Thus his desire to be effect comes in conflict with his desire not to be effect and the result is aberration, impotence, glandular interruption, marital breakdowns, divorces, suicide and sudden death.

In food, cause and effect work similarly to sex. One wishes to be pleasantly effected by the flavor of substance of food. He may not want to have the effect of the work he has to do to eat or the proptiation he has to give to eat. He wants to be cause. He is running a carbon-oxygen engine which has to have the effect of food. People low on the tone scale use this sure route to making a person into an effect by denying food or forcing people to eat food. The society uses this effect to get work done.

Low scale mothers are very strict with their children about food. This is a sure method of control. By forcing the child to be a non-self-determined effect about food, the mother can control the child in many other ways. All low scale control is done by forcing the individual to be an effect where the individual naturally has to be an effect. Where a naturally desired effect can be enforced by command, the enforcer can gain a wide control simply by continual demonstration that the target individual is an effect, not a cause.

The sexual sphere is peculiarly liable to cause and effect action because of the communication. Tactile is the most direct method of sensory communication. It is much more effective than talk. A close communication with a low scale person brings down as well the affinity and the reality levels. If a sexual partner is demanding or insatiable, that partner elects the other into being an unwilling cause and denies his right to the effect and thus makes ruin of a personality. An individual aberrated enough about sex will do strange things to be a cause or an effect. He will substitute punishment for sex. He will pervert others.

Homosexuality comes from this manifestation and from the manifestation of life continuation for others. A boy whose mother is dominant will try to continue her life from any failure she has. A girl whose father is dominant will try to continue his life from any failure he has. The mother or the father were cause in the child's eyes. The child elected himself successor to cause. Break this life continuum concept by running sympathy and grief for the dominant parent and then run off the desires to be an effect and their failures and the homosexual is rehabilitated. Homosexuality is about 1.1 on the tone scale. So is general promiscuity.

The facsimiles of an individual can become considerably scrambled by masturbation. Practically all the ape family and Man masturbates. Masturbation is a prohibition result. It couldn't drive anyone crazy. But it can make the individual pull old sex facsimiles into present time for self-stimulation and opens the door for him to desire facsimiles to be in present

time. After awhile he will be pulling pain facsimiles into present time.

These are the exercises of CAUSE and EFFECT processing:

SCAN THROUGH EVERY TIME YOU DESIRED NOT TO BE A CAUSE SEXUALLY.

SCAN THROUGH EVERY TIME YOU REGRETTED BEING A SEXUAL CAUSE.

SCAN THROUGH EVERY TIME YOU DESIRED NOT TO BE AN EFFECT SEXUALLY.

SCAN THROUGH EVERY TIME YOU REGRETTED BEING AN EFFECT SEXUALLY.

SCAN THROUGH EVERY TIME YOU DESIRED TO BE A SEXUAL CAUSE.

SCAN THROUGH EVERY TIME YOU DESIRED TO BE A SEXUAL EFFECT.

Don't forget that scanning is done until you are extroverted on the subject.

SCAN EVERY TIME YOU CALLED UP AN OLD SEXUAL EXPERIENCE FOR YOUR AMUSEMENT.

SCAN EVERY TIME A SEXUAL PARTNER WAS DEMANDING.

SCAN EVERY TIME A SEXUAL PARTNER REFUSED SEX.

SCAN EVERY FAILURE CONCERNING SEX.

SCAN EVERY TIME YOU OBEYED A SEXUAL PARTNER ABOUT ANYTHING.

SCAN EVERY TIME YOU RESENTED SOMEBODY'S SEXUAL CONVERSATION.

SCAN EVERY TIME YOU ENJOYED SOMEBODY'S SEXUAL CONVERSATION.

SCAN EVERY TIME YOU TRIED TO HIDE SOMETHING ABOUT SEX.

Now let us repeat these operations on the subject of food:

SCAN EVERY TIME YOU DESIRED FOOD.

SCAN EVERY TIME YOU WERE FORCED TO EAT.

SCAN EVERY TIME YOU WORRIED ABOUT FOOD.

SCAN EVERY TIME YOU BLAMED FOOD FOR AN ILLNESS.

SCAN EVERY FEELING OF QUEASINESS ABOUT FOOD UNTIL ANY PHYSICAL SENSATION IS GONE.

S E X I N G N E S S A N D M A K I N G S P A C E

THE PHOENIX LECTURES
pp. 258-260

If you considered each one of these points below known as *an effort to make space*, a great deal of human behavior would make sense. Let's take an individual who is simply trying to make space with words. Words don't make good space. So an individual who tries to make space with words sooner or later gets into bad condition. Much lower than that would be a person who is trying to make space with eating. Of course that's inverted, isn't it? And then there's the person who is trying to make space with sex, and that is really inverted. That goes both ways from the middle. The lowest part of the eating scale is excreta and urine. People will try and make space with that. Dogs, for instance, are always trying to make space that way.

There are people who are trying to make space with effort. This is the use of force, this is Ghengis Khan riding out and slaughtering villages. He's trying to make space. You notice that the space had to exist *before* he could ride out any place.

And we go up a little higher, and maybe you've known somebody who's tried to make space with emotion. And we go up a little higher and we get to the way you *do* make space which is by *looking*. And actually you get to *make* space by knowing. If you just knew there was some space, there would be some space, and that would be all there was to that. Just that simple. That's an effective way to go about it, and looking is another effective way to go about it, and when we get down to emotion, that is getting ineffective. People who try to make space with emotion don't get very far. That's literally, actually, figuratively, or any other way you want to look at it. It's too condensed, and it kicks back. Yet that is above the individual who makes space by working hard or by pushing hard or by exerting force.

In other words we see that there is quite a little bit of band there, at effort, and you'll see that they get less far than people who try to make space with emotion. And now we get into the thinking band, and people who try to make space with thinking, which is about the most unworkable

activity that anybody could engage in.

When we get down to making space with symbols, here is a nation trying to fly its flag over all the world, which doesn't make much space, and then we go into eating, and an individual trying to make space by offering things to be eaten. A catdeman, for instance, is doing this. He's making space with cattle. And a fat man is trying to make space with food, and so on. Now when we get down into sex, of course, if an individual could breed fast enough and far enough he would wind up with all sorts of space, he thinks. Of course, he winds up with no space. This is the most condensed activity you can get into: sex. You can see somebody's bank all short-circuited—jammed on sex. But remember, we are looking at a gradient scale that runs from Sexingness right on up through the levels to Knowingness.

And if anybody comes along and tells you that sex is the only aberration, please laugh. You could answer, Yes, that was how we entered the problem, we found out that people were loopy on the subject of sex. So then we examined the problem further, and having examined the problem for many years, it was discovered that sex was part of a gradient scale of human experience which is basically an activity of trying to make space, and people try to make space in various ways. And when they get down too low on the scale they are abandoning present-time life and at that point they have sunk to the level of Sexingness. They are trying in this way to get some future up there on the track and it is a chaos. It is an attempt to derive experience from external sources, and to pull experience in.

Operation at the level of Sexingness is really a cave-in.

C O N C E N T R A T I O N O N S E X

A CRITIQUE OF PSYCHOANALYSIS

P.A.B. No. 92

W July 1916

Tab. Vol. II, pp. 469-470

Those in Dianetics and Scientology are aware of the existence of eight separate spheres of beingness—the eight dynamics—and know that the second dynamic is only one of these eight. They are also aware of the fact that a concentration on one dynamic to the exclusion of the others cuts back the ability to live to just that degree that the concentration takes place. In other words, one who is concentrated on only one dynamic could be said to be only one-eighth alive.

As Freud worked in a very sexually inhibited era it is natural that he would pick upon something which was intensely aberrative to the people in his immediate vicinity. Furthermore, he had a racial fixation on sex, a fixation sufficiently pronounced to cause it to infect contagiously all modern European stock.

However, to one who has adventured amongst barbarian peoples and who has inspected aberration in its many guises, the concentration on sex as the sole offender as pretended in the "libido theory" of Sigmund Freud becomes unreal. Races which have no sexual inhibitions of any kind are yet aberrated. In fact I know of several savage races which find so little meaning in sex that they do not even bother to trace ancestry seriously, and when they do wish to connect themselves with a family connect themselves on the mother's side, as one can be fairly certain what woman bore him when one is uncertain as to who influenced the birth from the masculine side. Yet these races, free as the wind on the second dynamic, are yet intensely aberrated in other quarters. Some are aberrated on the eighth dynamic of God, some on the first of self. The American Indian, for instance, is enormously aberrated in the field of animals, but not much inhibited in the field of sex.

It must have required a considerable mental gymnasticism to have combed everything down to sex, and when Freud did so he did no more therapeutically than to give a stable datum to the confusion of the mind which other people living in a sexually inhibited time could accept. Therefore, the advancement of sex, just as the advancement of lanterns or the advancement of chewing tobacco, as the single source of human aberration

could have brought a tiny amount of stability to the confusions surrounding the problems of the mind.

But the concentration on sex is not a true one and has led the psychoanalyst down many a blind alley and has inhibited him from observing rationally and truthfully what is going on in his patients, which is a pity, since if he had done this observation properly he would have discovered a great deal more than he has discovered in the sixty-two years of his existence.

Later analysts sought to expand the second dynamic ideas of Sigmund Freud into "social" activities. In other words they tried to go up to the third dynamic of groups, but their search forward was not successful.

You see, there is a considerable amount of attention concentrated on sex, but to say that everything stems from sex is to invalidate the ability of people to create themselves. Sex is simply a low order massive level of creation. True, it is a powerful one, but people in the grip of the inspiration of work, group activities, religion, very often experience far greater emotional or ecstatic impact than from sex, which, all things said, is fun, but not entire. Sex could have been tossed aside with Ovid's works and yet have left a full mental science.

T H E A N X I E T I E S O F S E X

Tun PARIS OF MAN
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 12 May 1951,
 Tech Vol II, fig 41!

In Para-Scientology there is much discussion about "between lives areas" and other phenomena which might have passed at one time or another for heaven or hell, but it is established completely that a thetan is immortal and that he himself cannot actually experience death and counterfeits it by forgetting. It is adequately manifest that a thetan lives again and that he is very anxious to put something on the "time track" (something

for the future) in order to have something to come back to, thus we have the anxieties of sex. There must be additional bodies for the next life.

It is obvious that what we create in our societies during this lifetime affects us during our next lifetime. This is quite different than the "belief" or an idea that this occurs. In Scientology we have very little to do with forcing people to make conclusions. An individual can experience these things for himself and unless he can do so no one expects him to accept them.

The manifestation that our hereafter is our next life entirely alters the general concept of spiritual destiny. There is no argument whatever with the tenets of faith since it is not precisely stated, uniformly, by religions that one immediately goes to a heaven or hell. It is certain that an individual experiences the effect of the civilization which he has had part in creating, in his next lifetime. In other words the individual comes back. He has a responsibility for what goes on today since he will experience it tomorrow.

Sex has been overweighted in importance in old psychotherapy, a practice more or less disgraced at this time. Sex is only one of numerous creative impulses. An anxiety about sex, however, occurs when an individual begins to believe that there will not be a body for him to have during the next lifetime. The common denominator of all aberration (mental derangement) is cessation of creation; as sex is only one kind of creation and a rather low order of it, it will be seen that unhappiness could stem from various cessations of creation. Death itself is a cessation of creation. One stops creating the identity John Jones and the environment and things of John Jones. He stops because he believes he cannot, himself, continue this creation without the assistance of a body, having become dependent upon a mind and a body, the first to do his thinking for him and the second to do his acting. An individual becomes sufficiently morose on the ideas of creation that he can actually bring about the condition.

A T O M I C R A D I A T I O N A N D P R O C R E A T I O N

Office IN IRELAND

PAR. No 74

Tmb Vol U, pp 178. (79)

Atomic energy has always been a tragedy. Atomic radiation burns savagely and furiously, and life so burnt in this age and time then is incapable of procreating. In other words, an atomic burn hits mainly at the second dynamic. The reason it does is the number of times planets have been wiped out in the past. When atomic radiation came all procreation became pointless. The genetic line was over-ended and done. There was no use making new cells or new babies. There was no future into which they could go. Thus the appearance of radioactivity tends to aberrate the second dynamic. Its actual use brings about a total apathy on procreation. Radiation first and foremost when it burns is effective simply because the hemoglobin no longer makes new cells and so a person dies of acute anemia. The blood cells are, it is true, the most cowardly of all the body cells. Blood cells lake into the center of the body in a moment of fear or terror. They give up quickest when struck by atomic radiation. . . .

I found out further the procreative aspect of atomic radiation came about because atomic radiation on the early track was used as a punishment mechanism. At first it appeared that atomic radiation was the basis of the second dynamic and its various wavelengths, but this is not true. They were so identified because radiation was used in second dynamic punishments and activities. Radiation is the only thing capable of reaching into the mock-up strata of a thetan and on this high wavelength knocking apart his bank. There are many black fives around whose black screens are actually radiation hunger.

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T H E A N A T O M Y O F T R A P S

THE ANATOMY OF TRAPS

P.A.B. No. 94

15 August 1956

Ticb Vol 11, pp 485-486

What *is* is not necessarily what *should* be.

The way a thetan lives is not and never will be the way thetans should live.

The basic reason for this is the desire for randomness, summed up in the desire of the thetan for a game. Infinite wellness is undesirable if it means that the thetan is to be in a state of total knowingness, total serenity, nameless, without ARC or contact with any environment. Evidently a thetan would rather be intelligent in relation to his environment, identified and identifiable, capable of emotion and experience and in ARC of whatever kind, with whatever type of playing field he may fancy. In other words, a thetan believes that he should be involved in a game. The deepest and most basic rationale is understood by the fact that a thetan *must* be part of the game. If he is not he is unhappy, no matter how purely and beautifully knowing and serene he may become.

However, there is a difference in games which is marked and obvious. There is the matter of playing a game and knowing one is playing a game, and not knowing one is playing a game. Between these two things is a world of difference. A thetan who is engaged in games he does not know he is playing is unhappy, since he does not believe he is playing a game and finds himself nevertheless in motion. This is what the preclear objects to when he comes to the auditor to be audited. The preclear suspects that he is playing a game and does not know what game he is playing. He simply wants to find out. He does not want to stop playing all games. If the auditor proceeds in the direction of making him stop all of his games, if the auditor erases all of the preclear's games, why, the preclear is resultantly unhappy. The preclear wants to know what game he is playing and that is all there is to it.

In the matter of traps we have in essence a similar condition to the state of mind regarding games. Traps are part of games. That is all they are. To believe that a thetan could not get out of any trap he has gotten into is folly, since it is very difficult for a thetan to maintain and not go through

every barrier which presents itself.

Here we have the difference between the ideal and the actual. The thetan who is in a trap could get out of one with ease if it did not violate his condition of games. Were games not a fact and a rationale of life, traps would be non-existent. If games were no object whatever, getting out of a trap would be simplicity itself.

One is trapped by those things to which he will not grant havingness. A game condition demands that one denies havingness. Therefore games trap.

To maintain a games condition in a preclear it is best to run can't have on objects, valences and people. For example: **"Tell me something in this room your mother can't have"** is a highly effective process, particularly if one has first run **"What effect could you have on mother?"** The "can't have" on mother is a games condition and runs out the games one has played with mother. Therefore the process is workable. The process runs out exactly what one has done in order to be trapped in the mother's valence. One has, in playing games with mother, said that mother could not have this and could not have that, since to permit mother to have something is to violate a games condition. Let us be very sharply clear here. Permitting things to have things is to make allies or teammates of those things, and when these do not prove by their conduct to be teammates, one is then guilty of permitting an opponent to have something, which is a no-game condition.

The rule is: Whatever one has denied havingness to has to some degree become a trap.

When one runs "can't have" on the object, he runs out the original denial of havingness to the object.

Here is where processing meets its biggest obstacle: Running havingness such as **"Look around the room and tell me what your mother could have"** conflicts with the fact that one has already postulated numerously on the track that mother cannot have things. Running the permission of mother to have things untraps the thetan from mother only so long as it does not cause him to fail in his games condition with mother.

In practice one has to settle the whole question of mother as an opponent before one can have a mother. **"Invent an opponent of comparable magnitude to mother," "Mock up mother in violent motion," "Look around the room and tell me something mother can't have"** settles this opponent-mother condition. One does not run "can't have" on mother,

only on self. That one audits *out* a game condition to obtain a higher tone is a major discovery in auditing and is all that is used today.

It is an easy thing to say "One is trapped by those things to which he has denied havingness," but the truth of the matter is that if he did not and had not denied havingness, he would not have had a game. It is necessary, then, to settle the games condition on each and every object from which you would untrap a thetan before you then run the havingness process necessary to permit him to grant havingness to the trap. In the first place he and the trap are actually playing a game, and it may be that he has not enough games in order to surrender the game of the trap. If he had enough games in order to surrender the game of the trap, he would theoretically come out of it, and he would certainly come out of it if he was put into a condition whereby he could actually grant havingness to the trap.

Jails, theta traps, pole traps, bodies, each and every thing, large or small, including the MEST universe, which could operate as a trap, follow this same rule.

The basic havingness of course, that the thetan is denying the trap, is denying the trap a thetan—and this, properly worded, works quite well in processing. But unless a thetan denied things himself he would be in a no-game condition—a thing which he cannot and does not tolerate.

Pregnancy, Birth, and Babies

P R E V E N T I V E D I A N E T I C S

PREventive dianetics
 DIANETICS THE MODERN SCIENCE
 OF MENTAL HEALTH
Bmk 2. pp 152-161

The child cannot be safely cleared until he is at least five years of age and current practice is to place this figure at about eight years. Improved address to the problem may reduce this figure, but it cannot be reduced below the age of speech unless someone in the future invents a catalyst which simply clears out the reactive mind without further treatment (not as wild as it may sound). But just now and probably for a long time to come the child will remain a problem to dianetics.

Childhood illness is chiefly derived from engrams. It is most likely to be severe before the age of speech and the number of deaths within the first year of life, while medicine may reduce them, is yet a serious thing.

Preventive Dianetics addresses this problem in two phases: first the prevention of engrams, and second, the prevention of the key-in.

Taking the key-in first, there are two things which can be done to prevent it. The child can be given a calm and harmonious atmosphere which is not restimulative or, if the child appears to be restimulated despite kindly treatment, he can be removed to another environment which will be minus the two most certain sources: his father and mother, and which will contain a source of affection. The test of whether or not a child is restimulated, pre-speech or post-speech, is very simple. Is he susceptible to illness? Does he eat well? Is he nervous? There can be actual physical things wrong with the child, of course, but these are quickly established by a doctor and they lie in the category of physical derangement.

Quarrels within the hearing of a child, loud noises, frantic conduct, drooling sympathy when he is sick or hurt, these things are some of the key-in catalogue. These make a child *ill* physically and aberrated mentally by keying-in his engrams. And nobody can say how many he has!

The primary source of prevention lies in the field, oddly enough, of the regard in which another person is held—his mother.

It is not "biological love" which makes mother play such an enormous role in the life of a human being. It is the simple mechanical truth that Mother is a common denominator to all the child's prenatals. The prenatal

engram is far more serious than the postnatal. Any such engram a person has contains his mother or his mother and another person, but always his mother. Therefore her voice, the things she says, the things she does, have an enormous and vast effect upon the unborn child.

It is not true that emotion gets into a child through the umbilical cord as people always suppose the moment they hear of prenatals. Emotion comes on another (more electrical than physical) type of wave—what type is a problem for structure. Therefore, anyone who is emotional around a pregnant woman is communicating that emotion straight into the child. And mother's emotion is, in the same manner, so conducted to his reactive mind.

Whether or not the unborn child is "unanalytical" has no bearing on his susceptibility to engrams. The prenatal engram is just another engram. Only when the child is actually struck or hurt by high-blood pressure or orgasms or other sources of injury does he become "unconscious." When he becomes "unconscious" he receives all the percepts and words in the area of the mother as engrams. Analytical power has nothing to do with engrams. If the child is "unanalytical," this does not predispose him to engrams. If the child is "unconscious" or hurt it does. The presence or absence of "analytical power" has nothing to do with whether or not engrams are received.

Morning sickness, coughing, all monologuing (mother talking to herself), street noises, household noises, etc., are all communicated to the "unconscious" child when he is injured. And the child is very easily injured. He is not protected by formed bones and he has no mobility. He is there: when something strikes him or presses him, his cells and organs are injured. A simple experiment to demonstrate how mobility influences this is to lie down in bed and place one's head on a pillow. Then have somebody lean a hand on one's forehead. As there is no mobility, the pressure of the hand is far stronger than it would be if a hand were laid on the forehead when one was standing. The tissue and the water around the child form very slight buffers. In an injury amniotic fluid, as an incompressible medium, presses him, for it cannot compress itself. The child's situation is far from armored. Mother's act of tying her shoes, in the later stages of pregnancy, even may be severe on the child. Mother's strain when lifting heavy objects is particularly injurious. And mother's collision with objects like a table edge might well crush a baby's head. The repair facilities of the unborn child, as

mentioned elsewhere, are far above anything ever before discovered. The child may have its head crushed but the blueprint is still there and the building materials and repair can be made. So it is not a case of the child being "all right" just because it can live through almost anything. It is a case of whether or not these injuries are going to have high aberrative value as engrams.

Attempted abortion is very common. And remarkably lacking in success. The mother, every time she injures the child in such a fiendish fashion, is actually penalizing herself. Morning sickness is entirely engramic, so far as can be discovered, since clears have not so far experienced it during their own pregnancies. And the act of vomiting because of pregnancy is via contagion of aberration. Actual illness generally results only when mother has been interfering with the child either by douches or knitting needles or some such thing. Such interference causes the mother to become ill and, from an actual physical standpoint, is much harder on the mother than on the child. Morning sickness evidently gets into a society because of these interferences such as attempted abortion and, of course, injury.

The cells know when pregnancy occurs. The reactive mind is acquainted with the fact before the analyzer by process of organic sensation, since the endocrine system is altered. Hence, the mother's discovery of pregnancy has little to do with whether or not she was sick before the discovery.

This entire field has been a subject of considerable research in dianetics. Much more research must be done. These conclusions are tentative. But the conclusion that the engram is received and that it is as violent as its content, rather than its actual pain, is a scientific fact and not in any way a theory. It is as real a discovery as gravity.

Preventing these engrams is the first consideration. Preventing them from having any content is the second. Women who lead peasant lives, doing heavy labor, are subject to all manner of accident. Perhaps such accidents cannot be prevented because of the purpose these women serve in the society. But when it is known that any injury to the mother can create an engram in the unborn child, it should be the concern of all those present during such an injury, including the mother, to maintain a complete and utter silence. *Any remark is aberrative* in an engram. Even such a statement as "You can remember this when in dianetic therapy," made toward an unborn child, installs an engram so that every word in this statement means

a physical pain just where he received it at the time, and in the future "dianetic therapy" will be restimulative to him.

The doctor, punching around to find out if mother is pregnant, may say, "Well, it's hard to tell this early." The patient in dianetic therapy years later will *return* into the vicinity of this incident only to draw a blank until the dianeticist suddenly guesses the content from how the patient describes his reactions. If the doctor is very tough and says, "You had better take good care of yourself, Mrs. Jones. If you don't, you'll be mighty sick!" the child, "unconscious" from the examination no matter how mild it is, will get a mild hypochondria when the engram keys-in and be very concerned over his health.

If the husband uses language during coitus, every word of it is going to be engramic. If the mother is beaten by him, that beating and everything he says and that *she* says will become part of the engram.

If she does not want the child and he does, the child will later react toward him as an ally and perhaps have a nervous breakdown when the father dies. If she wants the child and he doesn't, the ally computation is reversed. This is true when abortion is threatened or attempted providing the threat is contained in an engram.

Should the mother be injured and the father be highly solicitous, the engram has this for content and the child has a sympathy engram. The way to survive, then, is to be pathetic when injured, and even see to it that one is injured.

A woman who is pregnant should be given every consideration by a society which has any feeling for its future generations. If she falls, she should be helped—but *silently*. She must not be expected to carry heavy things. And she should not have coitus forced upon her. *For every coital experience is an engram in the child during pregnancy.*

An astonishing number of pregnancies must take place which are never realized. The violence of coitus, the use of douches and jellies (used because the woman is still contracepting and does not know she is already pregnant), straining bowel movements, falls and accidents must account for a large number of miscarriages which come about sometime around the first period after conception. For the zygote and embryo forms of the child have a rather frail grip on existence and are very severely injured by things the mother would consider nothing. Once past the first missed period, the chances of miscarriage rapidly grow less and only when the child is a

genetic monstrosity or when abortion attempts are made can a miscarriage be expected to take place. The monstrosities are so small a percentage that they are negligible as a possibility.

The amniotic sac can be pierced many times and repeatedly and emptied of all water after the first missed period and the child can still survive. Twenty or thirty abortion attempts are not uncommon in the aberree and in every attempt the child could have been pierced through the body or brain.

The child before birth does not depend upon the standard senses for its perceptions. Engrams are not memories but cellular level recordings. Therefore, the child needs no eardrums to record an engram. Cases are on hand where whatever hearing mechanism the unborn child had must have been temporarily destroyed by an abortion attempt. And the engram was still recorded. The cells rebuilt the apparatus which was to be the source of sound in the standard banks and stored their own data in the reactive bank.

Release of such engrams means a restoration of rationality to the individual far above the current norm and a stability and well-being greater than Man ever thought Man possessed. These engrams have been confirmed by taking the data from a child, from the mother and the father, and all data checked. So we are dealing here with scientific facts which, no matter how startling, are nevertheless true.

The mother, then, should be extremely gende on herself during pregnancy and those around her should be entirely informed of the necessity for silence after any jar or injury. And in view of the fact that it is not possible to tell when a woman has become pregnant and in view also of the high potentiality of aberration in the zygote and embryo engrams, it is obvious that society must better its ways toward women if the future health of the child is to be preserved.

The woman has to some degree become considered less valuable in this society than in other societies and times. She is expected to be in competition with men. Such a thing is nonsense. A woman has as high a plane of activity as man. He cannot compete with her any more than she can compete with him in the fields of structure and vigorous activity. Much of the social maelstrom now in existence has as its hub the failure to recognize the important role of the woman as a woman and the separation of the fields of women and men.

The changes which will come about in the next twenty years need no

urging here. But with the recent discoveries in photosynthesis which should secure enough food to feed Man better and at less cost, the importance of birth control dwindles. The morality standards have already changed, no matter what moralists do to try to block the change. And woman, therefore, can be freed of many of her undesirable chains.

In the custody of Man is the current world and its activity and structure. In the charge of woman is the care of the person of the human being and his children. Almost sole custodian of tomorrow's generation, she is entitled to much more respect than her chattel-period of the past gave her.

It is not, then, any wild Utopian thought that woman can be placed above the level hitherto occupied. And so she must be placed if the childhood of tomorrow's generation is to reach any high standard, if homes are to be peaceful and unharassed and if society is to advance.

Preventive Dianetics, in the sphere of the home, must place emphasis on the woman in order to safeguard the child.

As any first step, a mother should be cleared, for any mother who attempts an abortion is blocked across the second dynamic and any block menaces her health as well as her happiness. An antipathy for children has been found to accompany sexual aberration.

Preventive Dianetics, then, on the level of the individual, asks for cleared parents and then precaution against the aberrating of the child, and further precaution against the keying-in of any aberration the child might have received.

To do this is very easy. Maintain silence in the presence of injury. Do what has to be done for the injured or ill and do it in silence. Maintain silence in the presence of birth to save both the sanity of the mother *and the* child and safeguard the home to which they will go. And the maintaining of silence does not mean a volley of "Sh's," for those make stammerers.

In a wider field, the maintenance of silence around any "unconscious" or injured person is second in importance only to preventing the "unconsciousness" in the first place.

Say nothing and make no sound around an "unconscious" or injured person. To speak, no matter what is said, is to threaten his sanity. Say nothing while a person is being operated upon. Say nothing when there is a street accident. Don't talk!

Say nothing around a sick child or an injured child. Smile, appear calm, but say nothing. Actions do not speak louder than words but actions are all

that can be done around the sick and injured unless one has an active desire to drive them into neurosis or insanity or, at best, to give them a future illness.

And above all, say nothing around a woman who has been struck or jarred in any way. Help her. If she speaks, don't answer. Just help her. You have no idea of whether she is pregnant or not.

And it is a remarkable fact, a scientific fact, that the healthiest children come from the happiest mothers. Birth, for one thing, in a cleared mother, is a very mild affair. Only birth engrams in the mother made it hard. A cleared mother needs no anaesthetic. And that is well because the anaesthetic makes a dazed child and the engram, when it reacts, makes him appear a dull child. A happy woman has very little trouble. And even a few engrams, which arrive despite all precautions, are nothing if the general tone of the mother is happy.

Woman, you have a right and a reason to demand good treatment.

A B O R T I O N A N D A D O P T I O N

PREVENTIVE DIANETICS

The Dianett Auditor's Bulletin

Vol. 1, No. 12, Jun. 1951

Tab. Vol. 1, pg. 119

Preventive Dianetics definitely enters the field of morals. Morals come about to reform harmful practices. Everything that is now immoral was at some time or other harmful to the race. A moral code is set up and goes forward in the society by contagion, even beyond its useful life span.

For instance, a lot of our present-day morals came into existence because venereal disease moved in on the society. Nobody could do anything about venereal disease, so they shifted the moral code so that it would take care of some portion of the venereal problem. Now we have penicillin and sulfathiazole, but the moral problem comes up against our wiping out

venereal disease. Morals are initially practical considerations; but they have practically nothing to do with spirit. I've never been able to find morals aiding and abetting spirit. It's not that we want an immoral society. We want a *rational* moral society, and rational morality at this time demands, for instance, that venereal disease be brought into the open quickly as a disease, and that it be treated, because it can be stamped out of all the societies in the world now that we've got the weapons to do it.

That is where a moral, going forward by contagion, becomes in itself a social aberration. And, actually, the main pan of your social aberrations that are carried forward now are old fragments of morals which we have even forgotten as a race. It would be difficult to trace their inception. First they were practical considerations, used for very definite purposes. Then they came forward, and broke up as their use was outmoded; but they came forward as a set code to become, then, an aberration, because now they are not rational any more. And what is an aberration? It is an irrationality.

Morals are fine. However, morals are not understood by this society today. Dianetics hopes to make them a little better understood, because it's a vital problem.

You look up "ethics" in the dictionary (this really stands a philosopher's hair on end) and you find it means "moral sense"; then you look up "morals" and you find it's "ethics." But morals are not ethics at all! Ethics have to do with a code of agreement amongst people that they will conduct themselves in a fashion which will attain to the optimum solution of their problems.

Morals, on the other hand, are things which were introduced into the society to resolve harmful practices which could not be explained or treated in a rational manner. So you had to create an artificial son of a law which went forward, which would not be an optimum solution, but would block this and block that in an effort to keep something from happening. In other words, the morals were jackleg solutions all the way along the line. Didn't know what caused it, couldn't stop it in any other way, let's prevent it, let's invent a moral: that's actually the history of moral codes.

In this society today, if a moral code injures the life of an individual and does not enhance the life of any other individual, that morality is destructive and should be struck from the culture of the society. It's an unfortunate thing that several of those kicking around today hinder the society

without aiding it. They get to be a rather involved problem, usually running into a severe financial burden, since an agency must be hired to enforce them. Blue Laws are legislated. Vice squads are recruited. There has even been an Organization for the Suppression of Vice Squads.

A certain vice squad had an ulterior vested interest in the morality of a community in which it operated, to the extent that it waged blackmail from information it gathered during enforcement of Blue Laws. The "vice" squadders waxed rich from their racket, until the organization for its suppression was formed.

Morality is more than questionable when it takes a high school girl, sends her to a doctor's office for an abortion, wrecks her glandular structure by so doing, and impedes her dynamics. It is more than suspect when it gives that same girl a deep sense of guilt, along with an engram which, kicking around and festering in any reactive mind, will undoubtedly trigger the majority of the other engrams in the bank. If we as people say this is necessary, the dwindling spiral of aberration has descended further than we might have guessed.

The auditor will often run across a case where a girl has been handled in this fashion. Usually, it is the high school girl who has gotten "into trouble." She becomes a juvenile delinquent and a label is put on her so that she becomes a moral liability to society. Her parents sometimes ship her out of town to have an abortion. Sometimes a judge on the bench will declare that a "legal" abortion be performed on the girl, "in the interests of justice."

On the other hand, if she has the child, the secrecy, the grief and the talking during the lowered anaten of the girl all add to a very nasty engram bank for that child.

As the auditor works back through one of these engram banks he will find himself wishing to God somebody had shot that judge or hanged those parents or throttled those gossipy old ladies, because he just has to wade and wade through the grief and secrecy, guilt and shame—all of these in the prenatal area of the so-called "illegitimate" person who is completely guiltless; his sole guilt being the fact that he was the biological reaction which occurred to his mother at the beginning of his own life span.

Thus enters the adoption problem. It sometimes happens that a preclear does not know he was adopted until it becomes evident that the dramatizations of his foster parents are not found in his prenatal bank. If a child is

without his original parents, one of two things must have happened: the parents have been killed sometime after birth, too early for the person to remember, or it is what is called a moral turpitude or poverty case. There is something wrong in that person's life, to cause his adoption after his birth. Upon this factor exist the racketeers who trade in children.

There is a vicious adoption market going on in which a thousand dollars buys a child. This has something to do with law-breaking, etc. But consider what the purchaser is getting—a rough prenatal engram bank. This history of adopted children is not as good as it might be; but even so, the child has been done an enormous favor. The dramatizations which are in the prenatal bank aren't duplicated in the postnatal bank, leaving the words for the most part unrestimulated. Occasionally, however, the person has had enough material keyed in at the time of his adoption to make his case pretty difficult.

This calls for Child Dianetics in a hurry. In other words, the sins of the little high school girl so self-righteously condemned fall upon the head of an innocent child and then become inflicted upon well-meaning foster parents who had nothing to do with the original situation at all. In this way the very crooked course and hidden path of contagion runs through the society.

It is impossible to draw a line and say, "Don't adopt children." That would be no less than silly, because people want children and they will go right on adopting them. But when making a choice, look over the mother's record. Under what circumstances was this child conceived? Were the mother's parents very stern parents? Was the mother driven from home with the precious bundle in her hands? Or under her belt? These are considerations, very definite considerations.

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P R E N A T A L S A N D T H E G . E .

A HISTORY OF MAN
pp 15-20

Great as the results were which occurred when one audited prenats, results in the same time are now so incomparably greater in auditing the whole track or even in using TECHNIQUE 80, that one need know very little about prenats. In the first place, it has been discovered that prenats happen to the GE, not the theta being. These recordings are so phonograph-record-like because they are wholly in the somatic mind (the GE). They deeply affect the current MEST body structure in many ways but this structure can be otherwise repaired.

The GENETIC ENTITY apparently enters the protoplasm line some two days or a week prior to conception. There is some evidence that the GE is actually double, one entering on the sperm side, one entering on the ovum side. If the matter were still important, some time could be spent determining this, for the GE answers dually in present time.

The GE continues as the guiding genius throughout prenatal life, building, regulating the heartbeat and attending to complex structural matters. It records every perception present, asleep or awake, conscious or unconscious (in knock-out or drugged sense), to the number of the (about) fifty perceptions present. Just as the doctor quite often hears a baby in a womb cry, just as he can hear its heartbeat with his stethoscope, so can the child hear what is occurring outside his mother. This is a very important datum from the standpoint of PREVENTIVE DIANETICS for by knowing it, one can easily forecast the health and mental poise of a child after birth by making certain that it has a good prenatal existence. Psychotics often DRAMATIZE (re-enact) these prenatal engrams and a trip through a sanatorium will show an auditor many prenats in full play, running off like records, ending and starting again endlessly.

Here is the list of prenats. They can be any combination of action known to the business of living, but these are the common ones.

PRENATAL INCIDENTS

All incidents in any environment are prone to be repeated. Thus these

incidents commonly appear in long chains, many incidents in each, each incident much the same as the last. To audit the chain one should get the basic on that chain:

COITUS CHAIN, FATHER

COITUS CHAIN, LOVER

CONSTIPATION CHAIN

ORDINARY BOWEL CHAIN

DOUCHE CHAIN

SICKNESS CHAIN, mother's illness

SICKNESS CHAIN, another member of the family's illness

WORK CHAIN, mother's heavy activities at work

EXERCISE CHAIN, mother's activity in sports or calisthenics

MORNING SICKNESS CHAIN

CONTRACEPTIVE CHAIN

FIGHT CHAIN, family quarrels

FIGHT CHAIN, outside the home

HIGH BLOOD PRESSURE CHAIN, mother's high blood pressure

DOCTOR EXAMINATION CHAIN, punching mother

ALCOHOLIC CHAIN, mother's drinking

ACCIDENT CHAIN, mother's falls and bumps

ATTEMPTED ABORTION, SURGICAL

ATTEMPTED ABORTION, DOUCHE

ATTEMPTED ABORTION BY PRESSURE

ATTEMPTED ABORTION BY EXERCISE OR JUMPING

COUGH CHAIN, mother's coughing

COUGH CHAIN, other members of family

HICCOUGH CHAIN

MASTURBATION CHAIN, mother's masturbation

CRYING CHAIN, mother's crying

Pre-sperm recordings are quite ordinary. The sperm sequence itself is worthy of note for it is a race of which the sperm is very conscious. His travails in reaching the ovum are many. There is a "visio" which is quite standard, of the race. There is quite often a light, a spark, in this sequence. The sperm reaches the ovum and merges. This merging is another incident, conception.

Pre-ovum sequences are on record but are not common. The rolling of the ovum down the tube is commonly recorded.

Conception and the impulses generated answer the conditions for one type of cancer, embryonic.

Mitosis is an incident. Cellular division, once or many times, is on common record. Mitosis answers the conditions for the other type of cancer-malignant cell.

Cancer has been eradicated by auditing out conception and mitosis.

The theta being apparently joins the track immediately prior to birth. Its sequence, for itself, is DEATH, BETWEEN-LIVES, BIRTH, all in a few minutes according to some findings, a sequence which is quite aberrative.

The theta being's joining is called the STARTER. The theta being sometimes fights away another theta being, sometimes considers this an overt act.

You may audit an entire prenatal bank without getting as much rise in the preclear's tone as auditing one STARTER for the theta being, after all, is the preclear.

BIRTH is a very aberrative affair and a difficult or complicated birth can aberrate the entire lifetime of the MEST body. But this means that birth should be without conversation, in a darkened and quiet room with high humidity and without draughts, not that you should audit births. In other words, one should know how aberrative birth is, but one should not audit birth as a practice. One "Facsimile One" has as many as eighty-thousand births on it as locks. Birth presents itself to be audited much of the time because Mother, complaining of how difficult the preclear's birth was, makes it into an overt act. This overt act had birth as a motivator. Thus, preclears are anxious to have their birth engram audited.

INFANT and CHILDHOOD ILLNESS are important because in them the theta being loses much of the control of the body. The incidents of degradation which precede these, however, are a more important target for the auditor.

P R E N A T A L E X P E R I E N C E A N D B I R T H

PRENATAL EXPERIENCE AND BIRTH
DIANETICS: THE MODERN SCIENCE
OF MENTAL HEALTH

Book 2. pp. 122-131

Old women less than a hundred years ago talked wisely about "prenatal influence" and how a woman marked her child. Many such intuitive thoughts are based, actually, on observed data. It can be observed that the child born out of wedlock is often a luckless creature (in a society which frowns upon such bearings). These tenets have been held in the market place for a great many millennia. Just because they have been held is no reason they are true, but they make an excellent beginning for a chapter on prenatal experience and birth.

If dianetics had worked on obscure theories such as those of the old women or those of the mystics who believe that "childish delusions" are capable of aberrating a child, dianetics would not be a science of mind. But it was no obscure theory which brought about the discovery of the exact role prenatal experience and birth play in aberration and psycho-somatic ills.

Many schools of mental healing from the Aesculapian to the modern hypnotist were studied after the basic philosophy of dianetics had been postulated. Much data was accumulated, many experiments were made. The fundamentals about engrams had been formulated and "unconsciousness" had been discovered as being a period of actual recording when the theory began to predict new phenomena not hitherto observed.

There has been, in recent years, a practice called "narco-synthesis." This was actually a branch of "hypno-analysis" and "deep analysis." It did not produce clears and it did not even produce alleviation in the majority of its cases. But it was discovered to be an aberrative factor in itself. A thing which aberrates may well lead to something which removes aberrations if it is studied scientifically. Narco-synthesis was so studied. Several cases were examined on which narco-synthesis had been employed. Some of these cases had experienced relief from narco-synthesis. Others had become a great deal worse.

Working with hypno-analysis it was discovered that the technique could be varied until it would actually remove the aberrative charge contained in

locks. In treating schizophrenics with narco-synthesis it was found that the *locks* (periods of mental anguish not including physical pain or "un-consciousness") would sometimes spring (clear) and sometimes not.

Narco-synthesis is a complicated name for a very ancient process quite well known in Greece and India. It is drug hypnotism. And it is generally employed either by those practitioners who do not know hypnosis or on those patients who will not succumb to ordinary hypnotism. A shot of sodium pentothal is given intravenously to the patient and he is asked to count backwards. Shortly he stops counting at which the injection is also stopped. The patient is now in a state of "deep sleep." That this is not *sleep* seems to have missed both narco-synthesists and hypnotists. It is actually a depressant on the awareness of an individual so that those attention units which remain behind the curtain of his reactive bank can be reached directly. These attention units are up against the standard banks. The by-pass circuits (demon circuits) which lie between these banks and "I" have themselves been by-passed. In other words, a section of the analytical mind has been exposed which is not aberrated. It is not very powerful and it is not highly intelligent, but it has the advantage of being hard up against the standard banks. This is *basic personality*. The intent and purpose and persistence of these few attention units have the same quality and direction as the whole analytical mind would have if it were clear. It is a very nice, cooperative group of attention units and it is very useful; for *basic personality* has all recalls—sonic, audio, tactile, smell, pain, etc. It can get at anything that is in the banks—which is everything perceived or thought in a lifetime, minute by minute. These qualities of basic personality have been very poorly described in hypnotism, and it is doubtful even if it was generally known that sonic was part of the recall system disclosed by deep hypnotism or the drug hypnotism called narco-synthesis.

A study of basic personality in a multi-valent subject who had poor memory, no good recalls and scant imagination disclosed the information that BP (the attention units called *basic personality*) was more able to select out data than AP (aberrated personality as represented by the awake subject). It was further discovered that AP could ordinarily *return* better than BP so far as time-distance went but that when AP arrived at the earliest place it was unable to manage recall. But if AP had gone back and established a vague contact with an incident, drug hypnotism or standard hypnotism used on him when he was in *present time* (no longer *returned*) would

then permit BP to return. Drug hypnotism has seldom been able to force back very early into a patient's life. But by making the strength of AP go back and then using BP for the recall, some very early incidents could be reached. This trick was invented to overcome some of the difficulties which had made drug hypnosis relatively uncertain in results.

Then another factor was discovered. All those patients who had been treated by narco-synthesis had become worse every time the people doing the work had crossed over but left (because "everybody knew" an "unconscious" person didn't record) a period of "unconsciousness." When one of these "unconscious" periods was so probed—by the drug hypnosis called narco-synthesis—the patient usually became worse, not better. Doing a little more probing than had been done by the usual practitioners, dianetic research entered some of the late life "unconscious" periods and, with much labor, laid them bare.

Now all drug-hypnosis, whether it is called narco-synthesis or a visit from the god Aesculapius, is still hypnosis. Whatever is said to a hypnotized subject remains as a positive suggestion, and these positive suggestions are simply engrams with a somewhat lighter effect and a shorter duration. When a drug is present the hypnotism is complicated by the fact that hypnotic drugs are, after all, poisons; the body is then possessed of a permanent (at least until dianetics was discovered) somatic to go along with the suggestion. Drug-hypnotism invariably creates an engram. Whatever a practitioner says to a drugged subject becomes engramic in some degree. In the course of dianetic research it first was supposed, playing back the careless chatter of practitioners out of the minds of patients they had placed under drug-hypnosis, that this carelessness in saying so many aberrative things was responsible for some of the failure. But this was found to be true in a very limited sense. Then it was discovered that when the "unconscious" periods were reached by drug hypnosis they refused to *lift* even when the patient recounted them scores of times. This was blamed on the drug character of the hypnosis.

Straight hypnotism was then used to reach these late "unconscious" periods and these periods still failed to *lift*. Therefore it was adjudged safe to continue drug use on those patients who refused hypnosis. And the AP-BP alternate trick began to be employed.

It was discovered by drug-hypnosis where it was necessary and straight hypnosis where that was possible that the "schizophrenic" (the *multi-valent*

aberrée) could be made to reach very early periods in every case. And it was further found that an *early* period of "unconsciousness" would often lift. Experimentation brought about a scientific axiom: *The earlier the period of "unconsciousness" the more likely it is to lift.* That is a fundamental axiom of dianetic therapy.

Manic-depressives who had sonic recall were worked upon, most of them by straight hypnosis, and it was discovered that they also followed this rule. But it was most dramatic in the multi-valent aberrée: for when the engram did not lift it impinged against his analytical mind when he was awakened and created a variation in his psychoses and brought with it psycho-somatic illnesses as well.

This brought about an understanding of why the multi-valent aberrée, under narco-synthesis, was made worse whenever some practitioner had glided over (but not entered, of course) a late-life period of "unconsciousness." Now came the problem of applying the axiom. It was postulated that the primary engram must in some way suppress later engrams. In view of other data and postulates, this was an entirely reasonable assumption. The earlier a person went in the life of a multi-valent aberrée the less likelihood there was of restimulating him artificially. Often an engram at around two or three years of age would lift entirely and give him a great deal of relief.

The problem of this research was very far from the same problem of those who, not knowing about the reactive mind and "unconsciousness," tried merely to find computing factors on a rational level or incidents of everyday life as aberrative factors in a patient.

When an engram is touched, it is very resistive, particularly above the age of two years. Further, the whole reactive bank was buried deeply under foggy layers of "unconsciousness" and was further safeguarded by a mechanism of the analytical mind which tended to prohibit it from touching pain or painful emotion. The reactive bank was protecting itself all the way through the research but it was obviously the answer. The problem was how to achieve its relief, if it could be relieved.

Having made several multi-valent personalities intensely uncomfortable, a new necessity level was reached whereby something had to be done about the problem. But there was this shining hope, the above axiom. A bridge between insanity and sanity had to be built and there, in the axiom, one had at least a glimmer of a plan. The earlier one had experienced this

fog and pain, the lighter these engrams seemed to be.

Then, one day, a multi-valent patient, under drugs, went back to his birth. He suffered the pain—and it was very painful with this crude technique, for dianetics had not yet smoothed down to a well-oiled piece of machinery—and he floundered through the "unconsciousness" of the period and he fought the doctor who had tried to put drops in his eyes and he generally resented the entire proceedings. AP had been sent down first, then later, under drugs, BP had contacted the incident.

This seemed a remarkable day for dianetics. After twenty runs through birth the patient experienced a recession of all somatics and "unconsciousness" and aberrative content. He had had asthma. It seemed that this asthma had been caused by the doctor's enthusiasm in yanking him off the table just when he was fighting for his first breath. He had had conjunctivitis. That came from the eyedrops. He had had sinusitis. That had come from the nose swabs used by the pretty nurse.

Rejoicing was held for he seemed to be a new man. A primary psychosis about being "pushed around" had vanished. The subjective reality of this incident was intense. Objective reality did not matter but this patient had a mother near at hand and objective reality was established simply by returning her in therapy to *his* birth. They had not communicated about it in detail. The recording of her sequence compared word for word with his sequence, detail for detail, name for name. Possibility, even if they had communicated, of such duplication, outside the dianetic situation, was mathematically impossible. And she had been "unconscious" during his birth and had always supposed that the affair had been quite different and the *return* data collapsed her awake description of it as being so much fable.

In order to make sure that this was no freak (for it is a very poor research man who will base conclusions on a series of one) two manic-depressives were returned to their births and both completed the experience. *But one of these two birth engrams would not lift!*

The postulated axiom was called into play again. If one could find the earliest engram, then the others would lift each in turn. That was the hope.

The manic-depressive whose birth had not lifted was returned to a period before birth in an effort to find an earlier engram.

Structural theories, as fondly held for ages, had thoroughly collapsed already when "unconscious" fog and pain had been penetrated to discover the engram as an aberrative unit. Tests had held up the discovery that all

data, awake, asleep and "unconscious," from the moment of conception on was always recorded somewhere in the mind or body. The little matter of myelin sheathing, since it had already been disproven by laboratory research which included the reaching of birth, was discarded. The theory that no recordings can take place in the mind until the nerves are sheathed depends upon a theoretical postulate, has never been subjected to scientific research, and depends for its existence upon Authority alone—and a "science" which depends on Authority alone is a breath in the wind of truth and is therefore no science at all. That babies cannot record until the myelin sheathing is formed has about as much truth, on investigation, as the fact that penis-envy is the cause of female homosexuality. Neither theory, when applied, works. For the baby, after all, is composed of cells and it is evidence now by much research that the cell, not an organ, records the engram.

Thus there was no inhibition about looking earlier than birth for what dianetics had begun to call *basic-basic* (the first engram of the first chain of engrams). And an earlier engram was reached.

It has since been discovered that a great deal of recording is done by the child in the womb which is not engramic. For a time it was thought that the child in the womb records on the proposition of "extended hearing," where hearing tunes up in the presence of danger and particularly during "unconsciousness." But the first research discovered prenatal engrams to be most easily reached when they contained a great deal of pain. *Cells, not the individual, are evidenced to record pain. And the reactive engram bank is composed only of cells.*

Recourse to nature rather than recourse to Authority is the very building block of modern science. So long as Galen remained an Authority on blood, none but "madmen" like Da Vinci, Shakespeare and William Harvey even thought to experiment to find out what truly was the action of blood! So long as Aristotle remained the Authority for All, the Dark Ages reigned. Advance comes from asking free-minded questions of nature, not from quoting the works and thinking the thoughts of by-gone years. Recourse to precedent is an assertion that yesterday's mentors were better informed than today's: an assertion which fades before the truth that knowledge is compounded of the experience of yesterdays, of which we have more, most certainly, than the best-informed mentor of yesterday itself

In that dianetics was based on a philosophy that used the cell as the basic building block, the fact that recording of engrams was done by cells came with less surprise than it otherwise might have. The engram is not a memory; *it is a cellular trace of recordings impinged deeply into the very structure of the body itself.*

The experience of which cells themselves were capable had already been tested. It had been found that a monocell divided not only its substance but gave its total experience, as a master disc will make duplicates, to its offspring. Now this is a peculiarity of monocells: they survive as identities. Each is personally its fore-bearer. Cell A divides to a first generation; this generation is also Cell A; the second generation, the second division, creates an entity which is still Cell A. Lacking the necessity of such laborious processes as construction and birth and growth before reproduction, the monocell simply splits. And everything it has learned could be postulated to be contained in the new generation. Cell A dies but through generations from it, the latest generation is still Cell A. Man's belief that *he* is to live in his progeny might possibly derive from this cellular identity of procreation. Another interesting possibility lies in the fact that even neurons exist in embryo in the zygote and neurons do not themselves divide but are like organisms (and may have the virus as their basic building block).

Dianetics, as a study of function and the science of mind, does not need any postulate concerning structure, however. The only test is whether or not a fact works. If it does work and can be used, it is a scientific fact. And the prenatal engram is a scientific fact. Tested and checked for objective reality, it still stands firm. And as for subjective reality, *the acceptance of the prenatal engram as a working fact alone makes possible the clear.*

At the end of a series of 270 clears and alleviations a short series of five cases was taken to finally settle the argument. These five cases were not permitted to admit anything before birth. They were treated with everything dianetics, hypnotism and other therapeutics could offer, and no clear was obtained. This ruled out the "personality of the operator" or "suggestion" or "faith" as factors in dianetics. These five cases had never been informed of prenatal engrams. Each swerved in toward them but was restrained without informing him that engrams existed that early. The five were alleviated as to some variety of psycho-somatic ills but the ills were only alleviated, not completely cured. The aberrations remained but little

changed. They were extremely disappointed since each had heard something of "the miracles dianetics could perform." Before them 270 cases had been worked and 270 cases had reached prenatal engrams. And 270 cases had been cleared or alleviated as the dianeticist chose and time permitted. All could have been cleared with an additional average of 100 or so hours for each of the persons who were alleviated. In short, on random cases—and selected cases so that at least two of each classification of neurosis or psychosis was included in the clearing—when prenatal engrams and birth were taken into account and used in therapy, results were obtained. When these factors were not taken into account, results were no more favorable than those attained in the best successes of past schools—which is not nearly good enough for a science of mind.

Dianetics had prenatal and birth engrams wished off on it as facts existing in the nature of things. That past schools have been passing over these engrams and into the prenatal area without success does not mean that prenatals could not be found any more than it means that these past schools found much value in prenatal experience when they considered it at all. The problem is slightly more complex: the difficulty lay in finding the reactive bank which was occluded by "unconsciousness" which had never before been penetrated wittingly as "unconsciousness." The discovery of this reactive bank led to the discovery of *prenatal engrams*, which are quite different from "prenatal memory."

After a few cases had been examined as to objective and subjective reality dianetics was forced to accept, if it wished a clear, the fact that the cells of the foetus record. A few more cases and a little more experience discovered that the embryo cells record. And suddenly it was discovered that recording begins in the cells of the zygote—which is to say, with conception. That the body recalls conception, which is a high level survival activity, has little to do with engrams. Most patients to date sooner or later startle themselves by finding themselves swimming up a channel or waiting to be connected with. The recording is there. And there's little use arguing with a pre-clear that he cannot recall being a sperm, engramic or not as the case may be. It must be remarked because any dianeticist will encounter this.

Anyone postulating that "return to the womb" was an ambition should have examined life in the womb a little more carefully. Even a poor scientist would have at least tried to find out if anybody could recall it before he

made a statement that there was a memory of it. But life in the womb does not seem to be the Paradise it has been poetically, if not scientifically, represented. Actuality discloses that three men and a horse in a telephone booth would have but little less room than an unborn baby. The womb is wet, uncomfortable and unprotected.

Mama sneezes, baby gets knocked "unconscious." Mama runs lightly and blithely into a table and baby gets its head stoved in. Mama has constipation and baby, in the anxious effort, gets squashed. Papa becomes passionate and baby has the sensation of being put into a running washing machine. Mama gets hysterical, baby gets an engram. Papa hits Mama, baby gets an engram. Junior bounces on Mama's lap, baby gets an engram. And so it goes.

People have scores of prenatal engrams when they are normal. They can have more than two hundred. And each one is aberrative. Each contains pain and "unconsciousness."

Engrams received as a zygote are potentially the most aberrative, being wholly reactive. Those received as an embryo are intensely aberrative. Those received as the foetus are enough to send people to institutions all by themselves.

Zygote, embryo, foetus, infant, child, adult: these are all the same person. Time has been considered the Great Healer. That can be filed with the things "everybody knew." On a conscious level it may be true. But on a reactive level Time is nothing. The engram, whenever received, is strong in proportion to the degree it is restimulated.

The mechanism of an engram has an interesting feature. It is not "reasoned" or analyzed nor does it have any meaning until it has been keyed-in. A baby before speech could have an engram in restimulation but that engram must have been keyed-in by the analytical data the baby has.

The reactive mind steals meaning from the analytical mind. An engram is just so many wave-recordings until it is keyed-in, and those recordings, by such restimulation, become effective upon the analytical mind. It may be that the engram never has any reason or meaning in itself but only thrusts its waves forward as unreasoned things at the body and analyzer, and the body and analyzer, through mechanisms, give them meaning. In other words, the engram is not a sentient recording containing meanings. It is merely a series of impressions such as a needle might make on wax. These impressions are meaningless to the body until the engram keys-in, at

which time aberrations and psycho-somatics occur.

Thus it can be understood that the prenatal child has no remotest idea of what is being said in terms of words. It does learn, being an organism, that certain things may mean certain dangers. But this is every bit as far as it goes with recording. The mind must become more or less fully formed before the engram can impinge into the analytical level.

The prenatal child can, of course, experience terror. When the parents or the professional abortionist start after it and thrust it full of holes, it knows fear and pain.

It has, however, this prenatal child, an advantage in its situation. Being surrounded by amniotic fluid and dependent for nutrition on its mother, being in a state of growth and easily reformed physically, it can repair an enormous amount of damage and does. The recovery qualities of the human body are never higher than before birth. Damage which would maim an infant for life or would kill a grown man can be taken in stride by the prenatal child. Not that this damage does not make an engram—it certainly does, complete with all data and speech and emotion—but that this damage does not easily kill it is the point here.

Why people try to abort children is a problem which has its answer only in aberration, for it is very difficult to abort a child. One can say that in the attempt the mother herself is in more danger of dying than the child, *no matter what method is used*.

A society which suppresses sex as evil and which is so aberrated that any member of it will attempt an abortion is a society which is dooming itself to ever-rising insanity. For it is a scientific fact that abortion attempts are the most important factor in aberration. The child on whom the abortion is attempted is condemned to live with *murderers* whom he reactively knows to be murderers through all his weak and helpless youth! He forms unreasonable attachments to grandparents, has terrified reactions to all punishments, grows ill easily and suffers long. And there is no such thing as a guaranteed way to abort a child. Use contraceptives, not a knitting needle or the douche bag, to hold down population. Once the child is conceived, no matter how "shameful" the circumstances, no matter the *mores*, no matter the income, that man or woman who would attempt an abortion on an unborn child is attempting a murder which will seldom succeed and is laying the foundation of a childhood of illness and heartache. Anyone attempting an abortion is committing an act against the whole society and

the future; any judge or doctor recommending an abortion should be instantly deprived of position and practice, whatever his "reason."

If a person knows he has committed this crime against a child who has been born, he should do all possible to have that child "cleared" as soon as possible after the age of eight and in the meantime should treat that child with all the decency and courtesy possible in order to keep the engram out of restimulation. Otherwise he may send that child to an institution for the insane.

A large proportion of allegedly feeble-minded children are actually attempted abortion cases, whose engrams place them in fear paralysis or regressive palsy and which command them not to grow but to be where they are forever.

However many billions America spends yearly on institutions for the insane and jails for the criminals are spent primarily because of attempted abortions done by some sex-blocked mother to whom children are a curse, not a blessing of God.

Antipathy toward children means a blocked second dynamic. Physiological examination of anyone with such blockage will demonstrate a physical derangement of the genitalia or glands. Dianetic therapy would demonstrate attempted abortion or an equally foul prenatal existence and would clear the individual.

The case of the child who, as this is read, is not yet born but upon whom abortion has been attempted, is not hopeless. If he is treated with decency after he is born and if he is not restimulated by witnessing quarrels, he will wax and grow fat until he is eight and can be cleared, at which time he will probably be much startled to learn the truth. But that scartlement and any antagonism included in it will vanish with the finishing of the clear and his love of his parents will be greater than before.

All these things are scientific facts, tested and rechecked and tested again. And with them can be produced a clear on whom our racial future depends.

C O N T A G I O N O F A B E R R A T I O N

CONTAGION OF ABERRATION
 DIANETICS THE MODERN SCIENCE
 OF MENTAL HEALTH
Book 2, pp 11-140

Disease is contagious. Germs, traveling from one individual to another, wander through an entire society, respecting none until stopped by such things as sulfa or penicillin.

Aberrations are contagious. Like germs they respect none and carry forward from individual to individual, from parents to child, respecting none until they are stopped by dianetics.

The people of yesterday supposed that genetic insanity must exist, for it could be observed that the children of aberrated parents were often themselves aberrated. There is genetic insanity but it is limited to the case of actually missing parts. A very small percentage of insanity falls into such a category and its manifestation is mental dullness or failure to coordinate and beyond these has no aberrative quality whatever (such people receive engrams which complicate their cases).

The contagion of aberration is too simple in principle to be much labored here. In dianetics we learn that only moments of "unconsciousness," short or long and of greater or lesser depth, can contain engrams. When a person is rendered "unconscious," people in his vicinity react more or less at the dictates of their engrams: in fact, the "unconsciousness" is quite ordinarily caused by somebody's dramatization. A clear, then, could be rendered unconscious by an aberrant who is dramatizing and the aberrant's dramatization of his engram would enter as an engram into the clear.

The mechanics are simple. People under stress, if aberrated, dramatize engrams. Such dramatization may involve the injury of another person and render him more or less "unconscious." The "unconscious" person then receives as an engram the dramatization.

This is not the only way contagion of aberration gets about. People on operating tables, under anaesthetic, are subjected to the more or less aberrated conversation of those present. This conversation enters into the "unconscious" person as an engram. Similarly, at the scene of accidents, the emergency nature of the experience may excite people into dramatizations,

and if a person is "unconscious" because of the accident, an engram is received.

Aberrated parents are certain to infect their children with engrams. The father and mother, in dramatizing their own engrams around sick or injured children, pass them along just as certainly as if those engrams were bacteria. This does not mean that the total reactive bank of a child is composed solely of the parents' engrams, for there are many exterior influences to the home which can enter into the child when it is "unconscious." And it does not mean that the child is going to react to the same engrams the way either parent might react, for the child, after all, is an individual with an inherent personality, a power of choice and a different experience pattern. But it does mean that it is utterly inevitable that aberrated parents will in some way aberrate their children.

Misconceptions and poor data in a society's culture become engrams because not all the conduct around an "unconscious" person is dramatization. If some society believed that fish-eating brought on leprosy, it is quite certain that this false datum would find its way into engrams and sooner or later someone would develop a leprosy-like disease after having eaten fish.

Primitive societies, being subject to much mauling by the elements, have many more occasions for injury than civilized societies. Further, such primitive societies are alive with false data. Further, their practice of medicine and mental healing is on a very aberrative level by itself. The number of engrams in a Zulu would be astonishing. Moved out of his restimulative area and taught English he would escape the penalty of much of his reactive data; but in his native habitat the Zulu is only outside the bars of a madhouse because there are no madhouses provided by his tribe. It is a safe estimate and one based on better experience than is generally available to those who base conclusions on "modern man" by studying primitive races that primitives are far more aberrated than civilized peoples. Their savageness, their unprogressiveness, their incidence of illness all stem from their reactive patterns, not from their inherent personalities. Measuring one set of aberrations by another set of aberrations is not likely to lead to much data. And the contagion of aberration, being much greater in a primitive tribe, and the falsity of the superstitious data in the engrams of such a tribe both lead to a conclusion which, observed on the scene, is carried out by actuality.

Contagion of aberration is very easily studied in the process of clearing any aberration whose parents fought. Mother, for instance, might be relatively unaberrated at the beginning of the marriage. If she is beaten by her husband who is, after all, dramatizing, she will begin to pick up his aberrations as part of her own reactive pattern. This is particularly noticeable when one is clearing a person who was conceived shortly after his parents' marriage or before it. Papa may begin with a certain dramatization which includes beating a wife. Whatever he says in such a dramatization will sooner or later begin to affect the wife and she may—unless extraordinarily well balanced—begin to dramatize these things on her own. Eventually, when the child is born, she will begin to dramatize on the child, thus putting him into a continual state of restimulation.

Birth is one of the most remarkable engrams in terms of contagion. Here the mother and child both receive the same engram which differs only in the location of pain and the depths of "unconsciousness." Whatever the doctors, nurses and other people associated with the delivery say to the mother during labor and birth and immediately afterwards before the child is taken away is recorded in the reactive bank, making an identical engram in both mother and child.

This engram is remarkably destructive in several ways. The mother's voice can restimulate the birth engram in the child and the presence of the child can restimulate the giving-birth engram in the mother. Thus they are mutually restimulative. In view of the fact that they have all the other restimulators also in common a later life situation can cause them each to suffer simultaneously from the engram. If birth included a slammed window, a slammed window may trigger birth dramatization in both, simultaneously, with resultant hostilities or apathies.

Should a doctor become angry or despairing, the emotional tone of birth can be severe. And if the doctor talks at all, the conversation takes on its full reactive literal meaning to both mother and child.

Many cases were cleared where both mother and child were available. One such case found the mother (as heard by the child in dianetic clearing) moaning, "I'm so ashamed, I'm so ashamed," over and over. The child had a neurosis about shame. When the mother was cleared, it was found that *her* mother at birth was moaning, "I'm so ashamed, I'm so ashamed." One can presume that this has been going along, by contagion, since Cheops built his tomb.

In the larger sphere of society contagion of aberration is extremely dangerous and cannot but be considered as a vital factor in undermining the health of that society.

The social body behaves similarly to an organism in that there are social aberrations which exist within the society. The society grows and may fade like an organism which has people, not cells, for its parts. Where pain is leveled by the head of the society at any member in that society, a source of aberration is begun which will be contagious. The reasons against corporal punishment are not "humanitarian," they are practical. A society which practices punishment of any kind against any of its members is carrying on a contagion of aberration. The society has a social engram, society size, which says punishment is necessary. Punishment is meted. The jails and institutions fill. And then one day some portion of the society, depressed into Zone 1 by a government's freedom with government engrams, jumps up and wipes the government out. And a new set of aberrations is formed from the violence attending the destruction. Violent revolutions never win because they begin this cycle of aberration.

A society filled with aberrations may feel it necessary to punish. There has been no remedy other than punishment. The provision of a remedy for un-social conduct by members of the group is of more than passing interest to a government for a continuance of its own corporal practices; adding these to the continuing aberrations of the past seriously depresses the survival potential of that government and will some day cause that government to fall. After many governments so fall, its people too perish from this earth.

Contagion of aberration is never more apparent than in that social insanity called war. Wars never solve the need of wars. Fight to save the world for democracy or save it from Confucianism and the fight is inevitably lost by all. War has become associated in the past with competition, and it has been believed, therefore, by shifty logic, that wars were necessary. A society which advances into a war as a solution of its problems cannot but depress its own survival potential. No government was ever permitted to enter a war without costing its people some of their liberties. The end product is the apathy of a ruling priesthood, where mystery and superstition alone can band the insane remnants of a people together. This is too easily observed in past histories to need much amplification. A democracy engaging in war has always lost some of its democratic rights. As it engages in more and more wars, it eventually comes under the com-

mand of a dictator (rule by a single engram). The dictator, forcing his rule, increases the aberrations by his activity against minorities. Revolt begins to follow revolt. Priesthoods flourish. Apathy awaits. And after apathy comes death. So went Greece, so went Rome. So goes England. So goes Russia. And so goes the United States and with it goes Mankind.

Rule by force is a violation of the law of affinity for force begets force. Rule by force reduces the self-determinism of the individuals in a society and therefore the self-determinism of the society itself. Contagion of aberration sweeps along like a forest fire. Engrams beget engrams. And unless the dwindling spiral is interrupted by new lands and mongrel races which escape their aberrative environments, or by the arrival of a means to break the contagion of aberration by clearing individuals, a race will reach downward to the end of the cycle—Zone 0.

A race is as great as its individual members are self-determined.

In the smaller sphere of the family, as in the national scenes, contagion of aberration produces an interruption of optimum survival.

Self-determinism is the only possible way a computer can be built to give rational answers. Holding down seven in an adding machine causes it to give wrong answers. Entering fixed and not-to-be-rationalized answers into any human being will cause him to compute wrong answers. Survival depends on right answers. Engrams enter from the exterior world into the hidden recesses below rational thinking and prevent rational answers being reached. This is exterior-determinism. Any interference with self-determinism cannot but lead to wrong computations.

In that a clear is cooperative, a society of clears would cooperate. This may be an idyllic, Utopian dream and it may not be. In a family of clears there is observable harmony and cooperation. A clear can recognize a superior computation when he sees one. He does not have to be slugged and held down and made to *obey* to make him put a shoulder to the wheel. If he *is* made to obey, independent of his thinking, his self-determinism is interrupted to a point where he cannot get right answers; the society which holds him has penalized itself his ability to think and act rationally. The only way a clear could so be forced would be to give him engrams or turn a neuro-surgeon loose upon his brain. But a clear does not need to be forced for if the job is important enough to do in terms of general need, he will most certainly do it according to his intelligence and do it as well as possible. One never observes the *forced* individual doing a job well, just as one

never observes a *forced* society winning against an equally prosperous free society.

A family which runs on the godhead plan, where somebody must be obeyed without question, is never a happy family. Its prosperity may be present in some material aspects but its apparent survival as a unit is superficial.

Forced groups are invariably less efficient than free groups working for the common good. But any group which contains aberrated members is likely to become entirely aberrated as a group through contagion. The effort to restrain aberrated members of a group inevitably restrains the group as a whole and leads to further and further restraint.

Clearing one member of a family of aberrations is seldom enough to resolve the problems of that family. If the husband has been aberrated, he will have aberrated or restimulated his wife and children in one way or another, even when he used no physical violence upon them. The parents implant their mutual aberrations in the children and the children, being potentially self-determined units, revolt back to stir up the aberrations of the parents. In that so many of these aberrations, by contagion, have become mutual and held in common with the whole family, the happiness of the family is severely undermined.

The corporal punishment of children is just another facet of the problem of the forced group. If anyone cares to argue over the necessity of punishing children, let him examine the source of the misbehavior of the children.

The child who is aberrated may not have his engrams entirely keyed-in. He may have to wait until he himself is married and has children or a pregnant wife to have restimulators enough to cause him to become, suddenly, one of these things they call a "mature adult" blind to the beauty of the world and burdened by all its griefs. But the child is nevertheless aberrated and has many dramatizations. The child is in a very unlucky situation in that he has with him his two most powerful restimulators—his mother and father. These assume the power of physical punishment over him. And they are giants to him. He is a pygmy. And he has to depend upon them for food, clothing and shelter. One can speak very grandly about the "delusions of childhood" until he knows the engram background of most children.

The child is on the unkind receiving end of all the dramatizations of his

parents. A cleared child is a most remarkable thing to observe: he is human! Affinity alone can pull him through. The spoiled child is the child whose decisions have been interrupted continuously and who is robbed of his independence. Affection could no more spoil a child than the sun could be put out by a bucket of gasoline.

The beginning and end of "child psychology" is that a child is a human being, that he is entitled to his dignity and self-determinism. The child of aberrated parents is a problem because of the contagion of aberration and because he is denied any right to dramatize or counter. The wonder is not that children are a problem but that they are sane in any action for, by contagion, punishment, and denial of self-determinism the children of today have been denied all the things required to make a rational life. And these are the future family and the future race.

This is not a dissertation on children or politics, however, but a chapter on contagion of aberration. Dianetics covers human thought, and human thought is wide ground. When one gazes at the potentialities inherent in the mechanism of contagion, respect for the inherent stability of Man cannot but arise. No "wild animal" reacting with inherent "asocial tendencies" could have built Nineveh or Boulder Dam. Carrying the contagion mechanism like some Old Man of the Sea, we have yet come far. Now that we know it, perhaps we shall truly reach the stars.

P R E G N A N C Y A N D D I A N E T I C S

RhSKARCH AND DISCOVKKY SKRIKS
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Concerning pregnant women, we know very well that if a pregnant woman blows an emotional charge in therapy that it will transplant, and there will be a very strange sort of an engram in her child which runs off,

"Go over it again. Boo-hoo-hoo-hoo-hoo-hoo, hoo-hoo," possibly with actual emotional connotation, the very words that are going to have to be used on the child. In that instance the auditor is caught between the devil and the deep blue.

If the child is to have an easy birth you must take some of the tension off the woman's own birth and her having given birth before. This will ease any possibility of a postpartum psychosis. But, if by any means whatsoever you can persuade the woman to go on through with it, and calm her down about the whole situation, and get her on through to the end of term and get the child delivered in silence, very soothingly and very quietly, then you can start to work on the woman before she has a chance to mess up the child's life. That is very desirable. But I would not make a practice of treating pregnant women.

You could, however, keep her flying level and advise her to keep her mouth shut when she gets into morning sickness, and when she's on the toilet, and to stop arguing with her husband, and just give her a general idea of what will happen if she doesn't.

Fortunately the child is not going to pick up everything said to the woman. Only high emotional disturbance within the woman and moments of shock become transplanted.

For instance, the woman falls down and everybody around her becomes very vocal. Or she has gone through a long ride and she is tired. Don't talk to her, because that is transmitted to the child. The child gets tired too. So a woman should get rest and she should be treated at any moment when she is feeling badly, even when she has a cold.

A woman who has a tendency to monologue, who goes around the house talking to herself, and then sits down in a chair and pulls herself up against the table and bumps herself on the table saying, "Oh my, I shouldn't have done that, I just don't know how I could possibly be so clumsy, I'm always so clumsy, I'm always falling into things, gee whiz, I just can't seem to help it," is creating a full-fledged bouncer engram in the unborn child. If she could just be persuaded not to talk to herself, and if her husband could be persuaded to keep her calmed down and not upset her, that would help.

Then there is the subject of coitus. Of course, up to the first missed period it is absolutely impossible to tell whether or not a woman is pregnant. This poses a terrible picture for the morals of the world because it

means that men are going to have to do without coitus during eight months of every pregnancy.

Or at least every man will have to take cognizance of the fact that there is no reason why coitus has to be painful. It doesn't have to be vis-a-vis, he doesn't have to practically squash the child every time coitus is had. A certain gentleness in the practice is advisable. The child is a lot better off though when there is no coitus.

I can point to several examples which are to hand because of the war. The mother conceived and the father went away before the first missed period and didn't come back for a couple of years, and in every instance those children are healthier. Coitus is extremely painful to the child.

The orgasm is bad enough, and if coitus must be performed it had better be performed in silence. The orgasm which follows a mother's masturbation is also quite engramic. The mother very often does a lot of monologuing during masturbation, too, which complicates the engram.

There is no doubt, however, that some Dianetic therapy can be administered safely to a woman in pregnancy.

P R E G N A N T - W O M E N

DIANETICS TODAY, pg 457

Pregnant women should receive special attention from the Dianetic auditor.

The proper auditing on pregnant women consists of Dianetics and preparatory auditing for delivery.

This means running out all out-ruds on the subject of babies, children and families, especially ARC breaks of long duration. Any PTS condition should be handled. Engrams of past deliveries and the woman's own birth

should be run out as engram chains. Any bad hospital experiences should also be handled.

A pregnant woman should be set up for a very easy delivery.

The delivery should be silent.

When delivery occurs the engram is run out within twenty-four hours of the actual delivery *regardless of any drugs used.*

Proper nutrition including a reduction in fattening foods is vital. Vitamin D, calcium and magnesium must be given throughout the term of pregnancy.

The absence of these, the woman seeking to abort the child, accidents, and improper medications are the causes of miscarriages. Today's dietary problems contribute to such difficulties as are encountered during term and delivery.

A U D I T I N G A P R E G N A N T W O M A N

PRKVKNTIVH DIANETICS
The Dianetik Auditor's Bulletin
 Volume I, No. 12, June, 1951
 Tech Vol I, pg IIS

A particularly important phase of Preventive Dianetics is encountered when dealing with the pregnant woman. People ask, "Should you audit a pregnant woman?" The question cannot be answered "Yes" or "No" unqualifiedly. If the woman's aberrations are causing her to do and be things which are injurious to the child to the point of costing its life, yes, audit. But if she can get by till after the child is born, leave it alone; you can give her a little bit of straight-wire without hitting grief discharges.

If the woman is encountering severe nervousness, morning sickness or debility, the auditor may find it necessary to process her, as she may give the child a very bad birth, or the child might be in danger of its life due to an abortion attempt. The auditor has to weigh these things, judge them

and bring to bear a lot of thought on the particular situation. If the morning sickness is relatively minimal and she can suffer through without a great deal of injury to the child, he had best stick to Preventive Dianetics. He must realize that any engram he might run—particularly a grief engram—may transplant.

If you have ever seen a preclear undergoing processing roll up in a ball suddenly, or leap convulsively on the couch, you will understand that the intra-abdominal pressure is increased. When that pressure is increased, even mildly, we get a transmission to the unborn child. We particularly get a transmission in a grief engram. When mama cries convulsively, sobs in grief, that grief charge will transplant, and it will have the very interesting data in it, "Let's go over it again. Let's go back to the beginning. When I count from one to five, the phrase will flash into your mind. Come up to present time." These are very uncomfortable commands to have in an engram; it means that when a person gets to some part of the engram, he will have a tendency to go over it again.

Twenty years from now some poor professional auditor running this child, then a young man, will say, "Let's return now to the moment when—"

The fellow will say, "Owww!"

And the auditor will say, "What's wrong? Return now to the moment when—"

Preclear: "Owww!"

Then the auditor will say, "Who died?"

Preclear: "Nobody. Nobody died."

The auditor will check through carefully, find that no relatives are missing; they're all present, and yet there's a death there—*somebody's* dead. Somebody is dead all right—in one of mama's engrams. Maybe her great-grandfather, which puts the incident back three generations from the bewildered preclear. He couldn't possibly have known this great-grandfather, and yet he has an engram about his death.

If many of these grief engrams are run on a woman who is pregnant, she will give birth to a child who will give every evidence of having had a great deal of sorrow in his life.

A horrible thing takes place sometimes. If you ever run across a young girl who is pregnant and who is unmarried, check up on this one. Is she wearing something, lacing herself in such a way that her pregnancy will not

become obvious to others? If she is, that poor child she is carrying is receiving a continuous engram for every moment it is laced in too tightly.

Cases of moral turpitude should never be handled in the fashion employed by society. The system is utterly wrong. No matter how wrong the act may seem, there is *no* reason to ruin the health of a girl and the sanity of a future child just to be moral. As many doctors have gotten into trouble by saying, a good contraceptive is more efficacious in these matters, and a knowledge of contraception is far better than an ignorance of sex. Some of the most serious cases to come to the auditor's attention will be people who have been born *of* a woman who conceived them out of wedlock.

T H E P U R I F I C A T I O N R U N D O W N : P R E G N A N C Y A N D B R E A S T - F E E D I N G

PURIFICATION RUNDOWN PREGNANCY
AND BREAST-FEEDING
HCOB 29 February 1980

Pregnant women should not be routed onto the Purification Rundown.

During pregnancy there is a certain amount of fluid exchange between the mother and the fetus, via the placenta. It has been found that on the Purification Rundown, toxins which might have been lying dormant in the body are released and eliminated via sweat-out. In the case of pregnancy, some of these toxins, instead of being eliminated, could be transmitted to the fetus in a flow of fluids from the mother to the unborn child. There is no reason to risk the possibility of subjecting the unborn child to the effects of such toxins which, even if present but remaining dormant, might not otherwise reach him.

Similarly, mothers who are breast-feeding their babies should not do the Purification Rundown until the baby is no longer being breast-fed, as any toxins released during the Rundown could be imparted to the baby in the

mother's milk.

The Purification Rundown would be done by the mother after the birth of the child and after any final medical check which pronounced the mother in good health, and, in the case of breast-feeding, when the baby had been completely weaned and was on his own formula.

A N T I - B I O T I C S A N D P R E G N A N C Y

ANTI BIOTICS, ADMINISTERING OF
HCOB 29 March 1975R
Rnitscil 2! Oaubrr 1978

There are several "anti-biotics". These are moulds or chemical compounds which cause bacteria, germs, to be unable to reproduce themselves (hits their 2D) while not destroying the cells of the body. At least that is one of the leading theories of why they work. "Anti-biotic" means *anti* = against, *biotic* = living beings (such as bacteria). So it's against bugs.

Disease is said to be caused by germs or virus. Germs are microscopic cells which breed and have a bad effect on body cells and fluids. Virus is a germ that is too small to be seen in a microscope. Thus there are germ infections and virus infections.

Usually one type of germ equals one disease, i.e. typhoid fever. However, an illness can be a compound of several types of germs but this is not usual.

Virus diseases respond very badly to most anti-biotics. In fact, in the presence of penicillin, a virus sort of suspends action without any real temperature change while the penicillin is present and gets busy again when the penicillin is gone.

The effect of most anti-biotics on virus is zero. Some claims are made that *anti-biotics work* against virus. Measles is a virus illness.

So anti-biotics are mainly effective against germs. Venereal disease,

pneumonia, wound infections and a long parade of diseases can be cured by anti-biotics.

When illness is accompanied by temperature, anti-biotics is usually the first thought.

Anti-biotics can however be GROSSLY MISADMINISTERED and in fact usually are even in hospitals.

The trick is to get the temperature subnormal with anti-biotics within the blood leveling period. Blood leveling means when the anti-biotic has gotten into the blood and is actually holding the infection (stopping the bacteria's "2D" from continuing). More of the same anti-biotic is given approx 2 hours prior to blood leveling time. This then brings the temperature right on down to subnormal; continue the anti-biotic so that it keeps the temperature subnormal until it just can't keep it subnormal any more and it comes up to normal. It will be found that the patient is now well and not likely to relapse. If blood leveling time is reached (the time is always stated on the instructions and contraindications write-up) and the temperature continues to rise, you have not used the correct anti-biotic and must at this point change to another kind of anti-biotic.

Each anti-biotic has its own blood leveling time: Penicillin is 24 hours, Gephhaloridine is 8 hours, Streptomycin is 6 hours, etc.

Before administering anti-biotics you must ensure that you know exactly what toxicity it is (toxic or poisonous quality the anti-biotic has to the patient). For example Streptomycin can cause pregnant mothers to give birth to children who have impaired hearing. Renal (kidneys; having to do with them) damage can be caused by certain anti-biotics if the person has too much of a certain kind of anti-biotic. Therefore, prior to administering any kind of anti-biotic ensure that you know the patient's full medical history, as well as knowing exactly what the toxicity of the anti-biotic is so that you do not damage the patient.

If not enough anti-biotic is given or if it is the wrong kind for that disease the temperature will not be heavily affected or at best sinks to normal without going subnormal. This condition can go on and on and on and the patient relapses.

Also if anti-biotics are given too briefly the temperature goes to subnormal, the anti-biotic ceases to be given, the patient feels better, then probably relapses—gets ill all over again.

The above important three error situations are:

NOT ENOUGH
WRONG KIND
STOPPED TOO SOON.

To these can be added:

GIVEN TOO IRREGULARLY.

This last is almost always present when you give the patient the bottle. This is a common medical error. The patients aren't doctors, seldom take the medicine correctly and often not at all. Anti-biotics should be handed out and seen taken.

Where there is a large number ill, the times can be standardized for the group. For instance all get it at 3:00 to 3:30, 9:00 to 9:30, etc. Or even 3 hourly can be done this way.

One takes the temperature before giving the pill. (A glass of water or a cigarette before temperature taking gives a false report.) Also in this way one can increase or decrease the dose depending on what the temperature was.

In very sick cases one has to watch the temperature more closely. In this way *every* time the temperature *starts* to rise from the subnormal where you are holding it, you immediately dose the patient.

An anti-biotic all by itself cannot depress temperature. It's the reaction of the disease and body that's doing that.

TEMPERATURE

98.6°F or 37°C is normal. A thermometer can be a bit off (.1 or .2 high or low) and temperature can vary a bit for "normal" one person to the next.

Rising temperature (above normal) is a reaction to a disease. Lowered temperature (below normal) is a reaction to a disease being handled by the body or the anti-biotic plus the body.

100°F or 37.8°C is well above normal and is a sick temperature. 104°F or 40.5°C is dangerously (possible *death*) high.

97°F or 36.2°C is very satisfactorily subnormal.

Temperature rise is probably a body mechanism to burn up a disease, possibly not. But a slight temperature, a few tenths high, can make a person feel really bad. Then when it gets up higher they feel drifty and with it very high go delirious.

A subnormal temperature doesn't much affect how one feels.

"Chills" come with high temperature.

ADMINISTERING DOSES

The general rule when administering anti-biotics is:

1. One gives anti-biotics until the temperature comes down past normal to subnormal and comes up to normal again with anti-biotics.

After blood leveling time of the first anti-biotic the temperature should break (go normal or below), the person going into a sweat. If it doesn't, then it's either not enough anti-biotic or the wrong kind.

2. After dosage if the temperature just came down a bit from where it was, that type of anti-biotic probably will handle the illness but *enough has not been given*. Increase the amount being given.

If after blood leveling time from the first anti-biotic the temperature did not go lower or even rose, it's the wrong *anti-biotic*. You change off to another and start all over again.

TAKING EFFECT

The blood leveling period of an anti-biotic is always stated on the write-up of the anti-biotic (in the box accompanying the anti-biotic). The second administration is usually given 2 hours prior to the blood leveling period. Thus if the blood leveling period is 8 hours the second dose is given 6 hours after the first dose. Take the temperature before the dose and within the next 2 hours take the temperature again and you will know whether the anti-biotic is working as the temperature should now be leveling and/or falling.

If the temperature has not leveled or dropped at this period change the anti-biotic. When giving anti-biotics FO 2187 "Medical Charts" must be followed. If you don't have a medical chart you don't know and can't see how the anti-biotic is working.

PAST MALADMINISTRATION

If a person in the past has been treated wrongly with anti-biotics, i.e. got taken off as soon as temperature reached normal and was not continued as by rule 1 or 2, the germ remains dormant and *the area may reinfect at a later date*.

If more anti-biotics are then administered the temperature *will* go sub-normal and then to normal with the anti-biotic. In other words, the cycle

will complete. At this point the germ has been killed.

SESSIONS

Before any session, a heavy dose of vitamins should be given, if the person is on anti-biotics.

KEY PROCEDURE

When the temperature goes subnormal keep it subnormal until it just won't stay down with the person still taking the anti-biotic. The patient will then be well.

The faster you can get the temperature subnormal the better.

SIDE EFFECTS

Anti-biotics have side effects, often very bad.

A patient can be allergic to a certain anti-biotic, meaning he goes red, gets hives, has bad reactions in varying degrees of severity. If so get him on another anti-biotic now.

You can test for allergy by scratching the skin and putting a dab of anti-biotic on it (not the sugar or protective covering) on a Band-Aid. After a while if the person is allergic to it the area will get red and puffy. This is not usually done unless you are being super cautious.

The Chloro_____and Aureo_____families can affect the sense of balance and early preparations destroyed the sense of balance forever.

All oral anti-biotics sooner or later give the patient a stomach ache and indigestion. So they should be taken with milk or after a meal, never with just water.

The *longer* you keep them on an anti-biotic the harder it is on the patient's system.

The operating rule is *give enough of the right kind to get a fast cure.*

If you started on the wrong kind get them on the right kind the moment you detect the error.

DISEASE CYCLES

Diseases have their own cycles of action and time periods if not given anti-biotics. Some run for days, some for weeks, some for a lifetime. Gonorrhoea for instance lasts a year in man, five years in a woman. Syphilis has its own cure, not an anti-biotic, which is "Ehrlich's Magic Bullet",

nearsphenamine *and* Preparation 606, which is a one-shot cure if done right and only kills 1 out of 10,000. Syphilis untreated is a lifetime cycle and drives one crazy, the condition being known as "paresis". Perhaps modern anti-biotics will include it as curative.

Pneumonia runs about 6 weeks on its own if the patient lives.

These disease cycles do not hold true when anti-biotics are used. They take as long to cure as it takes to slam the temperature to subnormal and hold it there until it can't be held any longer. 24 to 36 hours is the new cycle for lighter illnesses treated with *properly* dosed *correct* anti-biotics.

More serious diseases require longer but mostly because the areas they infect have poorer blood circulation (such as bone infections).

SULFA DRUGS

The oldest anti-biotics are the sulfa drugs. These are white tablets usually. Enterovioform for stomach illness is a sulfa drug.

They have a very heavy side effect of dizziness and sometimes delusion (spiders on the wall).

Sulfathiazole is usually now used as a powder to pour in open wounds and it and its brother sulfas are the only ones that can be used "topically" which means as a surface treatment (as different from internal).

They follow when taken internally all the rules of anti-biotic administration.

"Gerontal", a trade name for a water-soluble sulfa, is excellent in kidney infections if the rules of anti-biotics are followed. It needs large quantities.

You can fall back on sulfa when all else fails.

Sulfas are chemical compounds.

PENICILLIN

Penicillin is the first of the anti-biotics made from mould (as in mouldy bread, etc.).

It is the USUAL anti-biotic.

It is growing less effective due to diseases getting used to it and medical misadministration of it.

A disease treated with an anti-biotic which is not cured, when communicated to another body becomes able in the new body to resist treatment. Thus new anti-biotics are continually searched for.

However, penicillin is the basic, usual, anti-biotic to use.

A new Penicillin (VK) can be taken orally or injected. It would always need to be prescribed by a physician, and the actual dosage would need to be prescribed by a physician, but it could then be taken under the care of an M.O. (Medical Officer).

The oral Penicillin VK does work when administered orally (by mouth). Penicillin VK is a potassium salt of penicillin that is stable in stomach acids. It does not have to be shot with a needle.

The type of penicillin that does *not* work when taken by mouth is Penicillin G. Stomach acids kill it.

Penicillin G has to be SHOT with a needle. *Procaine* penicillin in 1 cc or 2 cc amounts, shot into the buttocks with the person lying down on his stomach (muscles relaxed), lasts for 24 hours when a 2nd shot is given. Other types of penicillin can also work this way. *Ordinary* penicillin however (*Penicillin G*) has to be shot every 3 hours! Read the literature carefully.

If a shot of 24 or 36 hour penicillin hasn't worked in 8 hours to reduce the temperature at least somewhat use some other anti-biotic at once.

Penicillin is no good, even when shot, for stomach or bowel complaints like dysentery. It is excellent for other types of bacterial infection. It is usually no good for virus infections.

Oral versus injections of penicillin depends upon the type of and seriousness of the infection. The injectable penicillin cuts the blood-leveling time to about half as compared to the oral penicillin. So the injectable penicillin is faster.

If a person is allergic to penicillin some other anti-biotic MUST be used.

OTHER ANTIBIOTICS

Chloro_____Aureo_____Strepto_____compounds are offered under a variety of trade names. The blank fills "mycin" or "mycetin". Kemacetin or some such spelling is a company trade name for Chloro_____. Chlorofin is almost the same thing.

Read the literature for the strength of each tablet or shot and what it is good for. You can puzzle this out even in a foreign language.

Follow the literature.

If one doesn't work, another will. Chloro_____or Aureo_____ handles dysentery, stomach and bowel upsets, some viruses and a lot of other things.

VITAMINS

B1 should be given when giving anti-biotics or the patient gets depressed as all the B1 gets eaten up by anti-biotics, just as alcohol or sleeping pills eat up B1. 100 mg of B1 a day is an absolute minimum for a person taking anti-biotics.

B2 is vital to give anyone with stomach and bowel complaints whether he is on anti-biotics or not.

Vitamin C is excellent for helping colds and infections. 250 mg is the usual dose a couple times a day. It's much like fruit in that fruit contains a lot of it. If anyone's teeth or gums get sore push in lots of Vitamin C.

So B1 and C are usual along with anti-biotics. B1, C and B2 are vital to help clear up stomach and bowel complaints along with anti-biotics.

INTESTINAL BACTERIA

Natural intestinal bacteria are vital to digest and handle food. These all get killed off by oral anti-biotics and must be replaced.

Yoghurt is the usual remedy and one should eat it for several days, a portion a day after getting well with anti-biotics.

The clever French put these exact bacteria in glass vials for daily dosage. This does the same thing even better than yoghurt. It is called "Biolactyl".

Note: Under medical supervision, LRH has been handling antibiotics as a ship captain for a long time and has done as well independent biological research. Some of the data (the use of subnormal temperatures) is not known to the medical profession but was discovered by Ron in 1952 when he had to discover it to save an important person's life after two relapses from doctors using older methods. It has since been proven out by many quick successes using anti-biotics on ships.

A person treating someone on anti-biotics must go over this HCO B very carefully as it is very condensed, very precise and means exactly what it says. When this data is not known some get into long illnesses which are needless.

A person treating another with anti-biotics has to know many other things but the above is very vital.

D U R I N G A N D A F T E R P R E G N A N C Y

PROCESSING A NEW MOTHER

*HCOB 20 December 1958
Tech Vol III, pp 161-162*

The handling of a woman during and after pregnancy has a specific successful drill which should be generally known. This is not an attempt to give all the known data concerning pregnancy, delivery and child care. I will someday summarize all these. At this time I wish to give you only the processes and general use.

First, a woman should not be processed on engrams after the early months. Therefore a pregnant woman should be processed toward clear early and well. In other words she should be gotten into good shape soon in the pregnancy. Old Expanded Gita* on babies, husbands, wives, bodies is definitely indicated.

After the sixth month only havingness and general Scientology processes can be run without injuring the baby—no engrams.

Next, the delivery itself should carry as little anaesthetic as possible, be as calm and no-talk as possible and the baby should not be bathed or chilled but should be wrapped somewhat tighdy in a warm blanket, very soft, and then left alone for a day or so.

At once after delivery the woman should have simple havingness run—"Look around here and find something you have"—preferably by the husband. One hour of this at once, one more hour same day, two hours following day, all havingness and havingness only should be run.

After two days run the following:

"Invent something worse than—a delivery" (flatten it), ". . .a baby" (flatten it), ". . .a doctor" (flatten it), ". . .a nurse" (flatten it), ". . .a delivery room" (flatten it), ". . .a mother" (flatten it), ". . .a husband" (flatten it), ". . .an abdomen" (flatten it), ". . .a womb" (flatten it).

This should be done in next many days following the delivery. This and more factual havingness (all 3 commands) should straighten up the mother. It would be well if the six buttons and inventing were cleared away in early pregnancy so the post-pregnancy processes will run easily. She shouldn't face a new processing idea in the first few days after delivery, so if the proc-

*Sec Appendix

esses are early prepared, all will be well.

On the baby, perhaps the best thing is *no* processing for three days. Then talk to the baby, tell the newcomer he or she is welcome, then make friends. Various things can be done—touch assist is best. Even the birth engram can be run but that's a litde adventurous in a lot of cases.

The most to know about the baby is not to tire him or her unduly for a week or two, feed a protein formula if mother not breast feeding This formula is most like human milk. I picked it up in Roman days and have used it since—15 ounces of barley water, 10 ounces of homogenized milk, 3 ounces Karo syrup (this can be multiplied by any number according to the number of botdes desired but the ratio remains the same). Evaporated or condensed milk and heavy sugar make fat not bone. *Protein* is the thing that heals and makes strong growth. Modern hospital formulas and patent mixes for babies are not just bad, they are criminal.

Then the next important thing for a baby is to know he or she is winning. Don't expect him or her to do more than a baby can do. Grant beingness to a *baby*.

"You make that body lie in that cradle" is wonderful on babies up to six months.

Let the child see Mama and Daddy both at least once a day. Never quarrel or argue in front of a baby or a child—it destroys security.

Always treat mama and baby with courtesy and respect and they'll thrive. After all, they *have* done something. They're keeping the human race going.

B E T W E E N L I V E S

DEATH

*P.A.B. No. HO**! Fithmary 19SS**Tub Vol 111 pp. 221-226*

If a person is killed with sudden violence and he is very surprised about the whole thing, he is sufficiently upset and unphilosophical about it that he is liable to go around and see his next of kin and the rest of his friends in an awful frenzied hurry, trying to reassure himself that he hasn't gone to purgatory. ("Purgatory and hell" is a total myth, an invention just to make people very unhappy, and is a vicious lie.)

He has suffered the loss of mass. That is just about the frame of mind the thetan is usually in when he finds his body dead. If he is below 2.0 on the tone scale his major thought is to get another body. This he can do by finding a young child that he could bring back to life. Thetans are very good at this. But the ordinary entrance is some time around what we call the "assumption," and the assumption occurs within a few minutes after birth in most cases. That is the usual procedure, but the thetan can hang around for some time.

They'll hang around people. They'll see somebody who is pregnant and they will follow them down the street. They'll hang around the entrance to an accident ward and find somebody—some body—that is all banged up and pick up this body and pretend to be somebody else's husband or something of the sort.

It isn't necessarily true that all of this is taped, measured. I am telling you what is standard about this behavior and what is not. It is a case of how fast you can pick up a body before somebody else gets it. So there is a certain anxiety connected with this. Thetans often say very interesting prayers at the moment they pick up a body. They dedicate themselves to its continued growing and they are so pleased with the whole thing that they dedicate themselves to the family and go through all kinds of odd rituals of one kind or another. The odd part of it is, they don't shut their memory off until they pick up another, a new body, and the shut-off of memory actually occurs with the pick-up of the new body.

There is a phenomena series known as the "between-lives" series, and people have some sort of a thing mocked up whereby somebody goes back

through a between-lives area. This can be plotted, it is not unusual, but it is certainly not a constant. Until thirteen or fourteen hundred the between-lives area operations weren't thriving at all. Then they started to pick it up more and more. They had to knock witchcraft totally out of Europe before the between-lives area clubs started thriving. They had to knock out any idea about demons and spirits. In other words, they had to make one feel guilty for hanging around and admiring the trees with no body to look through.

They succeeded in doing this. You can make a litde child sick by just talking to him about this sort of thing, by mentioning ghosts and spirits and how bad they are and how fearful they are. He gets upset because (1) you are restimulating times when he exteriorized and (2) you are invalidating him and throwing him down tone like mad. He is a ghost, a spirit, a demon. He is all these bad things they have mocked up.

D E L I V E R Y

SCIENCE OF SURVIVAL
Book II, pg. 222

The obstetrician whose patient after delivery suffers from a postpartum psychosis cringes when he discovers that it was his words, spoken over the *obviously unconscious* girl, which laid into her mind the command that causes her to abhor the child and to attempt to kill it ten days after delivery. It is difficult to get a human being to accept responsibility of this magnitude since it is so appalling what can be done in the operating room. Obscene jokes, and crass, derogatory personal remarks about the patient are the common conversation in the operating theatres of America today. Surgery should not be censured for this, since dianetic processing and the

knowledge of the consequences of noise and talking and even music around the anaesthetized patient were not released until last year (1950). More and more hospitals in the United States, now cognizant of the harm which can be done, are training their surgeons into silence around anaesthetized patients and offering severe penalties for any conversation in operating rooms. So medicine at least is trying. However, the individual who knows Dianetics should not be shy or fall back from invalidation by the doctor when a friend or loved one is going to lie on an operating table. For one can afford a few set-backs, invalidations or rebukes from some behind-the-times doctor if it means that one's friend or loved one will get well much more swiftly and will show no greasy increased level of aberration or descent on the tone scale because of the operation or exodontistry. You will yet live to see the time, not many years off, when a criminal charge will be placed against anyone speaking in the vicinity of an unconscious person.

T H E T H E T A N T A K E S O V E R

SCIENTOLOGY 8-80
p. 54

The THETAN is a glowing unit of energy source. He seems to himself to be anything from a quarter of an inch to two inches in diameter. His capability is KNOWING and BEING. He exudes and uses energy in many forms. He can perceive and handle energy flows easily.

The thetan enters sometime in early infancy. This may be before, during, or following birth.

He comes in a state of personal unknowingness, desiring to have an identity which he considers that he has not without a body.

He throws capping beams at the genetic entity, takes over the body.

He now does a life continuum for the body. His taking it over is an overt act he afterwards hides even from himself.

B I R T H

RESEARCH AND DISCOVERY SERIES
JUK 1910, Volume I, pp. 171-171!

Birth is a rather trying experience on a child, and an experience which brings about a condition of great weariness because of its excessive length and high emotional content in most cases. It can continue for 50 hours. The first contractions are not considered terribly important by the child, but as they go on they get worse and worse and they become very important. They become very painful until in the last half hour of birth before the head emerges, it is somewhat like being in a cotton press or jute mill.

Now it so happens in birth that a woman who is sexually frustrated doesn't develop very well in the pelvic region, sometimes it is much too narrow and a lot of difficulty ensues. At this moment a doctor, when he doesn't order a Caesarian, usually starts in with instruments. Then you get a real picnic in birth.

The practicing theory in the last 20 or 30 years has been to get the woman as frightened as possible then anesthetize her utterly so her muscles wouldn't work and she couldn't push down anything, get her into a complete nightmare state, then scream at her to "push," and harangue her for not cooperating and so forth. This is standard at birth.

Birth is a very engramic period, extremely so. As a consequence, headaches from birth are very common. The doctor often says, "Hold still now. Now push. Now push down. Now push down. All right, it's coming now. It's coming. It'll be here in an instant now." It is things like this which pull the person down the time track into birth, and it is very com-

mon to find people latched up in birth. I know I wouldn't like to be born again.

Then as soon as the child's head comes out, usually his eyes are facing a strategically located blazing white light, square in the ceiling. This is to render him conscious of the fact, no doubt, that this is the world. If you want to give somebody a bad cold, give him a sudden light flash in the face. It will very often work on a person as a restimulator, and very shortly afterwards he will start to sneeze or blow his nose.

The next greeting that he gets is somebody grabbing him by the ankles, usually, swishing him up into the air with a great deal of energy, and spitting him very securely upon the rump with lots of conversation in the meantime. The person has just been pushed through hell, returned back and pushed through again, and now somebody spansks him.

Then they lay him down and put things in his eyes with lots of chatter like, "Now, hold still, hold still. Oh, that's a good baby." Then somebody always comes along and says, "My, what a beautiful baby," or, "Aren't you lucky," which puts a manic on the end of birth. This makes up a pretty standard birth.

Then they take the baby and put him in a room with a lot of other squalling infants to din his ears in. The nurse comes by, and people stand around, and for about three to five days the baby has a headache. In short, there are about four or five days of material.

Fortunately this material will come up in chunks, and even the longest run on birth normally won't take over an hour and a half, right through from beginning to end. But you can count on birth, whether it is accessible or not, being at the very least quite a trying experience.

It produces a headache which is often severe and which is variable, because as the baby's head starts to emerge, first there is the headache which just covers the crown of the head, and down; then there is the headache which covers the forehead as a band; then there is the headache which covers the lower part of the jaw and back of the neck; then there is the headache which merely chokes the child and ruins the back of his neck. Next his shoulders are squeezed as they come through, and so on. Bursitis can set in about this time.

Now if the doctor has placed his instruments "expertly," he can give the baby a very fine traumatic condition of the gums and jaw, so that the baby will have tooth trouble for the rest of his life. If the doctor is very "clever"

at it he can say at that moment, "Don't be anxious, now hold still. Now I'm pulling him down. Here he is. Hold still, Baby. Now, we just get another grip here, just get another grip here. Damn it, Nurse, I told you to get that sterilizer out. Now there's no reason to be nervous, Madam, there's no reason to be nervous. Now hold still for a minute. Now push, now push once more."

About this time, if it is a fairly normal birth, the baby is extremely tired—and the patient at this point will start to get tired. A baby goes to sleep about two minutes after he has been born, in most cases, and this weariness will settle over the patient if you try to erase the engram. Or, if you clip birth, the person will be extremely tired for days afterwards.

I clipped a birth one time and for two and a half months the patient was exhausted, because we couldn't get back to it again. And finally we got things squared around and got it up, and I don't think the patient has been tired since. But chronic weariness is something that comes directly from birth. Conjunctivitis is something else that stems from it. Sinusitis, too, is very common in birth.

The reason that people often get colds after taking a warm shower and then stepping out into cold air, is because it is a restimulator of birth when the baby moved from a warm, dark interior to a cool, light exterior, with his nose and throat full of mucus. And that is actually the source of the common cold in its psychosomatic aspect.

There is all sorts of material back of birth, but birth can lay down the injury on which these things can feast. A person knows what a headache is—it is "Oh, poor little boy, you've got a headache." So now he knows what a headache is—it means getting born.

You will find most normal births difficult enough to lift. But now we get into births which are not as normal. These produce some quite remarkable psychic conditions in people. The cord very often gets around a child's neck so that he is born in a strangled condition, unconscious from lack of oxygen. The cord is not giving him oxygen and he can't breathe the air. The doctor once in a while will say, "Well, the baby's dead," and other "helpful" remarks will occur at this time which give the child a horror of strangling.

In one case, a woman who was sure her husband was going to strangle her at any moment was found to have had in birth a cord around her neck, with a holder, and the doctor as an ally. But the doctor was just like (ac-

cording to her reactive mind) her husband. So her husband restimulated birth, and restimulated a strangulation. Because of an antagonist in her case who was also restimulated by the husband, she achieved the remarkable judgment that her husband at any moment was going to strangle her. She was terrified of strangling, and if he touched her throat it would upset her considerably.

Another aspect of birth is the Caesarean. One might think offhand that one would not discover very much that was upsetting to the child in a Caesarean. But remember that most Caesareans are given only after natural labor has been attempted and has failed, so that the child now and then has his head wedged in the pelvis for some hours. Only then do they cut the woman open in order to retrieve the child. To do this they have to give her a general anesthetic, so we get an operation on top of the thing, and it is a very nasty traumatic experience. They never give the Caesarean in time to cancel out the effects of a labor.

Another aspect of birth is the false labor. You may think you have found birth, and all of a sudden it will turn out not to be birth. There are labor pains, contractions and so forth, with Mama screaming and sure that she is going to die. Finally she gets so nervous and tensed up that she can't deliver and they wheel her out of the delivery room. Then it may be three or four days before that birth is accomplished, during which the baby may be out of position and all sorts of things may be wrong with the child; so it is a rather nasty period.

Women in the past have not reacted too well to birth, yet I have reason to believe that birth in a natural sense where a woman has very few engrams may be a fairly easy experience. Birth is very much impeded by fright on the mother's part. When you hear, while you are diagnosing somebody, that he had a very difficult birth, you peg Mama. Mama is a loop. It will work out one for one. I have found no exceptions to this.

If you get a blocked second dynamic, know that there is a nasty birth around someplace, although you can still find women who are too small to give birth and who are not nervous and who aren't particularly loopy. Nevertheless, it is true that blocks on the second dynamic cut down various fluid flows in the body including glandular excretions. The body does not construct itself along lines to give birth. You get very narrow-hipped women and other very undesirable things. Here is the blocked second dynamic very definitely at work. If the second dynamic is blocked, Mama is going

to abreact somewhat. So you probably have a loopy prenatal background too if you have got a bad birth.

The next thing that you will run into in birth is that it is an engram in common with the child. Mother and child have the same engram. Postpartum psychosis may be rare, but postpartum neurosis is the standard thing in America. This is the child that gave her all the pain. This is the mama that I heard screaming. Between the two of them it is a setup that the devil himself would not have countenanced.

Then there may also be the condition of the doctor saying to the baby, "Now you'll forget this in a litde while. Okay, little Baby, hold still. You'll forget all about this in a litde while. Things aren't so bad. Things aren't so bad," while the child is lying there knocked to pieces with his head all swollen up.

He actually has what in an adult human being would be called concussion and skull fracture. Of course, because he is limber he can take it, but that doesn't mean he isn't hurt. "You will forget all about this in a little while," the doctor says, "Now hold still." You will find Mama, after that, occasionally using this phrase to the child which keeps the child nicely re-stimulated. She doesn't know where she got these phrases.

Now take a doctor who doesn't know, who can't be sure, who is being hammered by the husband in the area asking, "Will they be all right? Will they be all right?"

"I don't know. I can't be sure. This sure is a mess here. You never can tell about these things," and so on—the doubtful doctor. He really gives you a case, because you will pick this up later and just from that source alone you can have "I don't know, I'm not sure" chronically in restimulation.

The doctor loses his self-confidence most in a case that he believes contains some possibility of death for the mother or child, and becomes very unsure. So here is a tough birth with a tough computation laid on top of it. There is more than one person walking around today who is a "don't know and can't be sure" case straight from the doctor at birth.

So, birth is a very interesting experience any way you want to look at it when you are lifting it as an engram. You will find that most sinusitis, a lot of bursitis, quite a bit of arthritis, stomach pains (because the stomach is very badly clenched on the final ejection during delivery, and because of instruments which are clamped against the stomach), tooth trouble, eye

conjunctivitis, and several other conditions stem mostly from birth.

If you can get up birth alone, you will produce such a marked difference in the case that the preclear will hardly know he is the same man as far as his psychosomatic illnesses are concerned. Birth is quite a target.

I would love to have some kind of a mechanical aid which would help with diagnosis. Rather than ask the patient, if one could just start running off types of incidents and watch for a reaction on something like an EEG, that would be one way to do it. The best way we have now is simply by flash answers and checking over the case and getting a diagnosis on it and so forth.

This covers birth very generally. The first few times you handle birth in a case you will know more about it than I can tell you. And once you have gone through your own birth, you will have a vast appreciation for the experience.

A B E R R A T I V E C O N T E N T O F B I R T H

RESEARCH A\> DISCOVERY SKRIKS
limi 1910. Volume I. pp 122-121

Birth is quite positively the most magnificent piece of material imaginable when it comes to aberrating a human being. People stand around Mama when she is delivering. There are women screaming elsewhere, and the doctor and the nurse close by Mama are giving her such aberrative chatter as: "Now, go to sleep, now breathe deeply, now push down, keep pushing down. Now rest between your pains. This is probably going to get better for a little while, and then it's going to get a lot worse, so just grit your teeth, you just have to take it. Now lie still. Now hold it, hold it now. Now put your legs up. Now push down. Push down, now keep pushing down, keep pushing down, I tell you."

This material, when reactivated, cannot fail to bring a person out of present time down into the birth engram and stick him there.

There are very often manics right on the end of birth, and the auditor has to be very careful because the patient will tend to skip those.

The baby's head is sore for two or three days at least; sometimes the baby is ill for about ten days, with everybody coming to visit and chattering around him. So the first three days after birth should be watched very carefully, because somebody is going to come in and say, "Why, what a beautiful baby, I always wanted a son! Oh, my little darling!" And it is probably going to be all the relatives, all the allies and so forth.

There is a possibility that every person that is going to be intimately connected with this person's postbirth life, and some of the people who have been around the mother in the prenatal life, are going to come in and say either something derogatory or something complimentary about this baby. So there is a lot of material around birth.

T H E B I R T H E N G R A M A N D C O L D S

RESEARCH AND DISCOVERY SERIES
turn 1950, Volume 1, pg. 106

Here is an individual in the womb, and it is nice and warm, and everything is going along fine. Then suddenly the earth quakes and there are cramps and screams and things are happening and he gets knocked out, and he is ejected out into colder air—wet, warm, dry, cold. Simultaneously he has mucus in the nose and throat, and it is thought that this single engram is the genesis of most common colds. At least most people who have had birth deintensified, not erased but just completely deintensified leaving the prenatal bank untouched, don't have colds. It is probably bacteriological as well but the engram predisposes the person and lowers his

resistance. Then we get the condition of a person who takes a warm shower, steps out into the cold, and thereby restimulates his birth.

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PEP
HCOB 2 August 1971

Something like four centuries ago Man's diet began to undergo a radical change. What he ate before that was European, Asian. Whole grain barley, various proteins, various wheats and other foods were not necessarily abundant but they made up a radically different diet than modern Man consumes.

With the discovery of the new world, for the first time there was an abundance of SUGAR. Up until then sugar came from a few scarce plants and beehives and was far too expensive for any broad general consumption. But the wealth of the West Indies was not really gold. It was the product of the sugar cane: BROWN AND WHITE SUGAR.

Also the Americas gave the world many new plants such as maize (the African's "mealy meal"), the potato and other carbohydrates and today a startlingly large amount of the European and African diet consists of plants first found in America. Almost all these foods are mainly carbohydrate, which is to say, low on protein.

Thus Man's diet changed. And the changes were in the direction of abundant Sugar and Carbohydrate and away from a high protein diet.

And with this change, it could be said, there went Man's pep.

Sugar is a deceptive thing. It appears to give one energy. But it does so by by-passing the body's production of its own sugar. Alcohol is also deceptive. It apparently by-passes the ability to make sugar and the result of eating it which is why it messes up the liver. In other words Sugar in abun-

dance by-passed the basic energy producing mechanisms of the body.

Straight sugar makes the stomach and digestive processes alkaline. This is the opposite to acid. Food needs acid to digest. Therefore, as just *one* part of all this scene, when one doesn't eat protein and digest his food he winds up in a state of malnutrition—a general breakdown of body functions due to lack of adequate nourishment.

Sugar, that is supposed "to produce energy" does so only at the expense of physical health for sugar does not build up a body, it only burns it up.

The result of a heavy intake of sugar and carbohydrates is to feel tired all the time—no pep. A diet of candy bars and cokes may appear to put energy there but eventually no body is left to burn it!

Well, today they start litde babies out on sugar and carbohydrate as an "all right diet". No protein. The result are these fat babies you see ballooning in their perambulators. They are starting life with two and a half strikes on them. The rest of the third strike is added by cokes and candy bars. And there goes the old ball game. You get a civilization that is tired, no endurance.

The degeneration can be reversed if one knocks off the cokes and candy bars and sugar in the coffee and tea and begins to concentrate on an intake of a good percentage of protein. After a few weeks or months, one starts to feel peppy. The old body has begun to build itself back.

If one is going to run a car, he has to feed it the right fuel and oil. If one is going to run a body it has to be fed the right food and that has to include protein.

We have seen aboard a lot of diet fads. That's what they were. "Eat liquified carrots and you will fly." "Chomp only Vitamin X and you will soar." Well, bad diets like that give dieting a bad name like "crazy". We've had food cranks around who only ate hazel nuts or Chinese herbs. Well, that's a different subject entirely than what I'm talking about. I think those diets shouldn't even be wished off on the birds.

All I'm talking about is eating your chow instead of living off candy bars, cokes and milk and sugared coffee.

By eating your hamburger and vegetables and leaving alone the candy bars and cokes, you will begin to build up a head of steam. It takes far longer for actual food to build up into energy than it does sugar.

Most of the bodies around got started off on a sugar-carbohydrate baby formula and got to believing that if something tasted sweet it was good.

Well, cocaine probably tastes great too, but it won't build up a body and the pep it imparts is very false indeed as it does so by ripping the body apart.

Man's diet changed over the last four centuries. And he's now got a lot of welfare and sick populations. And he sure pushes the stuff which got him into that condition—sugar and carbohydrates.

America got even for being discovered and raped. She gave the world hordes of new carbohydrates and principally she gave the world abundant raw sugar. An interesting revenge.

P R O C E S S I N G - B A B I E S : T H E O L D M A N ' S C A S E - B O O K

PROCESSING BABIES
THE OLD MAN'S CASEBOOK
Tix Journal of Snaitloff
hsur 7.5-G (195), ca. May)
Tech Vol 1, pp 117-15

(The following material is an extract from the case-books of Mr. Hubbard or advice he has given in letters or personally to auditors concerning the running of cases.)

Mr. Brennan, HPA (Gt. Britain), phoned me concerning the treatment of an eighteen-months-old baby expected to live one week according to medical opinion. Medicine as usual had given up the case and the family as well, evidently, as the family doctor had insisted that a consulting Scientologist be brought in. The baby was conscious and fairly alert. Mr. Brennan was informed that this is a very trying type of case and results on it are not within reasonable expectancy.

He was informed of procedures as follows:

Leukaemia is evidently psychosomatic in origin and at least eight cases of leukaemia had been treated successfully by Dianetics after medicine had traditionally given up. The source of leukaemia has been reported to be an

engram containing the phrase "It turns my blood to water."

The reduction of an engram in an eighteen-months-old baby by Dianetics is, of course, impossible; therefore keying out procedures or automatic type running or direct communication with the thetan are indicated.

The first procedure Mr. Brennan was given was to have the baby get two anchor points in present time. This to be done with tactile and the baby's hands. The theory of this is, of course, that contact with present time is contact with the material universe. By slightly agitating, pleasantly or unpleasantly, the fingers of the baby, thus attracting his attention to his fingers for a period of time—at least two or more hours—there is a possibility that the baby could be brought into present time. This, of course, is a key-out of an engram.

The second procedure given Mr. Brennan was a somewhat imaginative one based upon the conduct of two mocked up matched terminals. The MEST universe is a two-terminal universe; by having one object of everything there is no discharge of the environment; thus the MEST universe remains constant. By mocking up two terminals facing each other, both the same, a preclear often experiences physical reaction and the charge on that type of terminal can be found to dissipate without the preclear knowing what has happened. This is a limited technique used in assists. In this case it was suggested that two effigies made out of pillows and clothes or two dolls similar to the baby be placed in sight of the baby, facing each other, and that the baby's attention be permitted to rest on these two objects. By doing this, there is a faint chance that the charge on the baby itself might discharge automatically.

The third technique consisted of a type of processing used on animals. The basis of this is that man's health is proportional to his belief in his dangerousness to his environment. Animals are processed by building up in them the belief that they are capable of frightening or driving something away. A cat or a dog is taken and gestures are made at its hands. The moment it makes the faintest return gesture in retaliation, the auditor backs up as though frightened. He does this very quiedy, for the animal is liable to be frightened itself at this first venture. The animal is led more and more to strike out at the auditor on a gradient scale, until the animal is very cocky and confident about its approach to the auditor. It will be found that neurotic or depressed cats, dogs and mice will alter their social behavior

and will become well if this process is followed. This is about all there is to animal therapy. It was suggested that this be tried with the baby by getting the baby to strike back. It was particularly cautioned that the first advance the baby made should be met by the auditor with the very gentlest of withdrawals, for the baby is quite often surprised if an exclamation of fear and a sudden gesture of withdrawal are made. This is the application of gradient scale, getting more and more of something built up.

The final method is one which has been reportedly used by several auditors with success. The baby's body, facial expressions and voice are disregarded as communication mediums. The auditor addresses the thetan and continues in confidence that the thetan understands him. The auditor applies Step I and, even though the baby gives no sign of understanding, the auditor goes right on working Step I. He exteriorizes the thetan, orients the thetan in the room by putting the thetan in various places of the room, and then eventually asks the thetan to patch up whatever is wrong with the body by locating deposits of energy on nerves or in other places in the body, turning them white and discharging them. The auditor continues this process for several sessions, each time going back to the first part of Step I and going through Step I completely; then completing an orientation and asking the thetan to patch up the body. This reportedly works. I have not myself done this to babies. I have been informed that it has worked on babies as young as four months. In working babies I normally use the first three steps given above.

H E A L T H Y - B A B I E S

HEALTHY BABIES
THE VOLUNTEER MINISTER S HANDBOOK
pp. 168-170

Although the modern emphasis on trade for its own sake may have its points, there is a limit to which it should be pushed. And wrecking a baby's health, and worrying its mother to an early grave just to collect fees should be frowned upon. (Irony)

The prepared food used today is guaranteed to upset a baby. It is a powdered mess one is supposed to dissolve in water and feed to the baby.

If you ever tasted it, you would agree with the baby. It's terrible.

More than that, it is total carbohydrate and does not contain the protein necessary to make tissue and bone. It only makes fat. When you see one of these bloated, white, modern babies, know that it is being fed exactly on the doctor's orders: a diet of mixed milk powder, glucose and water, total carbohydrate.

Breast feeding babies may have a nostalgic background, particularly to a Freudian oriented medico, but real breast milk again is usually a poor ration. Modern mothers smoke and sometimes drink. Smoking makes the milk very musty. Anyway, a nervous modern mother just can't deliver the right ration. Maybe it's the pace of the times or the breed, but there are few modern Guernsey-type mothers. So even without drinking or smoking, one should forget breast feeding.

The largest cause of upset in a baby's early life is just rations. As an old hand at this, I have straightened out more babies who were cross, not sleeping, getting sick and all, than it was easy to keep a record of. These babies were all, just plain hungry. Fed, yeah. But with what? Terrible tasting, high carbohydrate powdered milk solutions, or skim breast milk from an overworked mother. And the little things were ready to toss in their chips. Some had gone into a stupor and just didn't care anymore. Some were trying to quit entirely. And they all recovered and got alert and healthy when they were given a proper ration.

A ration *must* contain a heavy percentage of *protein*. Protein is the building block for nerves and bones. A soldier, wounded, will not heal without heavy protein intake. Ulcers will not get well without a heavy pro-

tein diet being given.

To make brain, bone and tissue, the baby *must* be given protein. And from 2 days old to at least 3 years. That makes strong, pretty, alert babies that sleep well and do well.

When I first tackled this problem, it was a personal matter. I write from the viewpoint of a father, of course, a profession in which I have had experience. I had a little boy who was not going to live and I had to act fast (1) to get him *out* of the hospital and (2) to discover his trouble and (3) to remedy it. The total time available was less than 24 hours. He was dying.

So (1) I got him out of the hospital, helped by a hot temper and a trifle of promised mayhem. And (2) I found he wouldn't or couldn't eat. And (3) I recalled all my dietary and endocrine studies that I studied in those places the reporters have now agreed I never attended.

Actually I recalled further than that. Roman troops marched on barley. Barley is the highest protein content cereal. And from a deep past I called up a formula.

This formula is the nearest approach to human milk that can be assembled easily. It is an old Roman formula, no less, from maybe 2,200 years ago.

It's a bit of trouble, of course. You have to sacrifice a pot or a small kettle to cook the barley in (it really wrecks a pot, so you just have a barley pot and use only it). And you have to cook barley for a long time to get barley water, and you may forget and it burns. But even so, it's worth it in terms of a calmer house and a healthy baby.

You mix up a full 24 hour batch of this barley recipe every day, bottle it in sterilized bottles and put it where it will remain cold. And you heat a bottle up to 98.6 F or thereabouts (test it by squining some on the back of the hand to see if it's too warm or too cool) before you give it to the baby.

And, although you *try* to keep the baby on a schedule, you are foolish not to feed him or her when the baby is hungry.

A baby, having eaten a full ration, usually sleeps for hours anyway. If they don't, there is always a reason such as a pin or a piece of coal in the bed, wet nappies, something. When a baby who shouldn't be crying, does, I always hunt and hunt until I find out why. I don't follow the schools of (1) the baby is just willful or (2) it's a serious illness that requires an immediate operation. Somewhere between we find the real reason.

But the foremost reason a baby doesn't do well is poor rations. And to

remedy that, here is the formula.

Baby Food Recipe

10 ounces barley water

15 ounces pasteurized milk

2¹/₂ ounces white syrup

The syrup should be varied—depending on the baby—some like it weak—some take it stronger.

On boiling the barley water, put about half a cup of *pearl barley* in a piece of muslin, tie loosely to allow for expansion, and boil *slowly* in about 4 pints of water. Barley water will turn pink. This gives about the right consistency of barley water for making formula, as above.

You don't feed the baby the actual barley, only the water mixed as above. If you don't know what to do with the barley, eat it yourself.

With sugar and cream, it's pretty good.

I N F O R M A L N A M I N G C E R E M O N Y

INFORMAL NAMING CEREMONY
Freedom Cm⁹rai, July 7, 1957
 BACKGROUND AND CEREMONIES,
 p. 44

To be used as a guide.

OK. The parents of these children will bring them front and centre.

(Speaking to the child): This is Mr. _____ and this is Mrs. _____ I'm introducing to the audience right now. And _____ and _____ have decided to be godfather and god-mother, so we're all set.

Here we go. (To the child): How are you? All right. Now your name is _____ You got that? Good. There you are. Did that upset you? Now, do you realize that you're a member of the HASI? Pretty good, huh?

All right. Now, I want to introduce you to your father. This is Mr.

_____. (To the parent): Come over here. (To the child): And here's your mother.

And now, in case you get into trouble and want to borrow some quarters here's Mr._____. See him? He's your godfather. Now, take a look at him. That's right.

And here's_____, in case you want some real good auditing; she's your godmother. Got it?

Now you are suitably christened. Don't worry about it, it could be worse. OK. Thank you very much. They'll treat you all right.

Children

H O W T O L I V E W I T H C H I L D R E N

How To LIVE WITH CHILDREN
NEW SLANT ON LIFE

pp 57-61

An adult has certain rights around children which the children and modern adults rather tend to ignore. A good, stable adult with love and tolerance in his heart is about the best therapy a child can have.

The main consideration in raising children is the problem of training them without breaking them. You want to raise your child in such a way that you don't have to control him, so that he will be in full possession of himself at all times. Upon that depends his good behavior, his health, his sanity.

Children are not dogs. They can't be trained as dogs are trained. They are not controllable items. They are, and let's not overlook the point, men and women. A child is not a special species of animal distinct from Man. A child is a man or a woman who has not attained full growth.

Any law which applies to the behavior of men and women applies to children.

How would you like to be pulled and hauled and ordered about and restrained from doing whatever you wanted to do? You'd resent it. The only reason a child "doesn't" resent it is because he's small. You'd half murder somebody who treated you, an adult, with the orders, contradiction and disrespect given to the average child. The child doesn't strike back because he isn't big enough. He gets your floor muddy, interrupts your nap, destroys the peace of the home instead. If he had equality with you in the matter of rights, he'd not ask this "revenge". This "revenge" is standard child behavior.

A child has a right to his self-determinism. You say that if he is not restrained from pulling things down on himself, running into the road, etc., etc., he'll be hurt. What are you, as an adult, doing to make that child live in rooms or an environment where he can be hurt? The fault is yours, not his, if he breaks things.

The sweetness and love of a child is preserved only so long as he can exert his own self-determinism. You interrupt that and, to a degree, you interrupt his life.

There are only two reasons why a child's right to decide for himself has to be interrupted—the fragility and danger of his environment and you, for you work out on him the things that were done to you, regardless of what you think.

When you give a child something, it's his. It's not still yours. Clothes, toys, quarters, what he has been given, must remain under his exclusive control. So he tears up his shirt, wrecks his bed, breaks his fire engine. It's none of your business. How would you like to have somebody give you a Christmas present and then tell you, day after day thereafter, what you are to do with it, and even punish you if you failed to care for it the way the donor wishes? You'd wreck that donor and ruin that present. You know you would. The child wrecks your nerves when you do it to him. That's revenge. He cries. He pesters you. He breaks your things. He "accidentally" spills his milk. And he wrecks, on purpose, the possession about which he is so often cautioned. Why? Because he is fighting for his own self-determinism, his own right to own and make his weight felt on his environment. This "possession" is another channel by which he can be controlled. So he has to fight the possession and the controller.

In raising your child, you must avoid "training" him into a social animal. Your child begins by being more sociable, more dignified than you are. In a relatively short time, the treatment he gets so checks him that he revolts. This revolt can be intensified until he is a terror to have around. He will be noisy, thoughtless, careless of possessions, unclean—anything, in short, which will annoy you. Train him, control him and you'll lose his love. You've lost the child forever that you seek to control and own.

Another thing is the matter of contribution. You have no right to deny your child the right to contribute. A human being feels able and competent only so long as he is permitted to contribute as much as, or more than he has contributed to him.

A baby contributes by trying to make you smile. The baby will show off. A little later he will dance for you, bring you sticks, try to repeat your work motions to help you. If you do not accept those smiles, those dances, those sticks, or those work motions in the spirit they are given, you have begun to interrupt the child's contribution. Now he will start to get anxious. He will do unthinking and strange things to your possessions in an effort to make them "better" for you. You scold him. . .that finishes him.

Permit a child to sit on your lap. He'll sit there, contented. Now put

your arms around him and constrain him to sit there. Do this, even though he wasn't even trying to leave. Instantly he'll squirm. He'll fight to get away from you. He'll get angry. He'll cry. Recall now, he was happy before you started to hold him. (You should actually make this experiment.)

Your efforts to mold, train, control this child in general react on him exactly like trying to hold him on your lap.

Of course, you will have difficulty if this child of yours has already been trained, controlled, ordered about, denied his own possessions. In mid-flight, you change your tactics. You try to give him his freedom. He's so suspicious of you he will have a terrible time trying to adjust. The transition period will be difficult. But, at the end of it, you'll have a well-ordered, sociable child, thoughtful of you and, very important to you, a child who loves you.

The child who is under constraint, shepherded, handled, controlled, has a very bad anxiety postulated. His parents are survival entities. They mean food, clothing, shelter, affection. This means he wants to be near them. He wants to love them, naturally, being their child.

But on the other hand, his parents are non-survival entities. His whole being and life depend upon his rights to use his own decision about his movements and his possessions and his body. Parents seek to interrupt this out of the mistaken idea that a child is an idiot who won't learn unless "controlled". So he has to fight shy, to fight against, to annoy and to harass an enemy.

Here is anxiety. "I love them dearly. I also need them. But they mean an interruption of my ability, my mind, my potential life. What am I going to do about my parents? I can't live with them. I can't live without them. Oh, dear, oh, dear!" There he sits in his rompers running this problem through his head. That problem, that anxiety, will be with him for eighteen years, more or less. And it will half wreck his life.

Freedom for the child means freedom for you.

Abandoning the possessions of the child to their fate means eventual safety for the child's possessions.

What terrible will-power is demanded of a parent not to give constant streams of directions to a child.

But it has to be done, if you want a well, a happy, a careful, a beautiful, an intelligent child!

The child has a duty toward you. He has to be able to take care of you, not an illusion that he is, but actually. And you have to have the patience to allow yourself to be cared for sloppily until, by sheer experience, itself—not by your directions—he learns how to do it well. Care for the child?—nonsense! He has probably got a better grasp of immediate situations than you have.

F O R M A T I O N O F
A C H I L D ' S B A S I C P U R P O S E (A)

DIANETICS: THE ORIGINAL THESIS
pp. 101-106

Though more germane to Child Dianetics, it is of help to the auditor to know that a child can be considered to have formed his general basic purpose in life somewhere around the age of two. This purpose is fairly reliable, as at that time his engrams have probably not gained much force over him since his responsibilities are slight. He will have tried to hold his main purpose throughout his life but it will undoubtedly have been warped both by his reactive mind's experience content and by his environment. The time when the purpose is formed varies and may indeed never have been manifested, as in the case of amentia.* As the preclear is normally interested in this purpose and its rehabilitation, he will often take a more intense interest in auditing if there is an attempt made to discover it. This purpose is quite valid and the preclear can be expected to rehabilitate his life along its dictates unless he is too oppressed by his environment. (It can be remarked that a Release or Clear will ordinarily order or change his environment.)

*amentia: mental deficiency.

F O R M A T I O N O F
A C H I L D ' S B A S I C P U R P O S E (B)

DIANEHC: THE MODERN SCIENCE
OF MENTAL HEALTH
Boo 1, pg. 218*

It is a clinical fact that the basic purpose is apparently known to the individual before he is two years of age: talent and inherent personality and basic purpose go together as a package. They seem to be part of the genetic pattern. Anyone can be revived dianetically in the age of two years and consulted about his purpose in life, and he will come forth with a very specific desire as to what he wishes to accomplish in life (and two year old activity as reviewed confirmed it). It will be discovered that his later life has followed this general pattern wherever he succeeded. Of fifteen persons examined the basic purpose was found formed at two years of age, and when cleared these persons used and pursued that basic purpose.

G U A R A N T E E I N G A S A N E C H I L D

DIANETICS: THE ORIGINAL THESIS
pp. 108109

It can be said that insanity runs in families, not because this is a eugenic truth but because a standard patter during emergencies or stress creates certain types of engrams which in turn create types of insanities. Insanities are so definitely contagious that when a child is raised by aberrated parents, the child becomes aberrated. As would be delineated by Child Dianetics, the best way to guarantee a sane child is to provide it with cleared or released parents. This is of definite interest to the auditor since he will discover that in cases of severe prenatals and birth the engrams were also received by the

mother exactly as they were received by the child. The child will thereafter be a restimulator to the mother and the mother a restimulator to the child for the severe incidents. The mother, having received the exact wording of the engram, also contains the engram. Restimulation by the child will occasion the use of the engramic language toward the child. This brings the infant and child and adolescent into the unhappy situation of having his birth engram or his prenatal engrams continually restimulated. This occasions dire results and very great unhappiness in the home and is one of the main sources of family difficulties.

A child, even if he despises them, will dramatize the actions of his parents when he himself is married and when he himself has children. In addition to this the other partner in the marriage also has his or her own engrams. Their engrams combine into doubled engrams in the children. The result of this is a contagion and a progression of aberration. Thus any society which does not have a high purpose finds itself declining and gaining greater numbers of insane. The contagion of aberration is at work progressively, and the children become progressively aberrated until at last the society itself is aberrated.

F A M I L Y L I N E O F A B E R R A T I O N

SCIENCE OF SURVIVAL
Book II, pp. 24-25

It should be no less well understood that theta contacting smaller quantities of entheta converts the entheta into theta. This is a two-way conversion. Entheta, in proximity to theta, makes entheta out of it. From this we have the contagion of aberration. It was once thought that insanity was inherited. It is true that a genetic endowment in terms of structure or an endowment of too small a quantity of theta may predispose one person more than others to insanity, but only in the vicinity of entheta. Of course, there

can be the insanity of malformed brains, where some of the perception and computation mechanisms are absent, but this type of insanity results only in inability to think, not in aberrated thinking. It is not true, then, that insanity is hereditary. Insanity, apparently, comes about wholly by contagion. An enturbulated culture or environment can keep an individual in a continuous state of turbulence, but, lacking engrams, that individual would cease to be enturbulated as soon as he removed himself from the source of the turbulence. People who are insane bring those around them markedly down on the tone scale and could be said to be responsible for all the existing insanity in the race. If one associates with badly aberrated individuals one will himself, in consequence, become badly aberrated, if only while in the vicinity of the badly aberrated associates.

There is an apparent family line of aberration. It was previously thought to be carried genetically, but this is evidently not the case. It is carried on the thought channel of the family. The confusions of domestic life get into the moments of physical injury of the child, and the child as a consequence becomes liable for the family aberrations and will manifest them.

The principle of the contagion of aberration is broad in scope. One can observe in any group of men that one or two may be much more aberrated than the others. One can make the simple experiment of removing the one or two aberrated persons from the group, and he will then see that the general tone level of the group will rise, since the source of the group's main turbulence has been removed.

By examining the life of any pre-clear, his case history, and without examining any of the pre-clear's own aberrations, the auditor can make a good estimate of many of the pre-clear's aberrations simply by discovering what manner of people the parents were. It is an inexorable fact that these aberrations, one way or another, will manifest themselves in the pre-clear.

The auditor should fully understand the principle of contagion. Fortunately, the conversion works in both directions. Sanity is also contagious. Thus, by observing the auditor's code and providing a sane environ for his pre-clear, the auditor can bring some of the entheta in the pre-clear's case back into the state of theta without any processing. This is particularly valuable in the treatment of psychotics.

There could be said to be three divisions of entheta. Basically, the only way entheta comes into being in any life form is through physical injury, but after the physical injury is present the entheta in it contages into the

theta involved in circumstances that approach or approximate those of the physical injury. When this happens we have another kind of entheta: locks formed by restimulation. The shocks of conscious moments, the griefs and sorrows, the fears and angers, the breaks of affinity, communication and reality which one has with life would be the third kind of entheta, which would be temporary entheta if it were not for the presence of physical injury and its entheta in the case. To make this plainer, first there is the engram. This is physical pain, enMEST and entheta held at a specific point on the time track. This might never become serious but for restimulation by the environment. When this engram becomes restimulated it makes much of the existing free theta in the organism turbulent. Some of this turbulence remains as additional frozen entheta, some of it un-enturbulates and becomes theta again.

The engram, a moment of physical pain, forms the basis for entheta, and having formed it, little by little, by contagion steals free theta from the individual and makes it into entheta "permanently" in the form of secondary engrams and locks.

H E L P A N D B O D I E S

HANDBOOK FOR PRECLEARS

pp. 76-19

You as a personal identity are the composite of all your experience PLUS an initial decision TO BE and occasional decisions NOT TO BE. YOU do not die as an identity or a personality or an individual. YOU and the MEST body "separate" and the MEST body gets a funeral. YOU then link into the protoplasm line with your genetic blueprint—the plans of construction of a new body in the orthodox manner of conception, birth and growth. You depend upon some inherent abilities of protoplasm but you,

as experience and identity, monitor that protoplasm's ability and modify it. There is a family line, then, from generation to generation, modified by YOU as experience. YOU are not necessarily part of that family line. Every child, for instance, distrusts his identity as a family member. And there are numerous cases of record wherein a child, up to the age of three or five, recalled entirely who he had been—but forgot it under the pummeling of his "imagination" by adults. Perhaps you take off after some lifetime and go to heaven. Nobody can argue successfully about that. But YOU are the source of yourself with regard to various generations. Now this, by effort processing, becomes so irrefutable, so clear and unmistakable that if it can be disproven, then the laws of heat and fission can be disproven as well. We are on solid ground about immortality and all the rest of it for the first time in history.

YOU are evidently quite eternal as a personal identity. You get snarled up in the modern social aberrations about only living once and play the game as though you would never get another chance—which you will get as certainly as the sun will rise tomorrow.

Now if you can handle a body in construction you can certainly modify one in growth and form. And so you do. You can modify it to the degree of going blind or getting arthritis and being bed-ridden or having migraines or putting any other imperfection on yourself. You, as CAUSE, are continually shouldering the ills of the world and modifying yourself accordingly.

Once having taken on such an ill to "help" another, you may be very reluctant to give up the infirmity. Evidently it doesn't help the other very much but you, with your social aberration that a person lives only once and never again, take the illness or demise of another very seriously. Much too seriously. And so there you are with somebody's arthritis. Of course, it isn't his. It's an old injury of your own—your own facsimile—which you are holding in place for him. People will give up any illness or infirmity which is theirs—their very own—with immediate ease and no qualms. But they are quite tenacious of the ills they have shouldered for others. This caused old workers in the field of the mind to suppose that people simply refused to get well. No, people simply refuse to give up the illness of others for whom they have made themselves responsible until they clearly see that holding the illness will not bring back or restore the health of that other. It's a wonderful world. Man has condemned Man for selfishness for eons and here we find Man only gets lastingly crippled or lame to "help"

another.

Once it was said that if people knew the world was going to end tomorrow, the communication lines of the world would be jammed with calls from people seeking to say they loved one another. It is probably quite true.

In the field of illness, however, once one realizes how little it helps, one can give up another's aches and pains and resume his own health. It is quite a decision but one which processing itself assists. You may find that you will be trying to make that decision. The other day a totally blind man under processing stopped the session on the abrupt realization that he would see wholly and clearly for the first time in years. Just an instant before his sight turned on, he balked. Why? His trouble with sight had to do with the death of his brother. His brother had been injured and was blinded in an automobile accident. The moment the brother died, this pre-clear had taken on the burdens of his brother. And he held to them to the degree of total blindness for years. The auditor had processed the case a little too swifdy. All the emotion of love for his brother was still on the case. Although it obviously would not help the brother, who is probably somebody else now, some happy kid in school, this blind man yet carried that blindness. He is now at this writing struggling with his conscience about regaining his sight. He will decide in favor of it—they always do eventually. And it will not hurt or assist the MEST body of his brother, buried these many years. But the action of this blind man, snatching at his brother's life, trying to get his brother to live when death itself was greying the flesh, remains today as a facsimile containing such a powerful impulse, an impulse great enough to deny sight, that the blind man has to consult long with it before he will give it up.

Your most serious troubles then, from a physical standpoint, apparently stem from moments when you tried to help and failed. What was done wholly to you you will be able to bear and discard without hesitation. You might have to consult with yourself a little while to decide to give up your effort to shoulder the burdens of the world. You will give them up, but you'll think about it.

First you had to agree to be so disabled, mentally or physically. Then you had to shoulder another's travail to really get yourself into a second hand condition. Apparendy the very insane themselves, to say nothing of the neurotic, are the very noble characters. They'll stand up to electric

shock, prefrontal lobotomies, psychiatry and any brand of torture before they will surrender the facsimiles they are holding for others—and even then they don't give them up! Processed by this new science, the ties which bound them into this self-sacrificing difficulty surrender rather easily.

In view of the fact that you have a lot of margin physically and mentally, we should be able to do the job rather quickly and easily. And you can go out with a clean slate and shoulder some more burdens, which you will. But you'll be in much better condition to do it even if you are what passes for normal now.

Thus let us take an assay of the MEST you are using just now for a body.

First, answer this question honestly. Would you like to be in better physical condition than at present?

If the answer is "no" you are still trying to help. Even if the answer is "yes" you are still trying to help, but you probably don't realize it.

People usually fail when they try to help. Check over the number of people you have tried to assist in your lifetime. What is the level of gratitude on a long term basis.

The times you aided somebody successfully aided you. But when you tried to help and failed, the repercussion was bad on you. Thus we want the moments you tried to help and failed. The most flagrant of these, of course, is the case of people who died. You tried to bring them back to life. They died and you supposed you had failed. And later on you failed some more and then you found yourself with an imperfect physique and calmness a stranger to you.

A little child will try to keep a pet from dying or a grandfather from dying and "blame" himself ever after with the psychosomatic illness of that death.

M A R Y - S U E ' S - N A N N Y - H A T

NANNY HAT WRITE-UP
Flag Order 1168
! April 1972

The following is an extract from a letter from Captain Mary Sue Hubbard in reply to a request for her Nanny Hat Write-Up. This is now issued as advice for use in the handling of children:

1. Maintain the schedule laid down. Young children actually do prefer order in their environment.
2. Never punish children, but do run good 8-C and good control without any lower tone scale emotions or actions.
3. Never force a child to eat; have an abundant supply of fruits rich in Vitamin C available for them to eat instead.
4. A child's possessions are his own. Never enforce sharing if the child does not want to do so. With good 8-C, do enforce ownership if one child has taken the mest of another.
5. Never use one child as an example for good or for bad to other children.
6. Do answer a child's questions simply and with reality. If you do not know, do not give incorrect data; but say that you do not know.
7. Treat the child as a being. Do not pretend to be infallible. If you have done something wrong, apologize. In other words, children can be right, too.
8. Do not encourage children to tell tales. If they do, ask them how they have handled the situation. Encourage them to handle their own inter-personal relationships.
9. Let a child help, but do not enforce his help.
10. Keep small children busy doing something—but do not enforce such, just have things for them to do or play with. Encourage them to create things to do or to play.

That's about it—rather off the cuff, but the major points are there.

T R E A T M E N T O F C H I L D R E N

SAINT HILL CHILDREN
HCO PL Primary 1 1964

While I am appreciative of the courtesy shown the children at Saint Hill for the most part, I wish to repeat and add to policy concerning them.

- (1) They should be treated with courtesy and respect.
- (2) They are not to be scolded or punished.
- (3) They are not to be manhandled or wresded about. Please do not ROUGHHOUSE with any of them especially Arthur. *Do not pick them up or spin them about* even though they *seem* to like it as it actually upsets them.
- (4) Try to find out what they are trying to communicate and acknowledge them.
- (5) Do not tease them.

Arthur particularly, being very much younger than the others, is having a hard time of it. If everyone shows him courtesy and makes his environment seem safe and pleasant he will soon come out of it. And if no one wresdes him about he will soon find his own stability.

About the only processing you can give children under ten that is lastingly effective is a pleasant safe environment. I will appreciate any co-operation in this and already appreciate courtesy to them where shown.

A T T I T U D E T O W A R D C H I L D R E N

SCIENCE OF SURVIVAL
Beokl, pp. 117-119

The second part of this dynamic concerns itself with children, the product of sex. There is a gradient of reaction toward children, from the top to the bottom of the tone scale, which the auditor can use in order to place his pre-clear properly on the chart.

At 4.0 there is an intense interest in children, which extends to both the mental and physical well being of the children and the society in which these children will live. Here are efforts to add to the culture so that the children will have a better chance for survival.

At 3.5, we have a love of children, a care of them, an understanding of them.

At 3.0, we have an interest in children.

At 2.5, we have a tolerance of children, but not a great interest in their affairs.

At 2.0, we have nagging of, and nervousness about children.

At 1.5, we enter the band of brutal treatment of children, heavy corporal punishment, the forcing of the child into a mold with pain, breaking his dramatizations, upsets about his noise or clutter.

At 1.1 on the tone scale, there may be two reactions to children. There may be an actual and immediate desire for children, as a manifestation of sex. But we also may have the use of children for sadistic purposes. And we may find both of these in the same individual. We have a long-term general neglect of children, with an occasional sporadic interest in them; we have very little thought for the child's future or the culture in which the child will grow up.

At 0.5, we have mainly an anxiety about children, fear that they will be hurt, fear of this and fear of that concerning children, and a hopelessness about their future.

At 1.1, a mother will attempt the abortion of her child; and any woman who will abort a child, save only if the child threatens her physical life (rather than her reputation), lies in the 1.1 bracket or below. She can be expected to be unreliable, inconstant and promiscuous; and the child is

looked upon as evidence of this promiscuity.

At 0.5 we have abortion with the specious reasoning that the world or the future is too horrible to bring a child into. With the parent at 0.5, all the natural gaiety and happiness of the child will be suppressed, and we have as unhealthy an atmosphere for childhood as one could postulate.

At 0.1, there is not even awareness of children.

It is notable, as one glances down this column, that an interest in children includes an interest not only in the bearing of the child but in the child's well being, happiness, mental state, education, and general future. We may have a person on the 1.1 level who seems very anxious to produce a child; very possibly this person is following an engram command to have children. Once the child is born we may have, in this 1.1 bracket, an interest in it as a plaything or a curiosity, but, following this, we get general neglect and thoughtlessness about the child and no feeling whatsoever about the child's future or any effort to build one for it. We get careless familial actions such as promiscuity, which will tear to pieces the family security upon which the child's future depends. Along this band, the child is considered a thing, a possession.

A half tone above this, in the anger band, the child is a target for the dramatizations which the individual does not dare execute against grown-ups in the environment—a last ditch effort to be in command of something. Here we have domination of the child, with a constant warping of its character.

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ANATOMY OF A SERVICE FACSIMILE

ANATOMY OF A SERVICE FACSIMILE
HCOB 5 Sptmbr 1978
Tab. Vol XI, pp. 416-51

- FACSIMILE: A mental picture unknowingly created; a copy of the physical universe environment, complete with all the perceptions, at some time in the past.
- SERVICE: A method of providing a person with the use of something; the action or result of giving assistance or advantage; work done; duty performed.
- COMPUTATION: That aberrated evaluation and postulate that one must be in a certain state in order to succeed.
- SERVICE FACSIMILE: THE SERVICE FACSIMILE IS THAT COMPUTATION GENERATED BY THE PRE-CLEAR (NOT THE BANK) TO MAKE SELF RIGHT AND OTHERS WRONG: TO DOMINATE OR ESCAPE DOMINATION AND ENHANCE OWN SURVIVAL AND INJURE THAT OF OTHERS.

Note that it is a computation, not a doingness, beingness or havingness. We could call this a "service computation" but we will maintain the term we have used to describe this phenomenon throughout the technology: "service facsimile."

It is a computation that the pc adopted when, in an extreme situation, he felt endangered by something but could not itsa it.

It is called a service facsimile because he uses it; it is "of service" to him.

Aberration, anybody's aberration on any subject, has been of some use to them *at some time or other*. You can trace it back. It's been of some use, otherwise they wouldn't keep mocking it up. But *now*, if you put it up against survival standards, you'd find it very non-survival.

The pc adopted this because he couldn't stand the confusion in a situation. So he adopted a safe solution. A safe solution is always adopted as a retreat from the environmental restimulation. He adopted a safe solution in that instance and he survived. His safe solution became his stable datum.

He has hung onto it ever since. It is the computation, the fixed idea, he uses to handle life, his service facsimile.

HOW THE SERVICE FACSIMILE BECOMES FIXED

An idea is the thing most easily substituted for a thetan. An idea doesn't have any mass connected with it basically. And it appears to have some wisdom in it so it's very easily substituted for a thetan. Thus the idea, the stable datum he has adopted, is substituted for the thetan.

How does this stable datum become so fixed? It gets fixed, and more and more firmly as time goes on, by the confusion it is supposed to handle but doesn't.

The stable datum was adopted in lieu of inspection. The person ceased to inspect, he fell back from inspecting, he fell back from living. He put the datum there to substitute for his own observation and his own coping with life, and at that moment he started an accumulation of confusion.

That which is not confronted and inspected tends to persist. Thus in the absence of his own confronting mass collects. The stable datum forbids inspection. It's an automatic solution. It's "safe." It solves everything. He no longer has to inspect to solve, so he never as-ises the mass. He gets caught in the middle of the mass. And it collects more and more confusion and his ability to inspect becomes less and less. The more he isn't confronting, the less he can confront. This becomes a dwindling spiral.

So the thing he has adopted to handle his environment for him is the thing which reduces his ability to handle his environment.

Those things which do not respond to routine auditing, that routine auditing won't change, are rooted in this mechanism.

Therefore, it is important to find the idea on which he is so fixed. Pull the fixed idea and you free the individual for a broader perimeter of inspection.

In service fac handling the reason you get tone arm action when the fixed idea has been pulled is that the confusion which has been amassed and dammed up for so long is now running off.

RIGHT/WRONG, DOMINATE AND SURVIVE

Right and wrong are the tools of survival. In order to survive you have to be right. There is a level at which true Tightness is analytical, and there is a level at which Tightness and wrongness cease to be analytical or com-

prehensible. When it drops below that point it's aberration.

The point you degenerate from survive to succumb is the point you recognize you are wrong. That is the beginning of succumb. The moment one becomes worried about his own survival he enters into the necessity to dominate in order to survive.

It goes: the insistence upon survival, followed by the necessity to dominate, followed *then* by the necessity to be right. These postulates go downhill. So you get an aberrated Tightness or wrongness. The game of domination consists of making the other fellow wrong in order to be right.

That is the essence of the service facsimile.

The reason the service facsimile isn't rational is because you have $A = A = A$ s along the whole line. Coming down the line it works itself back and forth in an aberrated $A = A = A$. If the individual is surviving he must be right. And people will defend the most fantastic wrongnesses on the basis they are being right.

In PT and at any point along the track, the fellow is trying to be right, trying to be right, trying to be right. *Whatever* he's doing he's trying to be right. In order to survive you have to be right more than you're wrong, so you get the obsession to be right in order to survive. The lie is that he can't do anything else except survive.

It isn't that trying to be right is wrong—it's obsessively being right about something that's obviously wrong. That's when the individual is no longer able to select his own course of behaviour. When he is obsessively following courses of behaviour which are uninspected in order to be right.

There is nothing sane about a service facsimile, there is no rationality to it. The computation does not fit the incident or event occurring. It simply enforces, exaggerates and destroys freedom of choice over the exercise of ability to be happy or powerful or normal or active. It destroys power, destroys freedom of choice.

Wherever that zone or area is you'll see the individual worsening. He is on a dwindling spiral. But he himself is generating it.

The intention to be right is the strongest intention in the universe. Above it you have the effort to dominate and above that you have the effort to survive. These things are strong. But we're talking here about a *mental activity*. A *thinking activity*. An *intentional activity*.

Survival—that just happens. Domination—that just happens. Those are not *intended* things. But you get down along the level of *intended* and it's

right or wrong. The strongest intention in the universe.

It is always an aberrated solution. It always exists in PT and is part of the environment of the pc. He's generating it. It's his solution. Overwhelmed as he is by it, he is still generating it. It's aberrated because it's an uninspected solution. And it is something that everyone unintentionally or otherwise is telling the pc is wrong and causing him to assert that it is right. The perfect solution when he first got hold of it. But now it monitors his life; it's living his life for him. And it doesn't even vaguely begin to take care of his life.

That is the anatomy of the service facsimile.

You are going to find these on any pc you audit. A service facsimile is the clue, the key to a pc's case. The route to succumb which he blindly asserts is his route to survival. And every pc has more than one of these.

Fortunately, we have the tech to salvage him. We are the only ones who do.

A C H I L D ' S R I G H T T O B E R I G H T

RESEARCH AND DISCOVERY SERIES
lunt 1980, Volume 1 pp 190-59!

The mind is set up to be right. Even though a person is working from an engramic background, and even though he himself has the feeling that he might be, remember that is still data that is in the computer, and until it is relieved it is still right. He doesn't go around being wrong.

A big computation goes on in this society today that "You're too fond of being right," or "You insist on being right all the time," and so forth. Yes! Insist like fury on being right. If you have somebody around you who insists continually that you are wrong, that you don't understand, that you don't know, that that is not the truth, and you are getting a continual

knockout of your data, your conclusions and so forth, there are only two things to do to that individual: either a la *Rigoletto* wrap him up in a sack and give him the deep six, or use Dianetics on him and shut him off as far as having much validity with you is concerned. Because it is a cinch that one human being in a fairly alert state who is thinking, who is not in an institution, absolutely cannot be wrong 100 percent of the time.

The whole computation of that person insists that he is right. If his conduct seems aberrated, to buck that conduct, to break the dramatization by telling him continually that he is wrong, is a foul trick. If one wants to drive a person insane he can do so by convincing him absolutely that he is wrong, and wrong forevermore.

The analytical mind is so set up that when it recognizes that it has made a miscomputation (on its own power and determinism), it hastily reevaluates the situation. But if the analytical mind has to accept on somebody else's force that it is being wrong, and has to admit it is wrong because somebody says it is wrong, then that analytical mind has received another engram which says it is wrong, or it has received a lock on an engram which says it is wrong. In other words, there is no reason involved in it. A person cannot argue very much against engrams. He can push buttons, and he can handle them in other ways, but to blunt them and to use force against them is impossible.

On the other hand, when a man is right he knows he is right; and if he analytically discovers that he is wrong, he will correct the computation.

The rehabilitation of reality also covers the field of the maintenance of the auditor's own sense of reality. This is pretty important to him, because he is going to get a lot of patients when he is tired who may argue with him and try to knock his own reality out.

Where an ally has said the person is wrong, that can be remedied; because the instant one discovers that this person has no analytical recollection of something, one knows that it is pretty deeply messed up in engrams. You can still head for those and ease those if you know what you are doing.

It is quite ordinary for Grandma to be the great ally, to have saved the child's life, and to be very pleasant toward the child. But the only way you could spoil a child is the way Grandma quite often employs, which is to give the child everything and let him own nothing, to make the child undetermined about things, and to undermine his determinism.

The child says, "I want to go outdoors and play."

Just because Grandma wants to be the boss where the child is concerned, and she wants to show the child that she is really caring for it nicely, she says, "No, the sun is shining too hot." So he has made up his mind one way, but he has been proved wrong. Then she says, "Why don't you go and play with your blocks."

So he rather long-sufferingly may go and play with the blocks. All of a sudden it starts to rain, so he says, "All right, that's fine," and he gets all squared around ready to go outside and play.

But Grandma says, "It's now raining."

"But you said it was too hot, it's not hot outside now, it's raining."

"Well, that's different."

"But what's the matter? I don't understand this."

"Well, you're not supposed to understand. You're too young and I'm going to take care of you."

Or he goes and gets a new pair of shoes and is told, "These are *your* shoes, Georgie. They're all yours." But then he starts out to wear the shoes and she says, "Why are you wearing those shoes today? Why aren't you wearing your old shoes?" In other words he is kept in a continual state of indecision. He is never permitted to make up his mind for a moment.

He is in an environment where his mind finally becomes terrifically confused. As such he is not a happy child. His sense of reality is being destroyed because he isn't getting a chance to be right, ever.

As an auditor you want to know this and recognize it for what it is because you are going to find this in a lot of patients. Grandma is the great ally. She took care of the child when he was sick. Or the nurse was the great ally, or somebody else was. That nurse or Grandma, the ally, never gave the child a chance to be right; the child was always wrong; but the child had to depend upon that ally for his very existence, according to his reactive mind.

For instance, in a period of illness she says, "I will take care of you, Oswald. I'm going to take care of you. Now I'm right here. As long as I'm here you're all right. Just do what I say and get well. Now do what I say. You want to do what I say. You want to, don't you? Now lie back and get this nice cool towel on your face," and so forth, with the child in a complete delirium while all this chatter is going on. So afterwards he does exactly what they say. Supposing Grandma now says, "You know you are

wrong. Why are you always so wrong about these things? You've got to do what Grandma says." You can break out a whole chain of "you're wrong's" by finding out why the child had to believe so implicitly. Knock out those reasons, and all the rest of the computations disappear as locks.

For instance, in the above demonstration the patient has a computation that he has to believe his father, he has to mind him, otherwise he would have argued with him. It's irrational for a child not to fly in his father's face under such a computation.

My father told me I was wrong two or three times in my life, but only two or three times. I had a big computation that I had to mind my father which had gotten negated against completely. He was sudden death as far as I was concerned. He was not to be tolerated at any moment. None of his adjudications could be considered right. So if he said, "Mind," the instantaneous reaction was to scratch his eyes out. So whenever he told me I was wrong, he would get hell raised.

I went back down the line and sitting there isolated in conscious memory was a time when I was about 2 years of age when he came in and said, "You never finish anything you start. Now you want to clean up this stuff around here."

I immediately said, "Get out of here. *You 're* the one who never finishes anything he starts." And to my surprise, he backed up. He was a quarterdeck naval officer too. I looked back on this and I was amazed at the temerity of it. But the strategy was perfect: I turned his dramatization on him. He restimulated resistance, so I just threw it back at him and that handled it. Since then my father has always treated me with the gravest respect when he could treat me at all. He had a set of dramatizations which were fortunately not permitted to take root. For instance, I would come in and say to him, "I was just down to the——."

And he would say, "Oh, you were just down to the corner."

"No, I was down to the store."

"Oh well, corner, store, what's the difference? So you were just down to the store, huh? What were you doing down at the store? Up to no good, I suppose." I was about to tell him that I had spotted a kite down there that I thought I was going to buy. Then he would pun my words so that they would be lopsided, and my meaning was all horsed up one way or the other.

I got even with him once though. He was having a big, important

meeting with a lot of officers around and I was being patted on the head. I was about 5 years old. My father was telling some long-winded tale about a time when he was down in South America on some important trip, and I looked at these people and said, "Don't believe a word this guy tells you, he's the awfulest liar in the world."

Now this doesn't mean that as a child I was hurt particularly, but it does mean that a child can and will take extraordinary measures to safeguard his own right to be right. Because if I had ever permitted him to do anything else, he would have proven me so wrong he would probably have wound me up in an asylum someplace. So I never permitted it, and I wouldn't mind him. I couldn't accept anything he said, because that was sudden death.

Now, on the other hand, in the demonstration earlier in this lecture, there was a reverse computation on it. The child had accepted the computation that he must mind. His father was undoubtedly a reactive mind ally. He may argue that he accepted the minding part but not what his father said, and that he had his own mental reservations that he was right and his father was wrong, and that the only thing to do in the situation was to let his father go on believing that he did accept it. However, that was a surrender. The mind won't really recognize a compromise down in its depths.

C H I L D R E N V S . A D U L T S

DIANETICS 55!
pp 89 90

The attitude of a child towards the adult contains the opinion that adults have very little Life in them. A child, with his enthusiasms, is in his family everywhere surrounded by communication blocks of greater or lesser mag-

nitude. His questions do not get answers. The communications which are addressed to him are not posed in a way which can be duplicated. In other words, the adult does not make himself duplicatable. Freud and his conferees were entirely in error in believing that the child is totally self-centred. It is not the child who is totally self-centred. He believes that he is in communication with the total world. Investigation of children demonstrates that they are very heavy on the First, Second, Third and Fourth Dynamics. The child is so convinced of his ability to communicate that he will touch a hot stove. Life has no terrors for him. He has not yet learned by experience that he cannot communicate. It's the adult who is drawn back into the "only one" and one believes that the inspiration of this continuous belief on the part of a psychologist and psychoanalyst that the child is entirely self-centred and living in his own world must be the expression of an opinion held by the psychoanalyst and psychologist out of his own bank. As one grows one goes less and less into communication with the environment until he is at last entirely out of it. Only he is out of it in the wrong direction—dead.

A C H I L D ' S • N A T I V E - S T A T E

THE BIG AUDITING PROBLEM
PAB No. 119. 1 September 1977
Tub. Vol III, pp. 109-110

We say a child is in a "native state." A native is in a "native state." People are in a barbaric condition and then they grow up and become civilized. How do we know that this barbaric condition isn't a retrogression from a highly civilized condition back to an Only One category? How do we know that isn't true? How do we know that that native didn't at one time achieve a great civilization of culture which then collapsed on him and he went back into a state of being a barbarian?

But the point is, is this true that a native is in a clearer state, and is it true that it requires Livingness to advance somebody in that crude state up to a condition of ability? No, that is not true. The child, the primitive, the native, are in retrograded states. They are worse off than somebody who is at a civilized or thinking or analytical level.

I will give you an interesting example of this. If you can tell the difference between a lot of litde kids you run into, and psychos, I'll give you a medal. Now the funny part of it is that litde kids have something to hope for. They have the future to grow up into. And that's their only asset. Almost everything else is on the debit side of the column. Here is this poor devil who has been slugged, he's just lost a body, he's been put into a state of anxiety, here he's got another body, is it going to get along right or isn't it? He's got the hope that it will grow and that alone can carry him forward and color the world brighdy for him, but at the same time he is suffering from death shock. And because he is suffering from death shock, he is coming along very timidly with his learning. Now that is the condition a litde kid is in, and when you KNOW that a litde kid is in that condition, boy! can you handle him! You don't label him with this omnipresent overused term "insane," or "psychotic," you don't do that. This person is having a terrible time trying to adjust himself to his environment and control a body which is suffering from many responses he does not understand, and he is at his wit's end. The delusions of children and death delusions are quite similar. When a person dies and starts to pull out of that body, he generally snaps in on himself a torrent of facsimiles of one kind or another. He has all sorts of weird things that go "boomp in the night" present themselves at that moment.

And very often you get a preclear who is suffering merely from the death shock. And he is psychotic, he's crazy, he doesn't know whether he is coming or going. Why? Because he's surrounded by things he cannot understand—and that is the common denominator of all lack of orientation, of all aberration. It's being surrounded by things you cannot understand. And a child, surrounded by these things he cannot understand, therefore can produce what we call childhood delusions. But I can't find any real difference between these childhood delusions and the delusions being suffered by a person about to die or a person in an asylum.

When the kid gets worried, he's worried. Now who can handle him? Mamas and papas across the face of Earth today, particularly in America,

have just about given up. We have a whole philosophy—we hardly dignify it with the name of Science or even really dignify it with the name of Philosophy—which tells us that the child must be permitted to express himself, that you let the child do anything he pleases in any direction that he pleases and he will be all right—now that is modern psychology at work with children, and it is not true.

A child requires understanding and a child requires assistance in controlling the environment around him which is already too big, too strong, and is moving much too fast on him. He has to be set a good example of 8-C. I am not now talking about heavy discipline. I'll show you the shortness of discipline. How many people have told you to be a good boy or a good girl, and when you were a good boy and a good girl, they never came to you and said, "Thank you for being a good boy or a good girl." I almost startled little Quentin out of his wits a couple of evenings ago. I told him to be a good boy now and go to sleep. He was feeling upset. "Stay in bed, now, get some rest." He was very quiet for half an hour. I went downstairs again and noticed he was still awake, and I said, "Thank you very much for being a good boy." He smiled, looked sort of dazed—it really shook him. And ever since then he's been saying—he always says it with enthusiasm, but with this he just about bursts the walls—"HELLO, DADDY!" He is really in communication. Probably the first time it's happened to him in seventy-six trillion years. You get the idea! Somebody did give him an order and then did finally acknowledge that he had executed it. But there is a common lag on the executing of such an order as "Be good," or "Go to sleep," and there is never an auditor there to say "Thank you," never an auditor there to say "You did it." So life is finished with these tremendous numbers of unfinished cycles.

If one is bad, it gets acknowledged, confirmed and pushed around, but if he's good, it's sort of neglected. That is an interesting factor right there. But all I am telling you is that children, South African natives, and now the entirety of this world in which we are living, present to us an auditing problem. We are rich in being able to understand what is happening in our environment and we are rich also in knowing exactly how to handle such a circumstance or condition. Nobody knew before. That is factually true here on Earth.

C O N D I T I O N O F A C H I L D

SELL ANALYSIS, pp 81-82

The recognition of one's size in relationship to the scene in which he finds himself and the objects and organisms of that scene is, in itself, a sense message. It is particularly trying on children, and undoubtedly was on you when you were a child, to be surrounded with objects which are so large. When one is actually getting a good recall on a childhood incident he is quite often startled to see how big things appeared to him and how large were those giants, the adults, with which he was surrounded. The feeling of being small in the vicinity of large objects sometimes produces the feeling of inadequacy.

C H I L D H O O D - I L L N E S S

DIANETICS THE MODERN SCIENCE
OF MENTAL HEALTH
Bmk 2, pp 100-101

Children, as will be explained, have many more engrams than has been supposed. Almost all childhood illnesses are preceded by psychic disturbance and if psychic disturbance is present—keeping an engram restimulated—such illnesses can be far more violent than they should be. Measles, for instance, can be just measles or it can be measles in company with enigmatic restimulation, in which case it can be nearly or entirely fatal. A check of many subjects on this matter of childhood illness being predisposed by, precipitated by and perpetuated by engrams causes one to wonder just how violent the diseases themselves really are: they have never been observed in

a cleared child and there is reason to investigate the possibility that childhood illnesses are in themselves extremely mild and are complicated only by psychic disturbance—which is to say, the restimulation of engrams.

O C C L U S I O N O F C H I L D H O O D

HANDBOOK FOR PRECLARs

This is how people get occluded. A mis-emotional person specializes in telling people what to think and what the people think. Occlusion of childhood and hallucinatory pictures of childhood are occasioned by telling the child what happened to him often and in detail. This knocks out the facsimile of the child and substitutes either occlusion or a false picture.

C O N T R O L , G O O D - A N D - B A D

THE HOPE OF MAN

AHily

Minor 5 <1955, ca. mid-June>

Tch Vol. II, pp. 211-214

I practically cleared a preclear the other day by asking him just one question. The preclear sat back—of course, this was just a freak case—the preclear sat back; he was well educated in Scientology; he sat back and he

did a sort of dazed look at his past on this one question and all of a sudden heaved a deep sigh of relief and was in beautiful condition. What was the question? "Which of your parents," said I, "would you rather have run 8-C on you?" Now, 8-C, you know, is a little process by which you have someone go over and finish a cycle of action on one command. And he took a look at his father, and he said, "Well, my father would probably be best," to himself, and then he said, "No, my mother. My mother sure would have made sure that I went over and touched that wall. No, but she wouldn't have let me touch the wall. She would have said, 'You go over there and touch that wall; no, I mean the other wall. What are you doing that for?' " All of a sudden the preclear said, "About my father, he just would have said, 'What wall?' He never would have ordered me to go over and touch the wall." The preclear said, "Gee, with the kind of auditing I got when I was a kid, no wonder I got messed up." Accepted it as an explanation, and revived. Remarkable, very remarkable.

But, do you realize that where religion is used for the self-centered and selfish control of other human beings it has been defamed? When papa was a member of the Baptist Bible Class and he came home and he said, "If you don't be a good boy, yak, yak, yak, you're going to hell. If you don't do this, if you don't do that—threat, threat, threat, punishment, punishment, punishment, threat, threat, threat." You know that's awfully bad control. That's not good 8-C, is it? And where something has been used as bad 8-C, we can then expect that a great many people in the society are going to rebel against it. Just as they would rebel against any auditor who said, "Now look, there's a wall right there in the air. Now walk over to it and touch it. All right. Now feel the floor two feet above where you are standing. That's fine." Then he'd close the doors very firmly and he'd say, "Now, there being no doors here, walk out into the hall." Supposing he did this, however: said, "Now, if you don't locate your chair at once a lightning bolt is going to originate somewhere in the vicinity of your head and you're going to be sorry." Does this sound like good 8-C?

There are two kinds of control. There's good control and there's bad control. I can show you a process which demonstrates that a total absence of control is sickness itself. A child who has no one in his vicinity to control him as much as he is controlling things is on a stuck flow. He is incapable then of proceeding. He gets upset. The total absence of control is itself sickness. I could demonstrate that to you, but you'll have to take my word

for it. The most aberrative person in your bank is probably the person who should have but did not control you. Now, that person, if you start running it this way—what did this person want changed, what did this person want unchanged, what did this person want changed, what did this person want unchanged—you'll find your preclear becoming quite ill. All of the tiredness, the upset, the confusion and the hectic necessity to make an effect upon someone will suddenly rise up and haunt him, because that person should have controlled him—his mother, his grandmother, his father—and did not, and left then a sort of a hole in existence which was timeless, because time depends upon change. And change is part of control.

Without control, without moving particles, without being oneself moved, do you know that you would just float forever in a timeless void? So, there is something to control. But, the word control and control itself has been so badly done that control is almost a curse word. But there is good control. It would be a type of control where we had some agreement and knowledge of the goal to be attained. Do you see that? Some agreement and knowledge of the goal we were trying to reach. That would have to be there. It would have to be knowing. At least one party would have to know it very well, and both parties would have to know it somewhat for control to be functional. We would have to have an agreement of goals. Another thing we would have to have would be completion of a cycle of action. Once a command was given it should be completed before a second command is given. We shouldn't tell somebody, "Now, pick up that bunch of flo— no, leave it there." Well, now, what I am describing to you is bad control, and that is very bad, because it scrambles and confuses one's time. And bad control is done when one of the parties is totally unaware of control being accomplished. Usually the person who is being controlled is unaware that he is being controlled or something of the sort, the person who is doing the controlling does not know it but is merely acting compulsively or obsessively—and here we get a situation where cycles of action are not agreed upon, the goals are not agreed upon, the cycles of action are not completed and we get chaos and we get bad control.

Where something has been used for bad control it becomes infamous by the mere association with the confusion of bad control. We could say then that if all of the auto license bureaus in the country were to get even worse than they are and were to get into a situation where when they issued a car license and you put it on your car they would then write you a letter and

tell you that it was the wrong license and you should therefore return it, otherwise you would be arrested, and when you had returned it you were arrested for not having a license. When you sent them \$200.00, which I think is the usual tax on a 1930 Model A car today, for tax and license fee they then lost all of the records and then had you arrested for not applying. Now this would be interesting, wouldn't it? The first thing you know, every auto license office would have a very bad name and we would say that auto licensing is bad, wouldn't we? That's bad. Let's just dispense with the whole thing. It's impractical, it gets us nowhere, we have enormous confusion and that is the end of it. And do you know that in this Western world to a large degree that has happened to religion.

We look at the spectacular, unreasonable stunts. We look at some young man saying, "I could run this country much better than anybody else. All you have to do is tell everybody to believe in God and therefore the whole country would run well." He gets up here on the Capitol steps right here in Washington, D.C. and forty-five thousand people come out to hear him say that and he says, "That's all we need and that solves all of our problems and be good or you'll all go to hell."

Now, when we look at a stunt like this we say to ourselves, "Religion." But, when we are saying "religion" the way *we* are saying it, we are talking about the spiritual side of existence. We are talking about this strange fact that if the awareness of awareness unit is not itself in control of the body the body is sick. In other words, if we neglect the spiritual side of existence and we do not recognize the existence of a spirit, we don't recognize the part which this plays in life. We are making an open armed bid for all the evils which escaped from Pandora's Box. We're just asking for it. A little child goes to school and they say, "Be careful now, eat your vitamins, be careful how you walk across the street, wear your clothes, wear your rubbers, don't play in those mud puddles,"—on and on and on, a constant tirade of what he is not supposed to do or what he is supposed to do with his body, one way or the other, reasonable or not.

And nobody ever says to him, "Son, your self-determinism depends upon your ability to tolerate the actions of others or to direct them at will. It depends upon your ability to have charity towards your fellow men. It depends upon your ability when in a position of trust to demonstrate mercy. It depends upon your ability to make a postulate stick on that body. When you tell it to walk, it walks." Nobody tells him that, and by

not telling him we have forecast for him a life of turmoil, contusion and sickness, and I would say that is a dirty trick to play on any kid. If the awareness of awareness unit is in control of the organism, the body, knowingly, we can expect a healthy body and a successful life. And if a machine is thought to be in control of the awareness of awareness unit, if it's all just figure-figure and you-are-what-your-body-is-and-no-more and everything runs for the body exclusively, we have sickness.

I N T E R R U P T I O N

SELF ANALYSIS.># i6s

Slowness or uncertainty of speech, stage fright in part, slowness of computation, which is to say thinking, and hesitancy in taking directions stem mainly from being interrupted in physical actions during early youth.

The child, because he may bring danger upon himself, is continually interrupted in his physical actions. He reaches for something and is turned away from it, not simply by words, but by being himself removed from the object or having the object removed from him. He is kept out of spaces he wishes to enter by being pulled back. He is given one thing when he wants another. His self-determinism is continually interrupted thus in his efforts to explore, obtain or get rid of matter, energy, space or time. From these early interruptions the child builds up a long chain of experiences of interruption, not simply by speech but by barriers and obstacles in the physical universe. If he has not been thoroughly interrupted when a child, he can analytically assess later interruptions, but if he has been handled and denied so as to interrupt him when he is young, his power of decision is inhibited, to say nothing of his power of speech and thought.

P U S H - B U T T O N S

DIANETICS THE MODERN SCIENCE
OF MENTAL HEALTH
Book 1. pp 229-210

Man is intended to be a self-determined organism. That is to say that as long as he can make evaluations of his data without artificial compulsions or repressions (held down 7's in an adding machine) he can operate to maximum efficiency. When man becomes exteriorly-determined, which is to say compelled to do or repressed from doing without his own rational consent, he becomes a push-button animal. This push-button factor is so sharply defined that an auditor, in therapy, who discovers a key phrase in an engram (and does not release it) can use that phrase for a little while to make a patient cough or laugh or stop coughing or stop laughing at the auditor's will. In the case of the auditor, because he got the data at source—contacted the engram itself, which robbed it of some power, the push-button will not last very long, certainly less than two or three hundred pushes. The whole pain-drive effort at handling human beings and most of the data accumulated in the past by various schools has been, unwittingly, this push-button material. If the engram is not touched at source it is good for endless use, its power never diminishing. Touched at source, however, the original recording has been reached and so it loses its power. The "handling of human beings" and what people have been calling, roughly, "psychology" have been actually push-button handling of a person's aberrational phrases and sounds. Children discover them in their parents and use them with a vengeance. The clerk discovers that his boss can't stand a full waste-basket and so always has one full. The bosun on a ship finds out one of his sailors cringes every time he hears the phrase, "fancy-pants" and so uses the word to intimidate the man. This is push-button warfare amongst aberrants. Wives may find that certain words make the husband

wince or make him angry or make him refrain from doing something and so they use these "push-buttons". And husbands find their wives' push-buttons and keep them from buying clothes or using the car. This defensive and offensive dueling amongst aberrees is occasioned by push-buttons reacting against push-buttons. Whole populaces are handled by their push-button responses. Advertising learns about push-buttons and uses them in such things as "body-odor" or constipation. And in the entertainment field and the song-writing field push-buttons are pushed in whole racks and batteries to produce aberrated responses. Pornography appeals to people who have pornographic push-buttons. Corn-and-games government appeals to people who have "care for me" push-buttons and others. It might be said that there is no necessity to appeal to reason when there are so many push-buttons around.

These same push-buttons, because they are 7's held down by pain and emotion (false data forced into the computer by engrams—and every society has its own special patterns of engrams), also happen to drive people insane, make them ill and generally raise havoc. The only push-button the clear has is whatever his own computer, evaluating on his experience which itself has been evaluated by the computer, tells him is survival conduct along his four dynamics. And so, being no marionette in the hands of careless or designing people, he remains well and sane.

C H A N G I N G A C H I L D S S P A C E

CHANGE PROCESSING

P.A.B. No 10

U9U. ca. late September)

Tech Vol 1. pp 451-454

We find as a law that a person takes the opinion viewpoint of that person or thing which has most changed him in space.

It will become apparent immediately that the reason soldiers will obey a

sergeant's command to go forward into battle lies in their training in close order drill. This sergeant has placed them here and there on the drill field, has posted them on sentry duty—in other words, fixed them in space—and in general has altered their positions in space to such a degree that now the opinion of the sergeant that they should go forward even to certain death has much higher validity than the soldier's own opinion.

We see as well that the mother, having carried the child in the womb, having carried the infant here and there, and the father, having carried the infant about and having changed the mother in space during gestation, both, then, have enormous opinion value for the individual. This is basic on the reason why the preclear is so anxious about his personal relations with his parents. This is also why he has obeyed his parents so implicitly or has had to fight so hard not to obey them. Because his parents have changed him in space, his parents evaluate for him.

It will also be seen in a motor-happy society that machinery very soon begins to evaluate for the individual, for a car changes the person in space. Machine tools and large stationary engines fix a person in place. It is as much evaluation to fix a person in space as to change him in space, for, indeed, fixing a person is actually to make him do otherwise than he himself would do, so is, in effect, a change in space against the person's own self-determinism.

As soon as we examine fixation in space, we are examining fixations on subjects. We have here, in a breath (but with a rather dirty trick beneath it which will be covered in a later PAB), the entire secret of education. They fix the student in space and thus can evaluate for him. This is doubly vicious as it also reduces the space of the individual. If you wish to see your preclear upset and dumbfounded, simply have him fit the corners of his kindergarten and early grade to the corners of the room in which he is being processed and keep duplicating these rooms, which is to say, fixing the old space in this new space, until he gets a good facsimile of his early school. Incidents where he was punished or degraded will immediately turn up. This is an investigatory rather than a therapeutic process, for it takes much too long.

Of course there are two sides to moving things in space. It is a question whether the child moves the mother in space more than the mother moves the child in space. Of course, the child, being smaller, is apt to take the view that the mother is moving him in space; yet the mother's actions are

being monitored continually by the necessities of the child. In such a way there are two evaluations of an automobile. One is that an automobile is moving the person in space and the other is that the person is moving the automobile in space. The difference between these two viewpoints is self-competence. We are looking here at above 2.0 on the tone scale and below 2.0 on the tone scale. Above 2.0 the individual feels that he is moving the automobile in space; below 2.0 the individual is certain that the automobile is moving him in space. This is also the difference between happiness and unhappiness. A person is happy as long as he feels that he is the causative mover and is unhappy to the degree that he feels that he is the effect of something which moves him.

Illustrative of this point is an airline pilot, one of the best on the Company payroll, who, as long as he flew the airplane, was an excellent pilot. This individual at the end of his run would quite often "deadhead" to the city where he had his home. He would ride as a passenger, and it was a source of amusement over the entire airline that this crack pilot in the smoothest air would be airsick every time he was a passenger. In the first case, he was moving the airplane in space; in the second case, as a passenger, the airplane was moving him in space. Being moved in space by an airplane occasioned terror; moving the airplane in space occasioned happiness.

During the constructive or active moments, the thetan is moving the body, but there are times when the body's necessities—as in the case of urination and bowel movements—move the thetan. Thus we find that the latter are quite aberrative in the individual.

In the Pre-Logics we found that the prime function of theta was to locate or alter objects in space and time, and also to create space and time and objects to locate in them. So here we have viewpoints and the prime purpose of theta interlocking—and discover that we have come on two roads to the same point.

S H A D O W - C A G E S

SELF ANALYSIS
pp 114-111. HS. 121 122, 128

Caught up by the illusion of words, stressed into obedience when he was a child by physical means, man is subject to his greatest shadow and illusion—*language*. The words, forcefully spoken, "Come here!" have no actual physical ability to draw the individual to the speaker. Yet he may approach, although he may be afraid to do so. He is impelled in his approach because he has been made to "come here" by physical force so many times in the early period of his life, while the words "come here" were being spoken, that he is trained much like a dog to obey a signal. The physical force which made him approach is lost to view and in its place stands the shadow "come here"; thus, to that degree he loses his self-determinism on the subject of "come here". As life goes on, he makes the great error of supposing that any and all words have force and importance. With words, those about him plant their shadow cages. They restrict him from doing this; they compel him to do that—and almost hour-by-hour and day-by-day he is directed by streams of words which in the ordinary society are not meant to help him but only to restrain him because of the fear of others. This Niagara of language is effective only because it substitutes for periods when he was physically impelled against his wishes to accept things he did not want, to care for things for which he actually had no use or liking, to go where he did not wish to go, and to do what he did not want to do. Language is quite acceptable when understood as a *symbol* for the act and thing, but the word "ash tray" is no substitute for an ash tray. If you do not believe this, try to put your ashes on the air waves which have just carried the words "ash tray". Called a "saucer" or an "elephant", the object intended for ashes serves just as well.

By the trick of language, then, and a magical wholly unsubstantial trick it is, men seek to order the lives of men for their own advantage, and men caged about by the shadows observe and believe to their own detriment. . . .

"Remember" is derived, of course, directly from action in the physical universe. How would a deaf mute teach a child to remember? It would be necessary for him to keep forcing objects or actions on the child when the

child left them alone or omitted them. Although parents are not deaf mutes, children do not understand languages at very early ages, and as a consequence learn to "remember" by having their attention first called toward actions and objects, spaces and time. It violates the self-determinism of the individual, and therefore his ability to handle himself, to have things forced upon him without his agreement. This could be said to account, in part, for some of the "poor memories" about which people brag or complain.

Because one learns language at the level of the physical universe and action within it, he could be said to do with his thoughts what he has been compelled to do with the matter, energy, space and time in his environment. Thus, if these have been forced upon him and he did not want them, after a while he will begin to reject the thoughts concerning these objects, but if these objects, spaces, times and actions are forced upon him consistently enough he will at length go into an apathy about them. He will not want them very much but he thinks he has to accept them. Later on, in school, his whole livelihood seems to depend on whether or not he can remember the "knowledge" which is forced upon him.

The physical universe level of remembering then, is retaining matter, energy, space and time. To improve the memory, it is only necessary to rehabilitate the individual's choice of acceptance of the material universe. . . .

It is generally conceded that the opposite of *remember* is *forget*. People can easily become confused between these two things so that they forget what they think they should remember and remember what they think they should forget. The basic and underlying confusion between *forget* and *remember* has to do, evidently, with what has been done to the individual on a physical level and what has been forced on him or taken away from him in terms of matter, energy, space and time.

The word *forget* rests for its definition on the action of leaving something alone. How would a deaf mute teach a child to forget something? He would, of course, have to hide it or consistently take it away from a child until the child went into apathy about it and would have nothing further to do with it. If he did this enough, so that the child would abandon the object, a child could be said to have forgotten the object, since the child, or any person, will do with his thoughts what he has done with the matter, energy, space, time and organisms around him, thoughts being an approximation in symbolical form of the physical universe. If a child has been

forcefully made to leave alone or abandon objects, energy, spaces and times, later on when he hears the word *forget*, this means he must abandon a certain thought and if he is in apathy concerning the forced loss of objects or having them taken away from him in childhood, he will proceed to forget them very thoroughly.

It could be said that an individual will occlude as many thoughts as he has had to leave alone or lose objects in life. Pain itself is a loss being uniformly accompanied by the loss of cells of the body. Thus the loss of objects, or organisms, by the individual can be misconstrued as being painful. Memories then can be called painful which actually contain no physical pain. But the individual must have had physical pain in order to understand that the loss means pain.

Punishment often accompanies, in child training, the times when the child is supposed to leave something alone. Thus, having to leave something alone is equivalent to being painful. Thus to remember something one is supposed to forget could be erroneously judged to be painful and indeed it is not.

There is a whole philosophy in existence that the best thing to do with unpleasant thoughts is to forget them. This is based securely upon an apathy occasioned by early training. A child when asking for an object will usually at first be cheerful and when he does not procure it will become angry; if he still does not procure it he may cry; and at last goes into apathy concerning it and says that he does not want it. This is one of the derivations of the dianetic tone scale and can be observed by anyone. . . .

A parent is contra-survival in that he punishes, is much too big, and cannot be contributed to, which lessens the survival potentialities of a child. On the other hand, the same parent furnishing food, clothing and shelter, and also, but not least, being an entity which loves and can be loved, is a pro-survival entity. The parent entirely absent, then, is not a satisfactory survival state. The parent present is not a satisfactory survival state. Hence an indecision results and the individual demonstrates anxiety toward the parent. But this anxiety exists because of many hidden situations extending back to the beginning of an individual's life.

F E A R O F T H E D A R K

DIANEIICS THE ORIGINAL THESIS

When a child is abnormally afraid of the dark, he probably has a severe engramic experience in prenatal. This prenatal experience will include all the sound data and sensory data of the incident. It is idiotic and identical. The preclear will have somatics. These on the first few recountings will be ordinarily faint and then become more severe as more data is located. The data will finally be in a more or less complete state and the engram will begin to lift, rising up through the various tones. All prenatals are apathy experiences and are therefore serious.

T H E C H I L D ' S W I L L

MEST PROCESSING

*Suppliment No. 1 u SCIENCE OF SURVIVAL**December, 1911**Tab. Vet. I. pp. 159-190*

Parents rarely give children a chance. To get angry with a child that is angry is rather unfair. The parent is a giant who, compared with the child, is about twelve feet high. The child acts in a "Little David" fashion in order to impress the giant and to hold his own against it, but the huge monster slaps back at him, saying, "Get mad at me, will you?" The child's will is quickly suppressed.

Perhaps a child will say, "I want to go swimming, daddy."

The parent answers, "No, you can't go swimming today."

"But Jimmy Jones goes swimming all the time."

"I said you can't go swimming."

The child drops rapidly down the tone scale into grief, and from there into apathy. Finally he says, "I didn't want to go swimming anyway."

After this cycle of events has happened a number of times, he no longer goes through the anger band, but drops instantly into apathy, becoming an automatic reaction pattern. Eventually when the subject of swimming is brought up he merely says that he doesn't like to go swimming, giving as an excuse that the water hurts his ears or eyes. Unless a child is growing up in a 3.0 or higher environ, he will encounter this negation reaction pattern.

Individuals in the 3.0 band operate by using data and by exchanging ideas; and children understand and use data as well as their parents.

Parents are likely to wonder what should be done about allowing a child to run around tearing up his room and breaking things. The answer, of course, is contained in the question: What is the child doing in a room containing expensive MEST? Such a room is certainly not a match for his limited data. See that he has a room in which there are toys that are *his*; and if he breaks the toys, remember that they are his to break or care for as he chooses.

O W N E R S H I P

SCIKNTDXXJY 8 8XX8
pp 51-14 and pp. 59-60

The auditor will find his preclear upset nowhere on the tone-scale as he will on the subject of ownership. A childhood, for instance, is intensely upset by the subject of ownership since the child is given to understand that he owns certain things and is then commanded in every action he takes with those items. A child cannot have possession, free and clear, of anything in the average family. He is given shoes and is told to take care of

them and is punished if he does not take care of them although he apparently owns them. He is given toys and is harassed whenever he abuses them. He finally becomes convinced that he owns nothing and yet he is in a state of anxiety about owning things. Therefore he will try to possess many things and will completely overestimate or underestimate the value of what he has. The auditing of childhood ownership is a fruitful field for the auditor. . . .

It is one of the sources of aberration that the scarcity of things in the MEST universe causes one to own only one of things; this is aberrative, since that one can gather into itself charges which are not discharged since there is nothing immediately similar to it. If one owned two of everything he had and if these two things were nearly identical, he would find that his worry and concern about these objects was greatly decreased. A child, for instance, should have two dolls alike, not simply one doll. The reason for this is that two terminals will discharge, one against the other. The thetan is capable of mocking himself up to be exactly like everything he sees. As a matter of fact, whatever a thetan can see, he can be. Thus, the thetan makes himself into a terminal for everything he sees whenever there is an absence of a duplicate. Thus the thetan is in the danger of having everything in the MEST universe discharging against him the moment he alters his relationship to the MEST universe. This fixes him in the belief that he cannot alter his relationship to the MEST universe. Actually he is rather rapidly disabused of this conception by processing. It is rather interesting to "double-terminal" in mock-up form the childhood toys of an individual. He will find there is an enormous amount of charge simply in the fact that these toys were made out of MEST. The favourite doll has a gravitic influence upon him.

R E S P O N S I B I L I T Y

RESPONSIBILITY

HC.OPL 2 November 1970. Issut III

In order to make up one's mind to be responsible for things it is necessary to get over the idea that one is being forced into responsibility.

The power of choice is still senior to responsibility. What one does against his will operates as an overt act against oneself. But where one's will to do has deteriorated to unwillingness to do anything, lack of will is itself an aberration.

There is nothing wrong basically, with doingness. But where one is doing something he is unwilling to do, aberration results. One does, in such a case, while unwilling to do. The result is doingness without responsibility.

In the decline of any state into slavery as in Greece, or into economic strangulation of the individual as in our modern western society, doingness is more and more enforced and willingness to do is less and less in evidence. At length people are doing without being responsible. From this results bad workmanship, crime, indigence and its necessities for welfarism. At length there are so many people who are unwilling to do that the few left have to take full burden of the society upon their backs. Where high unwillingness to do exists, democracy is then impossible, for it but votes for the biggest handout.

Where high unwillingness to do exists then we have a constant restimulation of all the things one is really unwilling to do such as overt acts. Forcing people who do not want to work to yet work restimulates the mechanism of overt acts with, thereby higher and higher crime ratio, more and more strikes and less and less understanding of what it is all about.

The individual who has done something *bad* that he was not willing to do then identifies anything he does with any unwillingness to do —when of course he has done this many times. Therefore all doingness becomes bad. Dancing becomes bad. Playing games becomes bad. Even eating and procreation become bad. And all because unwillingness to do something bad has evolved and identified into unwillingness to do.

The person who has done something bad restrains himself by withholding doingness in that direction. When at length he conceives he

has done many many bad things, he becomes a total withhold. As you process him you encounter the recurring phenomenon of his realization that he has not been as bad as he thought he was. And that's the wonderful part of it. People are never as bad as they think they are—and certainly other people are never as bad as one thinks they have been.

The basic wonder is that people police themselves. Out of concept of good they conceive themselves to be bad, and after that they seek every way they can to protect others from self. A person does this by reducing his own ability. He does it by reducing his own activity. He does this by reducing his own knowingness.

Where you see a thetan who sleeps too much and does too little, where you see a person who conceives bad doingness on every hand, you see a person who is safeguarding others from the badness of himself or herself.

Now there is another extreme. A person who must do because of economic or other whips, and yet because of his own concept of his own badness dares not do, is liable to become criminal. Such a person's only answer to doingness is to do without taking any responsibility and this, when you examine the dynamics, falls easily into a pattern of dramatized overt act. Here you have a body that is not being controlled, where most knowledge is obscured and where responsibility for others or even self is lacking. It is an easy step from criminality to insanity, if indeed there is any step at all. Such people cannot be policed since being policed admits of some obedience. Lacking control there is no ability to obey, and so they wind up simply hating police and that is that.

Only when economic grips are so tight or political pressure is so great as it is in Russia do we get high criminality and neurotic or psychotic indexes. Whenever doing is accompanied by no will to do, irresponsibility for one's own acts can result.

Basically, then, when one is processing a pc, one is seeking to rehabilitate a willingness to do. In order to accomplish this one must rehabilitate the ability to withhold on the pc's own determinism (not by punishment) further bad actions. Only then will the pc be willing to recover from anything wrong with the pc— since anything wrong with the pc is self imposed in order to prevent wrong doing at some past time.

Responsibility can be rehabilitated on any case.

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E V A L U A T I O N

PROBLEMS HANDLING AND RUNNING

PA B No. 126

15 Durmbrr 1977

Tech Vol III, p%. 166

If you stand around and wait for something else to decide it is something or other, you are in bad trouble. Now children do this—do this to such a marked degree that they don't even know how much pain is painful until they ask Momma or ask Poppa. A child is dependent on exterior evaluation, and I've seen a child go so far as not to eat ice cream. Why? "Ice cream's bad. I don't like ice cream." I said, "What?" I was pretty fast on my feet as an auditor and I said, "Who told you that?" "Oh. . . ." "Well, who told you that?" I said. "Ice cream's good." A horrible thing to do. I ran out the other person's magic spell and ran my own in. Kids straightwire rather fast. You can straighten out almost anything with a child if you straightwire them.

A D M I R A T I O N A N D E V A L U A T I O N

THIS is SCIENTOLOGY

THE SCIENCE OF CERTAINTY

Issue 16-C (1981. ca mid-June)

Tab. Vol. I, pg 184

The little child is quite bent on causing effects and gettings things ad-

mired. He is continually being evaluated in terms of what is to be admired.

Evaluation is the reactive mind's conception of viewpoint. The reactive mind does not perceive, it evaluates. To the analytical mind it may sometimes appear that the reactive mind has a viewpoint. The reactive mind does not have a viewpoint, it has an evaluation of viewpoint. Thus the viewpoint of the analytical mind is an actual point from which one perceives. Perception is done by sight, sound, smell, tactile, etc. The reactive mind's "viewpoint" is an opinion based on another opinion and upon a very small amount of observation, and that observation would be formed out of uncertainties. Thus the confusion of the word "viewpoint" itself. It can be a point from which one can be aware, which is its analytical definition, and it can be somebody's ideas on a certain subject, which is the reactive definition.

Because the analytical mind and reactive mind in men can become confused one with the other, one is most prone to assume the actual perception point of that person who has most evaluated for him. Father and mother, for instance, have evaluated about art, habits, goodness, behavior, badness, how one should dress, what manners are, to such a degree that the child has no choice, it seems to him, but to assume their "points to look from," and so we will find the child observing things as his father or mother would observe them and even wearing his father's glasses or his mother's glasses as he grows older. He has confused evaluation with actual perception. Where he has been told that he is bad looking, ugly, ridiculous, unmannerly, crude and so forth by somebody else continually, his reactive mind (which, like a prostitute, cares nothing for its master and serves anyone) eventually causes him to lose his viewpoint of himself and he sees himself not by observation but by evaluation as something undesirable. Of course, he would rather be something than nothing. He has, indeed, a horror of being nothing. So it is better to be something ugly about which he is guessing than to be nothing at all, and so he persists and continues as he is. Furthermore, because he has been talked to so much about talking, about looking, about perceiving in general, he has gotten the idea that his communications system is unalterable. His whole business of living actually is a communications system with the motivation of causing effects. Thus the lower he is on the tone scale the more he persists without change except downward.

S U P P R E S S I O N O F T H E D Y N A M I C S

A.I. POSSIBLE ABERRATIONS
Supplement No 1 to SCIENCE OF SURVIVAL
September, 1951
Tech Vol 1, pg. 159

Any of the dynamics may be suppressed in two ways. The first is the suppression which says "No!" A person who has been told since he was a child that he was worth nothing, that he was no good and that he would never be able to do anything is likely to have little or no First Dynamic. The First Dynamic changes polarity and starts pointing toward death. This person is capable of committing suicide, unless he is very strong on the Third Dynamic and can live for the group. He may, however, needlessly sacrifice his life for the group. This represents a suppression of the dynamic—the survival urge of the First Dynamic is not sublimated over into the Third; the Third is only more visible because the First has been suppressed toward death.

The second way of suppressing a dynamic is by enforcement: "You've got to be a good girl! You have to amount to something! We expect you to be a credit to your family!" After a few years of such commanding the girl who has been forced to be a great credit to her family is unable to do anything. She has been interfered with. Mama has entered her own dynamics into the dynamics of the child, with the resultant blunting of the child's dynamics. If any dynamic is inhibited, it enturbulates, and if it is enforced, it enturbulates. Either way, it is pushed toward death.

The principle of self-determinism, to be workable, dictates that a dynamic should neither be suppressed nor too thoroughly enforced. On a spectrum from *shut off completely* to *center* to *maximum enforcement*, self-determinism would be found at the center. The individual who is surviving best is exercising all possible rational self-determinism in an environment which allows a maximum of self-determinism. In Europe, for instance,

there is much talk of liberty, but the environment has been for so long so suppressive on both the First and Third Dynamics that the European's idea of liberty is not nearly so expansive and all-inclusive as is ours. Self-determinism is a relative state of being—the more rational an individual is, the more self-determinism he will be able to exert and the more he must be allowed to exert within the limits of his environment. Of course, the more rational he is, the easier he will be to get along with and the better he will handle MEST. An individual whose dynamic has not been enturbulated is in full agreement and affinity with the world, and is in good communication with the MEST universe (sight, sound, smell, touch, etc.).

Anything that aberrates the individual's urge toward survival will aberrate his self-determinism. This is the basic form of aberration. But how many manifestations does the basic aberration have? To answer this it is necessary to examine the component parts of theta: affinity, communication and reality. Theta must remain in affinity with, communicate with, and have agreement with other theta in its vicinity. All three together make for understanding. Computation, understanding, thought and education all depend on affinity, reality and communication.

T H E T H E O R Y O F A F F I N I T Y , R E A L I T Y A N D C O M M U N I C A T I O N

THE THEORY OF AFFINITY, REALITY
AND COMMUNICATION

The Diaruk Auditor's Bulletin

Volume 1, No. 5 February, 1951

Tab. Vol. 1, pp. 98-101

These three words: Affinity, Reality and Communication, do not seem on the surface to have much to do with each other. A little thought will discover that your Affinity with another person will have something to do with your ability to Communicate with him, but how these two are related to Reality is not so easily seen. As a matter of fact, these three words have

an extremely close and interesting relationship.

AFFINITY

The term "affinity" as it is used in Dianetics is fairly close in meaning to the word *like*. However, affinity is a two-way proposition. Not only do you *like* something, but you feel that it likes you. Affinity is also very much like the word *love* when *love* is used in its universal sense. It includes both *love* and *like* and is broader than both. It includes all feelings of good will and kinship.

Man would not be man without affinity. Every animal has affinity to some degree but man is capable of feeling an especially large amount. Long before he organized into cities, he had organized into tribes and clans. Before the tribes and clans there were undoubtedly packs. Man's instinctive need for affinity with his fellow human beings has long been recognized and his domestication of other animals shows that this affinity extends also to other species. One could have guessed that the race which first developed affinity to its highest degree would become the dominant race on any planet and this has been borne out. Although the kind of affinity enjoyed by the insect world can be shown to be an entirely different type of affinity (since it is not based on the individual remaining an individual and having affinity for another individual), nevertheless, this pseudo-affinity has made the insect world a dangerous rival for planet supremacy. The dangers of broken affinity have long been recognized by students of the human mind.

A child is full of affinity. Not only does he have affinity for his father, mother, brothers and sisters and his playmates, but for his dogs, his cats and stray dogs that happen to come around. But affinity goes even beyond this. You can have a feeling of affinity for objects: "I love the way the grain stands out in that wood." There is a feeling of oneness with the earth, blue skies, rain, mill ponds, cartwheels and bullfrogs which is affinity.

Affinity is never identification, nor does it go quite so far as empathy. You remain very much yourself when you have affinity for something but you also feel the essence of the thing for which you have affinity. You remain yourself and, yet, you draw closer to the object for which you have affinity. It is not a binding quality. There are no strings attached when affinity is given. To the receiver it carries no duties and no responsibilities. It is pure, easy and natural and flows out from you as easily as sunlight flows

from the sun.

Affinity begets affinity. A person who is filled with the quality will automatically find people anywhere near him also beginning to be filled with affinity. It is a calming, warming, heartening influence on all who are capable of receiving and giving it.

COMMUNICATION

"For all who are capable of receiving and giving it" indicates quite clearly that the use of affinity (and affinity ceases to exist unless it is used) is dependent on the ability to communicate.

Communication has been equally important in the development of the race. A man's impact on the world has been directly proportionate to his development of a means of communication. Communication in its broadest sense, of course, includes all the ways in which a person or thing becomes aware of or becomes aware to, another person or thing. Man's unusual ability to communicate in a number of different ways is largely responsible for the growth of his intelligence and the growth of his civilization.

In the main, however, communication in man divides itself into two large groups. Language forms such an important part of the communication lines between people that it deserves a special consideration and a classification all its own. All other forms of communication are in another class. Perhaps in the future, other forms of communication will be developed which are superior to spoken or written language per se, but until these tools have developed a great deal more objective accuracy than they are at present capable of obtaining, language will remain the chief tool of communication.

Music is a very fine means of communication which can bypass the use of words completely. Music, however, is limited in its communication to broad implications rather than to exact facts. Of course if you speak of emotional states as fact, then music could be considered an exact form of communication; but an entire symphony might be built around the idea of trying to communicate the fact that a typewriter was moved from a chair to a desk. This is admittedly not efficient communication at this level of abstraction. On the other hand, music can successfully describe, in one small turn of one phrase, an emotional state which might fill two volumes with large and mellifluous psychological speech.

Before the development of language, man communicated quite readily and successfully by means of signs, gestures, imitation and pure identity of perceptive imagery. Perhaps in the future, methods of transmitting states of being will become sufficiently advanced so that the objective considerations of matter, energy, space and time (MEST in Dianetics) may be also transmitted in the same way that emotional states are now transmitted by music.

At the moment, however, language remains our most useful tool of communication. It is notable that the great men of history have almost unanimously been particularly adept at communication. A very large percentage of these men have used language as their primary means of communication, but some have used music, and some have used the other less exact methods of transmitting affinity and of having force with other men. Quite recently, the development of mathematics has placed an extremely flexible and useful language in the hands of a few people. The work of the late Count Korzybski has pointed out with great distinctness the advantages which the language of mathematics has given to scientists of the physical universe. Rationality, *in their special field*, is very high among physicists and chemists who do a great deal of their thinking in terms of the rational language of mathematics.

Starting with affinity with each other and working by means of communication with each other, mankind has gradually changed and tamed the world in which he lived. Order is slowly being evolved out of disorder and, once the hurdle of irrationality is crossed, man will reach out for other worlds. With affinity and through communication, man is remaking the world.

REALITY

Most people are unaware of how much man really does make his own world. It is surprising how much reality is dependent on an agreement between individuals that an object or an idea exists.

Take the case of a person who has been hypnotized and has been told that there is a chair in the center of the room. This, in effect, is an agreement entered into between the hypnotist and the person who is hypnotized that there *is* a chair in the center of the room. The person who is hypnotized is temporarily cut off from the rest of mankind and finds that his only communication and his only affinity, for the duration of the hypnosis, is

with a hypnotic operator. So that when this person goes into the center of the room, he can feel the chair, sit on the chair, stumble over the chair, or even burn the chair up with a match. For him, the chair in the center of the room really exists. To the hypnotic operator who is still in communication and agreement with the rest of mankind, or at least a portion of it, the spectacle of someone who believes a chair to be in the middle of the room when obviously no chair is there may be very ludicrous. Yet it may be possible that the chairs which to everyone else in the room seem, to be sitting around the walls may be there only because everyone else agrees that they are there.

A group of men who were isolated on a South Pacific island during the last war developed a curious (and, at times, hilarious) pastime which involved a little, brown, imaginary dog. The company commander, in particular, was always bumping into this dog, sitting down on this dog, or in some other way giving some private an opportunity to say, "Oh, please sir, don't hurt the mascot!" This game suddenly came to an abrupt halt. *Someone had actually seen the dog and everybody got scared!*

This little, brown dog probably had only a very, very tiny amount of reality. There is a strong conviction in the mind of humanity that you cannot produce little, brown dogs by agreeing that they exist. For this reason, the men in this company were probably right in judging the men who saw the dog as almost psychotic, rather than believing that the dog actually existed. In other words, there was not, in this case, a truly genuine agreement that the dog existed. Nevertheless, it could not be proved completely that the dog did *not* exist. One man became convinced of this for one moment, and the sense of reality of the entire group was jolted because one of its members suddenly agreed internally on a reality which the other members of the group had helped to create but did not, basically, agree upon. For one moment this man had a different reality, and the others in the group felt responsible.

But what are psychotic people except those who have a different reality from the agreed-upon reality? It would be interesting to observe what would happen if a large number of psychotics with similar psychoses were allowed to create a little world of their own. If they could remain completely isolated from the rest of humanity for a considerable length of time, it is not inconceivable that they would begin to agree in some respects on their reality and would actually create a different system of reality from the one

which has been developed by the rest of mankind.

For an individual, reality can only consist of his interpretation of the sensory perceptions he receives. The comparative unreliability of this data is clearly shown by the varying reports always received in the description of, say, an automobile accident. People who have studied this phenomenon report that there is an amazing degree of difference in the description given of the same scene by different observers. In other words, the reality of this situation differed in details for each of the observers. As a matter of fact, there is a wide area of agreement, extremely wide, the common agreement of mankind. This is the earth. We are men. The automobiles are automobiles. They are propelled by the explosion of certain chemicals. The air is the air. The sun is in the sky. (Common agreement now has it around 93 million miles away. Whether it was really that far away before people found that it was true, is open to question.) There is usually an agreement that a wreck happened. Beyond this basic area of agreement there are differing interpretations of reality.

But take any one of the points just mentioned and carry your inquiry into this point deep enough and you will find a point at which agreement ceases.

"The air is the air." All mankind agrees.

"Air is composed only of certain chemical agents."

"Not so," says the Australian bushman, "air is one single thing, earth is another single thing."

"No! There is also the spirit of life in the air," says the member of an oriental religion.

When the point of disagreement is reached, reality is weaker. Press the point of the composition of air and its effect on the human being and the large group disagreements will break into smaller and smaller groups. Reality becomes more and more tenuous. Eventually disagreement will be discovered among *individuals* and at that point, reality is almost nonexistent.

There may be somewhere, some ultimate sort of reality which would exist without communication and affinity among men. Whether this ultimate reality would exist for any one man is highly debatable. It is certain, however, that this ultimate sort of reality, at the present moment at least, is unknowable to man as he is so constituted. Functionally, then, it could be said that reality consists of a common area of agreement which has been

communicated by the persons in whom there is affinity. This is a long way from saying that reality exists in your mind and that you have complete control of whatever reality exists. The amount of reality which mankind has built up for itself is truly amazing. The amount of reality which exists for other species must be considerably less. Among them, there is a considerable degree of difference between the amount of reality possessed by individuals.

Consider the nuclear physicists. For several hundred years now, the basic notions of the atom have been gaining in reality to larger and larger numbers of people. The notions which only one or two of the Greeks had in the time of the Golden Age of Greece were held by millions and millions of people by 1945. Hundreds of thousands of people had much more exact ideas of what an atom was and how it behaved than would have been possible for any man prior to 1800. To these hundreds of thousands of people, the atom contained more reality, it was more real to them, than to the other millions who had only a vague idea that atoms were the basic building blocks of the universe. Tens of thousands of people were aware of the possibility of turning the atomic structure into energy. For these tens of thousands, the atom was even more real. Indeed, they were not too surprised when energy was actually released from an atom. The performance of that job was done primarily by a few hundred people to whom the atom was very real indeed.

There are still many millions of people all over the world who would argue bitterly that nothing which they could not see, touch, feel, taste or smell could possibly exist. This in spite of the otherwise agreed-upon reality that, by manipulating certain changes which could not be seen, touched, felt, tasted or smelled, certain men caused reactions which could definitely be seen, heard and felt if they were not too close to be killed by the violence of the perceptive situation.

It is obvious that for different classes of people in the world today, the atom has different degrees of reality. For centuries the philosophers and scientists of mankind have been attempting to go back of this obvious fact and find the ultimate sort of reality which may be causing whatever varying reactions people had to the universe around them. This attempt to track down ultimates is a wild log-jam which can waste and has wasted more hours of thought and effort than any other snag which has ever caught the human mind. For all practical purposes, reality consists of your perception

of it and your perception of reality consists, to a large extent, of what you can communicate with other people. Your communication with other people depends to a large extent, on your affinity for them. Your affinity for people is determined largely by your understanding of the person and your agreement with him about reality. The three-way interrelationship between affinity, reality and communication not only underlies all that is done in Dianetics but explains many things about life, itself. In Dianetics, the abbreviation ARC (pronounced A-R-C rather than *arc*) is one of the most useful terms yet devised.

ARC DOWN

Since each of these three aspects of existence is dependent on the other two, anything which affects one of these will also similarly affect the others. It is very difficult to suffer a reversal of affinity without also suffering a blockage of communication and a consequent deterioration of reality.

Consider a lovers' quarrel: One of the pair offers affinity in a certain way to the other. This affinity is either reversed or not acknowledged. The first lover feels insulted and begins to break off communication. The second lover, not understanding this break-off, also feels insulted and makes the break in communication even wider. The area of agreement between the two inevitably diminishes and the reality of their relationship begins to go down. Since they no longer agree on reality, there is less possibility of affinity between them and the downward spiral goes on. The only way of reversing the spiral is through raising of the necessity level of the individual, by the intervention of some outside agency which will force them to agree or communicate, or by dianetic processing. Unless one of these things happens, eventually all of the reality of the relationship which had grown up between this pair of lovers would vanish and both of the people would be damaged in their total reality, their total ability to communicate, their total capacity for affinity.

This downward spiral can be started not only at the point of affinity, but at any other point on the triangle. Many a soldier in the last war can testify that the breaks of communication between himself and his family occasioned by his enforced absence caused a definite diminishing of affinity with people for whom affinity lines had been very strong. This break of communication lines was the frequent cause for a serious diminishing of reality for the soldier and only sharply raised necessity level kept the situa-

tion from spiraling downward rapidly.

A denial of reality is one of the quickest ways to cause a person to become insane. Imagine your own feelings if you were to walk into your office in the morning and find that your desk was removed only to have your secretary, your boss, a receptionist, the president of the company and finally a psychiatrist inform you quite bluntly that the desk was actually there. This is a denial of reality in a way that should not seem to affect you personally but only two possible conclusions would be open to you: either you are crazy or they are crazy. There would be alternatives in between, such as "They are playing a trick on me," but this would probably be called paranoia and the result would be the same. One of the first reactions you might have to a situation of this type would be that you were quite angry at the people who kept insisting your desk was there. If they continued to insist it was there and you decided it was hopeless to convince them otherwise, you might become quite apathetic. You would undoubtedly break off communication with these people and the vicious spiral would have been started again.

ARC UP

Fortunately the spiral works both ways. Anything which will raise the level of affinity will also increase the ability to communicate and add to the perception of reality.

Falling in love is a good example of the raising of the ability to communicate and of a heightened sense of reality occasioned by a sudden increase in affinity. If it has happened to you, you will remember the wonderful smell of the air, the feeling of affection for the good solid ground, the way in which the stars seemed to shine brighter and the sudden new ability in expressing yourself.

If you have ever been alone, and in a dwindling spiral, only to have the telephone ring and the voice of a friend come across, you will have experienced the halting of a downward spiral through a lift in communication. This is particularly true if the friend happens to be a person with whom you converse easily and who seems to understand the communication which you try to give him. After such an experience, you are probably aware of a great deal more interest in the things around you (reality) and the increase of the feelings of affinity within you.

A troopship was slowly approaching the Golden Gate Bridge filled with

troops who had been overseas for several months. As the ship slowly approached the bridge, all on board grew very quiet until at last no one was talking at all. Suddenly, as though by prearranged signal, just as the prow of the ship cleared the bridge, the men in the front of the ship broke into a tremendous cheer which carried on down the length of the ship as she went under the bridge. Suddenly everyone was talking to everyone excitedly. Men who scarcely knew each other were pounding each other on the back as though they were brothers. America regained some of its reality for these men and communication and affinity suddenly went up. Fast!

Unfortunately, the spontaneous incidents which cause affinity, reality and communication to increase are not as common as the incidents which break affinity, reality and communication. In the case of a large break of affinity, dianetic processing is the surest and most efficient means of halting the downward spiral.

PROCESSING AND ARC

Returning to a moment when an ARC break occurred will bring back to a preclear the full effect of this break and will allow him to compute the effect which this break has had upon him. Once the analytical mind grasps the fact that this break has acted as a survival depressant and the incident has been recounted a sufficient number of times, it loses its force and the lock will have no further effect on the individual. The finding and reducing of ARC breaks is even more important to persons who are badly occluded or who are near a psychotic break than it is for the average individual. The reducing of the locks occasioned by ARC breaks is the quickest possible way to raise the tone level of a preclear and thus to procure the energy by which further processing may be made more efficient and fruitful.

The techniques for running locks which have already been outlined in the Handbook* and in previous issues of the *Bulletin* are quite sufficient for the reducing of ARC locks. However, there has come into being a fairly extensive technology which concerns itself primarily with the quick reduction of ARC locks. These techniques will be fully outlined in the forthcoming publication: *Dianetics: The Science of Survival; Simplified, Faster Techniques of Dianetic Processing*. Articles concerned with these techniques will appear from time to time in *The Dianetic Auditor's Bulletin*.

Dianetics: The Modern Science of Mental Health by L. Ron Hubbard.

THE SECOND DYNAMIC

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F A M I L Y - C O M M U N I C A T I O N A N D D U P L I C A T I O N

THE PHOENIX LECTURES, pp. 24124)

Affinity is actually *the distance and the particle size*. Communication of course is *Cause-Distance-Effect*. And the degree of duplication is what makes reality. You are as real to those around you as they can *receive* you. Did you ever get some kind of an inkling around your family that they weren't receiving what you were talking about? Well, that's because they fixed in their minds a long time ago the fact that they were duplicating you *little*. You were different in size. This all by itself would be sufficient to make the family incapable of receiving information from you. Grandpop's a fairly successful manufacturer, and he's seen this grandson who's been running around while grandpop was in his middle years, and the kid goes off and studies sales promotion, with all the verve of youth and a good background and a good inheritance on this whole line and boy he could give Grandpop cards and spades on the subject of promotion. He moves into Grandpop's sphere of activity and he's on the job. He puts a suggestion memo on Grandpop's desk. Do you think it ever gets read? Ha ha, that's just from Jimmy. And Jimmy goes out and starts to work for another company, and it starts selling the whole field and wipes out Grandpop. "He didn't know what he was talking about". Grandpop has already conceived the idea, you see, that the smallness of Jimmy is not a duplication. And that being his primary idea connected with this individual, he then knows that all he can receive really from this individual is "Ga-ga-ga-ga", "Gimme a lolly pop" and "Gimme a nickel". Something on this order would be within his basic communication line with this child, so afterwards he could not then take the child's communication line seriously. But the child changes, grows up. The main impatience that you ever had with parents or anybody like that

around you is their fixed idea that you are small. Then you come around later and your parents are getting on in years and they're ailing and you say, "Why don't you"—and give them some sensible suggestion—you're going to help them. And you find out that almost anything you suggest is unacceptable, because they know they can't duplicate someone your size. They know, if they know anything, that you're about a foot tall, or two feet tall—wherever they're stuck on the track as far as you're concerned. Mama very often gets stuck on the track at birth with the child, the first view of the child, and after that the child just doesn't ever have a sensible solution to anything. But the child is actually better adapted to the modern environment than Mama is.

A C H I L D ' S L O V E

Research and discovery series
lunr 1950 Volumr 1. pp 194-195

Parents are not yet adjusted to the fact that they have had born unto them human beings who are inherently self-determined, that love is not a biological situation with regard to parent and child, that a parent only gets as much love back as he in fact deserves. Actually the child tries to give him a great deal more than the parent ordinarily deserves.

However, the biological orientation of love is badly snarled up in old moral codes such as: You've got to honor thy father and thy mother even though they have tried to murder you all the days of your life—which is the equation that has been running the society.

You will find patients walking in and saying, "I'm so anxious all the time that I don't know what I'm doing." You discover all of a sudden that he is being badgered daily about the fact that he isn't demonstrating enough affection, and therefore the world is liable to fall in on him, and so on. He is

being harangued and harassed and controlled and hammered and pummelled. Go back over it and you will find a history of childhood illnesses. He is being crushed because he doesn't love his parents enough, and there has been no slightest effort on the part of the parents to earn any. That shows how the ledger gets unbalanced; so the auditor will be dealing with this.

Therefore when you undertake a patient's therapy, and start to make good, solid, specific promises that "On the 22nd of 'Octubray' you are going to be absolutely well," and so on, you are making a statement without taking cognizance of a very large number of variables which can enter the case. His own reactive mind may be far more crammed with material than you supposed it was. The diagnosis did not at first demonstrate all that was wrong with him. He may be in a restimulative environment, and it may be necessary for you, in the case of a child, to start the child on educational therapy before you can do anything about the parents.

A F F I N I T Y A N D C H I L D R E N

DIANETICS: THE MODERN SCIENCE
OF MENTAL HEALTH
Book 2, pp. 105106

It is not possible to "spoil" a child with love and affection. Whoever postulated that it was possible was postulating out of bad data and no observation. A child *needs* all the love and affection it can possibly get. A test was run in one hospital which tended to show that babies, when left without attention, ran fevers. When given attention the fevers immediately abated. The test, while not observed personally by the author, seems to have been conducted with proper controls according to report. If this is true, it postulates a mechanism in the human being which uses illness for affection on a genetic basis. There is no reason why not; there have been enough years of engineering—almost two billion—to build anything into

the blueprint. These babies, in several groups, were left in the hospital by their parents for the test; they uniformly became ill when not given affection. Here is the law of affinity at work, if these tests were accurately conducted. Their purpose was not to help dianetics but to show that the leaving of a baby in the hospital after his birth because he has a slight illness invariably increases that illness.

A L L I E S V S . A F F E C T I O N

DIANETICS THE MODERN SCIENCE
OF MENTAL HEALTH
Book 3. pg. 15)

Observers in the past have jumped at questionable conclusions when they felt that demonstrated affection aberrates a child. Lack of affection may kill him, but the reverse is not true. The only way an ally can aberrate a child *is by talking to and sympathizing with a child who is very ill or "unconscious" from injury.* If he does this he alloys the child's personality with his own, creates an eventual possibility of psycho-somatic illness and aberration and may generally disable the child for life (except for dianetics, of course). Love a child best and do for him best when he is well. Do anything you please with him when he is well. Say what you please. When he is sick or hurt, it is best, as the bosun said, "Patch him up and keep goddamned quiet!"

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C O M M U N I C A T I O N

COMMUNICATION

*Ability, Itue 1J**(19V, a. Ian August)**Tub Vol III, pp. 104-105*

Communication is life. Without it we are dead to all.

Gradually the importance of Communication has evolved since July 1950 when I first evolved the ARC triangle. The corners are Affinity, Reality and Communication.

The triangle has many fascinating aspects. If one corner of it is lowered, the other two are dropped as well. If one corner is raised the other two are raised.

But the full *use* of this triangle, no matter how much Scientologists refer to it, has never been established.

Let us see some ways the triangle is used.

Estimation of the quality or ability of a person is at once established by his tone. *Tone* is established by his ARC. The whole of the book *Science of Survival* is devoted to this.

Actually, *tone* is *established* by his Affinity and Reality. It is most directly *observed* by his Communication.

One easy, quick way to ascertain a person's tone would be as follows: What does he try to do to *your* ARC? If he discovers something with which you have good ARC, does he attempt to increase or decrease your communication with it?

The whole theory of games conditions as contained in *Scientology: The Fundamentals of Thought*, when applied to A-R-C opens up volumes of understanding. Obsessive selection of opponents is obsessive cut of communication. In a game, one seeks to cut the communication of an opponent. When one is in an obsessive games condition one obsessively cuts everyone else's communication.

This can be done in two ways with the same end result. He or she insists on communication with hurtful things so that one will know better than to communicate (as a nation does to youth with war) or the communication cut is direct.

Lower affinity with things and communication is cut. Raise affinity with things and communication is improved.

An example of this would be the contrast between the end results achieved by (1) a parent who warns the child about things and (2) a parent who lets the child get acquainted with things. The child handled the first way will go awry; the child handled the second way will become the better child.

You notice I have said "warns the child about things." This could be expressed also as "lowers the affinity of the child about reality."

One determines, then, the actual character of a person by observing his intent concerning communication.

If a person wants Communication to be knowingly raised (and *all* good Communication is *knowing* Communication), his intent to another is good. There is no games condition here.

If a person wants Communication to be unknowing or lowered, his intent to another is bad.

Communication is the clue that is always in sight. By it one sees the true Affinity and Reality of the person.

When another tries to chop your ARC with something, it is a good thing to decoy him into believing you have ARC with something else and see how he handles that. He, by cutting away, seeks to make you a victim of his game. It becomes an amusing game when you fully understand ARC. The difference will be—you will be playing a knowing game—the other person will only be dramatizing.

Many a budding Scientologist has been squelched by someone chopping his ARC with Scientology when in actuality it was merely someone chopping his ARC.

Communication is the clue. If *you* can handle communication in or out, you can win.

H A N D L I N G - O R I G I N A T I O N S

DUMMY AUDITING

*P.A.B. No. HI**1 January 1959**Treb. Vol. III, pg. 171*

But how about in the walk-away world—the world that is ambulant and moving around and spinning quietly, or noisily, as the case may be? Do you ever have to handle an origin in it? Well, I dare say that every argument you have ever got into was because you did not handle an origin. Every time you have ever got into trouble with anybody, you can trace it back along the line you didn't handle. If a person walks in and says, "Wheel I've just passed with the highest mark in the whole school," and you say, "I'm awfully hungry, shouldn't we go out and eat?"—you'll find yourself in a fight. He feels ignored. He originated a communication to have you prove to him that he was there and he was solid. Most little kiddies get frantic about their parents when their parents don't handle their originations properly. Handling an origination merely tells the person, "All right, I heard it, you're there." You might say it is a form of acknowledgment, but it's not; it is the communication formula in reverse. But the auditor is still in control if he handles the origin—otherwise, the communication formula goes out of his control and he is at effect point, no longer at cause point. An auditor continues at cause point.

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D I S C I P L I N E A N D D R A M A T I Z A T I O N

THK CONTINUING OVERT ACT

HCOB 29 September 1965, Issue 11

Tin* Vol IV. px 102

By putting a bit of control in the Scientology environment we have enough threat to restrain dramatization.

The phenomena is this: The reactive bank can exert stress on the pc if it is not obeyed. Discipline must exert just a shade more stress *against* dramatization than the bank does. This checks the performance of the continual overt long enough to let processing bite.

D I S C I P L I N E A N D S E L F - R E L I A N C E

RESEARCH AND DISCOVERY SERIES

June 1950, Volume 1. pp 195-196

You may carry the child for 15 hours and suddenly discover that this child has never been able to control anything about himself. He has been pretty badly shattered. He has been under constant criticism, and you want to give him some educational therapy and self-reliance, because if he can't face any part of the world which is right before him, how do you expect him to face any part of his engrams? He is not going to be able to. All he will do is dramatize, and the value of it will be slight. So you may have to enter in other expedients. For instance, there is nothing wrong with discipline of a child so long as the discipline is leveled toward making the child more independent and self-determined: criticizing him for being dependent, trying to build up his own ability to handle himself, giving him the push necessary. In other words, actually applying pain or loss to the

child in order to make him, within that periphery, self-determined.

For instance, one could tell him, "Well, now I'm going to give you a number of jobs to do and I want each one of these done (not being too critical of the work when it's done either), but if you fail to accomplish these, of course, you will get a light switching. If you accomplish these things you will get a thank you."

You carry this along without any temper or rancor on the child and soon the child starts to pick up some self-respect. The child has learned to handle himself. In any punishment the ordinary course of affairs is to punish the child and then scold him. Well, that is an engram, and has nothing to do with it. But if you tell the child analytically that something is going to happen and then give him a little switching in silence without being angry with him afterwards, there is no emotional charge.

S L A P P I N G

SKLF ANALYSIS, *pf.* 108

Possibly one of the most aberrative actions above the level of unconsciousness is striking a person suddenly when he does not expect it. Slapping children, particularly when they are not alert to the fact that they are about to be slapped, tends to give an individual a distrust of all motion and even when they become of an age when a slap would be the last thing they would expect they still continue to distrust motion.

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P U N I S H M E N T A N D E N G R A M S

DI-WHICIS THK ORIGIN \I THHSIS
pp 12-1.)

Sociological maladjustments; parental punishments of a minor sort, even when they include pain; libidos;* childhood struggles and jealousies are not capable of aberrating the individual. These can influence the personality and environmental adjustment of the individual but so long as he is not pathologically** incompetent, he can and will resolve these problems and remain without aberration.

The human mind is an enormously powerful organism and its analytical ability is great. It is not overlaid above naturally unsocial or evil desires, but is founded upon powerful and constructive basics which only powerful, painful and antagonistic experiences can impede. Engrams will be found to have been conceived by the individual as intensely antagonistic to the survival of the organism.

*libido: emotional or psychic energy derived from primitive biological urges.

** pathological: altered or caused by disease.

C H I L D R E N

RKSKARCM AND DISCOVERY SLRIKS
lunn 1950. Volume 1. pp 254-255

Working on children is really an adventure, because the child doesn't have a fully developed analytical mind. But the child that gets up to 9 years of age without too much in the bank can be cleared; and any child around 9 can have enough locks taken off the case, by educational methods, or

enough done to the case in general so that they get along pretty well. It is a touchy situation handling a child. You are not dealing with a fully developed organism. It isn't dangerous; it's just how slow is it going to go, and how antagonistic is the child going to become?

I have worked on a child 4 years of age and have obtained results, with big emotional charges like losing his lollipop last Tuesday and that sort of thing, and made him feel much better, made him much more cheerful about life in general. And I have worked on children of 9 who didn't have enough push to go back to yesterday but, after we worked a little while, could finally be coaxed back into it. Most children pick this up very rapidly and you will find them wiping out their own engrams, and so on.

There was one humorous story about a little girl who was switched, who then went out on the back porch and was heard muttering to herself out there. She was picking up the engram of the switching and was going through it again and again, thoroughly erasing it!

Child Dianetics is a pretty broad subject, however, which will not be covered in this lecture. It is of great use for the parent to furnish the pain and furnish the pleasure; in other words, to create an artificial situation of drives, resistances and awards in order to coax the child into doing something. But do it on an analytical level. Don't spank and then talk. Talk quietly, and then spank; because by not saying a word you haven't put much of an emotional engram on the case.

Fortunately it is pretty hard to upset a person unless one uses very cruel and sadistic methods.

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S Y M P A T H Y

ADVANCED PROCEDURE AND AXIOMS

pp 44, 45

Sympathy is an excellent occluder and valence shifter. It also involves and freezes the emotion of the individual. . . .

Childhood stories are cunningly laid traps for sympathy and such stories, poems or songs affect a case strongly but are locks for actual control efforts (which have failed) on the part of the child against any entity on any dynamic. Sympathy should be run from such stories.

T E E N A G E R S

CONFRONTING

*P.A.B No. 129**1 February 1958**Trrb Vol. 111. pg 212*

It is very interesting to watch a child move up into his teens. His parents have been giving him 8-C, family style—did you wash your face, why don't you get a glass of milk, no there isn't any milk, go to bed, no don't go to bed, no get up, go to bed, no don't stand up. When he gets into the teens all of a sudden his parents aren't applying very much duress on him and he revolts. It is not really a feeling, sentient, knowing revolt at all. It is a restimulation of his own effort to take care of the chaos which happened to him years ago. So actually bad control breeds periods of chaos which will someday explode.

H E L P A N D C H I L D R E N

HELP
HCOB 1 May 1960
Tech Vol. IV. pg 85

We see in children occasionally an enormous striving to be self-reliant. We ordinarily applaud this but if we inspect the child carefully we will find that resistance to being helped goes along with an obsession to help. Parents themselves, disbelieving that the child can help them, usually inhibit the child's help and thus worsen the condition. I have seen one child go downhill to "normal" by reason of a thwarting of help by the parents. But no matter how fondly the psychologist used to believe in the nineteenth century that childhood was a good pattern to use for estimating future social conduct, we in Scientology know that the child has already become aberrated on the subject before it is manifested in this light.

A L L O W I N G A C H I L D T O W O R K

CONFRONTING
PA B No 129
1 February 1975
Tech. Vol III, pg. 214

Work is considered to be about the last thing that anybody should ever be expected to confront. The Anglo-American view is to put a tremendous amount of kick in the pants on this thing called work. The way you work out work as something that is impossible for anybody to confront is to discourage a child when you see him perform any work. You say, "Oh, get out of my way. It's too much trouble to show you. You're in my road." And by the time he is six or seven he's thoroughly educated that he will not be permitted to work. And then the laws of state keep him from getting

jobs and earning money so that he can escape from the tremendous dependency of family. Further up in his teens they realize the police have a vested interest in crime and they have here a good quality juvenile delinquent. Then he is not permitted to work either. We get him in his early twenties and insist he get married and then we show him that he's got to work. Here you've got one of these super duress got-to-confronts. No wonder people get tired, because every time you put them into a "got to confront" you run them into all the emergencies.

What is an emergency? It is something that requires a necessity level. What is a necessity level? It is a heightened willingness—a sudden heightened willingness which untaps a tremendous amount of ability and you get these tremendous feats. Now this cycle of super energy and application winding up with super tiredness gets applied to the work-a-day world of turning a lathe or driving a truck or keeping a set of books. He's got to get the work done and he finally goes into total exhaustion. This is because he has no orientation on what's worth while confronting. This adds up to the fact that Man goes into an emergency level of activity when he has got to confront and his whole lifetime is one long activity at an emergency height. This tells us the reason for the hectic anxiety to get the work done. The human body has its limitations and cannot stand that since it is built on a number of "now I am supposed to's" and every time you have the problem handled you go out in the middle of the Sahara Desert and "now I am supposed to have a drink of water" keys in and you haven't got it licked at all.

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E T H I C S A N D E X C H A N G E

ETHICS

*HCOPL 4 April 1972**Est O Stria 14**Tech. Vol. VIII, pp. 78-81*

The normal level of an unhatted Dev-T non-producing org is out ethics. The reason you see so many heavy ethics actions occurring—or situations where heavy ethics actions should occur if they aren't—in such an org is that it has its EXCHANGE flows messed up.

It is important to know this fact as this factor alone can sometimes be employed to handle persons in the area whose ethics are out.

CRIMINALITY

Unless we want to go on living in a far nowhere some of the facts of scenes have to be confronted.

An inability to confront evil leads people into disregarding it or discounting it or not seeing it at all.

Reversely, there can be a type of person who, like an old-time preacher, sees nothing but evil in everything and, possibly looking into his own heart for a model, believes all men are evil.

Man, however (as you can read in HCO B 28 Nov 70, C/S Series 22, "Psychosis"), is basically good. When going upon some evil course he attempts to restrain himself and caves himself in.

The Chart of Human Evaluation in *Science of Survival* was right enough. And such people also can be found by the Oxford Capacity Analysis where the graph is low and well below a center line on the right.

This sort of thing can be handled of course by auditing but the Est O does not depend on that to handle his staffs problems.

Criminal actions proceed from such people *unless checked* by more duress from without not to do an evil act than they themselves have pressure from within to do it.

Criminality is in most instances restrained by just such an imbalance of pressures.

If you have no ethics presence in an org, then criminality shows its head.

Such people lie rather than be made to confront. They false report—they even use "PR" which means Public Relations to cover up—and in our

slang talk "PR" means putting up a lot of false reports to serve as a smoke screen for idleness or bad actions.

Unless you get Ethics in, you will never get Tech in. If you can't get Tech in you won't get Admin in.

So the lack of Ethics permits the criminal impulse to go unchecked.

Yes, it could be handled with Tech. But to get money you have to have Admin in.

Unless there is Ethics and ways to get it in, no matter how distasteful it may seem, you will never get Tech and Admin in.

Of course there is always the element of possible injustice. But this is provided against. (See HCO PL 24 Feb 72, "Injustice".)

When Ethics is being applied by criminal hands (as happens in some governments) it can get pretty grim.

But even then Ethics serves as a restraint to just outright slaughter.

Omitting to handle criminality can make one as guilty of the resulting crimes as if one committed them!

So criminality as a factor has to be handled.

It is standardly handled by the basic Ethics P/Ls and the Ethics Officer system.

EXCHANGE

The unhatted unproducing staff member, who is not really a criminal or psychotic, can be made to go criminal.

This joins him to the Criminal ranks.

The Ethics system also applies to him.

However there is something an Est O can do about it that is truly Est O tech.

This lies in the field of EXCHANGE.

If you recall your Product Clearing, you will see that exchange is something for something.

Criminal exchange is nothing from the criminal for something from another.

Whether theft or threat or fraud is used, the criminal think is to get something without putting out anything. That is obvious.

A staff member can be coaxed into this kind of thinking by PERMITTING HIM TO RECEIVE WITHOUT HIS CONTRIBUTING.

This unlocks, by the way, an age-old riddle of the philosophers as to

"what is right or wrong".

HONESTY is the road to SANITY. You can prove that and do prove it every time you make somebody well by "pulling his withholds". The insane are just one seething mass of overt acts and withholds. And they are very physically sick people.

When you let somebody be dishonest you are setting him up to become physically ill and unhappy.

Traditional Sea Org Ethics labeled Non-Compliance as Liability and a False Report as Doubt.

And it's true enough.

When you let a person give nothing for something you are factually encouraging crime.

Don't be surprised that welfare districts are full of robbery and murder. People there give nothing for something.

When *exchange* is out the whole social balance goes out.

Every full scholarship ever given by an org wound up in a messy scene.

When you hire a professional pc who just sits around making do-less motions while people audit him and contribute to him DO NOT BE SURPRISED IF HE GETS SICKER AND SICKER.

He is contributing nothing in return and winds up in overwhelm!

Similarly if you actively prevented someone from contributing in return you could also make him ARC Broken and sick.

It is EXCHANGE which maintains the inflow and outflow that gives a person space around him and keeps the bank off of him.

There are numbers of ways these flows of Exchange can be unbalanced.

It does not go same out as comes in. Equal amounts are no factor. Who can measure good will or friendship? Who can actually calculate the value of saving a being from death in each lifetime? Who can measure the reward of pride in doing a job well or praise?

For all these things are of different values to different people.

In the material world the person whose Exchange Factor is out may think he "makes money". Only a government or a counterfeiter "makes money". One has to produce something to *Exchange* for money.

Right there the Exchange Factor is out.

If he gives nothing in return for what he gets the money does not belong to him.

In product clearing many people it was found that some considered their

food, clothing, bed and allowance were not theirs because they produced. They were theirs "just by being there". This funny "logic" covered up the fact that these people produced little or nothing on post. Yet they were the first to howl when not getting expensive (to the org) auditing or courses or tech!

Thus such a person, not hatted or made to produce, will get ill.

It is interesting that when a person becomes productive his morale improves.

Reversely it should be rather plain to you that a person who doesn't produce becomes mentally or physically ill. For his *exchange* factor is out.

So when you reward a downstat you not only deprive upstats, you also cave the downstat in!

I don't think Welfare States have anything else in mind!

The riots of the ancient city of Rome were caused by these factors. There they gave away corn and games to a populace that eventually became so savage it could only enjoy torture and gruesome death in the arena!

A lot of this exchange imbalance comes from child psychology where the child is not contributing anything and is not permitted to contribute.

It is this which first overwhelms him with feelings of obligation to his parents and then bursts out as total revolt in his teens.

Children who are permitted to contribute (not as a cute thing to do but actually) make non-contributing children of the same age look like raving maniacs! It is the cruel sadism of modern times to destroy the next generation this way. Don't think it isn't intended. I have examined the OCAs of parents who do it!

So if a person is brought up this life with the exchange all awry, the Est O has his hands full sometimes!

He is dealing with trained-in criminality!

WHAT HE CAN DO

The remedy is rather simple.

First one has to know all about EXCHANGE as covered in the Product Clearing policy letters.

Then he has to specially clear this up with people who do not produce.

He should get them to work on it as it relates to ALL THEIR DYNAMICS IN RELATIONSHIP TO EVERY OTHER DYNAMIC.

That means he has to clear up the definitions of dynamics with *care* and then have the person draw a big chart (of his own) and say what he gives the 1st Dynamic and what it gives him. Then what he gives the second dynamic and what it gives him. And so on up the dynamics.

Now, have him consider "his own second dynamic". What does his second dynamic give his first dynamic? What does his second dynamic give the second dynamic and what does it give him?

And so on until you have a network of these exchange arrows, each both ways.

Somewhere along the way, if your TRs are good and you have his attention and he is willing to talk to you he will have quite a cognition!

That, if it's a big one is the End Phenomena of it.

And don't be surprised if you see a person now and then change his physical face shape!

CONDITIONS BY DYNAMICS

An Ethics type "action" can be done by giving the person the conditions formulas (pages 189, 237, 245, 247, 249 of Vol 0, Basic Staff Hat. HCO PL 14 Mar 68—page 247—gives one the table.)

Method 4 the person on the Table of Conditions and pick up any other misunderstands.

Have the person study the *formula* of each of these Conditions in the table so that he knows what they are and what the formulas are.

When he has all this now with no misunderstood words you must clear up the words related to his dynamics 1 to 8 and what they are.

Now you're ready for the billion dollar question.

Ask him what is his condition on the first dynamic. Have him study the formulas. Don't buy any glib PR.

Don't evaluate or invalidate. When he's completely sure of what his condition really is on the first dynamic he will cognite.

Now take up the second dynamic by its parts—sex, family, children. Get a Condition for each.

Similarly go on up each one of the dynamics until you have a condition for each one.

Now begin with the first dynamic again.

Continue to work this way.

You will be amazed to find he will come out of false high down to low

and back up again *on each dynamic*.

Somewhere along the line he will start to change markedly.

When you have a person in continual heavy ethics or who is out-ethics (Ethics bait, we say) and who is floundering around, you can do an S & D on him and quite often save his future for him.

When you have such a person you do this one first before you do the Exchange by Dynamics.

In other words, you use this on "Ethics bait" and then when he's come out of such, you do Exchange by Dynamics on him.

SUMMARY

When all looks black, and you are getting false reports, and the things said done were not done and what was really being done were oven products and despite all your work, the stats just *won't* go up, you still have three answers:

1. GET IN ETHICS ON THE ORG.
2. GET EXCHANGE DONE ON INDIVIDUALS.
3. GET IN CONDITIONS BY DYNAMICS ON THE ETHICS BAIT.

And after that keep a strong just Division 1 Dept. 3.
You'll be amazed!

B E - D O - H A V E

BE-DO-HAVE
VOLUNTEER MINISTERS HANDBOOK
pp. 78-80.

One of the cycles or correct sequences of action in this universe is Be-Do-Have.

This sequence is often altered in individuals. Be is first in the physical universe, Do is second, Have is third.

By getting it out of sequence a considerable confusion can be generated.

A lot of riddles of human behavior can be solved by realizing this goes out of sequence or gets omissions.

The Spanish peasant and the Spanish officials go to war at the drop of a straw. Their history is jammed with revolts. The peasant knows that if he is a peasant (be) and does his work (do) he should have. The Spanish official is stuck in BE. He *has* so he can *be and he* doesn't have to do anything. Also a degree or tide in Spain is a BE and there is no *do*. So there is no have unless it comes from the peasant. The two altered cycles collide.

Juvenile delinquency and shattered lives in the West stem directly from corruptions of this cycle.

Children in the West are commonly asked "What are you going to BE when you grow up?" It is a silly question and can drive any child up the wall. Because it's the wrong question—hits the wrong end of the cycle.

He is also asked "What are you going to DO in life?" That's just as bad. It is quite difficult to answer.

If we asked children, "What do you want to PRODUCE in life?" we could probably get a workable answer. From *that* he could figure out what he'd have to do to produce that and from that he could know what he had to BE. Then, with a little cooperation he would be able to lead a happy and valuable life.

Concentrating on BE? one finds him ready to BE all right but then he stands around the next 50 years waiting for his havingness to fall out of the sky or slide to him via a welfare state.

Therefore one must ask what has to be *done* to produce that? And there may be a lot of dones figured out and put in sequence.

Now one can work on BE.

Here is a common altered cycle:

Mr. A has a Truck—HAVE. He tries to figure out what to do with it. He works it around to try to make money. He would usually go broke. As he supposes he already has a product—a truck, and he needs a product—"money," he rarely backs it up to a BE.

Some people's "think" gets all involved in altered sequences or omissions of the BE-DO-HAVE cycle.

An activity has several final products. All of them must be worked out and considered. Then one can work out the sequence of DOs (each with a product) in order to accomplish the final products. Only then can one work out a BE.

By omission or fixations on one of these points a person or an organization can fail or perhaps never even get started.

Fixation on DO without any product in view leads to bored wandering through life.

Mothers even know this one. "Mama, what shall I do?" is a long drawn refrain. Smart Mamas often say "make a cake" or "make mud pies" or "make a house." Dumb ones say "go and play and stop bothering me!"

Armies, with guard or death "products," get obsessed with DO to a point where officers and non-comms will state "get those men busy!" No product. Meaningless, often frantic, and useless do.

The above data, missing in society, contributes to juvenile delinquency, crime, the welfare state and a dying civilization.

T H E R E H A B I L I T A T I O N O F A B I L I T I E S

THE REHABILITATION OF ABILITIES

P.A.B. No. III

I July 1957

Tab. Vol. III, pp. 79-82

In this PAB I want to discuss a question which many field auditors have confronted me with—i.e. that of increasing the preclear's willingness in practicing a musical instrument, or to keep writing, or just to regain a lost ability.

If you take an individual and *make* him play a musical instrument (as parents and schools do), his ability to play that instrument will not improve. We would first have to consult with him as to what his ambitions are. He would eventually at least have to agree with the fact that it is a good thing to play an instrument.

Once in a while we find a bad boy. He cannot be put in school and has to be sent to a military school. They are going to force him in order to change him. Occasionally this bad boy is sent to a school which simply thinks the best way to handle such cases is to find something in which he is interested and to allow him to do it. Such a school once existed in California and consecutively produced genuises. The roster of World War II's scientists practically marched from that particular school. They figured that it must have been the example set by the professor, his purity in not smoking cigars or something like that.

What actually happened was this. They took a boy with whom nobody got any results and said, "Isn't there anything you would like to do?" The boy said "No," and they answered, "Well, fuss around in the lab or grounds or something and someday you may make up your mind." The boy thought this over and decided that he wanted to be a chemist. Nobody ever sent him to a class and told him to crack a book, and nobody ever complained very much when he blew up something in the laboratory, and the next thing you knew the boy was an excellent chemist. Nobody interrupted his desire to be a chemist. It existed then, and from that point on he was not himself interrupting his willingness to be a chemist. Educationally this is a very interesting point.

Supposing we had only a few minutes as a coach on a football team and we wanted to pick out the number of men who were going to be the first

squad and quickly put them in good shape so that they could win a special game; we would only have to ask this question: "Now I want any one of you people whose desire to be a football player stems from the age often to step forward." Maybe half of the squad would step forward. Here would be your first team.

What about the litde runt that has only been the water boy? He is the best quarterback in the world because he *wanted* to be a football player. But the man who was merely qualified and who thought it was a good way to get through school, get a scholarship, some coaching or make a couple of dollars, or perhaps only really wanted lots of women because he knew that women gyrated around football players, will utterly pulverize the team because he is an unsupportable person. He is doing this on a via, and he isn't really willing to be a member of a football team. His willingness is missing.

Now let's have this ordinary team play against a team of allstars and they will make the allstars look like a bunch of punks. It is too simple a method of selection for anybody ever to have used.

You could by a series of almost straightwire questions ask a fellow who has difficulty in playing a trumpet, "**Can you recall a time when** somebody told you **it** was a bad **thing to play a trumpet?**" This limited process might stand up for two or three questions and you might be able to key out the lock he has against being a person who plays a trumpet and his ability to play a trumpet goes up. Then somebody else walks up to him and tells him something about how bad it is to be a trumpeter and he goes right back to where he was. It is not a permanent improvement at all.

It is possible that a person who was very good on the piano in his last life is born into a family who didn't have a piano. Why? Because he cannot confront one. There isn't one now because he cannot have one. Now he starts to learn something about this and he goes along fine until he thinks that he ought to have an upright piano to practice on. This has been restimulated a little and his parents say to him, "Oh, I don't know. That's much too expensive. You'll have to pick something else." Somebody has raised an objection to it.

Well, his willingness at that time is exerted in the direction of trying to be a part of this new team called the family and this is being subordinate, and so is his idea of playing the piano. He doesn't force the matter but that confirms to him the scarcity of pianos. He is liable from then on not to be

able to play a note or even learn how to read music. He is just as liable to be stopped again.

The willingness to write is systematically killed in American universities. I have lectured on writing to Harvard university students many times, and they have asked me how one develops style. Personally, as far as style was concerned, all one had to do was express what he wanted to say and that was style. It is no more complicated than this and sometimes, just for gags, why, write in the valence of Shakespeare or other literary figure. I have said to these students, "Style—well, I can tell you how you would find out whether you had a style or not, or how to develop one. Just sit down and write a hundred thousand words."

The class fainted. One hundred thousand words. Nobody could write one hundred thousand words. From there on out that killed it. What was this all about? We obviously had a class of writers that had been carefully trained to be very good in every line they wrote. That isn't how you write at all. You write! That is all you do, write for lots of people about lots of things. These students were looking for some magic sesame and the professor there is carefully monitoring them for quality, quality, quality, correcting their ideas, punctuation marks, their schematics and so on, correct, correct, correct, chop, chop, chop, for there isn't going to be a writer in this class, you dogs. The final result of this is a complete unwillingness to write.

It is true that a person can be quantitatively coaxed into doing something that he apparently couldn't do before. But it is only when you carelessly or accidently tripped over this having, confronting, contribute to, mechanism. Writing lies in the band of "contribute to." If you have to write in order to have, you rather suffer for it because an art is almost totally in Create, Contribute To, and it goes between those two lines. And when those are fallen away from, you get fouled up.

If a person keeps writing or talking pointlessly, like making out government forms to be sent to the State Department or Internal Revenue, you know nobody is ever going to read any part of them. And you could make these forever and your willingness to do so would go by the boards eventually because there is no communication formula involved. There is no havingness, no confrontingness, no contributing-to-ness. People get so bad about this that they cannot fill out reports. The Revenue down here deprives itself of billions of dollars of revenue every year, not because peo-

pie are unwilling to pay their income tax, but because they are no longer capable of confronting a form. Then after that the effort is not to fill out the form.

People will permit you to take things away from them if you do it gracefully and don't upset their willingness too much. The way you make a greedy or a selfish child is to *make* him, against his will, give up things to other children. You will eventually drive him into the only-one category. Parents usually never consult the child's willingness. They consult his havingness, handle it and they have a spoiled child.

It is interesting to watch a child that has been around somebody who always consulted him but didn't take very good care of him as opposed to a child who had the best of care but who never was consulted.

A little boy is sitting on the floor playing with blocks and balls and is having a good time. Along comes the nurse and picks him up and takes him into the other room and changes his diapers and he screams bloody murder the whole way. He doesn't like it. She keeps on doing this to him, placing him around, never consulting his power of choice and he will eventually grow up obsessed with the power of choice. He has to have his way. He becomes very didactic. He is trying to hold down the last rungs of it, and his ability will be correspondingly poor, particularly in the handling of people.

Now this is quite different. You know the child is hungry or this or that, and you know he ought to eat. The child will eat if he is kept on some sort of routine. Supper IS at 6:00 and he will get used to eating at 6:00, the willingness never quite overwhelmed him. He finds out the food is there at 6:00 and so he makes up his mind to eat at 6:00. You provide the havingness and he provides the willingness. If you don't override that he will never have any trouble about food.

Then somebody comes along and talks to him and says, "Hey, wouldn't you like to go into the other room and change your clothes?" and the answer is "No." I am afraid that you are making a horrible mistake if you proceed from that point on the basis of "Well, I'll give you a piece of candy," persuade, seduce, coax, etc. That is psychology, the way psychologists handle situations, and it doesn't really work.

You take one of two courses. Either you run expert 8-C with lots of two-way communication and so on, or you just let him grow. There is no other choice. Kids don't like to be mauled and pulled around and not con-

suited. You can talk to a child and if your ARC is good with him, you can make him do all sorts of things. He will touch the floor, his head, point you out and find the table. He will fool around for a while and after that you can just say do so and so and "Let's go and eat" and he will do it. He has found out that your commands are not necessarily going to override the totality of his willingness. So your commands are therefore not dangerous. You have confronted him and he can confront you. Therefore you and he can do something.

Suzie always gets a kick out of this because I am always having my children bring me slippers, and caps and other things and they sometimes bring me some of the most outrageous errors and I always thank them very much, take it, and as a brand-new thought say, "Go and put these in the closet now," and they do, very happy about it. They never get the idea it is wrong just because they have made a mistake. It is quite amazing because when I say to one of them, "Well, how about going to bed, huh?" the answer is "Okay."

A child sometimes says "I want to stay up with you" and they insist on doing so, exerting their power of choice. Just letting a child do what he is doing and not interfering with him and not running any 8-C on him is psychology. You might as well shoot a child as to let his circuits run away with him. They are never going to be in communication with anybody; they won't grow or get experience in life for they didn't change their havingness. They didn't have to change their mind, work, exercise or do anything. But they respond very readily to good 8-C and communication, but it certainly takes good communication to override this—not persuasion but good communication.

People think that persuasion works with children. It doesn't. It's communication that does the trick. You say, "Well, it's time for you to go to bed now," and he says, "No." Don't stay on the subject. Leave it alone and just talk about something else, "What did you do today?" "Where?" "How?" "Oh, did you? Is that a fact?" "Well, how about going to bed?" and the answer will be "Okay."

One doesn't have to use force. Go into communication with the child, and control follows this as an inevitability. Omit control from the beginning when bringing up a child and he who looks to you for a lot of his direction and control is gyped. He thinks you don't care about him.

However, as in the case with the playing of musical instruments, learn-

ing of languages or the arts and abilities, consult the preclear's or child's *willingness*.

To restore an ability run this technique from SLP 8:

Rehabilitation of abilities. For any ability the preclear always wanted to have, lost and couldn't do. For example, for the speaking of Arabic: **"Mock up (Arabic objects)." "Keep it from going away."** Then, **"Mock up (Arab men, women, children)." "Stop (him, her) from talking."** **"Start (him, her) talking."**

Should it be a particular musical instrument the preclear wants to play, have him mock up the instrument, make it solid, keep it from going away, stop and start it playing, and this will rehabilitate his ability—if Procedure CCH has been run before.

I M A G I N A T I O N A N D H A V I N G N E S S

HAVINGNESS

Ability, huf 14

(1956, ca late Aufjm)

Trcb Vol II, pf. 494

SELF ANALYSIS, *pg. is?*

SCIENCE OF SURVIVAL

Book II, pp 110-111

Mothers work on this rather hard—fathers, schoolteachers and so forth. "You must tell the truth." And then, they wonder whether there is anything anywhere around that will explain the fact that a child ceases to be creative and imaginative after he's been around for a while.

They must conceive that there is something dreadfully, dreadfully destructive in this child's lying. A person who would conceive the imaginative impulses of a child to be lies and therefore bad is in an interesting condition himself. He is in the interesting state of conviction that there isn't anything there anyhow, and there had better not be anything there anyway.

Let me call to your attention again the manifestation of a child who goes to his parent and asks for a nickel. He goes through the various levels of the

tone scale and he slides on down and finally tells his Pa, when he hits bottom, even if his Pa holds out the nickel to him that he doesn't want the nickel and he just wanders off in apathy.

That child could get into the position where he HAS TO make nothing of every nickel that he comes across. Take a rich father denying a child pennies. It's an interesting and well-known fact that the rich man's son is usually more aberrated on the subject of havingness than the other kids. He is continually told that he can have everything, and all kinds of things are actually forced on him in some fashion. But his power of choice, especially where money is concerned, is overthrown and overridden, and he finally comes into the conviction that there isn't any money anyway. And the old man's fortune falls finally into his hands and SWISH—it's gone.

You take just about any rich man's son and audit him and you will normally discover that he cannot have money. Money is something that if it came into his vision he'd have to make nothing of it at once. The various enforcements that have been put upon him because of the importance of the amount of money in his family have at last turned him around into an inhibition of having money. This is a fascinating thing.

Now let us leave such a relatively interesting subject as money for the relatively uninteresting subject of a wall, and we find that the same thing applies to a wall. A wall or an object or anything that is solid. A child says, "I just shot a giraffe out in the yard, Mama." His mother is in pretty good condition, and she says, "You did? Well now you make sure you bury it."

Or, Mama's not in so very good shape, and is pretty well done in on the subject of havingness, and she knows there's no giraffe in the backyard, of course not. "Johnny," she says, "you really didn't see a giraffe in the backyard now did you. Now tell me. You realize you break my heart with these lies."

This is a standard happenstance to mock-ups in children.

One of the most important parts of the thinking process is imagination. Imagination is actually a form of computation. Imagination gives calculated and instinctive solutions for the future. If an imagination is dulled, one's computation is seriously handicapped. Imagination is a good thing, not a bad thing. With daydreaming, for instance, a person can convert a not too pleasant existence into something livable. Only with imagination can one postulate future goals to attain.

In this great, wide, and undoubtedly rational culture, almost any pre-

clear has been cut to ribbons as a child for indulging in fantasy. The child lacks data and makes up for this lack with a wild and rugged imagination. The child quite easily sees fairies and strange animals walking about, with his imagination. If he finds life dull and elders hard to shock into taking an interest in him, he may recount these things as valid. He is, of course, inevitably censured by the hard-headed, "practical", and "rational" elder and so accumulates a series of locks on any engrams he may have. Left to himself and his fantasies and imaginings, the child will eventually, of course, find out what is reality—that grim thing in our world of the twentieth century—and what is fantasy. But the elder is apt to press the child into too early an acknowledgement of this "reality". Actually, of what absolute reality is neither you nor I have any notion, but we have agreed upon certain facts, and having agreed, we wish to remain friends, and so we continue this agreement. As a culture ages, these agreements are harder and harder to disturb, and are maintained not because they are true but because they are simple and easy and because no energy is required to maintain them. The child fresh and new in the world, would like to see a little excitement in his reality. And the elder, worn and haggard by a combat with an environ which offers little in terms of security and much in terms of menace, fights back against these bright bubbles and dreams.

M I M I C R Y A N D L E A R N I N G

THK ANALYTICAL MIND
Tech Vol. I, pp. 11-12

A bulk of the learning done in a lifetime is through mimicry. A three-months-old baby will lie in its crib and do an excellent job of mimicking the mouth actions of the mother. The mother may be trying to make the baby say a word. The baby moves its facial muscles, coos between tries, gurgles,

crows, tries to get control of those vocal cords. But it mimics the facial action of the mother. That baby is learning.

A parent may believe that a child learns to use a napkin, knife and fork merely because he is told that if he doesn't use them properly he will be spanked. By test, this inhibits the natural learning, putting an artificial command under the natural ability to mimic. The common result of this is to cause the child to revolt. If die child is permitted to observe, without coaching or coaxing, adults eating with knives and forks and using napkins, the child, unless badly aberrated, will, by test, struggle and fumble to mimic. And it will come up at last with manners. *Better* manners than those forced upon it, providing the parents themselves know how to use table silver and napkins properly. When the child, like those trained in the pre-dianetic school of only-being-a-child-is-important-don't-inhibit-the-litde-thing-for-the-whole-family-revolves-around-it-you-litde-fool, has lost any urge to be a grown-up, he avoids mimicry of grown-ups and mimics children. But he mimics.

' *

T E A C H E R ' S H A T

TEACHERS HAT
20 March 1961

PURPOSE: To educate each of the children so as to improve their survival in life, to make study seem desirable and to open the world of knowledge to them.

The children's teacher has complete charge of their instruction whether in stricdy school subjects, athletics or the arts. If it is *instruction*, it is under the arrangement and guidance of the children's teacher, even when other part-time instructors may be employed. In case of instruction not at Saint Hill, it is up to the teacher to arrange transport and see that the appoint-

ment is kept.

During instruction periods the children are under the sole charge of the teacher. In the case of Arthur, this applies to his possible instruction periods as well.

Schedules of instruction should be arranged between the children's nanny and their teacher with due regard to meal hours. But all such schedules once set should be strictly adhered to without any variation.

The teacher may take luncheon with the children or nanny.

Supplies

All supplies, texts, reference books and material to be used for the children's schooling may be obtained through my secretary, Mrs. Thrupp, in accordance with the Purchase Order system, which should be known to the teacher. There is no harsh restriction on these supplies but those purchased should be for actual use.

The post of Teacher comes under the direct supervision of Mrs. Hubbard.

Saint Hill regulations forbidding punishment of the children and pleasant conduct toward them apply.

Subjects to be taught should be in accordance with the apparent needs of the children and advices of their mother and father.

L. RON HUBBARD

Copy to Mrs. Hubbard

21 st March, 1961

SAINT HILL

Some Thoughts on Teaching Our Children

As the children will be subjected to various changes in educational requirements in their lives, I believe it will be necessary, and I am sure you will agree with me, that they be brought to excel in the fundamental subjects and that all extraneous or locally required subjects such as local history, religion, civics, etc. be firmly deleted from their study courses.

Modern education apparently neglects the firmness in which elementary subjects should be commanded by the child. For instance, many engineers modernly have much trouble with calculus only because they have the weakest command of elementary addition and subtraction. A thorough command of the elementary is what I would like them to have.

Some Comments on Teaching in General

Scientologically we have long since learned that we are not often *teaching*

a child. We are re-familiarizing the child with skills which have become submerged deeply into forgetfulness.

In processing we often recover standing skills from the person's past and have long since been able to rehabilitate an inability to learn by familiarizing the person with objects of instruction rather than teaching him or her directly about them.

However, I would not impose upon the experience of a skilled teacher to the extent of demanding new and possibly unfamiliar teaching technology, beyond hoping to be of small assistance, primarily in outlining what I feel the children should know in order to lead successful and happy lives in what will be for them, perhaps, a possibly specialized future imposed upon them by their connection with Scientology.

They respond exceedingly well to praise and are, for the most part, very eager to learn. Quentin takes some persuasion and may be studying only because I asked him to do so a year or so ago. Diana is very bright, Suzette is doggedly determined not to be left behind but, at least at this time, can easily go to pieces under even fancied criticism: it could be added on Suzette that her health worsens under intense study. She is after all the youngest of the three older children and we sometimes forget it.

A non-competitive (amongst them) system of awards would be very welcome to them. That is to say, non-competitive with each other but each competitive with himself or herself. To wit—a silver star to each who does well and a gold star to each who excels seems very desirable to them. Such awards are based on doing better than the same child did yesterday, not better than another child.

I would like them to retain their imagination and initiative as much as possible but foresee a considerable need to enforce their schedules heavily.

The schoolroom can be the "Monkey Room" of course. They can each have a desk, including Arthur who would feel too different if he didn't have one whether he studied or not. Seats and tables or desks can be provided by Mrs. Thrupp on request. Also a blackboard and any books and supplies.

Scheduling: The teaching schedule may be arranged as found desirable. I would make the periods brief but accurately timed and the recesses many. One child can be educated at a time or all together, at the option of the teacher.

Art and hobby work and exercises may be utilized to fill in time for

some while one is being concentrated upon but should be used I feel only for interest, not really for instruction.

The children at this writing are woefully behind their age groups and it may be that no attempt will be made to reinstate them in school, for I feel that with clever, persuasive personal teaching they can rapidly pass their age groups, not by their own brilliance but by concentrated instruction fitted to their exact needs.

SUBJECTS

I consider the following to be necessities:

Calligraphy—Two styles of writing, well and rapidly performed, susceptible to the easiest reading. Working for smooth and perfect formation of written letters first, the child should then study for rapidity without the formation suffering. Script and printing should be, I think, the minimum styles. As the state of education and intelligence of the child is most often measured by outsiders by the child's command of calligraphy, (and his or her spelling and grammar) an enormous amount of drilling can be done on this subject. Quantity of action rather than immediate perfection of action is most likely, I have found, to result in rapid execution of the subject.

Reading—A wide and varied ability to read, silently, aloud and accurately is most likely to produce an excellent command of grammar and spelling. Once again, it is quantity of easily read material which produces the result rather than minute perfection at the start. The keynote is familiarity gained by quantity rather than particular beginning accuracy. Ability to read is directly proportional to the number of wins achieved and inversely proportional to the amount of correction. By choosing a slow gradient of texts from the most elementary to the more complex and using a quantitative approach, with a minimum of repetition of texts, a child should graduate easily from the Little Red Hen to Shakespeare without losing a wish to read. Spelling and grammar almost can be neglected if a properly intense reading programme is carried forward in sufficient quantity. There is no limit to the number of text books, or child's encyclopaedias that may be acquired and I feel that a "Book of Knowledge" from the Grolier Society is a necessity.

Arithmetic—A good and swift command of arithmetic is a necessity. The formation of numbers, addition, subtraction, multiplication and division are the fundamentals I would like to see them grounded in to the

degree of instant response to elementary problems. Later this can branch out to angles and perhaps Euclidian Geometry. But I would prefer that high number multiplication tables (above 12) squares and cube roots be shelved in favor of an early acquaintance with algebra, log tables and slide rules since it has been my experience that higher arithmetic has long since vanished from practical use and problems of relative speeds and quantities are more properly algebraic problems. We are in a scientific era of mathematics where complex arithmetic has been exceeded by the demands of far more complex problems. If algebra can come in where addition, subtraction, multiplication and division end, much advance can be made with no lost time over missing apples that John took. The Arabs invented a better mathematics for problems that has a wider use in algebra, I think you will agree.

Research—The only salvation I believe a child might have in the shifting patterns of our times is the ability to do quick studies of common subjects. Universities often say it is needed and never teach it well in practice. It is not so much knowing where to look but *how* to look and a familiarity with looking that can bring the child to a state of rapid study ability.

I would very greatly appreciate an early introduction of this into their schooling. It is a changing world. Many higher subjects are not stable today for a year at a time. Botany, horticulture, physics and the like are in a mad state of change. I feel the student is only rescued by acquiring an ability to examine and know at great speed. This applies to search in texts, of course, but even more widely in search in the physical universe.

Therefore, I would greatly appreciate it if you would please introduce (and develop the skills for it) what we could call *Research* into the children's training.

As one or all of them will be required in later years to do considerable organizational administrative work, the ability to *examine* and *know* may keep them from failing or at least from making huge errors of judgment.

A sample of this would be a daily assignment to report on the exact and somewhat complex status of something in the grounds.

This ancient subject has often been exhumed in the guise of writing themes. Oral reports are better.

Equally balanced should be posing problems and solving problems.

Example of a simple assignment: Go find a flower and count its petals and come back and tell me how many petals.

Example of a more complex assignment: Find a tree and a bush and find all the differences you can between them.

Example of posing a problem: Go out and find a problem in the front yard.

Later, when the child has a good command of reading, the following could be done:

Example: How is steel made?

Example: When was the Tower of London built? Why was it built?

Example: How many kinds of cats are there? What are their differences?

This would not be *after* a class study of steel, the Tower or cats. The assignment would be "out of the blue". The child must learn first to find sources.

The subject is further amplified by the addition of "suppositions". The child is told to find a tree and give some account of how he thinks it might have gotten there.

The keynote of all such training (in its early stages at least) is the abandonment of the idea that there are exact answers to all things. This is fallacy and is the primary reason education may fail. Man has very few exact answers. He has "agreed upon answers", "workable answers" and "policy answers".

It is the sheerest folly to insist that *all* things have an exact answer. If the child is trained to believe that all answers are found in books and that all book answers are exact, his educational progress is stultified. This is, in fact, an "operation" intended to enslave the child to current beliefs. As many, the great majority, of these beliefs can be counted on to change before the child is 25, it is a disservice to freeze his thinking for the period during which he is being educated. Socialist Rights are Capitalist Wrongs; Elementary Physics Rights become Advanced Physics Qualifications. Today's Nationalism becomes tomorrow's Internationalism. In space even day becomes night.

Thus, to lead a child to believe in the "Religion of the Exact Answer in the Book" is to render him less able to survive in his working youth and, more likely, to fail in his middle-age.

Only now, with the emergence of some knowledge of Man's Mind can we hope to find a few timeless truths. And they are true only in that they apply to all life in this universe—but again even these might not be true in another universe.

"Educational truths" as they apply in inexact subjects are created truths and are of finite duration. The child who is educated to *change* is never betrayed by his teacher.

The child's *answer* to the subject given for *research* is *not criticised*. Even if the flower has ten petals and the child has only counted five, that's the answer for our purposes. There is no attempt to introduce accuracy in the child's observation. Accuracy will come providing inaccuracy in *Research* is ignored. This is not true of arithmetic but it is in teaching research. A child will soon learn to observe more accurately if not forced or challenged.

Geography—The ancient subject of geography has been divided into physical geography and political geography. Political geography is of more interest to politicians than to children. It embraces history and today even history is being rewritten. Thus the child may safely be educated into physical geography, while an historical or political geography taught would be of no use within the span of two decades—as has proved the case twice in this century.

Geography to these children is already a known thing as they have travelled much. Physical Geography would help them immeasurably.

Stars, planets, satellites, oceans, islands and continents should all be known well to them.

A globe, books and maps should be employed. The legends of these, including latitude and longitude, should be well understood.

The building of the solar system, the layout of a continent in a sand box (which can be made) should make this a very fascinating subject for them.

Ethnology—Ethnology combined with Geography can be of interest even if it is less exact. A good text on the races of Man and their customs and habitats could be used with profit. The children would be able to use this knowledge, even though it is somewhat transient in character.

ACTIVE SUBJECTS

The children show great interest in tumbling, ballet and singing.

They are quite able in tumbling potentials and a special coach in this may be engaged and a tumbling mat may be purchased.

Ballet classes are being attended by Diana and the other children. Diana shows good ballet aptitude. The others should know social or folk dancing.

Singing is a subject in which they are all very interested. They should be taught singing by their tutor and taught also to read singing music. They

are quite unusual in their quickness at picking up songs, or were two or three years ago. I would work to give them a repertoire of English and French folk songs.

Diana may have Piano Lessons by special instructors if she wishes.

LANGUAGES

The primary language in which they should be instructed is English, by which I mean no oddity. Reading will extend their vocabulary and grammar. But very extensive work should be put in to give them a facile command of a large speaking and reading vocabulary. The *use* of language should be given attention, as in oratory since most of these children will be called upon, as time goes on, to express themselves publicly without embarrassment.

Learning monologues and skits would assist this.

Both French and Spanish would be of much use to them, I feel. Latin, Greek and German would be of but slight use for the time spent.

If French and Spanish were to be taught as subjects, they should have to be learned for vocal use, mainly, and thoroughly or not at all. Large vocabularies rather than grammar should be stressed. Language phonograph systems may be procured and employed for this purpose. The ability to hear and understand would be followed by an ability to speak and be understood. Any such instruction should be intensely practical. In contrast to this, U.S. foreign language instruction (which results in most Americans speaking only American) goes into the grammatical stratosphere of subjunctive mode before the student can ask for water intelligibly. I believe this approach to be foolish. A language is a communication mechanism not a ritual.

Deporment—The children are usually very well behaved. This comes about because people are very polite to them. Their attitudes toward each other are based entirely on the attitudes shown them. If they are treated with great politeness, they will be polite to each other. This has been borne out many times. If one of them is criticised by an adult, the others will criticise that child, or sometimes all will criticise the adult.

Their deportment depends entirely upon the attitude shown to them. If one shouts at them they soon shout at each other. If one considers one of them stupid, the others soon pick it up.

Special deportment such as how to act when being introduced, etc. etc.

may be taught within reason but should seem very natural.

SUMMARY

These children will probably never see the inside of a university, yet they will have to acquire and use much knowledge in their lives.

I feel it is the duty of their teacher to see that they learn fundamentals extremely well, as that well may be the extent of their exact education. Even though these children may be educated on a lesser basis, they must have the presence of being very well educated. This will show up in poise, grammar, vocabulary, power of observation and accuracy in resolving problems.

All these children will be processed from time to time and that is done usually by myself or their mother or a staff auditor. They will be taught Scientology to professional level before they reach their teens as a separate activity from their basic schooling. This is not to force them but to save them embarrassment for everyone will expect them to be good auditors. They are already good preclears.

They are being given teaching at home largely because of the enormous change in them last autumn when they were released from school and went to South Africa. They had been tense, anxious and not too well when in school in England. Relieved of this, they bloomed. Further, oddly enough, they were being upset by the inevitable religious training and were getting very confused.

It is my feeling that with less hours than those occupied in" a formal school, more individual help, more recreation and less social unrest than they encounter at a school, they should learn more practically and retain their skills more firmly.

I want to see them happy about learning and unspoiled by prejudice. They should be taught practical fundamentals and arts and should know what they learn thoroughly. I feel it is better for them to know important things extremely well rather than know a host of things imperfectly. From this alone may be born a higher confidence in life.

V A L I D - T H E R A P I E S

RESEARCH AND DISCOVERY SERIES
lux 1?10, Volume 1, pg. 110

We have three valid therapies:

1. Picking up engrams.
2. Changing the person's environment.
3. Education, whereby the person is getting an alignment toward goals and is picking up an interest in life.

You can actually educate a child into having an alignment of purpose to the point where the child can handle his own body. After that you can get the child to handle engrams. But if you don't take pains to build the analyzer up to a point where it can handle the body, it would be almost impossible to work the child. Having good, solid goals, purposes, and something to drive toward, some hope, will take care of that.

E D U C A T I O N

EDUCATION
P.A.B No. 110, 1! April 19!?
Tsb Vol. HI, pp 28!1

Education—point of agreement.

The learning processes are all of them extremely interesting to the auditor because they bring to his attention at once that the common denominator of communication and aberration is at once "telling somebody something." You say to somebody "hello"—you mean in essence "I am here, you are there and I recognize it." It's the relay of an idea. Well, now, learning itself has been, for I don't know how long, very compartmented,

it's been very carefully grooved, so that learning as we speak of it then prior to 1956 meant what they meant in school—and that was "the inflow of ideas."

Now when you speak to somebody out in the public about learning he thinks you're talking about inflow of ideas, from some source or another—either from a book or a teacher. That is a very narrow look, and when I talked to you about this before I was using learning in that definition—an inflow of ideas.

It is not true that learning rate or the rate one will permit ideas to inflow is the common denominator of aberration or anything else, but it *looks* like it. The truth of the matter is, if you only considered inflow it would be like considering the motivator without the overt act. Now you know as an auditor how important it is to look at the overt act rather than the motivator. Don't look at these inflows all the time. If you continue to look at these inflows and nothing but these inflows you will make as many mistakes as have been made in the past umpteen thousands of years in the field of education; and let's not make these mistakes all over again.

Education could have been defined this way: "Education is the process of placing data in the recalls of another." Do you see that? That's what education thought it was doing. It thought it was placing ideas in the recalls of another and making a recall possible by somebody else of data related to him. Now that's not very complicated, and that is the trouble with it: it is not complicated enough for educators. Now *we* deal with simplicities and this is the first time we really find fault on the line of simplicity—it's an idiot's definition—and that's the process that is being carried on at this moment at Yale, Princeton, Harvard and Columbia; down here at George Washington, at Oxford, Cambridge and the Sorbonne—any place across the world at which they consider themselves tops in education—they are placing ideas in the recall of others.

A few schools departed from this from time to time, almost by accident, and usually under duress from their student bodies. Heidelberg is an example of this. Heidelberg never considered the relay of ideas important; it considered having been to Heidelberg important, and that was quite different.

As long as we maintain this idea of "inflow only" we are in trouble. Education does not happen. If education means inflowing ideas then you are also talking about hypnotism. You see, there's no differentiation there; we are talking about beating somebody up and laying in an engram. This

too would be education, wouldn't it? So we have education and aberration very, very closely associated.

In fact, education WAS aberration. Life was busy teaching somebody a lesson and the lesson it succeeded in teaching him was not to do any more living. And that little lesson, then, was always at the base of education and it was done so that education itself could be considered aberration. In other words educational systems did the lazy thing, they did the easy thing: they simply paralleled the game of the MEST universe in teaching somebody not to live, and living paralleled it. Why, they then thought they were doing a good job. But let's look at education as it was done. You taught somebody something by saying "Pigs have snouts." They're not supposed to say "Yes," the classroom is supposed to be quiet. Later on you put an examination in front of them and it says: "What do _____ have?" and they're supposed to immediately answer and write: "_____ have snouts." You're supposed to be able to associate this completely. So it's just a test of recall.

Now as you know, therapeutically, recalls—and by the way, if you don't know this try it some time: just sit and ask somebody to recall something about some person and do nothing but that and notice that you get a decline of case. That's an interesting thing. You had to use the whole of the ARC formula, something really real, some time you were in communication with, and the reverse side of it too—in other words, the entirety of the straight-wire formula, inflow and outflow—to get away with it. But if you just asked somebody to remember something about George, remember something else about George, remember something else about George—if you asked him what he was doing, he's picking up every moment he ever saw George motionless. This erases, you see, all the rest points of George and leaves nothing but the confusions and the halfway feeling that George is there, so we sort of move George as a disembodied entity into present time and confirm the valence. Now this is quite a trick, but you just knock these rest points out and George becomes a confusion. Therefore, nothing but recall used therapeutically and educationally would wind somebody up in rather a confused state. He would be sort of half hypnotized, just nothing but recalls. So if you give people data like "Pigs have snouts" and then ask them "What _____ has a snout?" or "What _____ has a _____?" you have given them a stable datum and now you're taking it away from them.

You might look up some time a university record as to suicide and nervous breakdown; such a record is honestly kept, I know. I did this once and I had a lot of trouble. I wanted to know how many students had committed suicide in that university and they wouldn't own up to it, but I found out there had been quite a few and there'd been a great many nervous breakdowns, all at examination time. They spend the whole semester giving somebody some stable data and then at examination time they take that all away suddenly. In other words, simply implanting the recall and then pulling it back out again has been defined as education; but it is nothing but a black operation—nothing but. To do this to little kids is to do away with their initiative; therefore a time for revolution in the field of education is definitely at hand.

Education would have to be defined much more broadly. But remember in the old logics about action definitions. Well, you'd have to give it an action definition; it would have to be a real definition that gave its use and a purpose for it, to be of any kind of a game itself. The reason why teachers go into a no-game condition is because teaching itself is not really a game. It is putting a bunch of other people in a no-game condition, and of course that's only part of a game. To teach a subject it would be necessary for the person being taught to be able to receive a non-significant, disrelated idea from another person. You see, that would be a necessity in order to teach somebody something.

The next condition that we would have to meet would be making certain that person could maintain his power of choice over the data given to him. So we would give him some data which were incorrect, and giving him these incorrect data we would find out if he could remember them and if he could reject them. The idea of being able to reject a datum and still remember it, to know that it's untrue and non-factual and still be able to recall it, is of course bettered by a further action: being able to wipe it out completely or not even recall it; and that is a skill.

The next thing would be to feed him a datum, have him give objective examples and active examples of this datum so that it's not then just a string of words, and then ascertain whether or not he could still reject it or accept it and then ask him to rephrase it, and eventually he will form something which will to him be an agreeable stable datum, and having done this we would then have accomplished power of choice over a datum. To get him to remember or repeat a non-significant datum would be the longest haul at

first, and you may find people who have a terribly long haul on the subject of incorrect data. You give him an incorrect datum and he can't reject it, but when you have made that possible you can then give him a datum, have him give objective examples of the datum, have him rephrase it, give objective examples of his datum, accept it, reject it, handle it, throw it around, and the next thing you know he has something which will buff the entirety of confusion surrounding that subject. You have created there something which is armor plate as far as he is concerned. He KNOWS a datum. Now he doesn't KNOW it as recall; that's the trick, you see. This is entirely different.

Now it's hard to describe how he knows it, because there's nothing there to describe except the datum itself, so to write long chapters on this new type of knowingness would be an impossibility—it's something that is experienced, it easily goes on beyond the field of description.

All right, let's take a look then at education and find out why you would do this that way—rather than to just place something in somebody's recalls, to have him really know it as a datum. Why would you do this? Would there be any sense in this at all? Well, yes, there certainly would be. The individual would be able to USE that datum. He would be able to evaluate its importance, he would be able to handle it and handle with it many other things. In other words you have given him something for his utilization.

Now I want to tell you a little difference in the field of education itself. The stress of "teaching" in a modern school today is this: "How to occupy the child's time." That's right—that's what they teach in modern training schools. Great stress is put on this; you have a child just so long, he has to be taken out of his home for that length of time, you have to keep him occupied in school and that's just about it, and you wonder why a child of twelve or thirteen doesn't really know how to spell, his penmanship is poor, his reading is worse, and so on—that's because a different thing has come into view. Now this is not the tradition of the little red schoolhouse of song and storybook through the generations. There was another tradition in this country, and I don't know where the tradition I have just described came from, but this other tradition was the American tradition and it went like this: You had to get 'em and put some shoes on 'em in a hurry and teach 'em readin', writin' and 'rithmetic as fast as you could because they weren't going to be in school very long, and the teacher who

was put through normal school, so called, a hundred years ago was taught that. You have got to be fast, you never know when papa's going to take him out and put him behind the plough. Give him some education before it happens to him. You probably will get them in the winter months when there's not much work to do, but in the summer you're never going to get them. Hence the summer vacation.

Of course, the child loves this idea; he doesn't have too much sympathy with education in the most part, as it is performed; but if school really educated him I'm afraid you'd have an entirely different attitude on the part of the child. Now I have been very fortunate to know in my life quite a few real geniuses—fellows that really wrote their name fairly large in the world of literature and science—and I consider myself very fortunate to have known them because they are so rare. Why are they so rare? I found something peculiar about these fellows—they were for the most part taught in peculiar schools! They were taught in some YMCA school or they were taught by some Englishman who ran a little college for difficult children in the street; they were all taught—it seems—in some kind of off-breed school. Now this is peculiar, because the school existed to a large measure to take care of people who were slopovers from the usual educational system—there wasn't very much education involved. The fellow would come in and he'd be interested in something and therefore they had the master give him his head. One chap by the way, who gave us solid fuel, rockets and assist take-offs for airplanes too heavily loaded on aircraft carriers, and all the rest of this rocketry panorama, and who formed Aerojet in California and so on. The late Jack Parsons, by the way, was not a chemist the way we think of chemists. He was not taught in the field of chemistry beyond this fact: There was a little professor who opened up a school. Nobody could do anything with Jack so they sent him over to this school and the professor found out he was interested in chemical experiments and turned him loose in the laboratory and gave him a lot of encouragement. He eventually became quite a man. It is interesting that this completely sloppy type of education is apparently quite workable.

Here are some LEARNING PROCESSES. Try them out and see the difference between KNOWING a datum and knowing it as a recall.

1. Learning Process No. 1:

(Flatten each part thoroughly before going to next.)

(a) Give pc 3 numbers. Have him repeat. See if he remembered. Re-

peat this process.

- (b) Give him incorrect datum. Have him repeat it. Discover if he could remember it. Discover if he could reject it. Repeat this process.
- (c) Give him vital datum (concerning rudiments of auditing in the case of a Scientologist, for example). See if he can repeat it. See if he can rephrase it. Have him give objective examples. See if he can reject it. Repeat this process.

2. Learning Process No. 2:

- (a) Discover things Auditor and pc can agree on in vicinity.
- (b) Feed pc vital data (Scientology and rudiments, for example). Get him to give objective examples, rephrase and reject and accept.

3. Learning Process No. 3:

Have pc discover unimportant data in environment.

4. Assigning Identity:

This is a Walkabout, inside and outside.

Commands: **"Look around here and find something you could have," "For what is it used?"** (or **"What is it called?"**), **"Could you invent another use (name) for it?"**

5. Objective Forgettingness:

This is a Not-Know Process. It is another Walkabout.

Commands. **"Look around here and find something it would be all right to forget (or not-know)."**

If these five processes are flattened early in the week, note the changes, repeat, and effect further changes.

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E D U C A T I O N A L - A P P R O A C H E S

BASIC: REASON-BASIC PRINCIPLES
The Dianetic Auditor's Bulletin
Vol 2, No. 1: September, 1951
Tech. Vol 1, pp. 148-150

When a person has been taught scholastically by authoritarian teaching methods—a mass of facts forced down the student's throat on threat of failing—he finds himself confused when a new fundamental appears because he has to re-evaluate everything he knows about the subject. This may be characteristic of that group of people who complain that Dianetics is oversimplified. They are in reality complaining that a new fundamental has been discovered which makes it necessary to re-evaluate and jettison some thousands of ideas which before would not work properly. It took years for those individuals to accumulate, memorize and study the ideas, and, just as it is difficult to coax persons to give up some of their MEST, so it is very trying to be asked to give up some of their facts and ideas. Robbing a man of money is no more difficult than robbing a man of such a collection of ideas and facts. A complicated unworkable mass of doctrine has made the student feel important. He has not tried to resolve problems with his new-found knowledge, but has assumed that he knows all that is necessary to be known about the subject. A new simplicity is an attack upon this self-assuredness. He will resist. Thus it is that progress in the field of thought or of physics or chemistry is met, usually, not with acclaim, but with suspicion. What is acceptable to men is something within their frame of reference fitting a majority of their facts. Something which puts new facts into the field and removes old facts is usually combatted.

Education can lie along two lines: The first is to give the student data. The second is to teach the student to reason with the data he has. Much modern education hardly recognizes the second method—developing the ability to reason in the student. When we ask why a man needs reason, we find that reason is the ability to extrapolate new data from the existing data. Knowing "all there is to know" about a subject is not enough. The individual must have the ability to know, as the necessity arises, the things that are *not* known by extrapolating them from data. There is a difference between memorizing and rationalizing. Knowledge is more than data; it is also the ability to draw conclusions.

The confusion between reason and memory has entered into Dianetics. People think that if they could just recall everything they had ever read they would be reasonable. They think that they must have perceptics to be reasonable. But many a wide-open case in which the individual has the ability to recall practically everything that has happened to him is extremely unreasonable in behavior. Memory is not reason; it is a different order in the field of epistemology.

SELF-DETERMINISM AND REASON

Reason, the ability to extrapolate, is hand-in-glove with self-determinism. As soon as an individual feels that he has a right to reason, to extrapolate on data, he will do so. As his right to reason is inhibited, his self-determinism is inhibited in direct ratio. As self-determinism is inhibited, not only does he feel that he has no right to move where he wishes or do what he wishes, but he feels that he cannot use the data he observes. The rehabilitation of a person's self-determinism is the rehabilitation of his ability to reason. They are almost the same thing. His ability to move and act at his own command approximates his ability to reason at his own will on his own data. Processing is not getting data out of the preclear; it is not assembling his life for him as a complete, consecutive play—it is increasing his self-determinism and his right to reason. A man whose self-determinism has been three-quarters rehabilitated may still have arthritis which hurts, but the auditor has done a good job. But if the arthritis is gone and self-determinism is diminished, the auditor has done a bad job.

E D U C A T I O N A N D S U R V I V A L

SCIENCE OF SURVIVAL

*Book I, pp. 15, 171-177**Book II, pp. 1, 9-10, 10), 14!*

The fourth type of aberration is educational, being the cumulative en-
theta of the culture in which the pre-clear was raised, the irrationalities and
bad data he has received as a result of his education, by parents, in schools,
and by experience.

All learning springs from disorderly enturbulences where theta has im-
pinged too suddenly and sharply upon MEST. All reasoning is done by
freed theta returning over the MEST for an orderly conquest, utilizing the
lessons learned in the disorderly conquest. This applies not only to the for-
mation of organisms but to all adventures of man, according to ob-
servation.

A child has many momentary or fleeting moments of fear or grief be-
cause of lack of data. Very little of this enturbulence is of lasting conse-
quence, which is to say that it does not become trapped because the child
has few engrams in restimulation, ordinarily. However, in the processing
of children, one can run off many fear and grief incidents, since there is
some residual lag in the enturbulence.

It is also of interest to the auditor and to people in general that education
has its own positions on the tone scale. Education designed to inhibit and
restrain, to create conformity to the social order, has the unfortunate effect
of reducing the individual on the tone scale. . . . Education which invites
and stimulates reason and seeks to accelerate the individual toward a suc-
cessful and happy level of existence and has enough faith in individuals to
assume the good usage of the education raises the individual on the tone
scale. . . . As a society declines, it more and more resorts to authoritarian
teaching and attempts increasingly to impress upon the individual that he
must adjust to his environment and that he cannot adjust his environment
to him. The educational process becomes one of semi-hypnotically receiv-
ing doughy masses of data and regurgitating them upon examination
papers. Reason and self-determinism are all but forbidden.

What has been done to a person educationally is of very great concern to
the auditor, since education can be so thoroughly suppressive that it and it

alone, given engrams to charge up on the case, can move the individual considerably down the tone scale, as witnessed by the many vapid, will-less and idle graduates of our universities.

. . . No words bitter enough or strong enough could be levelled at authoritarian educational systems, which even though they witness in their parades of graduates destroyed artists, hopeless and apathetic women, stupid and dull engineers, yet have made no great effort to establish and remedy the cause—their own authoritarian methods of education. . . . Waste-basketting this enormous and onerous effort on the part of mentally constipated straw men and would-be Litde Caesars on their lecture platforms would, of course, be an enormous benefit to the whole society. . . .

The college is not the only destructive element in the educational system. High school systems are as bad, but they have as their subjects people who are still well enough up the tone scale to be able to resist, since youth is resilient. Grade school educations, particularly in their first years, are very likely to be authoritarian, and as they form the basis of formal education they should also be addressed.

Education, if defined as the process of making new data available to the individual and causing his mind to attend to and use that data, itself brings reason into the case. Education usually provides new areas of concentration in the environment of the individual and translates many of his unknowns into knowns. Unreason could be classed in two categories: too wide a zone of attention, and too fixed a zone of attention. In the first, the mind wanders over large areas unable to select pertinent data. In the second, where the mind is fixed, it cannot wander far enough to find pertinent data. In neither case can the mind resolve the problem about which it is concerned, due to the absence of data. Superstition is an effort, for lack of education, to find pertinent data in too wide a zone or to fix the attention upon irrelevant data. Personal experience in one's environment gives one what might be called personal education. A man has become embroiled with MEST, has freed himself, solved problems, has become embroiled again, has drawn back and solved problems anew, so that he has accumulated a fund of personal data about his task of living. Education might be said to be the process by which the individual is given the accumulated data of a long span of culture. It can, no less validly than personal experience, solve many of his problems. Free theta, confronted by too many

problems, can, just by this, become enturbulated. Good education can in this way convert some of the entheta of an individual into theta, with a consequent rise on the tone scale. A very sharp proviso, however, must here be entered. Authoritarian teaching, by which the facts are impressed upon the individual and his self-determinism in his utilization of those facts is suppressed, can reduce the free theta in the individual by involving it in a fixed state in the memory bank. Theta is reason. Fixed theta is entheta. Many a man with a college education hammered home by authoritarian professors has been reduced so far down the tone scale that he behaves in life more or less like an automaton. His self-determinism, and hence his persistence and ability to handle responsibility are so reduced as to unfit him for his role in life. Further, concentrating on educational processes past the mid-'teens, after which a person should be solving problems of living, has an inhibitive effect upon the mind. An artist specifically is hindered by authoritarian education, since his must be the highest self-determinism if his work is to have any value. Authoritarian education has more or less the same effect upon the individual as hypnotism, depressing him down the tone scale, and indeed, at this time most education is levelled as hypnotic commands rather than an invitation to reason. An education which invites reason and the comparison of taught data with the real world can raise the individual on the tone scale.

. . .education. This indoctrinates the individual with the culture in which he lives and gives him the skills of survival, better enabling him to survive.

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O V E R T S , W H A T L I E S B E H I N D T H E M

OVERTS, WHAT LIES BEHIND THEM'

HCOB 5 September 1964

Tech. Vol. V, p. 471

I recently made a very basic discovery on the subject of overts and would like to rapidly make a note of it for the record.

You can call this the "Cycle of an Overt".

4. A being appears to have a motivator.
3. This is because of an overt the being has done.
2. The being committed an overt because he didn't understand something.
1. The being didn't understand something because a word or symbol was not understood.

Thus all caved-in conditions, illnesses, etc., can be traced back to a misunderstood symbol, strange as that may seem.

It goes like this:

1. A being doesn't get the meaning of a word or symbol.
2. This causes the being to misunderstand the area of the symbol or word (who used it whatever it applied to);
3. This causes the being to feel different from or antagonized toward the user or whatever of the symbol and so makes it all right to commit an overt;
4. Having committed the overt, the being now feels he has to have a motivator and so feels caved in.

This is the stuff of which Hades is made. This is the trap. This is why people get sick. This is stupidity and lack of ability.

This is why Clay Table Auditing works.

Clearing a pc then consists only of locating the area of the motivator, finding what was misunderstood and getting the word made into clay and explained. The overts blow. Pure magic.

The trick is locating the area where the pc has one of these.

This is discussed further in Saint Hill lecture of 3 Sept. 1964*, but is too important a discovery to leave only in tape form.

*Available as "Clearing, What It Is." Tape #64O9C03.

The cycle is Misunderstood word or symbol — separation from ARC with the things associated with the word or symbol — overt committed — motivator felt necessary to justify the overt — decline of freedom, active-ness, intelligence, well being and health.

Knowing this and the technology of auditing one can then handle and clear these symbols and words and produce the gains we have described as being clear, for the things causing the decline are cleared out of the being.

B A R R I E R S T O S T U D Y

BARRIERS TO STUDY
 HCOB 25 turn 1971R
 Revised 2! November 1974
 Wont Clearing Series 1R
 Tich. Vat. IX, pp. 191-195

There are three different sets of physiological and mental reactions that come from 3 different aspects of study. They are three different sets of symptoms.

(1) Education in the absence of the *mass* in which the technology will be involved is very hard on the student.

It actually makes him feel squashed. Makes him feel bent, sort of spinny, sort of dead, bored, exasperated.

If he is studying the doingness of something in which the mass is absent this will be the result.

Photographs help and motion pictures would do pretty good as they are a sort of promise or hope of the mass but the printed page and the spoken word are not a substitute for a tractor if he's studying about tractors.

You have to understand this data in its purity—and that is that educating a person in a mass that they don't have and which isn't available produces physiological reactions. That is what I am trying to teach you.

It's just a fact.

You're trying to teach this fellow all about tractors and you're not

giving him any tractors—well he's going to wind up with a face that feels squashed, with headaches and with his stomach feeling funny. He's going to feel dizzy from time to time and very often his eyes are going to hurt.

It's a physiological datum that has to do with processing and the field of the mind.

You could therefore expect the greatest incidence of suicide or illness in that field of education most devoted to studying absent masses.

This one of studying the something without its mass ever being around produces the most distinctly recognizable reactions.

If a child felt sick in the field of study and it were traced back to this one, the positive remedy would be to supply the mass—the object or a reasonable substitute—and it would clear it up.

(2) There is another series of physiological phenomena that exist which is based on the fact of too steep a study gradient.

That's another source of physiological study reaction because of too steep a gradient.

It is a sort of a confusion or a reelingness that goes with this one.

You've hit too steep a gradient.

There was too much of a jump because he didn't understand what he was doing and he jumped to the next thing and that was too steep and he went too fast and he will *assign* all of his difficulties to this new thing.

Now differentiate here—because gradients sounds terribly like the 3rd one of these study hang-ups, definitions—but remember that they are quite distinctly different.

Gradients are more pronounced in the field of doingness but they still hang over into the field of understanding. In gradients however it is the *actions* we are interested in. We have a plotted course of forward motion of actions. We find he was terribly confused on the second action he was supposed to do. We must assume then that he never really got out of the first one.

The remedy for this one of too steep a gradient is cutting back. Find out when he was not confused on the gradient, then what new action he undertook to do. Find what action he understood well. Just before he was all confused what did he understand well—and then we find out that he didn't understand it well.

It's really at the tail end of what he understood and then he went over

the gradient you see.

It is most recognizable and most applicable in the field of doingness.

That's the gradient barrier and one full set of phenomena accompanies that.

(3) There is this third one. An entirely different set of physiological reactions brought about through—a bypassed definition. A bypassed definition gives one a distinctly blank feeling or a washed-out feeling. A not-there feeling and a sort of nervous hysteria will follow in the back of that.

The manifestation of "blow" stems from this 3rd aspect of study which is the misunderstood definition or the not comprehended definition, *the undefined word*.

That's the one that produces the blow.

The person doesn't necessarily blow on these other two—they are not pronouncedly blow phenomena. They are simply physiological phenomena.

This one of the misunderstood definition is so much more important. It's the make-up of human relations, the mind and subjects. It establishes aptitude and lack of aptitude and it's what psychologists have been trying to test for years without recognizing what it was.

It's the definitions of words.

The misunderstood word.

That's all it goes back to and that produces such a vast panorama of mental effects that it itself is the prime factor involved with stupidity and the prime factor involved with many other things.

If a person didn't have misunderstandings his *talent* might or might not be present but his *doingness* would be present.

We can't say that Joe would paint as *well* as Bill if both were unaberrated in the field of art, but we can say that the *inability* of Joe to paint compared with the *ability* of Joe to do the motions of painting is dependent exclusively and only upon definitions—exclusively and only upon definitions.

There is some word in the field of art that the person who is inept didn't define or understand and that is followed by an inability to act in the field of the arts.

That's very important because it tells you what happens to doingness and that the restoration of doingness depends only upon the restoration of understanding on the misunderstood word—misunderstood definition.

This is very fast processing. There is a very swift wide big result obtainable in this.

It has a technology which is a very simple technology.

It enters in at the lower levels because it has to. This doesn't mean it is unimportant, it means it has to be at the entrance gates of Scientology.

It is a sweepingly fantastic discovery in the field of education and don't neglect it.

You can trace back the subject a person is dumb in or any allied subject that got mixed up with it. The psychologist doesn't understand Scientology. He never understood a word in psychology so he doesn't understand Scientology.

Well that opens the gate to Education. Although I've given this one of the misunderstood definition last it is the most important one.

W O R D S , D E F I N I T I O N
A N D M I S D E F I N I T I O N

RESEARCH AND DISCOVERY SERIES
Jun 1950. Volum 1, pf. 440

It was obvious to me that the first time a word had been defined would carry more weight (due to some experiments I had made in hypnotism).

There might be some misdefinitions. I discovered some very interesting data this way. I found out that although a child might have had the word *slaughter* defined accurately in the first grade at school, the word might have been defined when the child was 2 years of age in a highly incorrect way. The child would still then carry forward the habit of defining *slaughter* to himself from the time he was 2, but would remember its definition at the time it was taught to him when he was 6. That was very interesting to me.

Next I found out that the word very often meant an action which had nothing to do with the meaning of the word. So therefore the word would be upset by this action definition. Papa, for instance, had a habit of breaking the furniture and saying, "God, God, God, God, God," which meant that God equalled Papa breaking furniture, to the child. A little later the child would go to Sunday school and he would hear that God was the God of Vengeance, and he would say, "Yup." But what he would see would be Papa. In such a way, misdefinition as far as I could see (and this was very early in my researches) was undoubtedly responsible for a lot of this. I started looking for where it had gotten misdefined—it was obviously the source of a lot of trouble—and it had gotten misdefined in the reactive mind, out of sight.

W O R D C L E A R I N G M E T H O D 7

METHOD 7, WORD CLEARING SERIES 40
HCOB 21 June 1972, lata III
Tab. Vol. IX, pg. 461

Whenever one is working with children or foreign language persons or semi-literates Method 7 READING ALOUD is used.

In this method the person is made to read *aloud* to find out what he is doing.

It is a very simple method. It is done without a meter.

It is used on such persons before other methods in order to get the person untangled.

If a person does not seem to be progressing by studying silently, one has him read aloud.

Another copy of the same text must also be followed by the Word Clearer as the person reads.

Startling things can be observed.

The person may omit the word "is" whenever it occurs. The person doesn't read it. He may have some strange meaning for it like "Israel" (actual occurrence).

He may omit "didn't" each time it occurs and the reason traced to not knowing what the apostrophe is (actual occurrence).

He may call one word quite another word such as "stop" for "happen" or "green" for "mean".

He may hesitate over certain words.

The procedure is

1. Have him read aloud.
2. Note each omission or word change or hesitation or frown as he reads and take it up at once.
3. Correct it by looking it up for him or explaining it to him.
4. Have him go on reading, noting the next omission, word change or hesitation or frown.
5. Repeat steps 2 to 4.

By doing this a person can be brought up to literacy.

His next actions would be learning how to use a dictionary and look up words.

Then a simple grammar.

A very backward student can be boosted up to literacy by this method.

D I A N E T I C F A M I L Y C O D E

CHILD DIAMTK.S ✻ N«-J«

In addition to straight processing, you will find dianetic ideas extremely useful in the home. With a sound knowledge of such things as the significance of the ARC triangle, you will soon realize that when you in-

validate anything your child, husband or wife says, you are reducing that person's sense of reality, breaking affinity, and blocking communication. When you doubt something another says, ask yourself, "Is it important?" If it is important for the item to be corrected, use questions to bring out the correct information. And remember, *you* may be the one who is wrong.

Another ARC break results from withholding information. When you refrain from telling another something he wants to know you will find affinity weakened.

Even if families do not engage in active processing, the observation of a few dianetic "do's" can have amazing results in raising the family tone. Check yourself and your family on these:

1. Do everything possible to maintain affinity, reality, and communication.
2. Use discipline based on understanding and computation rather than on compulsion.
3. Use the question, "Is it important?" before taking any precipitate action.
4. Realize that *any* invalidation of another's data adversely affects the ARC triangle.
5. Pass on information the other person should have instead of concealing the facts in the hope of saving the other some anguish, but do not burden the child with adult problems.
6. Remember, the family is a team and an ARC break with one member is a break with all.
7. Watch for possible key-in and restimulating phrases and actions, and avoid them until they can be erased,
8. Watch for control circuit phrases and avoid them.

Processing Children

K E Y I N G - I N T H E E N G R A M

KEYING IN THE ENGRAM
 DIANEIGS THE MODERN SCIENCE
 OF MENTAL HEALTH. *Book 2, pp 11-11*

The single source of inorganic mental illness and organic psycho-somatic illness is the reactive engram bank. The reactive mind impinges these engrams upon the analytical mind and the organism whenever they are restimulated after being keyed-in.

There are many known incidents in a lifetime which apparently have a profound influence upon the happiness and mental condition of the individual. The individual remembers these and to them attributes his troubles. In a measure he is right: he is at least looking back at incidents which are held in place by engrams. He does not see the engrams. In fact, unless he is acquainted with dianetics, he does not know the engrams are there. And even then he will not know their contents until he has undergone therapy.

It can be demonstrated with ease that any moment of "conscious level" unhappiness which contained great stress or emotion was not guilty of the charge of causing aberration and psycho-somatic illness. These moments, of course, played a role in the matter: they were the *key-ins*.

The process of keying-in an engram is not very complex. Engram 105, let us say, was a moment of "unconsciousness" when the prenatal child was struck via Mother, by Father. The father, aware or not of the child, uttered the words, "God damn you, you filthy whore: you're no good!" This engram lay where it was impressed, in the reactive bank. Now it could lie there for seventy years and never become keyed-in. It contains a headache and a falling body and the grating of teeth and the intestinal sounds of the mother. And any of these sounds, post-birth, may be present in large quantities without *keying-in* this engram.

One day, however, the father becomes exasperated at the child. The child is tired and feverish, which is to say that his analytical mind may not be at its highest level of activity. And the father has a certain set of engrams which he dramatizes and one of these engrams is the above incident. And the father reaches out and slaps the child and says, "God damn you: you're no good!" The child cries. That night he has a headache and is much worse physically. And he feels both an intense hatred and a fear of his father. The

engram has *keyed-in*. Now the sound of a falling body or grating teeth or any trace of anger of any kind in the father's voice will make the child nervous. His physical health will suffer. He will begin to have headaches.

If we take this child who has now become an adult and rake back over his past, we shall discover (though it may be occluded) a lock like the above key-in. And now not only the key-in; we may discover half a hundred, half a thousand, such locks just on this one subject. One would say, unless he knew dianetics, that this child was ruined post-natally by being beaten by the father, and one might attempt to bring the patient's mind back into better condition by removing these locks.

There are literally thousands, tens of thousands of locks in the average life. To take all of these locks away would be a task for Hercules. Every engram a person has, if it has been keyed-in, may have its hundreds of locks.

If conditioning existed as a mechanism of pain and stress, Mankind would be in very bad condition. Fortunately conditioning does not so exist. It appears to exist but the appearance is not the fact. One would think that if a child were daily thrust around and reviled he would eventually become conditioned into a belief that this was the way life was and that he had better turn against it.

Conditioning does not, however, exist. Pavlov may have been able to drive dogs mad by repeated experiments: this was simply bad observation on the part of the observer. The dogs might be trained to do this or that. But it was not conditioning. The dogs went mad because they were given engrams if and when they did go mad. A series of such experiments, properly conducted and observed, proves this contention.

The boy who was daily told he was no good and who apparently went in to a decline solely because of that declined only because of the engram. This is a happy fact. The engram may take a while to locate—a few hours—but when it is alleviated or refilled in the standard memory banks, everything which had locked on to it also refiles.

People trying to help others with their aberrations who did not know about engrams were, of course, operating with 2.9 strikes against any success. In the first place, the locks themselves may vanish down into the reactive bank. Thus we get a patient who says, "Oh, my father wasn't so bad. He was a pretty good guy." And we discovered, and the patient discovers, when an engram is sprung, that father was customarily to be found

dramatizing. What the patient knows about his past before engrams are sprung is not worth cataloguing. In another case we may find a patient saying, "Oh, I had a terrible childhood, a terrible childhood. I was beaten seriously." And we discover, when we get the engrams refiled, that the parents of this patient never laid a hand on him in punishment or wrath in his entire life.

An engram may coast along without being keyed-in for decades. One of the most remarkable types of case is one which spent an entire youth without displaying any aberration. Then suddenly, at the age of twenty-six, we discover him to be so aberrated, so suddenly, that it appears he must have been hexed. Perhaps most of his engrams were concerned with the action of getting married and having children. He has never been married before. The first time he is weary or ill and realizes he has a wife on his hands, the first engram keys-in. Then the dwindling spiral begins to go to work. This one shuts down the analyzer enough so that others can be keyed-in. And finally we may discover him in an institution.

The young girl who has been happy and carefree to the age of thirteen and then suddenly goes into a decline has not, that moment, received an engram. She has had an engram key-in which let another key-in. Fission reaction. This key-in may have required nothing more than the discovery that she was bleeding from the vagina. She has an emotional engram about this; she becomes frantic. The other engrams, as the days follow, may swing into position to impinge upon her. And so she becomes ill.

The first sexual experience may be one which keys-in an engram. This is so standard that sex has gotten a rather bad name for itself here and there as being an aberrative factor all by itself. Sex is not and never has been aberrative. Physical pain and emotion which incidentally contain sex as a subject are the aberrative factors.

It may be that a patient is urgent in her insistence that her father raped her when she was nine and that this is the cause of all her misery. Large numbers of insane patients claim this. And it is perfectly true. Father did rape her, but it happened she was only nine days beyond conception at the time. The pressure and upset of coitus is very uncomfortable to the child and normally can be expected to give the child an engram which will have as its content the sexual act and everything that was said.

Drug hypnosis is dangerous when one is trying to treat psychotics as has been mentioned. And there are other reasons it is dangerous. Any opera-

tion under anaesthetic or any drugging of a patient may bring about the keying-in of engrams. Here is the analyzer shut down, there is the reactive bank open to be stirred by any comment made by the people around the drugged subject. Hypnotism itself is a condition in which engrams may be keyed-in which have never before been restimulated: the glassy-eyed stare of the person who has been "too often hypnotized", the lack of will seen in people too often hypnotized, the dependence of the subject upon the hypnotic operator, all these things stem from the keying-in of engrams. Any time the body is rendered "unconscious" without physical pain, no matter how light the degree of "unconsciousness" is, even if it is only the lightness of weariness, an engram may be keyed-in. And when "unconsciousness" is complicated by new physical pain, a new engram is formed which may gather up with it an entire bundle of old engrams not hitherto keyed-in. Such a late engram would be a "cross-engram" in that it crosses chains of engrams. And if such an engram resulted in a loss of sanity, it would be called a "break-engram".

There are some aspects to various drug "unconsciousnesses" which have been very perplexing in the past. Psychotic women often maintain, after they are awakened from a drugged sleep (and sometimes a hypnotic sleep), that they have been raped. Men occasionally maintain that the operator has tried to perform a homosexual act upon them while they were drugged. Although it occasionally occurs that people *are* raped after being drugged, the largest number of such assertions are merely an aspect of the key-in mechanism. Almost any child has been put through the prenatal discomfort of coitus. Often there was violent emotion other than passion present. Such an engram may stay out of circuit for years until drugged "unconsciousness" or some such thing keys it in. The patient goes to sleep without a keyed-in engram; he wakes up with one. He tries to justify the strange sensations he has (and engrams are timeless things unless they are arranged properly on the time track) and comes out with the "solution" that he must have been raped.

Childhood rapes are very seldom the responsible cause in sexual aberration. They are the key-in.

One looks at the conscious-level locks and sees sadness, mental anguish and misfortune. Some of the experience there seems to be so terrible that it must certainly cause aberration. But it does not. Man is a tough, resilient creature. These conscious-level experiences are at best only guide-posts

leading toward the actual seat of trouble, and that is not known in any detailed way to the individual.

The engram is never "computed". An example of this, on a highly aberrative level, can be found in a child's punishment. If one examines a childhood where punishment has been corporal and frequent, he begins to understand the utter futility of the pain-drive theory. Punishment actually and literally and empathically does no good of any kind whatsoever but accomplishes quite the reverse, since it occasions a reactive revolt against the punishment source and is likely to cause not only a disintegration of a mind but also a continual bedevilment of the punishment source. Man reacts to fight sources of pain. When he stops fighting them he is mentally broken and of little use to anyone, much less himself.

We take a case of a boy who was beaten with a hair-brush every time he was "bad". In researching this case the most searching inquiry fails to reveal any vivid recall of *why* he was punished but only *that* he was punished. The progress of the event would go something like this: activity more or less rational, fright at threatened punishment, punishment, sorrow over punishment, renewed activity. The mechanics of the case showed the person to have been engaged on some activity which, whether others would consider it so or not, was nevertheless survival activity to him, giving him either pleasure or actual gains or even the assertion that he could and would survive; the moment punishment is threatened old punishments go into restimulation as minor engrams, resting usually on major engrams: this shuts down the analytical power to some extent and the recording is now being done on a reactive level; the punishment takes place, submerging analytical awareness so that the punishment records in the engram bank only; the sorrow following is still in the period of analytical shut-down; the analyzer gradually turns on; full awareness returns, and then activity on an analytical plane can be resumed. All corporal punishment runs this gamut and all other punishments are, at best, locks, following this same pattern with only the complete shut-down resulting from pain missing.

If the analyzer wants this data for computation, it is not available. There is a reaction in the reactive mind when the matter is approached. *But there are five courses the reactive mind can take with this data!* And there is no guarantee and no method between land and sky of knowing what course the reactive mind will take with the data except knowing the full engram bank—and if that is known, the person could be cleared with a few more

hours work and would need no punishment.

These five ways of handling data make corporal punishment an unstable and unreliable thing. A ratio exists which can be tested and proven in any man's experience: *A man is evil in the direct ratio that destructiveness has been leveled against him.* An individual (including those individuals society is liable to forget as individuals: children) reacts *against* the punishment source whether that source be parents or government. Anything which sets itself forward against an individual as a punishment source will be considered in greater or lesser degree (as it is in proportion to benefits) as a target for the reactions of the individual.

The little accidental milk glass upsets of children, that noise which just accidentally occurs on the porch where the children are playing, that little accidental ruination of Papa's hat or Mama's rug, these are often cold, calculated reactive mind actions against pain sources. The analytical mind may temporize about love and affection and the need of three square meals. The reactive mind runs off the lessons it has learned and devil take the meals.

If one turned an idiot loose on an adding machine to let him audit the company books and let him prevent the auditor from touching equipment and data which has to be his if any answers will be right, one would get very little in the way of correct answers. And if one kept feeding the idiot and made him fat and powerful, the firm would sooner or later go to ruin. The reactive mind is the idiot, the auditor is "I" and the firm is the organization. Punishment feeds the idiot.

The helpless amazement of police about the "confirmed criminal" (and the police belief in the "criminal type" and the "criminal mind") comes about through this cycle. Police, for some reason or other, like governments, have become identified with society. Take any one of these "criminals" and clear him and the society regains a rational being of which it can use all it can get. Keep up the punishment cycle and the prisons will get more numerous and more full.

The problem of the child lashing back at his parents by "negation" and the problem of Jimmie the Cob blowing a bank guard apart in an armed robbery stem both from the same mechanism. The child, examined on the "conscious-level", is not aware of his causes but will put forth various justifications for his conduct. Jimmie the Cob, waiting for this oh so very sentient society to tie him down with straps in an electric chair and give

him an electric shock therapy which will cause him to cease and desist forever, examined for his causes, will pour forth justifications to explain his life and conduct. The human mind is a pretty wonderful computing machine. The reasons it can evolve for unreasonable acts have staggered one and all and particularly social workers. Without knowing the cause and the mechanism, the chances of drawing a correct conclusion by comparing all conducts available are as remote as winning at fantan from a Chinese. Hence, the punishments have continued as the muddled answer to a very muddled society.

There are five ways in which a human being reacts toward a source of danger. These are also the five courses he can take on any given problem. And it might be said that this is five-valued action.

The parable of the black panther* is appropriate here. Let us suppose that a particularly black-tempered black panther is sitting on the stairs and that a man named Gus is sitting in the living room. Gus wants to go to bed. But there is the black panther. The problem is to get upstairs. There are five things that Gus can do about this panther: (1) he can go *attack* the black panther; (2) he can run out of the house *and flee* the black panther; (3) he can use the back stairs and *avoid* the black panther; (4) he can *neglect* the black panther; and (5) he can *succumb* to the black panther.

These are the five mechanisms: *attack, flee, avoid, neglect or succumb*.

All actions can be seen to fall within these courses. And all actions are visible in life. In the case of a punishment course, the reactive mind can succumb, neglect, avoid, flee or attack it. The action is dictated by a complexity of engrams and depends upon which one comes into restimulation. This maelstrom of reaction generally resolves itself, however, in one of the five courses.

If a child is punished and thereafter obeys, he can be considered to have succumbed. And the value of a child who will succumb to punishment is so slight that the Spartans would long since have drowned him, for it means he has sunk into an apathy unless it so happens that he himself has computed the idea, by-passing all reaction, that the thing for which he was punished was not bright (he can't be assisted in this computation if punishment is entered into the reactive mind by the source trying to assist him).

*In dianetics considerable slang has been developed by patients and dianeticists and they call the "black panther mechanism" a neglect of the problem. One supposes this stems from the ridiculousness of biting black panthers.

He can flee the punishment source, which at least is not apathy but merely cowardice by popular judgment. He can neglect the matter entirely and ignore the punishment source—and would have been called a Stoic by the ancients, but might be called merely dull-witted by his friends. He can avoid the punishment source, which might give him the doubtful compliment of being sly or cunning or pandering. Or he can attack the punishment source either by direct action or by upsetting or fouling the person or the possessions of the source—in which instance he would be called, on direct action, a valiant fool, taking parental size into account, or in a less direct fashion he could be called "covertly hostile" or could be said to be "negating"; as long as a human being will attack as a response to a valid threat, he can be said to be in fair mental condition—"normal"—and a child is said to be "just acting like any normal child".

Enter punishment into the computation and it no longer computes. It is entirely different in the case of "experience". Life has plenty of painful experience waiting for any human being without other human beings complicating the score. A person who is still unblocked in his dynamics or who has been unblocked by dianetics can absorb the most amazing amount of hammering in the business of living. Here, even when the reactive mind receives engrams as a result of some of this experience, the analytical mind can continue to cope with the situation without becoming aberrated in any way. Man is a tough, resilient, competent character. But when the law of affinity begins to be broken and such a breaking of affinity gets into the reactive bank, *human beings*, as antagonistic sources of non-survival, become a punishment source. If no contra-survival engrams involving human beings are in the earlier (before 5 years) content of the engram bank, pro-survival engrams are taken as a matter of course and are not severely aberrative. In other words, it is the breaking of affinity with his fellows on an engramic level which most solidly blocks the dynamics. Man's affinity with Man is far more a scientific fact than it is a poetic and idyllic idea.

The cycle, then, of life which will be "normal" (current average state) or psychotic is an easy thing to draw. It begins with a large number of engrams before birth, it gathers more in the dependent and rather helpless condition post-birth. Punishment of various kinds entering now as locks key-in the engrams. New engrams which will involve the earlier ones enter. New locks accumulate. Illness and aberrated action set in most certainly by

the age of forty or fifty. And death ensues sometimes afterwards.

Short of the optimum solution of clearing the engrams, there are several things which can be done about aberration and psycho-somatic ills. That these methods are uncertain and of only limited value does not mean that they will not occasionally meet with some astonishingly beneficial responses.

Such methods can be classified under the headings of environmental change, education and physical treatment. Taking factors out of the environment of an aberree or taking the aberree out of the environment in which he is unhappy or ineffective can bring about some astonishingly swift recoveries: this is valid therapy; it removes the restimulators from the individual or takes the individual away from the restimulators. It is ordinarily quite hit-or-miss and more miss than hit, and it will not remove *all* the restimulators by nine-tenths since the individual himself carries the bulk of these around with him or is compelled to contact them. One is reminded of a case which had severe asthma. He had received it in a very severe birth engram; his frantic parents carried him to every mountain asthma resort suggested and spent tens of thousands of dollars in these jauntings. When this patient was cleared and the engram refiled, it was discovered that the restimulator for his asthma was clean, cold air! The only certainty in the environment approach is that a sickly child will recover when removed from restimulative parents and taken where he is loved and feels safe—for his sickness is the inevitable result of restimulation of prenatal engrams by one or the other or both his parents. Somewhere along the line there is probably a husband or a wife who has descended chronically into the first two zones after marriage after having married pseudo-mother or pseudo-father or pseudo-abortionist.

In the educational field, new data or enthusiasms may very well key-out engrams by overbalancing the reactive mind in the light of a new analytical surge. If a man can simply be convinced he has been fighting shadows or if he can be persuaded to hang his fears on some indicated cause, whether that cause is true or not, he can be benefited. Sometimes he can be "educated" into a strong faith in some deity or cult which will cause him to feel so invulnerable that he rises above his engrams. Raising his survival potential in any way will raise his general tone to a point where it is no longer on a par with the reactive bank. Giving him an education in engineering or music, where he can receive a higher level of respect, will

often defend him from his restimulators. A rise to a position of esteem is actually a change of environment, but it is also educational since he is now taught he is valuable. If a man can be made busy at a hobby or work by personal or exterior education that it is good for him, another mechanism comes into being—the analytical mind becomes so engrossed that it takes to itself more and more energy for its activity and begins to align with a new purpose.

Physical treatment resulting in improved physical condition will bring about hope or change a man's reactions by shifting him on his time track. It may key-out engrams.

These methods are valid therapy: they are also, in reverse, the things which cause aberrations to manifest themselves. There are wrong ways to act and wrong things to do and wrong ways to treat men which, in the light of what we know now, are criminal.

Thrusting a man into an environment which restimulates him and making him stay there is a slice of murder. Making him keep an associate who is restimulative is bad: making a man or a woman stay with a marriage partner who is restimulative is unworkable *mores* unless dianetic therapy is used; making a child stay in a home where he is restimulated is most certainly inhibitive, not only of his happiness but of his mental and physical development—a child should have many more rights about such things, more places to go.

On the physical therapy level anything as violent as surgery or exodontistry in the psycho-somatic plane is utter barbarism in the light of dianetics. "Toothache" is normally psycho-somatic. Organic illnesses enough to fill several catalogues are psycho-somatic. No recourse to surgery of any kind should be had until it is certain that the ailment is not psycho-somatic or that the illness will not diminish by itself if the potency of the reactive mind is reduced. Mental-physical therapy is too ridiculous, with the source of aberration now a science, to be seriously mentioned. For no thinking doctor or psychiatrist possessed of this information would touch another electrode for electric shock therapy or even glance at a scalpel or ice-pick to perform an operation on the pre-frontal lobes of the brain unless that doctor or psychiatrist is himself so thoroughly aberrated that the act springs, not from any desire to heal but from the most utter and craven sadism to which engrams can bring a man. * *

* Many persons investigating the treatment of the mentally ill by psychiatrists and others in charge of mental institutions are prompted, when they discover just what the pre-frontal lobotomy, the trans-orbital leukotomy and electric shock actually do to patients, to revile the psychiatrist as unworthy of his trust and accuse him of using it to conduct vivisection experiments on human beings. That any possible hope of recovery via dianetics may be gone for these unfortunate patients in the majority of cases should not be blamed upon the psychiatrists and neuro-surgeon. These people have only followed their teachings in various universities and have practiced such actions merely because they believed the problem of the mind could not be solved by anyone. A witch-burning attitude toward these people is very far from the one adopted by dianetics. Pointing to the fact that they have murdered minds which would otherwise have recovered, labeling them "mind snatchers" and making a horror story out of their actions is far from rational conduct. On the whole these people have been entirely sincere in their efforts to help the insane. By contagion of aberration such people have been subjected to enormous stresses in this work, having had their own engrams in continual restimulation. They can be cleared and their experience is valuable. Legislation against them such as that recently mentioned by a senator who was familiar with dianetics, horror stories about them in newspapers and a general public antipathy as well as the medical doctor's traditional distrust of them cannot but bring about a disorderly condition. Dianetics is a newly discovered science and is non-partisan.

C H I L D R E N A N D V A L E N C E S

THE CONDITIONS OF F.XISFFNCF
 PA H No. 5!
 8 May 1956
 Tab Vol II. pp 415-416

The "winning valence" is a synthetic valence. It is not actually the personality of the person who won. It is the individual's mock-up of that person which is diminished or augmented by other people's opinions and by one's own postulates.

Let us conceive the following circumstance: A little baby with a habitually angry father has many times on the approach of the father stated more or less to himself, "He can't have this body." Yet father in the final analysis wins. The baby grows to assume, at length, the valence of father. This is a synthetic valence. It is not father's actual personality. It is the personality the baby has observed the father to have. This synthetic valence is salted with the baby's "can't have" postulates. In other words, this winning valence of father is corrupted by many can't-have postulates which were

not father's. In view of the fact that these postulates consist of forbidding the father to have the baby, the assumption of the "winning valence" of father results in the assumption of postulates that the person cannot have himself back. He is trapped by "can't have's" of his own manufacture.

Just as the baby was the cause of his own effect and just as he suffered from this, so do all winning valences forbid the return to identity, since somewhere in the anatomy of the winning valence is the individual's own postulate that the winning valence cannot have the individual. Thus we have the continuous struggle on the part of people to "be themselves" which trouble is of little avail.

D R A M A T I Z A T I O N S A N D V A L E N C E S

DIANETICS: THE MODERN SCIENCE
OF MENIAL HEALTH
Book 2. pp. 79-82

Now there are two other conditions which can be caused by engrams. One is *dramatization* and the other is *valence*.

You have seen some child come forth with a tirade, a tantrum. You have seen some man go through a whole rage action. You have seen people go through a whole irrational set of actions. These are *dramatizations*. They come about when an engram is thoroughly restimulated, so thoroughly that its soldered-in aspect takes over the organism. It may come into circuit slightly or wholly, which is to say that there are degrees of dramatization. When it is in full parade, the engram is running off verbatim and the individual is like an actor, puppet-like, playing his dictated part. A person can be given new engrams which will make these old ones take secondary importance. (Society's punishment complex is aimed squarely at giving anti-gram education.)

Dramatization is survival conduct—in the silly, reactive mind way of

thinking—based on the premise that the organism, in a "similar" situation lived through it because these actions were present.

The woman who was knocked down and kicked would dramatize her engram, possibly, by doing and saying exactly the same things done and said to her. Her victim may be her child or another woman. It could or would be the person who gave her the engram if she were strong enough to overcome him. Just because she has this engram does not mean she will use it. She may have a hundred other engrams she can use. But when she dramatizes one, it is as if the engram, soldered-in, were taking over a puppet. As much analytical power as she has left may be devoted to altering the pattern. Therefore she can make a similar or an identical dramatization.

This aspect of dramatization is strictly "tooth and claw" survival. This is the sort of thing which made observers think that "tooth and claw" was a primary rule.

In went the engram, by-passing rationality and the standard memory banks. Now it is in the organism but the organism does not know it in the level of consciousness. It is keyed-in by a conscious level experience. Then it can be dramatized. And far from becoming milder the more it is used, the more an engram is dramatized the more solid is its hold in the circuits. Muscles, nerves, all must comply.

"Tooth and claw" survival. The cells were making sure. And here we come to *valence*. *Valens* means "powerful" in Latin. It is a good term because it is the second half of ambivalent (power in two directions) and exists in any good dictionary. It is a good term because it describes (although the dictionary did not mean it to) the intent of the organism when dramatizing an engram. *Multivalence* would mean "many powerfuls". It would embrace the phenomena of split personality, the strange differences of personality in one and then another situation. *Valence in dianetics means the personality of one of the dramatic personnel in an engram.*

In the case of the woman being knocked out and kicked, there were two valences present: herself and her husband. If another person had been present the engram would have contained three valences, providing he took any part: herself, her husband and the third person. In an engram, let us say, of a bus accident where ten people speak or act, there would be, in the "unconscious" person an engram containing eleven valences, the "unconscious" person and the ten who spoke or acted.

Now in the case of the woman beaten by her husband, the engram con-

tains just two valences. Who won? Here is the law of "tooth and claw", the aspect of survival in engrams. Who won? The husband. Therefore it is the husband who will be dramatized. She didn't win. She got hurt. Aha! When these restimulators are present, the thing to do is to be the winner, the husband, to talk like him, to say what he did, to do what he did. He survived. "Be like him!" say the cells.

Hence, when the woman is restimulated into this engram by some action, let us say, on the part of her child, she dramatizes the winning valence. She knocks the child down and kicks him, tells him he is a faker, that he is no good, that he is always changing his mind.

What would happen if she dramatized herself? She would have to fall down, knocking over a chair, pass out and believe she was a faker, no good and was always changing her mind and she would have to feel the pain of all blows!

"Be yourself is advice which falls on deaf reactive mind ears. Here is the scheme. Every time the organism gets punished by life, the analytical mind, according to the reactive mind, has erred. The reactive mind then cuts the analytical mind out of circuit in ratio to the amount of restimulation present (danger) and makes the body react as if it were the person who won in the earlier but similar situation where the organism was hurt.

Now what happens if "society" or the husband or some exterior force told this woman, who is dramatizing this engram, that she must face reality? That's impossible. Reality equals being herself, and herself gets hurt. What if some exterior force *breaks the dramatization*? That is to say, if society objects to the dramatization and refuses to let her kick and yell and shout? The engram is still soldered-in. The reactive mind is forcing her to be the winning valence. Now she can't be. As punishment, the reactive mind, the closer she slides in to being herself, approximates the conditions of the other valence in the engram. After all, that valence didn't die. And the pain of the blows turns on and she thinks she is a faker, that she is no good and that she always changes her mind. In other words, she is in the losing valence. Consistent *breaking of dramatization* will make a person ill just as certainly as there are gloomy days.

A person accumulates, with the engrams, half a hundred valences before he is ten. Which were the winning valences? You will find him using them every time an engram is kicked into restimulation. Multiple personality? Two persons? Make it fifty to a hundred. In dianetics you can see valences

turn on and off in people and change with a rapidity which would be awesome to a quick-change artist.

D R A M A T I Z A T I O N A N D N E C E S S I T Y

DIANETICS THE ORIGINAL THESIS

pp 78-79

The prevention of the dramatization of an engram or a lock further reduces dynamic thrust of the aberree. Chronic prevention lowers his general tone toward the break point. Unhampered dramatization, as it contains restimulation of a physical pain and the reduced potential of the analytical mind, produces other harmful effects.

Necessity can and does render inactive the entire reactive mind.

G R O U P - P R O C E S S I N G - C H I L D R E N

CHILD SCIENTOLOGY

The journal of Scientology
 Issue 14G (1951, ca. late Apr.!)
 Tech Vol 1, pp. 119-128

Save the child and you save the nation.

If, in the course of the next fifteen years, Scientologists were to specialize in the group processing of children, it might well follow that all of the goals of Scientology would thereby be realized. Thus, by processing children between the ages of six and ten, we would achieve in fifteen years a sanity and alertness never before obtained in that portion of the populace between the ages of 21 and 26, the age bracket which contains the energy and influence

most strikingly felt by a civilization.

Child Scientology could very well be, in terms of practice, the most important single field of endeavor in the science. So used, without other addresses or assistances, Scientology might well bring about the condition of world peace—even if only by eradicating, through the restoration of sanity, the enthusiasm of youth for the sham glory of war. Therefore, we address here a subject which is broader than "what will I do to cure Johnnie's sneezes." Whether or not we are interested in those sneezes, whether or not we have tolerance or intolerance for children, whether or not we care to give time to the problems of child adjustment and sanity, each of us who has a vested interest in the continuation of Earth and of Man should be willing to invest some of his industry in the investigation and application of the group processing of children.

Hence, this article is written, not to those who are interested in children, not to those who have family problems, not even to those whose duty it is to instruct children, but to anyone interested in the goals of Scientology.

In order to utilize Scientology in the attainment of the goal of a sane stratum of the populace, do you need special training? No, not beyond the contents of this article and a knowledge of the book *Self Analysis in Scientology*, a simple text.

What passport do you need to help children? None.

What recommendations, papers, figures, historical documents, statistics, and other buffoonery do you need to assist children? None.

Is there any lack of groups of children? No. Where are groups of children to be found? In schools, in hospitals, in orphan asylums, in children's societies, in boy and girl organizations such as the Boy Scouts, in the YMCA's, in Sunday Schools, and anywhere that interested people forward the batde to prepare the child of today to become the sane adult of tomorrow. Theirs has been a gallant struggle in the face of almost insuperable odds. It is time these people had some help.

Historically, child therapy has been as difficult as it is now simple.

Let us be very blunt—we are not interested in the problems of the child's mind. In Scientology, we are no longer concerned with the inopportune and conceited short-circuit between epistemology and the human brain which has resulted in the "science" of psychotherapy. The Scientologist practicing with groups of children should disabuse anyone in authority of

any lingering thought that the Scientologist might be using psychotherapy. The concern of psychotherapy is with the thinking processes of the human brain. The concern of the Scientologist is purely with the beingness of the child, which is to say his spirit, his potentialities, and his happiness. A Scientologist working with children, who permits himself to be led into arguments concerning psychotherapy is permitting to exist and be part of the argument the erroneous concept that gains in learning and behavior are attainable through a rearrangement, by direct address, of the physical habits or fears of the child.

It is possible to reform a child's attitude toward existence by working with his mind. The best results in the field of psychotherapy were obtained by Dianetics, but even prior to Dianetics, many child psychotherapists had obtained considerably improved attitudes and behavior on the part of children by directly addressing the individual child and forming with the child a personal friendship which opened the child's interest sufficiently to permit an awareness of the existing conditions of present time. This was possible because the child's awareness of present time could be suppressed by incidents which, having force and stress contained in them, sought to represent in themselves that they were present time. But this does not say that the optimum results are obtainable by this process of addressing the past in order to heal the present. Psychotherapy could be said to be a series of processes by which the past is addressed to remedy the present or by which physical matter, such as the human brain, is rearranged (as in a prefrontal lobotomy) in order to inhibit odious conduct in present time. The 500 or 600 percent gains obtainable by the application of Child Scientology to groups of children are not obtainable by addressing the past to remedy the present.

Scientology increases the beingness and potentialities of beingness of the child in present time in order to secure the capabilities of the child in the future. It does this by exercising the capabilities of beingness of the child, and is about as closely related to psychotherapy as penmanship might be, or, for that matter, any other subject in the school curriculum. Thus, no one can reasonably object, on the grounds that psychotherapy is being practiced, to the education of the child in present time so as to fit him for his future.

It will be very difficult for the Scientologist to keep himself from being led into this snare, because tests in child psychology on those in his group

will indicate that their reading ages leap under this process, that children who have never been able to master even rudimentary subjects begin to learn, and that behavior which, in the past, has been highly lacking in good order and discipline turns markedly for the better. These and many other advantages to be gained in the application of Child Scientology to groups of children cannot be classified as psychotherapy simply because they attain the goals of psychotherapy. Because a thing obtains the goals another thing hoped to obtain, is no reason to assume that the two are identical. This obtaining of goals was never accomplished in terms of groups by psychotherapy, and, indeed, psychotherapy never attained these goals—even on individual children. But that person who immediately proclaims that we now have child psychotherapy simply because we have Child Scientology is making an extremely bad error in thinking and in semantics.

Significantly, camping out, hiking, hobbies, and excellent and personable group leaders have obtained results similar to these, down through the ages. But one does not classify these as psychotherapy. What we have done in Scientology is render available to those in authority over groups of children the means of procuring results of magnitude in the absence of highly personable instructors, camping out, hobbies, individual attention to the child, perfect home life, and other intensely desirable but very scarce commodities. Any expert in the field of child study can inform you that it is possible to take any child and, by giving him enough time, improve him. Parents can tell you this. Anyone, in short, could have gotten results from a child by sufficiently devoting himself to the child's interests. When one realizes that this might consume dozens or thousands of hours per child, one sees immediately that without the fundamentals of Scientology the mass resolution of the problems of children is impossible. The question has been "How do we do it without devoting this special time to each and every child, since it is not possible to devote that time?" The answer, of course, lies in the fact that a group of 30 or 500 children simultaneously can be given Child Scientology by one untrained person, and that these children will accrue the various gains to be realized in the past only by individual address and interest.

What is the process given to groups of children?

Taking a copy of *Self Analysis in Scientology*, the instructor, the Scien-

tologist, the scout leader, or other person, delivers to the assembled group imaginary scenes to envision. The children envision these scenes, one after another.

The imaginary scenes are taken from the lists found in *Self Analysis in Scientology*. They are selected and re-formed from these lists in accordance with the ability of the children to understand them.

This process is continued for about 20 minutes per day. It may be continued for as short a time as three weeks for any group of children with excellent results, but, more optimally, may be incorporated permanently into their routine activities.

The Scientologist will discover in his first session that the children in the group divide roughly into three classes: (1) those who cannot get any mock-ups at all, (2) those who get them too fast or too slow, and (3) those who get them well. He divides his group into three sections. He gives processing—as described above—to each of the sections, processing those who cannot get mock-ups the most, and processing those who are too fast or too slow slightly more than the third group, which is given the continued routine processing. Ordinarily, it will be found that the three groups will assume a parity in a short time, and so can be continued as one group.

The person delivering the lists must know that he should not give special attention to individuals in the group simply because these individuals are having trouble, for this would mean to each child in the group that he or she would have to have trouble so as to get individual attention.

The instructor must also know that the children often become quite active, dramatic, and emotional when they do this process, for they find it a great deal of sport, and, in the case of a school, he should be prepared to have complaints from adjoining rooms, should he be so unwise as not to arrange for a suitable period of the day for processing.

The instructor or Scientologist should know that a child will occasionally "boil off." This, as a manifestation of unconsciousness, is very mild, and simply means that some period of the child's life wherein he was unconscious has been slightly restimulated. He should know that all he has to do to arouse the child from this state is to have him remember something that is real to him, a time when he was in good communication with somebody, and a time when he felt that somebody loved him.

The person applying the lists should also know that he should not rebuke, criticize, evaluate, or tease the children because of their mock-ups

or their troubles with them. He should also know that he must not evaluate these mock-ups or try to interpret them as dreams, since whatever relationship they may have to dreams and regardless of how fascinating they may be, their interpretation will reduce the effectiveness and ability of the child. In fact, their evaluation for the child is actually destructive to his pride and beingness, and such interpretation not only has no part in his processing but is expressly forbidden as being intensely harmful.

What else can be expected immediately?

A small percentage of the children will not respond at all. A small percentage will become worried because of the activities and noise of the other children. A small percentage will be unchanged, though responsive. The remaining 75 or 85 percent will advance variously in their intelligence quotients, their behaviors, and their personal abilities (in particular, their ability to learn).

By experience, no disabilities will occur because of this process, excepting those which are occasioned by sudden upsets in home life or by reason of teasing or evaluation on the part of an applicator.

By all standard tests of learning ability, reading skill, differentiation, and so forth, it will be discovered that the group, as a group, has progressed very far beyond what anyone has ever had the right to expect from the application of any form of child improvement. This should not be labelled a wild claim; it is rather a sober fact which is based upon very wide, careful testing and observation under many differing conditions, under many types of instructors, and under many groups of children.

Quite incidentally, and certainly of no great interest except that it makes good telling, psychosomatic difficulties, perception inhibitions (such as stuttering), and various other disabilities, the correction of which is classed entirely in the field of psychotherapy, have a tendency to de-intensify or disappear in the child who is part of a group undergoing this processing. Such improvements—no matter how dramatic they may be—are not the reason why this processing is given to the group, but instead are simply an added bonus, and entirely a by-product. Indeed, it is a rather grim joke that Scientology so employed and without direction toward the release of such ills, does rather routinely what medicine has been unable to do. It is of no great concern to the Scientologist that this happens. Certainly, he does not want to prevent it from happening, but he must not lose sight of the fact

that he is not processing a group to make it happen. He will be given his greatest thanks as a result of such cases and his benefits will be measured by them, but this should not turn his head from the main goal of the process, which is to make a group of able children far more able. Parents, for instance, who have spent thousands of dollars on little Johnny's asthma, discover one day, after he has been part of such a group for some time, that he is no longer troubled with asthma. Further, it is doubtful if he will ever be troubled with asthma again. Parents presented with such evidence have a tendency either to become angry or to be grateful, depending upon their level of sanity.

The group auditor is not there to cure, heal, repair, patch up, treat, advise, counsel, or otherwise to mend children. By definition, the group auditor is one who works to create a new state of beingness in a group of people by the administration of lists prepared by the H.A.S. or himself. It should be clearly understood that we are attempting something which has never happened before. We are achieving a state in people which has not previously existed. We are taking another step forward with Man. We are not trying to bring children back to normal, nor are we trying to remedy existing conditions. We are factually striking out to attain a level of culture and civilization higher than those attained before, in which we include any period of any nation anywhere. The group auditor has about as much relationship to psychotherapy as a stonemason at work on a new city has to the proprietor of a junkyard. The group auditor is not working to return children to normal. They have never been other than they are and, in the absence of what we know now, never could have been what we hope them to be. People who try to classify the group auditor as one who is making children normal by treating them are actually insulting the group auditor. In the absence of Scientology, or whatever it would have been called had it been discovered in the past or future, such repair work was the best that could be done. The attainment of gains by the eradication of something differs considerably from the attainment of gains by the creation of something. All processing in Scientology today is positive-gain processing and is, in fact, creative; the work of the auditor is creative whether he is working on an individual or a group.

The special problems of individual children which confront the group auditor should be referred by him to a professional auditor, or handled by himself as a professional auditor providing he is trained in that capacity.

Therefore, parents or interested persons desiring special consideration for individual problems should be directed elsewhere by the group auditor. The group auditor's interest is in terms of mass production. He is creating with his work a new state of beingness, a new type of childhood. This is a state that is desirable not simply because it contrasts with former states, but desirable because it means a better civilization or perhaps one might say, a civilization. _____

What theory underlies this?

The group auditor needs no more theory than that contained in this article and in *Self Analysis in Scientology* to succeed in his work. Indeed, he need not even have a solid grip on that much theory for the process to work for him. However, in the absence of background data, many things may strike him as strange or unexplained, and, lacking the data, he may believe himself to be dealing with an imprecise thing and so wander off course. Thus, the best group auditor would be the one who is best founded in theory and who is a professional auditor as well. The next-best group auditor would be one who has studied this article and *Self Analysis in Scientology* and who has attended the tape-recorded lecture course consisting of six hours of lectures* on this subject, which is available at the H.A.S., at associate offices, or as reels from the Publications Section of the H.A.S.

Although this is apparently very simple—that we just get a child to imagine something and the child is then better—and although people will occasionally try to tell the group auditor that it has been long known that creative imagination plays a considerable role in the life of the child, yet mock-up processing from prepared lists is based upon fundamental precisions which are quite invariable.

With much too much simplicity, it can be stated that here the imagination is being utilized in such a way as to bring it under the control, direction, and self-discipline of the child. The knowledge that we are not actually dealing with imagination as it has been classified in the past, and that in reality we are dealing with quite another function—namely, clarification of the role of imagination—at least makes one feel himself conversant with what is happening.

In mathematics, even in that pallid thing called arithmetic, it is necessary to observe and realize the existence of a problem and the factors of the problem, and to combine these to predict an answer. In the entire field of

*See Appendix, "Group Processing Tapes."

life, it is imagination which delivers answers. If one cannot imagine he cannot predict. The factors of life are more complex than the factors of arithmetic, but they do not differ so far as mental functioning is concerned. There are simply many more of them. One can teach a child by rote that two plus two equals four, but many an instructor and many a parent with the fondest hopes for the future of a child have, after the child's education was complete, discovered that the child either cannot or will not utilize the data to resolve problems in his own existence. In such a child, the ability to imagine the answer by recombining existing factors has not been developed or disciplined. Many an engineering school has been embarrassed by turning forth honor graduates who yet failed dismally in the reduction of rudimentary practical problems to workable solutions. Even a thing as apparently precise as mathematics yet requires, in the good mathematician, an enormous amount of imagination. In general, symbols and figures, statistics and data, serve only to assist the functioning of the mind in a solution of problems. These are at best crutches to be utilized by an active intelligence. The mind is always the servo-mechanism of mathematics, a thing which even the better mathematicians are apt to overlook. Thus, when we are trying to teach a child, whether to be proficient in geometry or in handling his body, we must teach him as well to predict a future state of beingness; if he cannot predict a future state of beingness, he cannot resolve problems. As a statement, the phrase "prediction of a future state of beingness" almost encompasses the function of the human mind. Prediction of beingness is somewhat different from simple prediction. It is not necessary to have pictures to tell one what is going to happen, but it *is* necessary to have the potentiality of imagining what is going to happen to accurately assess a situation.

Thus, it may be seen that the inhibition of the imagination of a child directly results in the inhibition of the child's ability to resolve problems relating to his own environment and his own life. This nullification of imagination should not exist; however, the individual should be able to utilize this imagination, and the imagination should be under the discipline of the individual. A good instructor realizes that it is the discipline of the student's mind by the student himself which accrues to the student the benefits of education.

The discipline of the imagination is essential in any learning process. The infant and the child are peculiarly prone to utilize their imaginations in

such a way as to make their imaginations utilize them. Their imaginations are not wild; they are simply not founded upon fact and are not correlated with the existing state of affairs. At night, the child is hounded by nightmares and delusions; by day his imagination conjures up for him images based upon factual and unimportant data of his environment which frighten and inhibit him. He is given to believe, then, that there is some hidden thing in his vicinity which is inhibitive to his further survival. Delusion is imagination out of control. The control and discipline of imagination and its employment for the artistic and practical gains of the individual would be the highest goal of a training process. There have been great instructors in the past, great teachers who could lead their students forward by their own personal magnetism. Their effort was centered upon giving the student into his own hands, and this was accomplished by causing the student to desire to discipline his own beingness. However, the discipline of beingness is not necessarily the limitation of beingness. It is better to be able to decide and control a few things to be, than to be under the whip of an imagination which drives one to be a great many things, none of which are under one's control. These processes, then, aim directly towards disciplining the imagination and bringing it under the control of the individual child.

Throughout the day, and every day of his life, the child is told that things do not belong to him. If he is given a pair of shoes, he is informed that they are not his shoes by the first command from the parent that he polish them. In the case of nearly all children, even though they seem to have possessions, they themselves do not believe themselves to own anything. Their bodies, their minds, their toys, their clothes, their habits, their mannerisms, and their likes and dislikes, are all under the continuous impact of the MEST universe and other intelligences. There is something, however, which a child can own—an image which he creates himself. In fact, he will only attain to those images which he does create for himself, because, in his opinion, any attempt to reach images created for him by others (particularly by duress) is antipathetic to his survival. At every hand he is driven from possession and driven from beingness, for the child can possess only those things which he feels free to be.

The creation and control of mental images performs another function in that it utilizes and disciplines energy. In creating mental images which he then controls, the child discovers first that he can own something, next that

he can control something, next that here is something he is free to be, and next that he has control over mental functions. Dignity and purpose are native to the child; badness and uncontrol are not. Thus, by envisioning images the child comes into possession of his own beingness and is convinced that he is free to be something. The change which comes with this realization is not an ultimate or absolute thing, for there is a gradient scale of beingness and there are always new heights above any last plateau reached. This is a gradual and continuous process, this creation of beingnesses (or, symbolologically, mock-ups), and the process continues in any phase of life so long as the person has life in him. The direct attack on this problem by the use of mock-up processing results as one would expect; it brings the child under his own discipline and makes him capable of being what he wants to be, not what he is forced to be. At the same time, it renders him less reactive toward disciplinary actions undertaken for his own good and toward educational measures which are provided for his future security. Acceptance will be found to replace resentment of education.

The goal of an instructor is to instruct. There is an old story about the Rough Riders, a regiment in the Spanish-American War. Their most famous exploit was the taking of San Juan Hill, yet there is an incident in this which is worthy of our notice. The orders of the day were posted and stated explicitly that they were to "jump off" from El Caney at five o'clock the following morning and were to take San Juan Hill. The Rough Riders awoke at 4:30 a.m. to discover that one small thing had been omitted from their plans: they had, as yet, to take El Caney. Thus, before they could execute their orders they had to assault and take another objective, which they did take with severe losses, and from which they finally carried out the main assault, many hours overdue, again with enormous casualties. Thus it is that a military organization can suffer frightfully from trying to fight one battle when another has to be fought first. The instructor is supposed to educate children, the camp leader is supposed to entertain them, and the hospital nurse is supposed to make them well. Yet, standing as an obstacle before each one of these and any other individuals attempting to handle children, is, in actuality, the lack of a child. Blundy, the child is not there. He is sitting in the classroom but his mind is elsewhere. He is in the hospital as a body, but is mauling about the scene of the accident which sent him there. He is supposed to be having a good time in camp, yet he is

actually at home playing with his dog. Any attempt to work with a child is an attempt to contact and get into communication with the child. Unless one can get into communication with the child he cannot perform his duties as pertain to that child.

The task of communicating with a child does not begin with talking to the child. It begins with finding a child to talk to. There are many tricks which lead a child's interest sufficiently into present time to allow one to communicate with him. Anyone dealing with children knows that this is the primary problem in that task. But it is a very terrible strain trying to maintain the child's attention in present time while one communicates with the child. If one had a process which made it possible for the child to be in present time and to get him there easily, that process would, of course, be very welcome to the child. The group processing of children, or the use of the same process on an individual child, is a workable answer to this problem.

There is no reason to go back into the past after the child (as in psychotherapy) if one has a *modus operandi* to bring the child into the present. You certainly would not actively go after things which easily came to you. Application of these lists in this fashion to groups of children brings them into present time, and thus to their instructor or leader. Consequently, once he has used it, an instructor finds this processing as necessary a part of classroom activity as ringing the school bell. It is one thing to get the body into class; it is another thing to get the mind into class. The instructor is being paid to instruct, but before he can instruct there must be somebody there to be instructed. This is terribly elementary, but it is a problem which has been overlooked, and it is a problem which, in many cases, has made education an arduous process. Children in present time are very easy to look after, very easy to instruct, and very easy to live with. Children out of present time, bent on revenge, and fresh from a quarrelsome breakfast table in an antipathetic home, form a noisy and rebellious group. The behavior of a child out of present time is not easily predicted, and this unpredictability is a considerable strain to the child's leader. A child out of present time walks off the curb into heavy traffic, falls down fire escapes, gets hit with gymnasium equipment, hurts himself in games, and causes those multitudes of upsets which make the life of a child shepherd an onerous one, at times.

The problem of the parent in the home is no different from the problems of the instructor. The continual nag-nag-nag necessary with children is

occasioned solely by two things: one is that the child has no real understanding of his role (for it has never been explained to him) and so has no beingness in the house as part of the family, part of an economic unit, or part of a work team; and the other is that the child is not there. The more one corrects and punishes the child, the less the child is there, since, in essence, correction is "go back into the past and pick up punishment data to remind you that the future is going to be unpleasant."

The process of mocking up is peculiarly suited to children, for in the main they possess brilliant ability. An adult preclear is filled with envy at the ability of a child to obtain mock-ups and control them. The time to salvage a human being and get him out of the past into the present time is when that human being is a child, for he thus benefits most from his environment and all his education within it. Out of present time, the data and experience are going nobody knows where.

All the theory one needs to know in order to apply Child Scientology to groups is contained here. There is a great deal to know in addition to this (although almost all of it is as simple) and it should all be known before much individual work is done on a particular child. This, however, will suffice for groups.

What is a mock-up?

A mock-up is not a mental image but an additional beingness. One is afraid and troubled by those things which he cannot be but must fight. One's effort is mainly expended in fighting shadows in the belief that these shadows are things which one must not be or cannot be. The limitation, rather than the increase, of beingness is the common course of existence. One finds out "by experience" (most of it incorrect) that he cannot be a great many things. His ability to be is also his ability to communicate, for the things which he is are those things which demark the amount of space he can occupy.

A mock-up, then, is more than a mental picture; it is a self-created object which exists as itself or symbolizes some object in the MEST universe. It is a thing which one can be. One can be it because one can see it. Those things which one cannot see, he cannot see because he cannot be them. In terms of human experience, beingness is space. Space is a viewpoint of dimension. The points which mark an area of space are called anchor points, and these, with the viewpoint, alone are responsible for space. The

creation of anchor points, then, is the creation of space, which is, in itself, the creation of beingness. The essential in any object is the space which it occupies. Thus, the ability to be an object first depends upon the ability to be the space which it occupies.

When one puts out pictures which he himself creates, he at once demarks space and occupies, with his own creation, an area of space. Thus, he knows it is safe to occupy this space. Thus, he knows that he can be that space. Thus, he can be that object. It does not follow that he is that object simply because he creates that object, but he has assumed by its creation that there is a new thing which he can be and a new space which he can occupy.

A mock-up, then, is a picture, preferably in full color, with three dimensions and in motion. There is, however, an astonishing variety of disabilities connected with mock-ups. The mock-ups of one individual are flat, those of another have no color, and yet another gets them only on the far side of a black curtain. Some mock-ups have no motion in them, and some have too much. The term "mock-up" embraces all these conditions.

"Mock-up" is derived from the World War II phrase which indicated a symbolized weapon or area of attack. Here, it means, in essence, "something which a person makes up himself."

The mock-up actually contains energy and mass. It occupies space. It should be under the control of the individual.

A mock-up differs from a delusion in that in order for a thing to be a mock-up, it must answer three conditions: (1) it must be created by an individual, (2) he must know that it is his, and (3) he must get it under control so that it does not do things unless he commands it.

A mock-up can be of anything, and it can be located in any direction or at any distance from the individual creating it.

The ability of an individual to get a mock-up is an index of the individual's distance from present time. That person who gets very clear, brilliant mock-ups which are definitely under his control and which do not perform erratically without his consent, is in present time. This graduates on down to an inability to get mock-ups of any kind, which means one is very far from present time.

One can generally establish the quality and character of a person's mock-ups, and, consequently, the distance of that person from present time.

How will other factors in the child's environment affect this process?

The child who is a member of a group can be expected to have many factors in his environment which are antipathetic to his best survival. Such things as quarrelsome homes, lack of parents, and physical disability, all occasion problems for the group member which are beyond the scope of the applicator of these processes. Children who have special problems need special processing. This does not mean, however, that these special problems would not be alleviated in greater or lesser degree by the child's being a member of a group which is being given Scientology. Many remarkable gradual or sudden recoveries from disabilities, as well as adjustments to antipathetic surroundings, have been noted and logged when these techniques were in their experimental stages, but such recoveries or adjustments should not be expected of the process.

A child who receives Scientology as part of the group can be expected to cope better with those problems which are assailing him than he could in the absence of Scientology; just as a child who is poorly fed at home can be expected to do better if he receives a hot meal in the middle of the day at school.

Invalidation of the benefit he might get from group processing might be given the child by a neurotic parent. One case has been noted where the child returned to the group after a short absence and was unable to get any mock-ups of any kind whatsoever. It was discovered, however, that as the work progressed without any further special attention than noting the child was suffering from a sudden disability, the ability returned. The parental admonition, in other words, had no lasting effect upon the child. It might be a matter for caution on the part of the applicator not to discuss the process with the parents, although this would be rather an extreme measure, taken to prevent such invalidations and resultant temporary inabilities, in a small number of cases.

One applicator who consistently did not give end-of-session processing after having given ten minutes of mock-ups to his group, found that one child was badly out of present time as a result of the process. The error in this case was the omission of end-of-session processing, as contained in the back of *Self Analysis in Scientology*; the total damage involved was the momentary inability of the child to demonstrate an arithmetic problem. The child was only a little way out of present time. He had become so entranced with his mock-up that he was still with it.

Children occasionally experience sharp pains while doing mock-ups, and

in such instances, they're letting go of old incidents and punishments. The end-of-session lists take care of any such occurrence.

It is noteworthy that a group undergoing this processing during an epidemic of measles had a lower loss-of-attendance rate than the other classes in the same school which were not undergoing processing.

Here's how it is done.

The applicator opens his copy of *Self Analysis in Scientology*, goes to the beginning of the list, looks for a mock-up (the first one in that list that he can use for delivery to children), and says, "All right. Now let's see if we can get a picture of you enjoying something." He pauses, and as soon as it is apparent to him that the majority of the class have such a picture, he gives the next application.

After a short period of this, he asks for a show of hands to find out how many have been getting mock-ups easily. He then selects this group out of the group, and then asks for a show of hands as to how many got no mock-ups at all and selects this group out. He then has three groups. He can, himself, render processing to each of these groups separately; or he can delegate the processing of the no-mock-up group to a student of that group, and the processing of the too-slow group to another student, retaining for himself the easy group. It is desirable that he retain the processing of the easy group for himself, because this group will be the largest group and out of it will come the very best results. He should always remember that he is trying to make the able more able, and he should repress in himself any instinctive closure with the most nearly disabled.

The two groups which are not as able as the easy group are processed exactly as the main group is processed; the reason for their separation is that the less able hold back the able, and the ability of the able rouses the envy of those who are poor at the game and tends to press them into apathy about it.

The applicator gives approximately 15 minutes of Scientology out of the lists to his group, and then gives the group the end-of-session list which is Exercise 14 of the book *Self Analysis in Scientology*. This consists of: (1) rapidly sketching over the session, (2) sketching over what has been going on again, with particular attention to how each member has been sitting, (3) going over the session again with regard only to present-time surroundings, (4) fixing each individual's attention upon a pleasant object near

to him now. This is repeated until the group is refreshed, and requires only five or ten minutes. The total period of application of the entire process is about 20 minutes, and should be done at least once a day for a period of three weeks to get a very marked change in a group. When achieved, however, such a change is then noted to be considerable. Children who have never been able to study before, or who have been very poor at their lessons will be found to be interested in and good at them.

There's a special case of the child whose school work is of a low quality, yet who has a very high I.Q. This child is found to be unable to mock up anything he hasn't actually seen. He would be able to mock up his instructor, and he would be able to mock up a glass of soda water, but he would not be able to mock up his instructor drinking a glass of soda water since he has not actually seen this. This child should be watched for; it will be discovered that the mock-ups he gets are not really his. This is remedied by simply changing them until he knows they are his. He is actually a no-mock-up case although he can get pictures; a picture is not a mock-up, a mock-up belongs to the preclear. If a child cannot mock up creatively, his work will bear no relationship to his I.Q. If a child has a high I.Q. but no creative mock-ups, then his work will be poor.

This is all the background one needs to apply Scientology to groups of children or groups of adults. Groups of adults are handled in exactly the same way, and they respond as well as, but with not quite the same lucidity as, children. On this basis, an individual can build with his own experience. Such experience is essential to a deep insight into what is happening, for nothing written here beyond the basic data can supplant the actual experience of taking a group and bearing with it for several weeks and then seeing what has happened to it and in it. This, in itself, is sufficient recompense for the trouble taken.

It is expressly recommended that the professional auditor take up the processing of groups of children by going to local schools and institutions and getting the consent of those in charge to conduct this game. He need have no qualms about what might happen, for, as tests have proven, the institution and even the highest authority in relation to that institution will not be anything but pleased with what occurs (unless, of course, some intensely personal factor enters).

A professional auditor would do well to acquire the six-hour taped lecture course on group processing which supplements the above data, and

give it free-of-charge to school teachers and others in his area. First and foremost, it will accomplish the goals of Scientology, and second, but sometimes important to an auditor, here is opened the most certain source of preclears known, for parents who are aware of the benefits being achieved with the child are prone to see that the child gets even further benefit in the form of professional processing. People, wisely or not, will pay more to have their children well than they will pay to have themselves well. Thus, even in the narrowest economic sense, it is extremely good business for a professional auditor to give great quantities of his time to the processing of groups of children or adults. He can be certain that he will get auditing assignments at least equal to the amount of time invested with such a group.

This particular highway of approach to the problems of the world has been found workable. It is extremely easy to introduce these processes into a school and to incline instructors into their use. It is easy to put these processes to work in nursing homes, in veterans' establishments, and in many other places. The amount of help an individual can deliver per capita with these processes easily is greater than with any other single method now in existence, for he is giving men back to themselves, and there is no greater gift at his command.

T H E A U D I T O R A N D C H I L D R E N

SCIENCE OF SURVIVAL. *Book n. pg. n*

The auditor should not draw back from educating his pre-clear, so long as the education is not on a command basis but is done as an invitation to the self-determinism of the pre-clear to manifest itself, an invitation to the pre-clear to reason things out on a basis of his own adjudication. This is

About the Author

L. Ron Hubbard is the founder of Dianetics and Scientology. Dianetics was first popularized in 1950 by his best-selling **Dianetics: The Modern Science of Mental Health**. Scientology is an applied religious philosophy rated by sociologists as the fastest-growing religious movement on Earth.

Much of Hubbard's early youth was spent in the American West, but he also traveled extensively in Asia as a young man. He wrote and published over 15 million words of fiction and non-fiction before World War II, traveled extensively, and became a member of the prestigious Explorers Club.

After the War, revolted by Man's inhumanity to Man, he worked to apply his accumulated knowledge of life and philosophy to the betterment of his fellow beings.

L. Ron Hubbard has received world-wide recognition for his work in the fields of the mind, education, drug rehabilitation and the reduction of crime, and for his inspiring work as founder and developer of Dianetics and Scientology.

Probably no philosopher of modern times has had the popularity and appeal of Hubbard or such startling successes within his own lifetime.

"Perhaps the trend is to block the second dynamic so thoroughly that future generations will become completely insane. If this dwindling spiral of sexual aberration is not interrupted, there will be in the year 2000 or 2050, not 1,900,000 inmates in sanitariums and institutions, but a few sane people running for their lives from a country which is almost 100% insane."

CHILD DIANETICS

L. Ron Hubbard The Second Dynamic

This volume brings together, for the first time, virtually everything L. Ron Hubbard has written on the subjects of marriage, sex, children, and the family.

It is designed for use, as a handbook on these subjects for Scientologists and for those with sufficient interest to familiarize themselves with the terminology of Dianetics and Scientology

These writings span some thirty years and a unique treasury of experience in dealing with people's difficulties and victories in these often-troublesome subjects.

These pages contain the keys to stability and sanity on this second of the eight dynamics of survival. Here the reader will find workable advice, warm and understanding humor, guides to the behavior of others, explanations of the most common aberrations, techniques for betterment, and stable data around which to align any confusions in this area.

The book is arranged in four sections:

- Marriage and Sex
- Pregnancy, Birth, and Babies
- Children
- Processing Children

and includes a complete index for ready access to specific data. It also contains a complete list of schools and educational organizations whose work is based on L. Ron Hubbard's study methods and philosophy of education, a list of suggested readings, and a list of the Churches of Scientology where one can obtain more information about Scientology itself.

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**Heron
Books**

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particularly beneficial with children. Indeed, children are surrounded by such ordering about and restrictions that their self-determinism is often too slight to cope with anything like their personal situations. In such a case it is definitely the role of the auditor to invite the child to think things out for himself, occasionally redefining words or situations for the child. Actually, an auditor can take two or three pre-clears and form an educational group wherein mutual discussion of their own problems will result in a rise of tone in the pre-clears.

A U D I T I N G C H I L D R E N

RESEARCH AND DISCOVERY SERIES
jun 1950, Volume 1, pg 107

Normally if you look at the size of a reactive bank and the amount of content, and then you expect a child of even 10 or 12 years of age to handle that, the answer is no. When a man who is grown and fairly well developed with high analytical power can't touch this thing, and suddenly we take this little child with his case wide open, with full recalls, not heavily restimulated, and take him back down the track, it is just the same as throwing him out into the Roman arena.

A person's analytical power keeps on growing in a case evidently up to maybe his 20s.

I have done the following with children, and you can too. They fall down and get a bump, so you teach them the trick of returning over the area (which they will learn in a hurry). You only have to do this to them a couple of times. One little girl, for instance, had been returned over an area when she had been bumped a few times. Later her Papa gave her a little switching around the legs and she was overheard out on the back porch rubbing her legs and swearing quietly to herself and then going back over

the engram again picking it up!

In this way you can clear out minor emotional charges. If the child has suffered a great deal of restimulation such as a recent death on the case, and you know that the emotional content of the prenatal bank is very heavy, you could try to get that death out. But you are liable to find yourself back in the prenatal area, into material that the child can't handle. The best thing to do is just keep a child from getting restimulated. Limit therapy on a child to picking up little odds and ends. Make them happy, give it to them when you think they need it, stay as late in the case as possible, and above all don't get the case stirred up to a point where it will swamp the child with anything you suspect may be there.

Any prenatal bank is full of infamy. It is extremely embarrassing to try to run some little girl back into the coitus chain who doesn't know what on earth is going on. She only knows that she is uncomfortable. The words and actions are a complete mystery to her. She is flabbergasted. She will get it off by syllables. One particular little girl was going around asking people and wondering, "What on earth. . . Now where have I been? What's been happening to me?" Seduction by father.

A T T E N T I O N - F A C T O R I N A U D I T I N G C H I L D R E N

TODAYS RICHES IN SCIENTOLOGY

Ability, Issue 45

(1957, ca rmd-April)

Tick, Vol. III, pg. H

Age also poses some limitation. Not old age, as it has in the past, for this is not today important, but the very young preclear, up to the age of six, seven or eight, will still be found to give the auditor difficulty. The reason for this is the attention factor. This is not the same thing as the attention factor in insanity, but is handled in much the same way. The attention fac-

tor of extreme youth has been discovered to be a disorientation factor brought about by the inability to handle the body and the environment, and is not an immediate "natural state." A child is a thetan in usually rather bad condition. The attention factor has to be widened before much processing can be embarked upon, along a line leading to clear.

T Y P E S O F P R O C E S S I N G C A S E S

BASIC REASON-BASIC PRINCIPLES

The Dianette Auditor's Bulletin
Volume 2, No 1 September, 19U
Tech Vol 1, pp 150-151

There are two ways that an individual can be dominated. First, he can be made to do things with his physical environment or prevented from doing things with it. Second, he can be left alone, ignored. One becomes the occluded case, the other the wide-open case low on the tone scale.

The wide-open case has been invalidated during his lifetime until he feels worthless as an individual. He has been ignored and has been unable to get the attention he needs. One such case, at 0.2 on the tone scale, had been more or less deserted as a child. She was put into the sickroom and seldom attended except to be fed. Nobody played with her or read to her. Lack of strength or power to improve her position brought a complete invalidation as a person. She was not interfered with, just neglected. As an adult her perceptics were excellent, but ARC and reasoning were shattered.

The occluded case has had self-determinism interrupted by being manhandled with regard to MEST. He is told to get up, to go to bed, to pick something up, to put something down, to come in the house, to go outside. He is given shoes but is told exactly when to wear them and where not to put them and when he must polish them and how he must not scuff them. He is told that his clothes are his but that he has to take care of them and not get them dirty. When he receives any MEST, he is controlled in

how to use it. He himself is controlled as MEST. He begins to handle his thoughts as he handles MEST; they begin to be moved off the time track and shunted here and there into occluded areas. His ARC may be quite good, but all his data is gone. He has a hard time in school because the educational system is based on the memorization of facts, and he had been forced to forget and remember so much that his command of data is poor. However, he has been forced to learn to reason at the same time, mainly by having to be shifty-footed! Any time he has entered the vicinity of older people, he has had to have an explanation for something he has or has not done. Not having much data to fall back on, and always having the necessity to come up with an answer, he has learned to extrapolate conclusions from the data in present time. He has learned to reason on an emergency basis.

Hence the occluded case extrapolates well on practically no data. He has confidence in his ability to fill in the blanks by reasoning things out. On the other hand, the wide-open case extrapolates hardly any at all, even though it has nearly all the data it has ever contacted. This case more or less worries about the correctness of data, and corrects the words of others because any departure from the known data is very uncomfortable for him. MEST is unreal to this case; he is careless and destructive of it. The occluded case, on the other hand, will acquire MEST.

These are the two main types of cases for processing. Sometimes one encounters a mixed type, but rarely. Sometimes one encounters an open case that is temporarily occluded, but never an occluded case that is temporarily open.

PROCESSING APPROACHES

Which of these cases is easier to rehabilitate? What responses can be expected in processing? The occluded case will show more benefit in terms of reasoning ability than the wide-open case. Processing recovers data for him. The more data he gets the more actively he starts reasoning. However, this is not true of the wide-open case. Here the auditor must realize that he is trying to rehabilitate the preclear's reality as against the occluded case in which he is trying to draw data and perceptics into view. Perceptics then are no index of the ease with which the auditor can restore reason to the preclear.

It is an unfortunate thing in this society that women as recently as fifty

years ago were considered chattel, MEST. There seem to be more wide-open cases among women than men for this reason. Society and the family expect something by routine in the culture of men. They don't expect as much of women. This is completely unfair. Many women have a whole lifetime of invalidation. They are given a 1.1 education; they are dominated so much that their only recourse is often covert hostility. The fact that they do not uniformly act at this level is a sign of their ability to rise above their education.

The litde boy of the family who may be far more delicate than the daughter gets no sympathy when he is beaten up by the kid next door. He is told to take care of himself. All the hero tales he reads, from King Arthur to Hopalong Cassidy, tell him to be a 1.5. So we have the batde of the sexes: 1.5 against 1.1! Their education on the average postulates that this condition will exist. An auditor, in processing an inharmonious married couple, can predict with usual accuracy that this 1.5-1.1 conflict is taking place.

Some girls, on the other hand, are raised well and are found high on the tone scale; others are mauled around as thoroughly as the boys, and the result is the occluded case in women.

T H E P R O C E S S I N G O F C H I L D R E N

THE PROCESSING OF CHILDREN

The Dianetic Auditor's Bulletin
 Volume 1, No- 5; November 1950
 Tech Vol 1, pp 44 49

It is possible to process a child at any age level beyond the point when he learns to speak. No extensive processing should be undertaken until the child is at least five, and full dianetic processing is not encouraged, except in very unusual circumstances, until the child is at least eight years of age. Much good can be accomplished before eight by straight line memory

technique, but reverie should not be attempted before that age. In the period from eight to twelve years the child may be processed by any of the techniques outlined here. One should not force the child into the prenatal area until after he is twelve years old. Sometimes a child will willingly return to the basic area and if this happens naturally, engrams can be reduced or erased. If a return to the basic area is made by the child, it is to be accepted and treated as a matter of course, but the auditor should not in any way force him to do so.

In all except severe cases, a child may be successfully processed by a parent. In all cases, however, it is more difficult for a parent than an outside auditor, since the parent, by dint of being a parent, is a restimulator for the child. Even the tone of a parent's voice, without similarity of word content, will sometimes act as a restimulator. Nevertheless, with some intelligence and objectivity on the part of the parent, it can be done. It should be set up as a well defined program occurring in a slightly different form than any other household happening. It should be a new, different, exciting game in which the rules are slightly different from those of other forms of play. Even if the processing is done by an auditor from outside the household, the parents still form an essential part of the child's environment, and must be educated into acceptance of the facts of Dianetics.

There are three major steps in the processing of children:

1. Prevent restimulation.
2. Break locks.
3. De-intensify painful emotion.

The parent should attempt to avoid the language which is in the child's reactive bank. The emotions accompanying this language should also be avoided, as well as any known duplication of situations which are likely to have been recorded by the child's reactive mind. If the parent cannot recall the incidents in which engrams might have been created, or if he cannot remember the language used at that time, he can soon determine by the child's reactions what sets of words and what kinds of emotion are in the child's reactive bank. He should then be very careful to avoid this language, especially when situations exist which might be engramic. Any aberration in a child is evidence that a key-in has occurred, and the situations in which the aberrations are most apparent will have similar perceptics to the perceptics which were present when the engram was laid in.

For example, one set of parents tried desperately to keep their child from

wetting the bed by continually telling him to go to bed and not to drink any water before he went. In spite of this "education" the child continued to wet the bed. Dianetic evaluation of this situation showed immediately that something in the immediate situation around the child was stimulating an engramic command which caused the bed wetting. In this case, as in many others, the action taken in all good faith by dianetically untrained parents was not preventing the aberration, but rather was keeping it chronically keyed in. These parents found that commands which meant reactively that if you are told not to drink water you must urinate in the bed were contained in the birth engram. The actual engram content was:

"The water is going to come."

"It'll break and go in the bed."

"Just lie there and let it go."

The engram was keyed out by removing the restimulators. When the parents stopped telling the child not to drink water before he went to bed, the bed wetting tapered off and then stopped entirely.

Locks can be contacted and blown through straight line memory techniques. The parent can be of great help in this part of the process because he knows pretty well when he has created a lock, especially in an emotional blow-up of any kind. By remembering the standard pattern of his dramatizations during emotional crises, he can help the child or the child's auditor to find the locks which will best help the child to overcome his difficulties. Whenever anaten* is present in the child, and it is present when any engram is being restimulated, a lock can be created. The resulting aberration will depend on the emotion and pain of the lock as well as of the original engram. This fact, plus the nature of the aberration, can be used to determine which locks should be investigated first.

In a child, returning is a simple and natural mechanism, and the technique of blowing locks is to use a combination of memory and recall. Ask the child, for instance, if his mother ever bawled him out. If so, try to get him to remember a specific incident. At this point many children will close their eyes and return to the event. If the child can remember the exact words his mother used, and the words of any other people in the incident, allow him to run through it as often as it interests him. Most locks will blow with a single recounting, and will cease to have any aberrative effect

"Anaten" is coined from "analyzer attenuation" to describe the gradual and variable nature of analyzer shutdown while avoiding the classical implications of the word "unconscious."

on the child.

Grief can be contacted in a child as easily as in an adult. The chief point of difference is that the grief will be on moments which seem not very important to an adult. A child will have a definite sense of loss when, for instance, his mother did not allow him to sail his boat on a rainy day. The discharge over this type of grief engram will be small when compared to the grief occasioned by the leaving of a favorite nurse, or the loss of a pet, but any moment of grief which can be discharged will improve the health and well-being of the child.

THE ACCESSIBILITY OF CHILDREN

The auditor who wishes to deal successfully with children must have, above all, the ability to establish affinity with the child. This is a problem of interesting the child in the incidents which have caused his difficulty. A child's attention is badly scattered. He has not yet learned to focus his attention well, and it is the part of the auditor to pick up his attention and channel it back against the locks and grief engrams.

A child has a great natural sense of dignity. Do not talk down to a child. Treat him with as much dignity as you can. You will find that the child has weird misconceptions about many everyday things around him. Trace these misconceptions to their source and you will usually find an adult who has not taken the trouble to give this child the right data. *Never talk over a child's head to his parents.* It is better to talk over the heads of the parents to the child. Always work on a partnership basis with the child.

One little boy was almost completely inaccessible at the beginning of processing. He was very noncommittal about anything connected with his past life and completely silent in regard to his parents. Knowing that this behavior was not natural to a child, his auditor asked suddenly, "Which one of your parents told you they'd lick you if you told about their quarrels?" The little boy looked startled, and then burst into tears. Subsequent investigation proved that both parents had threatened him if he told anything about their fights. The auditor who deals with children needs to understand that there may be artificial barriers to the building of affinity with the child. In many cases the child can best be processed by dealing with the parents.

STEPS IN ADDITION TO PROCESSING

Quite often the processing of a child inevitably involves more than working with the child alone. Much of the aberration found in a child will have come from a lack of dianetic knowledge on the part of the parents and steps other than putting the child on a couch and removing locks and running grief engrams need to be taken in the interests of preventing restimulation.

There are three ways of treating a person dianetically, and all of these ways are sometimes necessary in the processing of a child.

1. Standard processing procedures.
2. Dianetic education.
3. Shifting environment.

The case of the little boy who had been warned not to talk about his parents' quarrels will serve to illustrate the type of action sometimes required in addition to regular processing procedures. The measures taken in this instance were rather extreme, but were necessary for the child's health. Blowing of the locks on this case revealed that violent quarrels occurred as a regular feature in the household, particularly during mealtimes. It was not uncommon for dishes to be utilized as weapons, and for the child to be caught in the line of fire. The child was continually being restimulated at mealtime and was not being fed properly. During the course of processing he had not only blown locks and grief over these and other incidents, but had begun to pick up weight.

When the time came for him to return home, his auditor made the suggestion that the child should be allowed to eat his meals in the kitchen. Both parents immediately became very upset about what their boy had told concerning their quarrels, and the situation seemed to indicate that the parents were not going to be at all cooperative in keeping the child from further restimulation. Since the parents in this particular instance could not be reached with ordinary educational techniques, the auditor merely informed them that if the child ate his meals away from the family he would gain weight, and that if he did not gain weight the proper authorities to prevent cruelty to children would be contacted. The child gained weight.

DIANETIC EDUCATION OF PARENTS

The auditor who deals with children needs to evaluate the child's environment from a dianetic viewpoint. In many cases it will be the parents

who need processing, not the child. In any case it is important that the parent understand what key-ins are, and how to avoid them. One of the important points to remember in this connection is that the "usual" childhood illnesses quite often occur *three days after* some emotional upset in the home. In processing the child, make sure to explore the area before any illness he may have had for the key-in which helped to bring it on. The first sickness of the child will help you locate the first key-in. If enough of these are found in the child, the parents will be convinced of the necessity of preventing further key-ins. If the child's processing does not provide enough evidence to persuade the parents of the importance of key-ins on the health of the child, it is a part of the processing of the child to demonstrate on one of the parents that such key-ins do take place, and that they affect health and happiness.

A small amount of education for the parents in the principles of Child Dianetics will sometimes accomplish more than the same number of hours spent in processing the child. Perhaps the single most important point in such education is to make clear to the parents the importance of giving goals to a child, and that the most important goal is that of growing up to be an adult. A child should have responsibility and independence commensurate with his status as a child. He should have things which are wholly his, and about which he decides everything. But under no circumstances should he be possessed automatically of as much right as an adult in the sphere of the home. To give him this is to remove the main goal of his life: growing up. The child, cared for without question and trained toward nothing, loses his prime incentive in life when the adults around him do not enjoy themselves as adults, take pleasure in their rights as adults, and insist on their rights as adults. When a child is kept dependent and shielded and recompensed for being a child, his incentive for being otherwise is much reduced, with a consequent deterioration of ability and a serious reduction in the quantity of knowledge he will acquire since he does not see any real reason to acquire it.

If a child is not robbed of his main goal, growing up, he can quite often salvage himself. But the child's idea of the adult world depends on the adults around him. If the child looks at mama and sees that she is really a sort of nursemaid for him, and that he can make her do most anything he wants her to do, and that she is always moaning and complaining about having so much work to do, about her health, about a lot of things, he is

certain to conclude that he doesn't want to grow up to be like mama. If he looks at papa and sees that papa works all day at the office, comes home at night and sits in a chair doing nothing for the rest of the night, and "plays" by pushing a little white ball around on the lawn, the child may well decide that he doesn't want to be like papa, either. The child is making a pretty good analysis of the situation if he decides that he'd rather stay a child anyhow!

Education of the parent includes, of course, the basic ideas of Preventive Dianetics. Don't talk around a sick or injured child. As soon as a child begins to depart after a minor accident, act to make the child comfortable, but do not talk for many minutes. Don't leave the child in a restimulative atmosphere. Don't take a child up from the middle of a nice sleep and tell her repeatedly to "sit there in that chair and listen to what a terrible thing it is to be married to a man," as one mother did. Try to keep the child away from highly charged dramatizations of any kind. Care for the child efficiently, but quietly. Do not establish yourself as an indispensable ally.

EDUCATION OF THE CHILD

If an auditor finds at the beginning of processing that the child he is working with is in need of constructive things to do (and this will be customary rather than unusual) it is sometimes a good thing to set up a definite program of acquiring skills for the child. These should be primarily bodily skills. This program can be used as a means of shifting his environment slightly away from most of the restimulation he is getting. Let the child pick his own program. Help him in setting it up, but if it is specifically designed to be *his* program do not in any way insist on its being carried out.

The child needs very little education in Dianetics, or in the dianetic viewpoint toward children. These things are natural for him. He will quickly come to look on his processing as an interesting game if the auditor builds the situation up in this way.

SEMANTIC RE-ORIENTATION

In one respect the auditor can perform a very important function in the education of the child. A child is almost always confused about the world around him because of the labels which have been placed on objects by adults who do not understand the serious nature of incorrectly labelling an object for a child. Consider the case of a child who has had no previous

data concerning death who is read a poem about little tin soldiers and angels with golden hair. If this is his *first* understanding of the word "death" it must be very puzzling to observe the adult reaction to death. The impression made by this first misconception about the meaning of death must somehow be obliterated before any accurate communication on the subject can be made to the child. The divergence between this first conception of death and all future conceptions forms a troubled area in the filing system of the analyzer which will tie up some of the available attention of the child until the tension is resolved. The technique for accomplishing this is simply to treat the original incorrect labelling as a lock incident and to lift the tension from it by close present-time contact with it.

Sometimes a lack of semantic orientation will cause problems which have such far-reaching implications that the resolving of the semantic problem in the mind of the child will produce results which appear to be miraculous. One little girl was failing in arithmetic. She was very bright in other subjects and no reason suggested itself for her failure to be able to do her work in this one subject. She was given a few problems, but became hopelessly bogged down trying to work them.

Auditor: If an airplane is travelling at 10,000 feet at 2:00 P.M. and at 5,000 feet at 3:00 P.M., how far would a man have to fall to reach the ground at 3:00 P.M.?

Little Girl: Gee! I dunno. Well, if it's ten thousand and then it's five thousand. Honest. I can't tell you. It's really a problem.

Auditor: Is it just that problems bother you?

Little Girl: I guess so.

Auditor: Does anyone around here ever talk about problems?

Little Girl: Well, maybe mommy might talk about having lots of problems.

Auditor: Has anyone ever called *you* a problem?

Little Girl: Well, . . .no. I don't think so.

Auditor: Who might call you a problem?

Little Girl: Well, maybe mommy. Oh! You mean *that* kind of a problem!

The word has assumed its right meaning, and the little girl soon started getting good marks in arithmetic.

SHIFTING ENVIRONMENT

An auditor may discover information which will make changes in the environment of the child necessary for the child's health. Usually it is possible to obtain the cooperation of the parents in making these changes. There is a great deal of natural affinity between parent and child, and the parent is usually genuinely interested in the welfare of the child. If it can be demonstrated to the parent that his child's health will be adversely affected if he visits his aunt and uncle every summer, the parent will usually discontinue the visit.

Most of the changes necessary in a child's environment will be along the line of removing him from the restimulative effect of allies. The insidious way in which allies can completely undermine the health and sanity of a child without even being aware of what they are doing is hard to imagine unless you have examined it for yourself.

In one instance an auditor visited a girl in a hospital. When he arrived he found that the grandmother had arrived previously, and that the girl had developed a fever. A little questioning established the fact that grandmother and the fever had arrived together. Straight line memory contacted an illness at nine years of age during which grandmother had re-established herself as an ally and insisted that she would be around any time the little girl was sick. When this lock was blown, the fever went down immediately and vanished completely in a few hours.

In this respect it is interesting to note that *any person who countermands the authority of a parent also undermines the independence of the child*. The child's reality consists largely of his relationship to his parents. Any factor which comes between him and his parents is not good for the growth of the child. Any relative or other person who interrupts the communication between a child and his parents, no matter how well meaning his efforts, and especially if he attempts to set himself up as another, less stern parent, is harming the health and sanity of the child. An auditor should use every possible means to have such a person removed from the immediate environment of the child.

SPECIAL PROBLEMS

The child is not capable of sustained concentration and should not be extended in this regard. Even in working pleasure moments the auditor should be careful not to attempt to keep the child concentrated on one ac-

tivity any longer than the child can accomplish without tiring. When it is at all possible it is better to work every day with a child, since the working period with a child is shorter. The length of time a child may be able to work at one sitting may be very short, in some cases not more than fifteen minutes to a half hour, but if the child is unable to concentrate his attention for longer than this period, it will do no good at all to attempt to keep him at it longer. In this respect it might be well to note that although working time must necessarily be cut shorter, the amount of good that can be accomplished in a child by these shorter sessions sometimes seems miraculous to persons who have not tried using dianetic techniques with children.

One problem which exists with children more than with adults is that sometimes one or both of the parents will be actively against Dianetics. If this has extended to the point of using dianetic terminology in a disparaging way the task may be made even more difficult. The answer to this problem is, of course, affinity and communication between the auditor and the child. It is good in a case of this kind to emphasize even more the "playing a game" approach, and to avoid use of dianetic terminology until affinity is well established.

Another special problem with children is that the child will sometimes not willingly enter a lock incident which appears light to an adult. One way of getting around this is to ask the child to imagine a television or a movie screen and to picture an incident similar to the lock on this screen. Quite often the actual lock will appear on the screen. One word of warning about this technique (which also may be used with adults on badly occluded locks). *Never tell the child that any part of any situation is imaginary or a delusion.*

Children, even more than adults, lose their grasp on reality when their data is invalidated. If Junior's picture-screen image of mama has green hair, do not point out to him that mama's hair is really red. Simply run the lock through and proceed with processing. Eventually the data will begin to straighten out in Junior's mind and he will volunteer the information that mama's hair is really not green, but red, and that he knew it all along.

DIVIDENDS

Nothing in Dianetics provides more thrill than to see a child regain his grasp on reality. Once communication between an auditor and a child has been definitely established, the results of processing in a child are im-

mediately apparent. A child grasps Dianetics easily, and it is not at all uncommon to see him beginning to use the new memory games on mama and papa and on playmates. Unless there is a very bad prenatal bank which has already been keyed in, a child's perceptics are usually in good shape. It is a pleasure to watch them regain their own data and re-establish its validity.

Children become particularly adept at running out minor pain incidents immediately after they occur. Since the latest bump or fall may be contacted and the pain lessened or relieved completely by the child itself, several auditors have taught their children the technique of taking care of minor bruises.

Considering the high adaptability of children it was not at all surprising when one professional auditor found his little girl out in the backyard, with a look of grim determination on her face, running out the licking papa had just administered!

C H I L D - P R O C E S S I N G

CHILD PROCESSING
HCO Information Letter
March 6, 1964

The following was written by Ron to a correspondent who requested information on how best to process children. It seems valuable enough to publish more widely.

* * *

Dear _____,

Thank you for your letter of the 10th.

Children are a specialized subject with Scientology processing, but CCHs have not been all that successful running on them.

One cannot do standard CCHs on a child, one has to short session them

making it more like a drill than anything else. You *could* still run them on a child, with the above in mind, but lower level processes are the best.

The main thing to do with children, until they have become trained, is to keep them destimulated as much as possible by making the environment safe and with itsa, and assists. Locational processes are always excellent.

Best,

RON

T E C H N I Q U E S O F C H I L D P R O C E S S I N G

TECHNIQUES OF CHILD PROCESSING

Ability, Issue 110

(1959, cu. lau Diermbr)

Tech. Vol III. pp. 551-554

Tomorrow's cases are child cases today. Whole civilizations have changed because somebody changed the children. In the past, the children were usually changed for the worse. Today let's be different and change them for the better.

But whatever the benefits and reasons of child processing, however much it may do to smooth out a home and improve the future, the fact remains that it is a highly technical subject. The processing of children requires more technically perfect auditing and more properly applied sessions and processes than the average adult.

To achieve the greatest benefit for children, one should first achieve the greatest possible command of auditing skill and Scientology theory and practice. Because a child is helplessly unable to express his ARC breaks violently enough to be listened to is no reason he should be given them.

Child processing demands more perfect auditing than adult processing and therefore requires a better trained auditor than the average. If you would process children, be a Professional auditor first even if the children are your own. You will find that it will pay.

With that reservation in mind, here are a few very modern developments in the processing of children. These are the best processes I know and the only processes that have worked out over a long period of time on a great many children.

TYPE OF SESSION

A child must be given a very formal session. A child's case will go downhill generally if the child is processed hit or miss, any old time, with careless sessioning. A child's session must be given the full dignity of an adult session. It must be opened and closed. All the formalities of a session must be observed—and of course the auditing must be done in a place where the session cannot be broken in upon by outside persons or influences.

The old technique of "short sessioning" works very well with a child. All one does is formally open and close a session and run within it only a minute or two of some simple process as below. The attention span of a child is short and if the child is even faintly unwilling to be audited, you can coax the child into short sessions and then, as time goes on, lengthen them gradually.

ASSISTS ON CHILDREN

Of course one does not open and close a session with any formality while doing an assist. The preclear is always too tied up with the emergency and the agony to do anything but the process.

The best assist for a child is "Where did it happen?" and, after asking this, "Where are you now?" getting the child to point each time he answers the questions.

"Look at my fingers" while touching around the injured area lightly, is also a good assist for an injured child.

ROUTINE CHILD PROCESSES

Probably the most worthwhile child process which works as early as first speech is: "Where is the_____?" using "table," "chair" and other room objects, but avoiding bodies. The child takes this at first as a language examination and is very proud of it. It occasionally blows grief charges on losses.

Very effective on a child that is normal or has a physical defect is an

alternate touching of the child's arm, the auditor's arm, and using various duplicative body parts first on the auditor then on the child, accomplishing in effect: "From where could you communicate to a body?" with the actual command: "Feel my arm," "Thank you," "Feel your arm," "Thank you," and so on, using common body parts. But a warning with this—if it turns on a somatic, do the same process session after session until the child is very bright and alert all the time. This is a very fine child psychosomatic process.

CHILDREN WITH ROUGH CASES

Very young children and children who are older but have rough cases, respond well to CCH 1 and CCH 2—but if you have to look those up to find out what they are, or if you are not a Professional, don't try them.

A version of TR 5 "You make that body sit in that chair" can be run even on babies by substituting bed for chair.

INSTILLING CONFIDENCE

The worst crime most Scientology parents commit is demanding the child be far better and brighter than he or she can manage at once. This has the effect of making the child feel that he can't really do anything to please his parents and that he is thus failing them. The right thing to do is to acknowledge what the CHILD thinks he can do or is all right. Otherwise you are evaluating for the preclear and that's a Code break. A child seeking the approval of his parents is always inventing new tricks to attract attention. This means the child is already feeling neglected without reason, but is not in itself any bad sign. Acknowledge the tricks and spend more time with the child.

RECALL PROCESSES

Self Analysis Recall Processes contained on the next but last page of the book *Self Analysis* can be run on a child with some success. For the very young children, these require rewording.

The aforementioned may seem brief to you, but it is a complete catalogue of workable and invariably helpful processes for children. If they can run any more than this, they're adults.

Processing Children

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A N A P P L I C A T I O N O F
S C I E N T O L O G Y T O C H I L D R E N

APPLICATION-MORE ON THE
APPLICATION OF SCIENTOLOGY
10 CHILDREN
HCOB 1 May 1961
Tech Vol. VI, pp 10-32

The following observations and experiences on the processing and training of children were written up and sent in to me by Founding Scientist Marcia Townsend.

It is an excellent application of standard procedure to children and is released for general interest. It is especially noteworthy to see that standard 0-0 runs just as wonderfully on children as it does on older preclears.

These are all standard Scientology procedures.

April 5, 1965

Dear Ron:

As you may know, I have given my children several Scientology Courses. Vern and I started when Davy was 3, Denise 4 1/2 and Dane 5 1/2 and they were given a rigorous Academy Course. Surprisingly, it went well—but never flattened—even after a number of hours.

Next about 6 months later they received a shorter course based on the child's version of "Watch Him" etc. written by Rusty Wright then HCO Area Sec* This was easier but still did not flatten completely.

In Phoenix a year and a half later I ran CCHs on all three children—again they *would not* flatten. The gains were very good—but signs of unflat processes appeared months afterward (despite gains like a body growth for all three children of 4 clothing sizes in 2 1/2 months) during this time etc.

When we moved to Los Angeles the McKees and we set up a children's co-audit. I had been giving mine a co-audit for a few months previously so

*"Watch Him" is a TR game in BTB 5 November 1959R "Scientology Games for Children." This BTB was cancelled by BTB 10 December 1974 Issue II "Cancellation of Bulletins 1959."

they had both an HAS Comm Course and a child's co-audit at this time.

My observations on the use of the processes and training of children follow:

S-C-S run on the group of children as a whole outdoors with a "goon" to help.

Excellent gains—however we had to handle several "can't stop" ones individually and it became more and more unflat after several hours. I found running a "follow the leader" type S-C-S easier and only 2 or 3 children at one time on this and you need to be on your *toes!*

On the smaller children mimic processes on the group and follow the leader type stuff with each one getting a turn at leading and winning at it before sitting down worked well. For example:

One child stands up and claps hands once in front—group follows. She being shy at first, then claps twice—group follows (adult acts as a goon and makes sure the group does it). When she's happily clapping over her head and back of her and smiling you then tell her "thank you" and she sits down and the other children do a job as leader one by one. Nearly all group process commands can be introduced in a child's version like instead of "Look at the front wall"—the Leader (and the adult gets a turn too) points at the front wall—use: Pointing at the front wall—or touching it, etc. Almost any basic process can be made simple for children. The liability is it must be repeated often and long—the harder it is the longer it takes to flatten so only *very* simple ones can be used—the younger the child the simpler the process or motion *must* be run over and over to flatten it.

The participation of the group works very well—for instance you have each give an example of

A time they won at something or some such and does the interest *ever* rise. Keep to *one* subject *only*\

The Comm Course works if very simply given. Confronting is used over and over with no invalidation smirks—comments, etc. allowed. If a child is a real problem just watching until he feels he wants to participate sometimes helps. The main job of an adult teaching or supervising children is to see they do not invalidate or evaluate for one another. Also when a large group, switch teams occasionally and make sure no-one gets "cheated". It seems children always elect one or two "most popular" and everyone wants them! Well, just switch every so often when it seems advisable and make sure everyone gets a chance. This way you can put 8 year

olds with teenagers and still succeed.

"Itsa" ran well on the group in LA. All but one or two did it very well and tone rose accordingly. Too detailed an "itsa" or too limited a subject however ran into some difficulties.

Later I tried to flatten S-C-S on my 3 children and did somewhat and got gains but again it didn't flatten totally. I think anyone will find if one level isn't flattened as "itsa" before going on to the next level that the next level *will* only partially flatten—if at all! Unless run forever with very good wins and then by that time the level beneath it would have run and flattened anyway—right?

So the best method to use on children is the one I am currently using I feel. It is as follows:

Comm Course: Only confronting (which my children have had hours and hours of), no coach, no auditor.

PE Course: Only words to define like
 auditor
 preclear
 session
 etc.

very simple ones done old PE style and "hours" spent on each one with more than a few cognitions per child on each and every word—going back over each word again and again to be sure each is completed!

And the real meat:

Each running the same commands: zero-zero.

"What are you willing to talk to me about?"

"What would you like to tell me about that?" And altho' we've only had a few sessions (we run 3 sessions [2 in session and one observer] 10 minutes each—5 min. breaks or a total of 45 min.) 2 or 3 times a week.

This zero zero is fabulous! It is even flattening unflat processes. For instance my older boy has had some auditing on o/w! He will run a few answers like o/w and come off a withhold then something a bit lighter and etc. Runs wonderfully well. My daughter has trouble usually talking to her "brothers". She is running real well on this. She's telling them all about her boyfriends and her feminine things—her room, etc.

My smallest has trouble keeping an itsa going but on this he starts to run present time objects and it leads right into an itsa every time!

What I like is that it seems to be flattening some unflat processes in a

funny sort of way. And I won't need to go to a different command for ages as it seems to be running what *can be* run on the higher levels just using this one command!

SUMMARY

People nearly always overestimate what needs to be done to a child for good gains.

And they nearly always underestimate how long it takes to really flatten just one thing! (Hours and hours)

Any really simple process could be adapted but would not flatten totally unless the it'sa was in totally. That's a tall order.

I feel zero zero run flat on a child is the biggest gift a parent can give him.

TIPS

Do not try to squash their enthusiasm. Instead channel it! If they goof running sessions take them aside after and tell them and let them know that you *know* they can do better. *Never* use auditing or training as a punishment or as a last resort.

Auditing should be a "prize", a "gift"! It helps to make them earn it - doing chores or helping out! I've even gone so far as to make 'em pay money! It's valuable! Be sure they understand this!

GAME - FOR - PROCESSING CHILDREN

EFFORT PROCESSING
Supplement No. 4 to SCIENCE
 OF SURVIVAL
February 1982
Tub. Vol. 1, pp. 214-21!

Life energy, the moment it becomes impinged upon the physical universe, concerns itself with physical universe motion. This may be a trifle difficult to understand at first but it becomes obvious when one examines

the nuclear physicist's formulae of composition of the physical universe.

Motion is the one thing common to everything in the physical universe. Matter is composed of atoms and molecules. Even in something as solid-appearing as a table, these atoms and molecules are in continually changing position; a molecule which might this year be at one corner of a desk may be next year at another corner of that same desk.

Additionally, and more importantly, atoms and molecules, those infinitesimal bits of matter, are evidently themselves composed wholly of motion. They have a center and around this center swing particles of energy much in the same way that the planets swing around the sun, but on a much smaller scale. And these minute particles, the center and the bits which swing around it, are themselves, evidently, nothing more than motion.

The *modus operandi* of survival is motion. Too much or too little motion brings about that state of organism motionlessness called death.

Thus, life energy, engaged in a conquest of the physical universe, is engaged upon a conquest of motion. Thus, the most important phase of thought and action is *effort*. Effort is force with direction, motion with purpose.

The organism is concerned with self-generated effort and the counter-efforts it receives from the physical environment. An individual initiates the effort to go forward; he receives the counter-effort of air pressure, the force of gravity, even his own clothing.

There is a law concerning effort and organisms. Life energy effects its conquest of the physical universe by taking the efforts of the physical universe and turning them back against the physical universe. Life learns by impinging upon the physical universe the laws of the physical universe and then uses those laws to conquer the physical universe. One sees this done in engineering continually. And any organism, with much greater simplicity, can be found to be utilizing the energy of food to produce more motion for itself. The basic food, as used by the algae, a tiny cell creature, is sunlight and minerals. That is all an algae "eats." A higher form of life lives on algae. And higher forms live on lower forms. But all the way at the top of this scale, food is basically sunlight and minerals.

The trick of taking the force of a tennis ball as it comes at you, and, by rolling your racket, returning it, is not unlike life's trick of using the motion of the physical universe to conquer the motion of the physical universe.

There are many basic laws concerning this in the science of Dianetics.

Most important to an individual is the fact that effort he himself conceives to be necessary is the most important effort to him. This is *self-determinism*. One determines how much effort he is going to apply or withhold to accomplish certain thoughts and actions and then seeks to apply that effort. All thought is concerned with the estimate of effort. When one makes a right calculation, its rightness is determined by whether or not the desired action was accomplished.

Self-determinism is all important in the organism. An organism is as successful as it is right. That is to say, it is as successful as it or its group is self-determined. Trouble enters when the environment begins to determine one's actions without recourse to thought. One begins to be a puppet dancing on the strings of the environment.

Counter-effort to one's self-determinism is simply the efforts which override one's decisions. One puts forth an effort. It meets counter-effort. If that counter-effort is sudden and strong enough, its impulse backs all the way into the awareness seat of the organism and unconsciousness ensues; here counter-effort has won and self-determinism is momentarily wiped out. However, the impression of that counter-effort remains.

Reduced to its lowest level, all pain is a randomness of molecules and atoms in the human organism caused by counter-efforts. Self determines the alignment of an effort, whether to move or remain at rest, and a severe counter-effort throws the atoms and molecules into mis-alignment. This is extreme randomness; this is pain.

The trouble with pain is that it remains as a facsimile of the effort-counter-effort moment. All the pain one has ever received is still on file and can be re-experienced.

When counter-efforts get into present time, they become what people have called "psychosomatic illnesses." These are simply past situations where pain was present, brought out of their right position in time and into present time where they do not belong.

Nothing is easier to prove than this part of Dianetics. Counter-efforts remain latent and can come into present time.

This list, used long enough, may exhaust some old pain you have. Your present attention is not only on the environment, it is upon an old pain or on dozens of old pains you didn't even "know" you were experiencing. You may be unaware of that wasted attention until your attention is taken

to some other part of the body. This list simply takes your attention to some other portion of your body. You may feel groggy or you may feel a real pain when you practice this list. You will notice that when your attention goes to the part that hurts, the pain shuts off. You may also notice that the old pain tends to wear itself out when you re-experience it several times.

Direct your attention to the parts of the body named, each one in its turn. Concentrate on the *aliveness* of the part named. Feel as though you were wholly alive only in that part. If any pain turns on in some other part of your body, ignore it and go on with this list.

Feel the aliveness of:

- | | |
|---------------------------|----------------------------|
| 1. Your right hand. | 15. Your right ear. |
| 2. Your left hand. | 16. Your right cheek. |
| 3. The back of your head. | 17. Your forehead. |
| 4. Your right foot. | 18. Your left ear. |
| 5. Your left foot. | 19. Your left cheek. |
| 6. Your right knee. | 20. Your right shoulder. |
| 7. Your stomach. | 21. Your left shoulder. |
| 8. Your left knee. | 22. The back of your neck. |
| 9. Your back. | 23. Your brain. |
| 10. Your tongue. | 24. Your right side. |
| 11. Your loins. | 25. Your left side. |
| 12. Your right leg. | 26. All your fingers. |
| 13. Your right arm. | 27. Your nose. |
| 14. Your left leg. | 28. Your chin. |

Do not concern yourself with any pain or grogginess which turns on. Just keep doing the list. If you continue this practice, you might rid yourself of some serious psychosomatic illness.

This list, by the way, is a wonderful game for processing children. They will usually play it with you and thus you can turn off their coughs and sneezes, aches and pains in a large number of cases.

T E C H N I C A L - N O T E S
O N - C H I L D - P R O C E S S I N G

TECHNICAL NOTES ON CHILD
PROCESSING

HCOB 28 Sptmbr 1959

Tech Vol. III, pg. 526

The best process in *Self Analysis*, for a child if he can do it, is ARC Straight Wire, in the back of the book.

The best process for children in general is some version of TR 10 (Notice that[Room Object]). The variation which is best is "Feel my arm," "Feel your arm," "Feel my face," "Feel your face," etc., all done with the hand. Another version for very young children is "Where is the table?" "Where is the floor?" etc. on room objects.

Injured children respond best to touch assists and to locational "Where did you fall?" "Where are you now?" etc. repetitive until child is well.

For an unwilling child use short sessions (as short as two minutes) but always begin and end the session complete with goals and PT Problem query.

For a bad-off child use CCH 1 and 2; these are heroic but effective. They require a *very* skilled auditor and *no* interference.

Give the child the dignity of real sessions. And when a child flips to trying to audit you as a turnabout, let him.

Remember that if you spoil Scientology for a child with bad auditing you may close the door on the only way out he'll have in this life.

P A S T - L I F E - R E M E D I E S

PAS I LIKE RKM.F.DIF.S
 HCOB 16 January 1978R
 Reused 6 July 1978

There are many remedies and considerable tech developed over the years on the subject of pes unable to go earlier than this life. There was no full coverage bulletin which gave the full story on this.

The earliest was getting the pc to locate and run imaginary incidents. This is fully covered in *Science of Survival*, especially Book Two, Chapter Nine, "Imaginary Incidents." The auditor clears the idea of imaginary incidents and running them, then persuades the pc to run them without forcing him.

Delusion tends to run off but the real incidents move into view as well. These imaginary incidents can be run R3RA Narrative Quad. . . . Full pre-assessment procedure (per New Era Dianetics Series tech) of the somatics, emotions, etc., of the imaginary incident, can be incorporated in the Past Life Remedy as part of the action of grooving in the pc. (See: HCOB 18 June 78, New Era Dianetics Series 4, ASSESSMENT AND HOW TO GET THE ITEM, and HCOB 28 June 78, New Era Dianetics Series 7, R3RA COMMANDS, for Narrative and R3RA Quad commands.)

Another Past Life Remedy would be for the auditor to assess the following list on the pc

earlier existences	abandoned pictures
previous existences	past life experiences
past lives	memory
earlier lives	amnesia
unreal pictures	forgetting
other times	leaving bodies
past deaths	past bodies
going backtrack	new bodies
imaginary incidents	lost possessions
invalidated pictures	forgotten pictures
other identities	death
imaginary beingnesses	losing a body
pretended injuries	forgotten memories

pretended illnesses	invalidated memories
disgusting pictures	painful pictures
painful memories	ignored pictures
enforced pictures	fading pictures
fearful incidents	fearful pictures
sad pictures	forgotten times
invalidated track	pretended incidents
only one lifetime	unbelievable pictures
unknown incidents	forgotten families
lost friends	between body experiences
degraded experiences	unreal experiences
deja vu	forgotten beingness
forgotten lives	abandoned deaths
not-ised existence	not-ised existences
invalidated pictures	invalidated memories
invalidated imagination	not-ised imagination
invalidated perception	abandoned perceptions
things you don't want to find out about	

Any item can be added to the above by the pc.

You then take the largest reading item found in the above and ask the pc to describe it briefly. Ask him "In your own words briefly describe (item that read)."

Use the exact wording the pc gave you. Treat that wording as an original item exactly as though it had been obtained on the Original Assessment List, New Era Dianetics Series 5.

Handle the items the pc gives you exactly as you would handle any original item or items in New Era Dianetics Series 4 (preassessment, etc.).

Exhaust all reading items in the above prepared list.

Reassess the prepared list and do each of the above steps.

When the pc is able to go earlier than this life with good reality then the remedy is complete.

Often the pc won't go backtrack because he's a druggie.

What has happened here is that he restimulated past lives with drugs, got into frightening pictures that he didn't understand and now backs off from ANY bank content except drugs. That is handled with a full Drug RD, including a full battery of Objectives and all reading items run including "no

interest" items. The standard approach on any pc is to get full drug handling done first. See: HCOB 27 June 78, New Era Dianetics Series 9, DRUG HANDLING.

Another reason could be the pc is in recent shock of having died. Such a case is overburdened and is destimulated with general auditing and then gets a Past Life Remedy if he hasn't gone backtrack. You could even do a Prior Assessment to this life.

The subject of invalidation of past lives and people talking about them out of session or claiming to be famous people invalidates past lives for a pc and is actually related to suppression and PTS phenomena. If you suspect this you could ask "Has anyone been talking to you about past lives or famous people?" From this question possible suppression in the environment can be located and used in a PTS RD, HCOB 9 Dec 71R, Revised 21 Oct 74.

CHILDREN

Children are usually very burdened cases and can be hard to C/S on Dianetics if it hits this life only which will leave the pc wide open to key-in and at the age of 20 be found all keyed-in "with all grades run."

I find they are jammed into fiction stories, education, books and movies and run these like engrams. These children speak of "remembering" all the time. They say they can't go backtrack "because they don't remember." They don't seem to take it from pictures. Contrary to psychology theories and popular belief I find children in very rough case shape, nervous, frightened, griefy, etc. They get stuck in the books and movies they see.

I have handled this in various ways. The easiest way to unburden cases is by Objectives (contact processes) and Recall (ARC S/W, Self Analysis). That is the general approach. You can list for mental image pictures pc has seen in life, in movies or books, take the best reading one and do full preassessment procedure on it, handling the running item obtained with R3RA Quad. Then repeat the preassessment steps until you get no reads on the Preassessment List you have assessed for that original item. Return to the mental image pictures list, take the next largest reading item and do full preassessment, etc. Follow HCOB 18 June 1978, ASSESSMENT AND HOW TO GET THE ITEM (New Era Dianetics Series 4) exactly.

Preassessment can also be done on unwanted attitudes, emotions, pains, etc. (the Preassessment List) one had as a child. These would then be fully

handled as above to unburden the case.

A direct approach is to ask "What book or movie were you particularly interested in?" You'll usually find that the person had a stuck picture on it. Then ask "Did you ever have anything to do with that sort of thing?" Then they go into it because you're asking for an E/S. You could then run out the earlier incident Narrative R3RA Quad and you'd be away.

Where the pc is stuck in upsetting incidents from movies or books you can list for "Bad incidents you've seen or read about," take the best reading one with pc interest and run it out R3RA Narrative Quad. Then handle with preassessment procedure, per above. Be sure to accept stories, TV, movies or books as these are fully valid to run.

REVIEW

A Scientology review action that can be done is to assess auditors, auditing, past lives, Dianetics, Scientology, time, preclears and erasure. Then prepcheck in order of reads, reassess and prepcheck. This is a valuable action to do before ARC S/W Triple and often by itself will handle those unable to go past track.

A further Scientology approach would be to assess the past, memory pictures, past lives and prepcheck in order of reads. Then L & N "Who or what would have no future?" then L & N "Who or what would it have been awful to have been?" These items can be checked and used in a PTS RD or can have their intentions listed and run as part of Ex Dn handling.

SUMMARY

The technology on past lives is important for a C/S to know, especially the Dianetics C/S.

The subject usually resolves with a Drug RD and general auditing but when it doesn't you have these remedies to use.

Use them well.

C H I L D R E N ' S C O N F E S S I O N A L

SECURITY CHECK CHILDREN
HCO WW Security Form 8
HCOB 21 September 1961
Ticb Vol IV, pp. 178-180

The following is a processing check for use on children.

Be sure the child can understand the question. Rephrase it so he or she can understand it. The first question is the most potent.

CHILDREN'S CONFESSIONAL
AGES 6-12

What has somebody told you not to tell?

Have you ever decided you did not like some member of your family?

Have you ever taken something belonging to somebody else and never given it back?

Have you ever pretended to be sick (ill)?

Have you ever made yourself sick (ill), or hurt yourself to make somebody sorry?

Have you ever wanted something very much, but never told anybody about it?

Have you ever gotten yourself dirty on purpose?

Have you ever refused to eat just to worry someone?

Have you ever remembered something about yourself and not told anybody, because you thought they wouldn't believe you, or be angry at you?

Have you ever refused to obey an order from someone you should obey?

Have you ever told another child something that wasn't true, just to frighten or upset him?

Have you ever bullied a smaller child?

Have you ever deliberately got another child, or a grown-up, into trouble?

Have you ever pestered older children, or grown people, who were trying to work?

Have you ever been mean, or cruel, to an animal, bird or fish?

Have you ever forgotten to give food or water to a pet entrusted to your

care?

Have you ever broken something belonging to someone else?

Have you ever deliberately spoiled clothing of yours because you didn't like it?

Do you have a secret?

Have you ever noticed something wrong with your body that you were afraid to tell anybody about?

Have you ever done anything you were very much ashamed of?

Is there anything about you your parents could not understand, even if you told them?

Have you ever failed to finish your schoolwork on time?

Have you ever flunked an examination at school?

Have you ever deliberately given a teacher trouble?

Have you ever tried to make others dislike some teacher?

Have you ever tried to make another child unpopular?

Have you ever broken, damaged, or taken, any school property?

Have you ever lied to a teacher?

Have you ever been late to school, or late to a class?

Have you ever stayed away from school, when you could have gone?

Have you ever cheated by copying someone else's work, taking notes into an examination, or looking up answers in a book when you weren't supposed to?

Have you ever spoiled things for somebody?

Who have you made guilty?

Have you ever done something you shouldn't when you were supposed to be in bed or asleep?

Have you ever told others bad stories about someone?

Have you ever tried to make others believe that your parents, or teachers, were cruel to you?

Have you ever offered as an excuse for something you have done wrong that you are only a child, or that you haven't grown up yet?

Have you ever felt that your parents and home were too good for you?

Have you ever felt that your parents and home weren't good enough for you?

Is there anything you should tell your parents, and never have?

Have you ever done something to your body that you shouldn't have?

Have you ever done anything to someone else's body that you shouldn't

have?

Have you ever told anyone that you did something, when you hadn't really done it?

Have you ever told anyone that you hadn't done something which you really had done?

Have you ever ganged up on another child and made fun of him because he was different from the rest of you?

Have you ever made fun of another because of the way he looked?

Have you ever decided never to talk to someone again?

Have you ever made your parents or teachers work harder than they should?

Have you ever decided that you were too bright, or too smart for the other kids?

Have you ever annoyed an adult by something you did or said?

Have you ever hurt a child?

Have you ever made a child cry?

Have you ever made a child sulk?

Have you ever kept another child from having something that really belonged to him?

Have you ever found anything and failed to return it to its owner?

Have you ever told stories about someone behind their back?

Have you ever lied to escape blame?

Have you ever not told the whole truth about something so as to protect someone?

Have you ever felt ashamed of your parents?

Have you ever felt ashamed of your friends?

Have you ever disappointed your parents?

Have you ever run away when you should have stayed?

Have you ever felt sure your parents wouldn't understand something that had happened in school, so you didn't tell them?

Have you ever not told teachers something about your family because they wouldn't understand it?

Have you ever failed to keep another child's secret?

Have you ever felt it was just no use talking to someone?

Have you ever hurt someone you didn't mean to?

Have you ever been sloppy about your clothes or possessions?

Have you ever cried when you shouldn't have?

Have you ever been a coward?

Have you ever made too much fuss over a little hurt?

Have you ever tried to make your parents believe you were doing better in school than you were?

Have you ever told on anyone?

Have you ever teased younger children?

Have you ever made a mess and not helped to clean it up?

Have you ever broken or damaged something and never told anybody it was you who did it?

Have you ever let someone else get punished for something you did?

Have you ever cried till you got your own way?

Have you ever decided "Someday, when I'm grown up, I'll get even"? If so, with whom?

Have you ever picked on someone smaller than yourself?

Have you ever upset anyone by throwing a temper tantrum^

Have you ever hurt anyone by telling them you didn't love them any more?

Have you ever made out that you were more badly damaged than you were in order to make someone stop picking on you?

Have you ever pretended to like someone that you didn't like in order to satisfy your parents?

Have you ever done anything wrong according to your own religion?

Have you ever not understood why someone was angry with you?

Have you ever pretended not to understand what you had done wrong?

Have you ever pretended not to understand what someone wanted you to do?

Have you ever been in places where your parents didn't want you to go?

Have you ever spied on anyone?

Have you ever made friends with people your parents didn't approve of?

Have you ever thought someone was crazy?

Have you ever broken up a friendship?

Have you ever let your team, or school, or club down?

Have you ever tried to keep someone from making friends with another child?

Have you ever pretended not to hear your parents or teacher?

Have you ever made a fuss about doing something that your parents or teacher wanted you to do?

Have you ever done something to someone that you'd hate to have done to you?

A U D I T I N G A 1 0 - Y E A R - O L D C H I L D

AUDITING A 10-YEAR OLD CHILD
HCOB) *J10K* 1957
Tetb. *ValU**pg.51*

Herbie Parkhouse over in London sent me the following report on his session with a 10-year old child.

"I knew her mother had been messing her up by telling her how much she was like Mama, and how weak Mama was. So I ran a Present Time Problem on Solid Terminals, then Give Me Your Hand—Thank You. The PTP was ok. GMYH produced immediate change by the girl using all the normal childish ways of trying to stop the Auditor. After about 1 *Vi* hours she went Anaten, but good, for 1 hour and then came out of it. I carried on for *Vi* hour—everything seemed ok so we had lunch.

"After lunch I went back on to GMYH, but only just checked PTP (not very thoroughly). Within a very short period—10 minutes—pc was Anaten. This lasted for approximately 1 hour when pc rallied into present time, changed her body position to that of a 'lady reclining in a chair'—just like Mama—and doped off. This also lasted about 1 hour, then pc came up to present time—then into enthusiasm which lasted well after I ended the session. After tea I gave her another 1 hour on GMYH with no apparent change at an enthusiasm. When I say Anaten on this case, I mean the pc was doing the process, not even mechanically most of the time, but eyes shut and doped.

"After this she felt good. I then sent her home to her father and step-mother—both of whom have had lots of auditing. They couldn't believe the difference, especially after only six hours. The child is now in better

condition than she has ever been before."

A S S I S T S I N S C I E N T O L O G Y

ASSISTS IN SCIENTOLOGY
HCOB21 Octobtr 1971
 THE VOLUNTEER MINISTER'S HANDBOOK
pp. 79-86

Definition: An Assist: An action undertaken by a minister to assist the spirit to confront physical difficulties.

An assist is not normally done in a formal session. The way the term has been used is a very simple activity to relieve an immediate troublesome difficulty.

An assist is much more specifically and definitely anything which is done to alleviate a present time discomfort.

An assist could happen almost anywhere. At the beginning of a session, no matter how formally this session is constituted, you are running an assist.

You have an auditing room. You have a preclear, and you are the auditor. You know all these things, but the preclear doesn't. Don't call it a formal session. Tell the preclear that it is an assist and that you are not intending anything very strenuous. In rendering an assist you should tell the preclear that "this is just an assist" to try and ease the pain in his hand a little, after which you are going to stop.

The handling of an assist as an auditor is different than the handling of a formal session since the factor of control is notably slackened, sometimes almost completely missing.

One of the factors in assists is that an assist has as a large part of its anatomy, "trying to help." Just remember that you are only trying to help and don't get your heart broken by the fact that the fellow's broken spine doesn't heal instantly.

Another factor is that an assist is differentiated and defined as addressing the game someone knows he is playing.

What techniques would comprise an assist? Anything that would help. And what are these? One of the easiest ones to render is locational processing. You tell the person, "Look at that chair. Look at that ceiling. Look at that floor. Look at that hand." (the auditor pointing to the objects), when he has an injured hand and the pain will diminish. This is a very easy assist.

For example, a person has a bad shoulder. You touch his hand of the same arm and say, "Close your eyes and look at my fingers." Make sure that he keeps his eyes closed. You then touch him on the elbow and say, "Look at my fingers." Do this anywhere on his body. Just touch him and say, "Look at my fingers." This is a communication process which eases his attention over from a concentration upon the injury to something else which is quite near the injury and thus doesn't result in too much of a shock. It reduces havingness but it is positive and gets positive results. It can be done by an untrained person.

You can teach this assist to anybody. You say, "If somebody has a bruise, injury, a burn, a cut, the way to handle this is to tell the person to close his eyes, and then you touch the area near and distant from the vicinity of the injured area, asking them, with their eyes closed, to look at your fingers. You contact them this way many times. They will experience sudden pains in the area, and you will discover that the 'psychic trauma' has been discharged."

You will find that most people do not have any upset about physical contact. Most people think that this is the thing to do.

Say you wanted to render an assist on somebody who had a very *indefinite difficulty*. That is the hardest one to render an assist on. The person has a pain but he cannot say where. He doesn't know what has happened to him. He just feels bad. Use *locational processing* as such.

An assist carries with it a certain responsibility. If you give an assist casually to somebody out in the public and do not shove a calling card in his pocket, you are making an error. The reason for this is that he will not know from whom and where help came. An auditor goes through life and he casts his shadow upon many people and they have really no cognizance of what has happened at all if he is rendering an assist. He says, "Do this, do that"—maybe he wins, or maybe he loses because this is the type of ses-

sion least calculated to procure orderly results. But in the main these people have been helped. They don't know really by what, except some word that the auditor kept saying. They don't even know that he is an auditor. They don't know anything about it at all. Show a person where he can obtain further assistance, and by whom the assistance was given.

Be yourself. Be positive. Be professional and definite. Have a calling card and make sure the card is easily enough understood. Don't ask them for permission. Just do it. No reason to wander around and give them funny notions. If you are going to help some stranger out, help him out. Don't explain to him or any bystander, otherwise you are likely to stand there explaining, waiting for somebody's permission. Don't bother with that. You act as though you are the one in charge and you will be in charge. And this is part and parcel of the knowledge of how to do an assist. You have got to be the person in charge. This has to be so good, as far as you are concerned, that you overcome the informality of the session to a very marked degree. If you do it extremely well, the assist will amount to auditing.

Say for example, there is a big accident and a crowd of people are pressing around. The police are trying to push the people back. Well, push the people back and then push the policeman back. Say, "Officer, keep these people at a distance." Then you lean over the victim and snap him back to rights. If you are enough THERE, everybody else will realize that you are the ONE that is THERE. Therefore, such things as panic, worry, wonder, upset, looking dreamily into the far distance, wondering what is wrong or what should be done, are no part of your make-up if you are rendering an assist. Cool, calm and collected should be the keynote of your attitude. Realize that to take control of any given situation it is only necessary to be there more than anybody else. There is no necromancy (magic; conjuration of the spirits of the dead in order to predict the future) involved. Just BE there. The others aren't. And if you are there enough, then somebody else will pull himself out of it and go on living.

Understand that an auditor or minister when rendering an assist must make up with presence what he lacks in surroundings and agreements. It all comes under the heading of willingness to be there and willingness to control people.

One of the ways of convincing people of beingness and of being there is to exercise control—positive, undeniable tone 40 exercise of control. Start to control the situation with high enough ARC, enough presence and fac-

tuality—there won't be anybody present that won't step back and let you control the situation. You are entitled to it in the first place because of senior "know-how." The control of body attention or thought comprises the majority of your knowledge. The majority in Scientology simply points in this direction. The observable thing is control of attention, objects and thoughts. When you have good confidence of being able to handle these, and when you positively know how to do these, then you can make sure that everybody else knows you can do this, and you make them realize this by doing it. You have all of these things available in rendering an assist.

You might never think of a riot as being a situation which necessitated an assist, or an assist as applicable to a riot, but a riot is simply a psychosomatic momentary injury or traumatic condition on the third dynamic. Could you settle a riot? Well, if you can settle a riot, you can certainly settle one person who is in a riot. The antithesis of any pain, disturbance or tumult is order. The thing which controls tumult is order; and conversely, the thing which controls order is tumult. You need only bring order into a confused situation and bring confusion into an orderly situation to control everything in the field of motion, action and objects.

This is a fantastic simplicity and one which takes some grasping. Conceive as order, merely a fixed position, idea and attitude. A policeman knows what he is supposed to do. Maybe he will put on a tourniquet or maybe he won't. Keep the people away and stop everything is his idea of how it should be. Now you can aid or abet the order he is creating or cancel the order by creating a confusion which he cannot handle. Of the two, the first is the best in that situation. You aid and abet and cap the order he is creating. If you were to accuse him of having a confused accident scene, which is by now not at all confused, and ask him to straighten it out, you would channel his attention in the direction it is already gone, and so you control his attention.

Remember, those people are still moving a little bit; they are still breathing. There is still a tiny bit of motion going on. If you were to ask him something on the order of "can't we have it a little quieter and more orderly here?", he would at once perceive that there was far too much confusion and motion, and he would simply come under your direction because you have simply channelled his attention in the direction it was already going. Therefore, you have taken control.

If you ever want to upset a fixed order, create a confusion. If you want to upset a confusion, create a fixed order. Pick out of the scene those beings in the scene whose attention is channelled in the direction you want attention to go, and you aid and abet that attention which already exists. Or, where you have too many fixed positions and fixed ideas to overcome, you simply take those turbulent individuals in the scene who are creating the confusion against those fixed ideas and channels and you make their confusion much more confused, at the same time yourself imposing another order in another direction.

The mechanics of taking over any confused scene are simply the mechanics of trying to get a preclear to see through the morass of cross purposes, commands, ideas and environments in which he has lived. And whether that applies to the third dynamic or otherwise, the laws are still there and it tells you then that the imposition of order on a preclear comes foremost in an assist.

In an assist you always count on the fact that the thetan himself would, if he could, do the right thing. If you work on that postulate you will never be wrong. Get the idea that it is something else trying to do the wrong thing. The keynote of a thetan is order.

Where you are giving an assist to one person, you put things in the environment into an orderly state as the first step, unless you are trying to stop a pumping artery—but here you would use first aid. You should understand that first aid *always* precedes an assist. You should look the situation over from the standpoint of how much first aid is required. Maybe you will find somebody with a temperature of 106 degrees. It may very well be that he needs to lie down and be covered up, and though antibiotics are much overrated, he might be better off with a shot of one of these than with an assist at that time.

Auditing will not shut off a pumping artery, but a tourniquet will. If you are going into the zone of accidents, you are going to be in the vicinity of a great deal of destruction and chaos, and you are very foolish not to have your Red Cross First Aid Certificate. You may often have to find some method of controlling, handling and directing personnel who get in your way before you can render an assist. You might just as well realize that an assist requires that you control the entire environment and personnel associated with the assist if necessary.

An assist is auditing on several dynamics. It is therefore, much harder to

do than auditing in a formal room as it requires presence. You must bring yourself to face the fact that you have to give enough presence and enough control to enough dynamics to bring the environment into a compliance with your postulate. If you postulate that somebody is going to pick up his bed and walk, then you have to be willing to move and be capable of moving around the people who are going to watch him pick up his bed and walk.

A good example of an assist would be when somebody is washing dishes in the kitchen. There is a horrendous crash and the person comes down all over the sink, hits the floor as she is going down, she grabs the butcher knife as it falls. You go in and say, "Well, let me fix that up." One of the first things you would have to do is to wind some bandage around the hand to stop the bleeding. Part of the first aid would be to pick up the dishes and put them back on the sink, sweep the pieces together into a more orderly semblance. This is the first symptom of control. She becomes introverted into the cut to the point that she wouldn't particularly notice what you were doing. But you realize the anxiety that all her blood is pouring out; your first attention to the case is attention to the environment.

Next you would make her sit down. To remove her from the scene of the accident is not as desirable as auditing her there. That is directly contrary, perhaps, to what you believe, but it is true. That is why you bring a little order into the environment. You position her and then you are ready for techniques. It is quite remarkable for you have manifested order in a much wider sphere than a cut hand in order to bring about a healing of the cut hand. If you understand that your responsibility always extends much wider than the immediate zone of commotion, you never miss. If you bring order to the wider environment you also bring it to the narrower environment. If you bring it into the narrow environment, you also bring it to the wider environment. It is a gradient scale of how much order you can bring.

In processing, you have to control or direct attention, objects, person, or thoughts of the injured person. If you are really good on the subject of assists, you will direct an additional thing: his knowingness. You can control a man's knowingness rather easily, but it is hard to see it. About the first thing that you can observe about somebody is his person. You are trying to straighten it out. Don't think even though you have this person sitting down that you have straightened it out because it is still messed up.

But there is something that you can straighten out easily—and that is his attention. If you could heighten his attention and his knowingness at the same time, you would really be in wonderful circumstances. You always shift and direct his attention; hence locational processing.

Because he is injured you are not going to move his person around. You have got his attention. Don't try to shift his thoughts around at first because they are dispersed and chaotic. This leaves you his attention only.

If someone is in terrible condition and he is really writhing around, and you want to render an assist, you don't wait until he stops writhing. He is liable to stop writhing dead. What you do with him is to direct his attention. You tell him to "*shut your eyes and look at my fingers.*" You press your fingers hard enough so that he can't help but put his attention on them. In this wise you can always have a successful assist because assists all come under the heading of control. The beingness of the person and his presence makes the control possible. So part of control is always presence, identity, person, the one who takes charge and has things under control. When you are able to control his attention, his body and thoughts then he will be in session and you are no longer doing an assist.

Assists dominantly require that you direct the attention of the preclear and dispose his person one way or the other and eventually take over control of his thoughts on the subject. But by the time you have all these three in line you are no longer doing an assist.

So what you really do is do an assist up to the time the person can handle the incident or pain, put him in a more favorable environment and give him auditing. So the assist is what you do on the street, and auditing is what you do in the auditing room when he comes to you after your assist has been successful.

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A S S I S T S U M M A R Y

ASSIST SUMMARY
 HCOB II July 1971RR
 Re-Revised 21 September 1978

Injuries, operations, delivery of babies, severe illnesses and periods of intense emotional shock all deserve to be handled with thorough and complete assists.

Clears, OTs and Dianetic Clears are no longer run on Dianetic auditing assists, secondaries, engrams or narrative incidents. They may however receive Touch Assists and Contact Assists, etc. If further handling is required a New Era Dianetics Special Rundown for OTs has been developed which is available at AOs and Flag. (Ref: BTB 17 Sept. 78 BREAK-THROUGH and HCOB 12 Sept 78 DIANETICS FORBIDDEN ON CLEARS AND OTs)

New Era Dianetics assists may be done, as usual, whenever needed by preclears.

Medical examination and diagnosis should be sought where needed, and where treatment is routinely successful, medical treatment should be obtained. As an assist can at times cover up an actual injury or broken bone, no chances should be taken, especially if the condition does not easily respond. In other words where something is merely thought to be a slight sprain, to be on the safe side an X-ray should be obtained, particularly if it does not at once respond. An assist is not a substitute for medical treatment but is complementary to it. It is even doubtful if full healing can be accomplished by medical treatment alone and it is certain that an assist greatly speeds recovery. In short, one should realize that physical healing does not take into account the being and the repercussion on the spiritual beingness of the person.

Injury and illness are PREDISPOSED by the spiritual state of the person. They are PRECIPITATED by the being himself as a manifestation of his current spiritual condition. And they are PROLONGED by any failure to fully handle the spiritual factors associated with them.

The causes of PREDISPOSITION, PRECIPITATION and PROLONGATION are basically the following:

1. Postulates.

2. Engrams.
3. Secondaries.
4. ARC Breaks with the environment, situations, others or the body part.
5. Problems.
6. Overt Acts.
7. Withholds.
8. Out of communicationness.

The purely physical facts of injuries, illnesses and stresses are themselves incapacitating and do themselves often require physical analysis and treatment by a doctor or nutritionist. These could be briefly catalogued as:

- A. Physical damage to structure.
- B. Disease *of* a pathological nature.
- C. Inadequacies of structure.
- D. Excessive structure.
- E. Nutritional errors.
- F. Nutritional inadequacies.
- G. Vitamin and bio-compound excesses.
- H. Vitamin and bio-compound deficiencies.
- I. Mineral excesses.
- J. Mineral deficiencies.
- K. Structural malfunction.
- L. Erroneous examination.
- M. Erroneous diagnosis.
- N. Erroneous structural treatment.
- O. Erroneous medication.

There is another group which belongs to both the spiritual and physical divisions. These are:

- i. Allergies.
- ii. Addictions.
- iii. Habits.
- iv. Neglect.
- v. Decay.

Any of these things in any of the three groups can be a cause of non-optimum personal existence.

We are not discussing here the full handling of any of these groups or what optimum state can be attained or maintained. But it should be ob-

vious that there is a level below which life is not very tolerable. How well a person can be or how efficient or how active is another subject entirely.

Certainly life is not very tolerable to a person who has been injured or ill, to a woman who has just delivered a baby, to a person who has just suffered a heavy emotional shock. And there is no reason a person should remain in such a low state, particularly for weeks, months or years when he or she could be remarkably ASSISTED to recover in hours, days or weeks.

It is in fact a sort of practised cruelty to insist by neglect that a person continue on in such a state when one can learn and practise and obtain relief for such a person.

We are mainly concerned with the first group, 1-8. The group is not listed in the order that it is done but in the order that it has influence upon the being.

The idea has grown that one handles injuries with touch assists only. This is true for someone who as an auditor has only a smattering of Scientology. It is true for someone in such pain or state of case (which would have to be pretty bad) that he cannot respond to actual auditing.

But a Scientologist really has no business "having only a smattering" of auditing skills that could save his or the lives of others. And the case is very rare who cannot experience proper auditing.

The actual cause of not handling such conditions is, then, to be found as iv. NEGLECT. And where there is Neglect, v. DECAY is very likely to follow.

One does not have to be a medical doctor to take someone to a medical doctor. And one does not have to be a medical doctor to observe that medical treatment may not be helping the patient. And one does not have to be a medical doctor to handle things caused spiritually by the being himself.

Just as there are two sides to healing—the spiritual and the structural or physical, there are also two states that can be spiritually attained. The first of these states might be classified as "humanly tolerable". Assists come under this heading. The second is spiritually improved. Grade auditing comes under this second heading.

Any minister (and this has been true as long as there has been a subject called religion) is bound to relieve his fellow being of anguish. There are many ways a minister can do this.

An assist is not engaging in healing. It is certainly not engaging in treat-

ment. What it is doing is ASSISTING THE INDIVIDUAL TO HEAL HIMSELF OR BE HEALED BY ANOTHER AGENCY BY REMOVING HIS REASONS FOR PRECIPITATING, AND PROLONGING HIS CONDITION AND LESSENING HIS PREDISPOSITION TO FURTHER INJURE HIMSELF OR REMAIN IN AN INTOLERABLE CONDITION.

This is entirely outside the field of "healing" as envisioned by the medical doctor and by actual records of results is very, very far beyond the capability of psychology, psychiatry and "mental treatment" as practised by them.

In short, the assist is strictly and entirely in the field of the spirit and is the traditional province of religion.

A minister should realize the power which lies in his hands and his potential skills when trained. He has this to give in the presence of suffering: he can make life tolerable. He can also shorten a term of recovery and may even make recovery possible when it might not be otherwise.

When a minister confronts someone who has been injured or ill, operated upon or who has suffered a grave emotional shock, he should be equipped to do and should do the following:

A CONTACT ASSIST where possible and where indicated until the person has reestablished his communication with the physical universe site. To F/N.

A TOUCH ASSIST until the person has reestablished communication with the physical part or parts affected. To F/N.

HANDLE ANY ARC BREAK that might have existed at the time a) with the environment, b) with another, c) with others, d) with himself, e) with the body part or the body, and f) with any failure to recover at once. Each to F/N.

HANDLE ANY PROBLEM the person may have had a) at the time of illness or injury, b) subsequently due to his or her condition. Each to F/N.

HANDLE ANY OVERT ACT the person may feel he or she committed a) to self, b) to the body, c) to another, and d) to others. Each to F/N.

HANDLE ANY WITHHOLD a) the person might have had at the time, b) any subsequent withhold, and c) any having to withhold the body from work or others or the environment due to being physically unable to approach it.

RUN THE INCIDENT ITSELF Narrative R3RA Quad to erasure and

full EP. Interest is checked. It is understood here that Flow 1 was the physical incident itself, not necessarily something done to the person but as something that happened to him or her.

(Ref: HCOB 26 June 78RA, New Era Dianetics Series 6RA, R3RA REVISED ENGRAM RUNNING BY CHAINS; HCOB 28 June 78RA, New Era Dianetics Series 7RA, R3RA COMMANDS; HCOB 25 June 78R, New Era Dianetics Series 8R, DIANETICS, BEGINNING A PC ON.)

HANDLE ANY SECONDARY, which is to say emotional reactions, stresses or shocks before, during or after the situation. Narrative Secondaries are run R3RA Narrative Quad. Interest is checked. It is important to get the earliest beginning of the incident and to continue to check for earlier beginning each run through. (Ref: HCOB 26 June 78RA, New Era Dianetics Series 6RA, R3RA REVISED ENGRAM RUNNING BY CHAINS; HCOB 28 June 78RA, New Era Dianetics Series 7RA, R3RA COMMANDS; HCOB 25 June 78R, New Era Dianetics Series 8R, DIANETICS, BEGINNING A PC ON.)

PREASSESS THE INCIDENT and take to full Dianetic EP all somatics connected with the incident in which the pc is interested. The full Preassessment procedure is given in HCOB 18 June 78R, New Era Dianetics Series 4R, ASSESSMENT AND HOW TO GET THE ITEM and the above issues.

POSTULATE TWO-WAY COMM. This is two-way comm on the subject of "any decision to be hurt" or some such wording. This is done only if the person has not already discovered that he had decisions connected to the incident. It is carried to F/N. One must be careful not to invalidate the person.

Where a person is injured, given a contact or touch assist and then medical examination and treatment, he is given the remainder as soon as he is able to be audited. The drug "five days" does not need to apply. But where the person has been given an assist over drugs, one must later come back to the case when he is off drugs and run the drug part out or at least make sure that nothing was submerged by the drugs. It is not uncommon for a person to be oblivious of certain parts of a treatment or operation at the time of initial auditing, only to have a missing piece of the incident pop up days, months or even years later. THIS is the reason injuries or operations occasionally seem to persist despite a full assist: a piece of it was left

unhandled due to a drugged condition during the operation; such bits may come off unexpectedly in routine auditing on some other apparently disrelated chain.

(Ref: HCOB 27 June 78RA, New Era Dianetics Series 9R, DRUG HANDLING and HCOB 19 May 69RA, DRUG AND ALCOHOL CASES, PRIOR ASSESSING.)

It can happen that a person is in the midst of some grade auditing at the time of an injury or illness or receiving an emotional shock. The question arises as to whether or not to disrupt the grade auditing to handle the situation. It is a difficult question. But certainly the person cannot go on with grade auditing while upset or ill. The usual answer is to give a full assist and repair the case to bridge it back into the grade auditing. The question however may be complicated in that some error in the grade auditing is also sitting there, not to cause the illness or accident but to complicate the assist. This question is handled fully only by study of the case by a competent Case Supervisor. The point is not to let the person go on suffering while time is consumed making a decision.

PRIOR CONFUSION: Fixed ideas follow a period of confusion. This is also true of engrams that hang up as physical injury. Slow recovery after an engram has been run can be caused by the Prior Confusion mechanism. The engram of accident or injury can be a stable item in a confusion. By 2-way comm see if a confusion existed prior to the accident, injury or illness. If so, it may be 2WCed earlier similar to F/N.

MYSTERY POINT: Often there is some part of an incident which is mysterious to a preclear. The engram itself may hang up on a mystery. A thetan could be called a "mystery sandwich" in that he tends to stick in on mysteries. 2WC any mysterious aspect of the incident. 2WC it earlier similar to F/N Cog VGIs.

SUPPRESSIVE PRESENCE: Mistakes or accidents or injuries occur in the presence of suppression. One wants to know if any such suppressive influence or factor existed just prior to the incident being handled. This could be the area it occurred in or persons the preclear had just spoken to. 2WC any suppressive or invalidative presence that may have caused a mistake to be made or the accident to occur. 2WC E/S to F/N Cog VGIs.

AGREEMENT: Get any agreement the person may have had in or with the incident. There is usually a point where the person agrees with some part of the scene. If this point is found it will tend to unpin the pc from go-

ing on agreeing to be sick or injured.

PROTEST: 2WC any protest in the incident.

PREDICTION: The person is usually concerned about his recovery. Undue worry about it can extend the effects into the future. 2WC (a) how long he/she expects to take to recover, (b) Get the person to tell you any predictions others have made about it. 2WC it to an F/N Cog VGIs. Note—avoid getting the person to predict it as a very long time by getting him to talk about that further.

LOSSES: A person who has just experienced a loss may become ill. This is particularly true of colds. 2WC anything the pc may have lost to F/N.

PRESENT TIME: An injured or sick person is out of present time. Thus running HAVINGNESS in every assist session is vital. This not only remedies havingness but also brings the preclear to present time.

HIGH OR LO TA: A C/S 53 RL should be used to get the TA under control during assists if it cannot be gotten down. It must be done by an auditor who knows how to meter and can get reads.

ILLNESS FOLLOWING AUDITING: It can occur that a pc gets ill after being audited where the "auditing" is out-tech. When this occurs or is suspected, a Green Form should be assessed only by an auditor who can meter and whose TR 1 gets reads. The GF reads are then handled. Out Interiorization, bad lists, missed W/Hs, ARC Breaks and incomplete or flubbed engrams are the commonest errors.

BEFORE-AFTER: Where an injured or ill pc is so stuck that he has a fixed picture that does not move, one can jar it loose by asking him to recall a time before the incident and then asking him to recall a time after it. This will "jar the engram loose" and change the stuck point.

UNCONSCIOUSNESS: A pc can be audited even if in a coma. The processes are objective, not significance processes. One process is to use his hand to reach and withdraw from an object such as a pillow or blanket. One makes the hand do it while giving the commands. One can even arrange a "signal system" where the pc is in a coma and cannot talk by holding his hand and telling him to squeeze one's hand once for yes, twice for no. It is astonishing that the pc will often respond and he can be questioned this way.

TEMPERATURE ASSISTS: There is an HCOB, HCOB 2 3 Jul 71R, ASSISTS, on how to do assists that bring down the temperature. Holding objects still repetitively is the basic process.

Quite often an injury or illness will miraculously clear up before one has run all the steps possible. If this is the case one should end off any further assist.

All auditing of injured or ill people must be kept fairly light. Errors in TRs (such as a bad TR 4), errors in tech rebound on them very heavily. An ill or injured person can easily be audited into a mess if the processes are too heavy for him to handle and if the auditor is goofing. Very exact in-tech, good TRs, good metering sessions are all that should be tolerated in assists.

SUMMARY

Religion exists in no small part to handle the upsets and anguish of life. These include spiritual duress by reason of physical conditions.

Ministers long before the Apostles had as a part of their duties the ministering to the spiritual anguish of their people. They have concentrated upon spiritual uplift and betterment. But where physical suffering impeded this course, they have acted. To devote themselves only to the alleviation of physical duress is of course to attest that the physical body is more important than the spiritual beingness of the person which, of course, it is not. But physical anguish can so distract a being that he deserts any aspirations of betterment and begins to seek some cessation of his suffering. The specialty of the medical doctor is the curing of physical disease or non-optimum physical conditions. In some instances he can do so. It is no invasion of his province to assist the patient to greater healing potential. And ills that are solely spiritual in nature are not medical.

The "psych-iatrist" and "psych-ologist" on the other hand took their very names from religion since "psyche" means soul. They, by actual statistics, are not as successful as priests in relieving mental anguish. But they modernly seek to do so by using drugs or hypnotism or physical means. They damage more than they help.

The minister has a responsibility to his people and those about him to relieve suffering. He has many ways to do this. He is quite successful in doing so and he does not need or use drugs or hypnotism or shock or surgery or violence. Until his people are at a level where they have no need of physical things, he has as a duty preventing their spiritual or physical decay by relieving where he can their suffering.

His primary method of doing so is the ASSIST.

As the knowledge of how to do them exists and as the skill is easily acquired, he actually has no right to neglect those for whose well-being he is responsible, as only then can he lead them to higher levels of spiritual attainment.

An auditor has it in his power to make pes recover spectacularly. That power is in direct proportion to his flawlessness as an auditor. Only the most exact and proper tech will produce the desired result.

If you truly want to help your fellows, that exact skill and those results are very well worth having.

T E M P E R A T U R E - A S S I S T S

ASSISTS
 HCOB 21 July 1971R
 Rtvutd6July 1975
 Tab Vol. XI, pp. H1 154

For a pc being run on a Touch Assist for handling something around the head (for example: teeth), go further even to the toes as the area extends through the nerve channel to the whole body. Right—left and also whole body. A head somatic also sticks in the spine.

ASSIST EP

All Assists are run to cognition and should F/N VGI at the Examiner.

INJURY RUNDOWN

On an injury, after the Contact Assist, a Touch Assist and then an *LIC on the injured member* could be done. . . . Dianetic actions would follow as necessary. This would include handling the injury fully as a narrative item and then fully handling all somatics connected with it, per New Era Dianetics Series tech. (Ref HCOB 28 July 71R Revised 25 June 78 New Era Dianetics Series 8, DIANETICS, BEGINNING A PC ON, HCOB 18

June 78 New Era Dianetics Series 4, ASSESSMENT AND HOW TO GET THE ITEM and HCOB 11 July 73RA Revised 15 July 78, ASSIST SUMMARY.)

**PC RUNNING A TEMPERATURE
COMMANDS CORRECTED FROM EARLIER ISSUE**

A persistent temperature can be brought down by running the pc on Objective "Hold it still."

This *can* be run on a two command basis.

VERSION A

For a pc running a temperature too ill for regular auditing, he should be given antibiotics and an assist type boost, not a major action like Dianetics.

This version would be run if the pc is *far* too ill to get up. The pc is run on a meter to Cog F/N VGIs.

1. 2 command Repetitive Process alternate commands:

- a. Look around here and find something.
- b. Hold it still (until pc can or feels he can).

Then (a) again.

Then (b) again, etc.

This will drop a fever.

2. 2 WC How do you feel? Have you felt like this before?

Earlier Similar to F/N VGIs.

VERSION A is NOT very lasting. It is for very ill ps and very high temperatures.

VERSION B

This is true Objective "Hold it still" and is very lasting.

It is done on a pc who can, even with effort, walk around a room.

It is done OFF the meter to cog, GIs. The pc then should at once be put on the meter and will be found to have an F/N. If no F/N on the meter the process is either (a) unflat or (b) overrun. If unflat it is continued, flattened off the meter and the same meter test follows. If overrun the release point is rehabbed.

VERSION B Commands are:

- (a) Look around here and find something.
- (b) Walk over to it.

(c) With your hands, hold it still.

The three commands are given in (a) (b) (c) sequence one after the other, the pc executing each command and being acknowledged until the pc has a cognition and GIs. He is then checked on the meter.

A thermometer can be used to check temperature after the meter check for F/N. The temperature will be found to have subsided.

Both A and B versions can be used on the same pc.

Let us say on Monday, A Version is used. Then on Tuesday if temperature has gone back up but pc is better B Version is then used.

The temperature process is most effective on a low order persistent fever that goes on and on for days and even weeks. In such cases Version B would be used and the temperature would come down and stay down very nicely.

T O U C H - A S S I S T S

TOUCH ASSISTS. CORRECT ONES
BTB 7 April 1972R
 VOLUNTEER MINISTERS HANDBOOK
pp 90-94

On assists when you are speaking with medicos you talk to them in terms of restoring communication in blood and nerve channels.

Normal *errors* in a touch assist are: (1) Don't go to extremities, (2) Don't equal balance to both sides, (3) Don't carry through (they go to release point only), (4) Don't repeat on following days if needed.

A guy stubs a toe, the other toe is where it is locked up.

There is a balance of the nerve energy of the body on 12 nerve channels going up and down the spine. The type of energy in the body travels at 10 feet a second.

The energy from a shock will make a standing wave in the body.

The brain is a shock cushion, that is all. It absorbs the shock from a large amount of energy. The neuron-synapse is a disconnection.

A wave one way will have a wave reacting the other way. In the sympathetic system the wave locks up on both sides of the body. So do assist thoroughly on both sides. Get both sides and unlock standing wave. The purpose of a touch assist is to unlock the standing waves that are small electronic ridges of nervous energy that is not flowing as it should.

You can unlock an impulse in the leg and it can get into spine and lock up. So this is where you get the Chiropractor fixing people. But the nerves are "telling the muscles" to hold the bone out of place.

A shock puts, via the nerves, a permanent command into a set of muscles, all different "commands" going out from the shock. The system functions through stops to try to hold that shock back. It's actually nerve to muscle to bone.

Light massage along nerve channels will get muscles unlocked to permit bone to go in place. You unlock nerve channels.

The trick is standing waves. The wave is slowed down as it goes through the body, like at each joint. There are brain cells at each joint absorbing the shock.

Inertia—when enough heavy charge goes through a nerve it stops passing the charge through and just builds it up. A touch assist will bring the flow back and the suspended pain, cold, electrical charges and muscle command will blow through.

Shock impulse goes tearing down nerve in huge volume, all accumulating nodules of standing waves all over the body, trying to stop the nerve impulse. The nerve goes into apathy with the huge volume of impulse. Like 100,000 volts of electricity over a small wire, something goes.

With auditing you are bringing back the nerve "from apathy" up through the tone scale. Like getting apathy of nerve up through the pain explosion. So the touch assist is short sessioned and always balanced.

At first you might just get an awareness of the area, then maybe after the 3rd or 4th assist (third or fourth day or many more days with one done each day) there is a large jolt that will go through.

The communication cycle is not as important in the touch assist as it is with thetan auditing. But it must be present. Here we are dealing with the body. You do give the command, get an answer from the patient and

acknowledge each time.

THE ASSIST DEMO ON ARTHUR HUBBARD:

My son, Arthur had a wound on his right foot right side at ball of foot location, wound not healing quickly.

You want to get the guy where he is available. Arthur was sitting on chair with legs straight and feet on my knees, (one foot on each knee) and Arthur's hands palms down on his shins. Arthur was comfortable.

The target of all this touch assist was a pain in the wound in the side of the foot. The extremity is the top end of the big toe. Both hands and especially finger tip are also extremities. It's a sympathetic system.

On the assist you must go to corresponding extremities.

(R-factor) I'm going to touch you like this. (I touched Arthur's foot). When you feel it well tell me, okay? Okay.

"Feel my finger?"

"Yes" (Arthur).

"Good."

This was done *rapidly* alternating from one side of body to other, one command and answer and ack for each touch; assist done on each toe back and forth left to right, one for one touch on one side, touch on other side. Up foot, each toe, over to hands, left hand to right hand, one touch for one. This was done for several minutes.

I then had Arthur bend over to get to the spine. Arthur said he had some numbness in the lower spine when I asked about this area. I then did the spine touching 3 inches from spine on one side then to 3 inches on the other side alternately, up the head and around the neck and head.

I asked "How's that?"

Arthur said, "Better," gave cognition on pants being same ones he had on during accident, and I ended off.

SPINE

Arthur during this assist had numbness in kidney back area. This is the midpoint between the extremities on the sympathetic system. In the future if the assist hadn't been done he might have had kidney trouble.

The impulse locks up in the spine, so you have to do the spine too to release that charge.

EXTREMITY

The extremity is beyond the point of the body injury. Really handling the extremity furthest from the injury, the legs would strip the blocked energy out (if you get the extremity).

The way you run the touch assist is give the command then touch. Do not touch and then give the command as it's backwards. This requires a drill: "Feel my finger," then touch a point.

SCHOOLS OF HEALING

The thing that's wrong with each school of healing is that it says it can do the job totally. It can't. An example of this is a Swedish masseuse saying she can cure a person. But in addition to massage, let us say, the person doesn't eat. It's not pan of the cure, so doesn't cure.

The doctor's bug is diagnosis. He is even setting up a computer system in the country to figure out what is with the person. But they don't have logic or the Data Series to program from so they won't make it.

There is a big hole in Adele Davis's book on dieting. She doesn't talk enough about iodine on diets, but that is what activates thyroid which burns up the food. So her reducing diets don't always reduce.

If you block out the fields of knowledge you won't get anywhere.

To cure things a doctor should use a number of things (schools of healing) and do each one right.

Regard body with a question mark in your mind.

There is a "brain" at each joint. This is why acupuncture works. One can paralyze a whole body area with it by touching these minor "brains" with a needle. It can do other things as well if you know how.

MESMERISM

Mesmerism is no relation to hypnotism at all. Mesmerism is animal magnetism. It's a physiological rapport. Not a concentration on mental but on mental-physiological.

To have rapport with something you can *be* it.

Hypnotism is the reduction and absorption of mental power of the person. In hypnotism one takes over the person. The subject has no control.

When doing physical healing, if you stroke sympathetically (both sides) alternately inducing a rhythmic motion which is monotonous, you can mesmerize a person.

In mesmerism there is an imposition on feeling. If you mesmerize a person and pinch your back, he will get red in the same place and feel the pain of the pinch. This is physiological rapport. No words are said during mesmerism.

In assists you *don't* want rapport; *avoid* a rhythm; on stroking in massages keep person talking; keep him saying "Yes" and you acknowledging in an assist. Keep him in communication with you. That is why you use the communication cycle, or else all feeling can go out of the body. The communication cycle *prevents* a mesmeric trance occurring that would leave the patient in rapport.

Rapport is mutual feelingness.

In an assist (1) keep talking (2) break rhythms (3) end off. This is important.

Mesmerism is the transfer of the feeling and fault of operator to patient. A woman doing massages quietly and rhythmically could be giving her patient her disjointed hip. A doctor with bad eyesight can make his patients worse or vice versa possibly; if he had good eyesight, patient could get good eyesight.

S I C K N E S S A F T E R A N A S S I S T

SICKNESS
 HCOB 14 May 1969
 VOLUNTEER MINISTER'S HANDB(X)K,
 pp 96-98

It will sometimes happen that a pc has a session and then three or four days later becomes physically ill.

The auditor may feel that auditing did it. It didn't. The auditing given would have to be non-standard for this to happen, but the auditing is not to blame.

According to my friend Dr. Stanley Lief, over a century ago,

Hahnemann developed a healing technology known as homeopathy which administered minute doses of medicine. The original theory seems to have been that the disease or illness was still in the body and would be released. The person would be wildly ill again and then permanently recover. This is probably a poor statement of the whole subject of homeopathy and its basic techniques may have worked well but have been lost.

In any event, the phenomenon has application here.

We would say that the mental image picture of the incident was stopped at a "stuck point" and that it would "run out" of itself if it were unstabilized.

A touch assist can do this. The person may become wildly ill after one and then recover.

What apparently happens is that the chain of incidents becomes unsettled and the same incident on the chain in which the person has been stuck for a long while runs out physically. It completes itself which is to say, it finishes its cycle of action.

At a hospital where I studied, this was part of the things I observed.

Medicine sometimes will not work on a patient. It works on others but not on a particular one.

If that particular one is given mental attention even as mild as an assist, it will be found that medicine will now work on the person.

This formed one of the first application discoveries I made. From it I inferred that function monitors structure and proceeded to investigate mental actions and reactions in the field of illness. From this came Dianetics some years later.

Mental therapy prior to 1945 was so ineffective, consisting only of 19th Century psychoanalysis and Russian and East European psychiatry, that no one else seems to have observed, then or now, that "mental blocks" are able to obstruct medical treatment of a real physical nature.

The proof is that when one even reduces the mental block slightly, medicine such as antibiotics or hormones will now be effective when they were previously ineffective on some patients.

It is this factor which gives purely medical treatment a somewhat random appearance. The patient is "stuck" at some point in time. Even inadequate handling of him mentally "unsticks" the person from the frozen or fixed "stuck" point.

One of three things can now happen:

1. The person can be treated medically for his illness with greater effect.
2. The person in two or three days gets apparently sick or sicker but eventually recovers and is not subject to that exact sickness again (it "ran out").
3. No further result is noted.

If Standard Dianetics is used WITH NO DEPARTURE from its technology and procedure the phenomenon will not occur and no pes experience a physical aftermath.

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A S S I S T S F O R I N J U R I E S

ASSISTS FOR INJURIES
 BTB 9 October 1967R
 VOLUNTEER MINISTER'S HANDBOOK
 pp 94-9!

In a CONTACT ASSIST you take the person to the exact spot where the accident occurred. Then have him duplicate exactly what happened at the time of the incident.

For instance, if he hit his head on a pipe, have him go through the action of putting his head against the exact spot on the pipe, having the pipe also touch the exact spot on his head. He should be duplicating the whole thing. That is, the rest of his body should be in the position it was at the time of the accident. If the object is hot, you let it cool first, if current was on you turn it off before doing the assist.

If he had a tool in his hand, or was using one, he should be going through the same motions with it.

Have the person repeat this several times, until the somatic occurs again. It will occur and blow off when he exactly duplicates it.

Ask him how it's going; has the somatic occurred. End when you get these phenomena of it turning on and blowing off.

If the spot is not available, you do a TOUCH ASSIST.

It is run around the injury and especially below the injury, i.e., further from the head than the injury.

It is a good idea to have the person shut his eyes during a touch assist so that he is definitely looking "through" the area of the injury in order to tell that you are touching him.

Just use a simple command like "Feel my finger. Thank you."

E M E R G E N C Y - A S S I S T S

EMERGENCY ASSISTS

ASSISTS

Tapit Lecturt 1406CI 7 6ACC 50

THE VOLUNTEER MINISTERS HANDBOOK

pp. 98-100

What do we mean by an emergency? It is something which rises up and presents such a thorough problem right now that counseling cannot proceed unless the problem is resolved, like a broken leg. The answer to that problem is an emergency assist. How do you do an emergency assist? There are a dozen ways that I can think of offhand, all of them extremely effective.

Let's say that you were a public school playground supervisor and a child falls down and wrenches his ankle. You get to the child; you want a minimum of talk in the vicinity always. You just ask the child, "Put your attention on my hand," and you put your hand below that ankle; (in other words, on his heel, his shoe, his toes and so forth), "Thank you."

"Put your attention on my hand." (Move your hand, before giving the command). "Thank you."

"Put your attention on my hand." (Move your hand). "Good."

"Put your attention on my hand. Okay. Now just give me a signal every time you've done this." And you acknowledge him always after he has signaled.

Maybe the child is writhing around in pain but he will at least try to do

it. You will feel the limb tremble, you will feel the tremor abate, you will feel it cut-in again and then get quiet and for several placements no particular result. And then, you will feel the tremble and you will feel it abate except the tremble each time will be less. The person will actually feel the impact over again that caused the injury. The child will (if you do this well for about ten, fifteen minutes) quite ordinarily simply get up and walk away without a limp and no difficulty.

Now you can take, for example, somebody in a hospital. A woman lying in a hospital bed had delivered a child some fifteen days before, and she was still in the hospital bed. Nobody would let her go home because she was too weak, she couldn't stand. Obviously to a Scientologist this woman was still stuck in the delivery; she was still hemorrhaging a little bit. In other words, she was actively, physically dramatizing (to repeat in action what has happened to one in experience; it is a replay out of its time period now of something that happened then) this delivery. He asked this woman, "Spot some spots where you're not delivering a child." That's all.

"You're sure of that one. All right. Let's get some more spots. Some more. Some more."

"All right. Now give me some places where your condition doesn't exist," just for variation.

"Some more places, some more places, some more places, and more places where you're not delivering a child and where your condition doesn't exist."

This remedied the woman in six minutes. And she got up that afternoon and went home. Everybody thought she'd taken a wonderful turn for the better and the iron shots had finally taken hold.

When you get a much more overt attitude toward life, even more overt than you have now, you can do such things as walking into a hospital during visiting hours. As you just walk through the hospital you will see some people who are in bad shape here and there in the rooms. You could stop and do assists on every one of them for a few minutes. They may want to know why you're communicating to them. You should present your non-denominational ministerial card.

One time I went down to the receiving entrance of a large general hospital in X city. I stayed there for a couple of hours at that time. I think I saved at least one life. It was just a perfectly random time. There was one individual there who although he was under tourniquet was still bleeding

like mad, and what was remedied on that person was very, very simple. I simply asked this fellow to "Locate the present time environment," and to "Locate the present time environment." He finally, with good certainty, located the side of the stretcher. People can lie in emergency bays sometimes for several minutes before they take them up to the operating room or tell them where they're going to go. That's time enough for you to give him aid.

You can just stand in an emergency room of the ambulance receiving entrance of a large hospital, and speak to the people as they come in and just ask each of them to feel the floor beneath his feet. Just ask him several times, "Feel the chair, Good. Put your hand on the chair. All right, now feel that. Good. What is that? It's a chair. Okay, let's feel the floor beneath your feet. Okay, how far away is the ceiling? All right, how far away is that wall from in front of you? Okay, let's feel this chair again." You probably in a very short course of time would have saved several lives.

The real busy time for a large hospital is Saturday night from about eleven to one. There is more traffic than you could possibly take care of in quite a while usually in a large city. Automobile accidents, bar fights, all kinds of things go walking in. Of course, almost any really wide-awake period of the day discovers some traffic into the receiving ward. You have to have a fairly big hospital to get a consistent flow of traffic. You can schedule yourself to be there an hour a day for a week, and identify yourself to hospital authorities because you're a minister. This is a duty which you have called upon yourself to perform and they will think this is very nice of you because they know very well that people are often brought in already dead or dying and waiting for a priest or minister.

Then just look like you belong there and you belong there; they know they don't. You know where you are. There is a difference between you knowing where you are and them not knowing where they are. So you stay there. This also depends upon your own ability to locate yourself

A N A S S I S T F O R U N C O N S C I O U S N E S S

ASSISTS

*C/S Stria 49RB**HCOB 5 My 1971RB**Revised 19 July 1978**Re-Reused 20 September 1911*

An unconscious pc can be audited off a meter by taking his hand and having him touch nearby things like pillow, floor, etc. or body without hurting an injured part.

A person in a coma for months can be brought around by doing this daily.

One tells them a hand signal like, "Press my hand twice for 'Yes,' once for 'No,' " and can get through to them, asking questions and getting "Yes" and "No" hand responses. They usually respond with this, if faintly, even while unconscious.

When one has the person conscious again one can do the assists.

FIRST AID RULES APPLY TO INJURED PERSONS.

IN MAKING THEM TOUCH SOMETHING THAT WAS MOVING, STOP IT FIRST.

IN MAKING THEM TOUCH THINGS THAT WERE HOT, COOL THEM FIRST.

WHEN POSSIBLE MAKE THEM HOLD THE THINGS THEY WERE HOLDING, IF ANY, WHILE DOING A CONTACT ASSIST.

IF AFTER A TOUCH OR CONTACT ASSIST THEY DON'T F/N WHEN TAKEN TO OR GIVEN AN EXAM, CHECK FOR O/R AND IF NO F/N TAKE THEM AWAY AND COMPLETE THE ASSIST.

DIANETIC ASSISTS CAN BE RUN QUAD.

This is important tech. It saves pain and lives. Know it and use it.

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C H I L D P R E C L E A R S

RESEARCH AND DISCOVERY SERIES
time 1950, Vohiml I. pg. 194

You are also going to run into it with children. You are going to send little Willie home some day—he is 12 years of age and he is walking about four feet off the sidewalk, feeling wonderful, and the world is no longer lying upon him like a shroud—and he gets home and his mother says, "Now wipe your feet before you come in, your feet are all dirty," and so forth.

He says something like, "Oh, why don't you please be quiet," and she is very shocked by this. At that point the Dianetic auditor is in danger of being accused of twisting the boy away from his family. If she had bothered to inquire a little further, she would have found out that at that moment he had just uncovered several AAs and was operating on the auditor's advice to him that he could be as mad at them as he pleased, but not to throw it in their faces because they were, after all, only parents. He is trying to be nice about the whole thing. But he isn't going to back up in the corner and cry and cower which is what he is supposed to do the instant he is called upon, and this is going to be disturbing to somebody.

Or Father sails into him about his schoolwork and says, "You know you never finish anything you start and you're always going to be a failure in life," and so forth.

The boy looks at him rather solemnly and says, "Well, what successes have you had lately?"

C L E A R I N G A C H I L D

DIANF.ncs. THE MODERN SCIENCE
OF MENTAL HEALTH
Book 1. px 106

It always happens, when one clears a child or adult, that the preclear goes through stages of improvement which bring him up the tone scale and cause him, of course, to pass through the second zone, anger. A pre-clear may become furious with his parents and other offenders in the engram bank. Such a situation is to be expected. It is a natural by-product of therapy and it cannot be avoided.

As the case progresses the tone scale, of course, rises and places the pre-clear in a state of boredom toward the villains who have wronged him. At last he reaches Tone 4, which is the tone of the clear. At this time he is very cheerful and willing to be friends with people whether they have wronged him or not: of course he has the data about what to expect of them, but he nurses no animosity.

If a parent feels that the child, knowing all, would turn against him, then the parent is mistaken. The child has already, as an aberree, turned very thoroughly against the parent whether his analyzer knows all or not and the most uncertain and unlovely conduct may result from further hiding of the evidence.

It is a matter of continual observation that the good release and the clear feel no animosity whatever toward their parents or others who had caused their aberrations and indeed stop negating, defending and fighting so irrationally. The clear will fight, certainly, for a good cause and he will be the most dangerous opponent possible, but he does not fight for irrational reasons like an animal and his understanding of people is very much enlarged and his affection can at last be deep. If a parent wishes love and cooperation from a child, no matter what he has done to that child, permit therapy and achieve that love and cooperation with the child self-determined and no longer secredy in apathy or rage. After all, the clear has learned the source of his parents' aberrations as well as his own; he recognizes that they had engram banks before he did.

Appendix

B O I L I N G T I M E F O R B A R L E Y

BOILING TIME FOR BARLEY

*Flag Information Ltur 41-1**8 May 1978*

The Commodore has noted that no existing issue gives the correct time for which the barley must be boiled when making the baby food formula.

He states:

"THE BARLEY IS BOILED FOR SIX HOURS.

"And the pot isn't ever used for anything but boiling barley."

C O N C E R N I N G T H E
B A B Y - B A R L E Y - F O R M U L A

RE LRH BABY FOOD RECIPE

*Flag Information Letter 41**22 September 1977*

In Oct. 1976, I sent a letter to LRH concerning the baby barley formula. I've had several requests since, for data on this. My letter was full of queries which had come up over a period of time. It was written so that all the data on the query was written out, then followed by a question with a line so that "yes" or "no" could be signed by LRH.

QUERY 1: Was concerning the proportions of barley water to homogenized milk, with reference to the issues named above. (Ref: "HEALTHY BABIES" ankle Auditor #6, Certainty Vol. 6, No. 4; and HCOB 20 Dec. '58 "PROCESSING A NEW MOTHER")

I wrote, "In the article you emphasize the amount of protein required by babies, so we have been using the proportions of 15 oz. barley water to 10 oz. homogenized milk, as shown in the bulletin. Is this the correct por-

tion of each?"

LRH signed over the "yes" with "see note"—"It's closest to human milk."

QUERY 2: Was concerning Karo Syrup. We had been unable to get Karo (corn) syrup, at the time, which didn't have salt & sugar additives. We had also been using honey as a substitute. I had also read that Lactose was a good substitute for sugar.

The question was: "Can we use honey or lactose instead of corn syrup?"

The LRH reply was: "Honey, yes. Lactose never."

The next question was: "Is the corn syrup added for some other reason than just sweetening?"

The LRH reply was "Babies need *some* carbohydrate."

"The original was 'Rock Candy Syrup' which bartenders have. Honey is okay, but a trifle sweeter."

(We've since been able to get Karo, which has no additives, from a confectioner.)

QUERY 3: Was concerning the addition to the barley formula of Brewers Yeast, Calcium Gluconate, Magnesium Oxide, Acidophilus, etc. This had been requested by some parents, and was being done.

My question was: "Can we continue to add the vitamins to the bottles of formula for those parents who request such?"

The LRH reply was: "NO! NO! NO!"

"Send the parents to Ethics for tech alter-is."

QUERY 4: Was concerning larger babies who were consuming large quantities of formula (but not getting solids) and whether we could add light cream to the milk used in making up the formula.

The LRH reply was: "NO NO NO NO NO."

On the cover sheet, LRH wrote:

"This is a Roman formula as the nearest thing to human milk."

"The Romans had honey so honey (2 oz.) is Okay."

He also wrote: "Fuel oil isn't added either."

This answered ALL my questions concerning barley formula and I'm sure it will answer yours too.

Love,

Jean Smith

CO FLB Child Care Org

B A R L E Y - F O R M U L A
A D D I T I O N A L - D A T A

Ri: LRH BARLEY FORMULA ADDITIONAL DATA
Flag Information Letter 555
21 April 1980

The original formula was supplemented with freshly squeezed orange juice and cod liver oil. It has been found that this data was not known and people using the formula are not doing this.

A supplement has been verified as needed, as an analysis of the formula shows that it is lower than the Recommended Daily Allowance for infants in vitamins A, C, and iron.

Therefore, infants on the barley formula should be given 4 to 8 ounces of freshly squeezed orange juice (or a Vitamin C supplement should any baby have an allergic reaction to orange juice) and one half teaspoon of cod liver oil per day. Per Adelle Davis in her book, "Let's Have Healthy Children" (pages 66-69, 176-177), brewer's yeast (Torula)* and eggs can be used to obtain the needed iron. She also noted that iron salts recommended by some pediatricians destroy vitamin E, can cause anemia and if taken in large dosages can be fatal. Therefore, these should probably be avoided. She also notes that newborns can store iron up to six months, so the need for the iron supplement should be verified as needed. This can be done by a very simple test at the pediatrician's. For further information, "Let's Have Healthy Children" is a Signet book, published by New American Library, Inc., 1301 Avenue of the Americas, New York, New York, 10019.

Per LRH Founder advices nothing should be added to the formula itself. So the supplement should be given to babies separately, not as part of a formula bottle. This can be done in a juice bottle once a day, or by

*In Flag Order 3593, 1 August 1975, Mary Sue Hubbard writes "...a vitamin B complex deficiency [can be] remedied by taking a natural food high in B complex—primary (not torula) brewers' yeast. ..."

supplying a vitamin supplement available for infants. Liaison on dosages should occur with the child's pediatrician.

AG Cadet
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

H O N E Y

FLAG INFORMATION LETTER 211

27 July 1978

(written by 1st Flag Medical Officer)

Information issued in Washington Post recently concerning use of honey for infants under one year old should be known by parents and those responsible for infant care so it can be applied and honey not given to these babies.

"The world's largest honey producing group yesterday warned that there may be a risk of botulism if honey is fed to infants under a year old.

The statement by the Sioux Honey Association of Sioux City, Iowa, said recent research has shown that some honey may contain botulism spores.

Under certain conditions, such spores can produce the poison that causes sometimes deadly botulism infection. Other new research has shown that botulism has caused some cases of "crib deaths"—deaths in their sleep of apparently healthy infants. . .

The cooperative honey-producing association said that recent findings about honey cast no suspicion at all on honey as a food for older children or adults.

The association also said there is exactly the same "possibility of a risk

factor" in feeding "any raw agricultural product" to infants. . .

Scientists agree that botulism spores may be found in soils and dust all over the world. Such soils are found on many fruits and vegetables. The spores are diluted but not removed by washing, so in fact, people eat such spores without harm all the time.

They ordinarily affect human beings only when processed foods are inadequately heated in a canning or bottling process, or improperly fermented. Then the botulism spores can produce the toxin that often results in death.

No infant botulism has been found in anyone over 26 weeks old.

Since under some circumstances honey can contain spores which can infect susceptible infants, and since we don't know yet which infants are susceptible, it would seem prudent to avoid exposing one's baby to a known source."

So, parents and nannies take heed and do not give honey to infants under 1 year of age, and note the warning about raw agricultural products which would also not be advised for infants.

Medical Officer Flag
Authorized by AVC
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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M E D I C A L - C H A R T S

MEDICAL CHARTS

*Flag Order 2187**14 Nmtmbr, 1969*

It is vital to make a chart for each patient under treatment and enter data on the chart *whenever* anything is done.

Do not make a summary chart from memory or a notebook.

On one side of the card or sheet there is a temperature graph long enough for 2 or 3 days worth at 3 hourly times and where medicine is given when, it being marked on the graph vertically. A time and date column is at the top.

The chart reads from left to right. It goes as low as 95 °F and as high as 105° and is marked in F and C both.

On the reverse side is a place for notes or orders with time and date given and if fulfilled.

This chart is held with others on a clipboard and is filled in each time temperature is taken or medication given and what it is.

The clipboard must be hooked up prominently where it can be found in the MOs office and dymoed "Return to MO Office."

These charts are easily mimeoed.

Places for the patients' name, address or room location should be given space.

G R O U P - P R O C E S S I N G - T A P E S

The group processing tapes referred to in "Group Processing Children" are:

London Group Course (LGC)

- 53. C. LGC-1 Educational System, How to Group Process
- 53. .C. LGC-2 History of the Organization, Self Analysis
- 53. .C. LGC-3 Mechanics of the Mind, Source of Data, Group Auditing and the Tone Scale
- 53. .C. .LGC-4 Gradient Scales, Admiration Particle
- 53. .C. .LGC-5 Creative Processing
- 53. .C. LGC-6 Mock-ups, Certainty, Group Processing

Cass Pool

E X P A N D E D G I T A

EXPANDED GITA
THE CREATION OF HUMAN ABILITY, pp 227-212

This is an extension of Give and Take processing.

Test preclear to see if he can get a mock-up he can see, no matter how vague. Then have him **WASTE, ACCEPT UNDER DURESS, DESIRE** and finally be able to *take* or *leave alone* each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of *waste*—etc. in the order given here for each item. He wastes it by having it at remote

distances in places where it will do no good, being used or done or observed by something which cannot appreciate it. When he is able to waste it in vast quantities the auditor then has him accept it in mock-up form until he no longer is antagonistic to having to accept it even when it is unpleasant and great force is applied to make him take it. Again, with mock-ups, he must be able to bring himself to desire it even in its worst form; then, by mock-ups of it in its most desirable form he must come to be able to leave it entirely alone or take it in its worst form without caring. EXPANDED GITA remedies contra-survival abundance and scarcity. It will be found that before one can accept a very scarce (to him) thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it, before he can accept any himself. The items in this list are compounded of several years of isolating what factors were more important to minds than others. The list lacks very few of the very important items, if any. Additions to or subtractions from this list should not be attempted. *Viewpoint, Work and Pain* should be heavily and often stressed and given priority.

Waste, Have forced Upon, Desire, Be Able to Give or Take, in that order, each of the following: (Order of items here is random.) *Viewpoint, Work, Pain, Beauty, Motion, Engrams, Ugliness, Logic, Pictures, Confinement, Money, Parents, Blackness, Police, Light, Explosions, Bodies, Degradation, Male Bodies, Female Bodies, Babies, Children Male, Children Female, Strange and Peculiar Bodies, Dead Bodies, Affinity (Love), Agreement, Beautiful Bodies, People, Attention, Admiration, Force, Energy^ Lightning, Unconsciousness, Problems, Antagonism, Reverence, Fear, Objects, Time, Eating Human Bodies, Sound, Grief, Beautiful Sadness, Hidden Influences, Hidden Communications, Doubts, Faces, Dimension Points, Anger, Apathy, Ideas, Enthusiasm, Disagreement, Hate, Sex, Reward, Eating Parents, Eaten by Mother, Eaten by Father, Eating Men, Eaten by Men, Eating Women, Eaten by Women, Start, Broken Communications, Written Communications, Stillness, Exhaustion, Stopping Motion Women, Changing Motion Women, Changing Motion Men, Changing Motion Babies, Changing Motion Children, Starting Motion Men, Starting Motion Women, Starting Motion Children, Starting Motion Objects, Starting Motion Self, Omens, Wickedness, Forgiveness, Play, Games, Sound, Machinery, Touch, Traffic, Stolen Goods, Stolen Pictures, Homes, Blasphemy, Caves, Medicine, Glass, Mirrors, Pride, Musical Instruments, Dirty Words, Space, Wild Animals, Pets, Birds, Air, Water, Food, Milk, Garbage, Gases,*

Excreta, Rooms, Beds, Punishment, Boredom, Confusion, Soldiers, Executioners, Doctors, Judges, Psychiatrists, Alcoholic Liquor, Drugs, Masturbation, Rewards, Heat, Cold, Forbidden Things, God, The Devil, Spirits, Bacteria, Glory, Dependence, Responsibility, Wrongness, Rightness, Insanity, Sanity, Faith, Christ, Death, Rank, Poverty, Maps, Irresponsibility, Greetings, Farewells, Credit, Loneliness, Jewels, Teeth, Genitalia, Complications, Help, Pretense, Truth, Lies, Assurance, Contempt, Predictability, Unpredictability, Vacuums, White Clouds, Black Clouds, Unattainables, Hidden Things, Worry, Revenge, Textbooks, Kisses, The Past, The Future, The Present, Arms, Stomachs, Bowels, Mouths, Cigarettes, Smoke, Urine, Vomit, Convulsions, Saliva, Flowers, Semen, Blackboards, Fireworks, Toys, Vehicles, Dolls, Audiences, Doors, Walls, Weapons, Blood, Ambitions, Illusions, Betrayal, Ridicule, Hope, Happiness, Mothers, Fathers, Grandparents, Suns, Planets, Moons, Sensation, Looking, Incidents, Waiting, Silence, Talking, Knowing, Not Knowing, Doubts, Fac One, Remembering, Forgetting, Auditing, Minds, Fame, Power, Accidents, Illnesses, Approval, Tiredness, Faces, Acting, Drama, Costumes, Sleep, Holding Things Apart, Holding Things Together, Destroying Things, Sending Things Away, Making Things Go Fast, Making Things Appear, Making Things Vanish, Convictions, Stability, Changing People, Silent Men, Silent Women, Silent Children, Symbols of Weakness, Symbols of Force, Disabilities, Education, Languages, Bestiality, Homosexuality, Invisible Bodies, Invisible Acts, Invisible Scenes, Accepting Things Back, Games, Rules, Players, Restimulation, Sexual Restimulation, Space Reduction, Size Reduction, Entertainment, Cheerfulness, Freedom for Others to Talk, Act, Feel Pain, Be Sad, Tibetans, Personalities, Cruelty, Organizations, TRY FIRST: Healthy Bodies, Strong Bodies, Good Perception, Good Recall.

WARNING: Should your preclear become unstable or upset doing this process take him to STEP VI. Then return to this list.

COMMENT: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus, your preclear may begin to compute and philosophize and seek to find the 'button' that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

NOTE: Running the above will bring to the surface without further attention the 'computation on the case' and the service facsimile. Do not audit

these. Run EXPANDED GITA.

STEP VI-ARC STRAIGHT WIRE using next to last list of *Self Analysis in Scientology* which asks preclear to recall something really real to him, etc. Then use the list in *Self Analysis*. This level is the neurotic. It is identified by the preclear having mock-ups which will not persist or which won't go away. Use also PRESENT TIME DIFFERENTIATION. Then go to STEP IV. At any drop in tone, return case to STEP VI.

T O N E - S C A L E - I N - F U L L

TONE SCALE IN FULL
 HCOB 25 September 1971RB
 Revised 1 April 1975
 Tech. Vol. XI, pg. 191

40.0	SERENITY OF BEINGNESS
30.0	POSTULATES
22.0	GAMES
20.0	ACTION
8.0	EXHILARATION
6.0	AESTHETIC
4.0	ENTHUSIASM
3.5	CHEERFULNESS
3.3	STRONG INTEREST
3.0	CONSERVATISM
2.9	MILD INTEREST
2.8	CONTENTED
2.6	DISINTERESTED
2.5	BOREDOM
2.4	MONOTONY
2.0	ANTAGONISM
1.9	HOSTILITY

1.8	PAIN
1.5	ANGER
1.4	HATE
1.3	RESENTMENT
1.2	NO SYMPATHY
1.15	UNEXPRESSED RESENTMENT
1.1	COVERT HOSTILITY
1.02	ANXIETY
1.0	FEAR
.98	DESPAIR
.96	TERROR
.94	NUMB
.9	SYMPATHY
.8	PROPITIATION—(Higher Toned-Selectively Gives)
.5	GRIEF
.375	MAKING AMENDS-(Propitiation-Can't W/H Anything)
.3	UNDESERVING
.2	SELF-ABASEMENT
.1	VICTIM
.07	HOPELESS
.05	APATHY
.03	USELESS
.01	DYING
0.0	BODY DEATH
-0.01	FAILURE
-0.1	PITY
-0.2	SHAME-(BEING OTHER BODIES)
-0.7	ACCOUNTABLE
-1.0	BLAME-(PUNISHING OTHER BODIES)
-1.3	REGRET-(RESPONSIBILITY AS BLAME)
-1.5	CONTROLLING BODIES
-2.2	PROTECTING BODIES
-3.0	OWNING BODIES
-3.5	APPROVAL FROM BODIES
-4.0	NEEDING BODIES
-5.0	WORSHIPPING BODIES
-6.0	SACRIFICE

-8.0	HIDING
-10.0	BEING OBJECTS
-20.0	BEING NOTHING
-30.0	CAN'T HIDE
-40.0	TOTAL FAILURE

T H E C O D E O F H O N O R

THE CODE OF HONOR
Ticb. Vol. II, ft. 104

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self-determinism and your honor are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own advisor, keep your own counsel and select your own decisions.
15. Be true to your own goals.

INDEX

The sign ~ (called a *swung dash*) indicates that the main entry is understood to be read at that point.

- A = A = A, service facsimile and, 162
- abdominal pressure**, and transmission to the unborn child, 111
- aberration(s), aberrate, aberrarive**
- allies and, 205
 - basic form of, 192
 - birth and, 89-90, 103
 - common denominator of, 68, 169, 241
 - contagion of, 101-107, 150-151
 - education and, 243, 250
 - family line of, 151
 - fundamental of, xvii
 - has been of some use to the person at some time or other, 160
 - is mainly the overwhelming of teammates, 52
 - possibly one of the most ~ actions above the level of unconsciousness is striking a person suddenly when he does not expect it, 210
 - prenatal experience and, 90
 - progression of, 150
 - punishment and, 104
 - lightness, wrongness and, 161-162
 - service facsimiles and, 160
 - valid therapies and, 273
 - ways contagion of ~ gets about, 101-102
 - when mama and papa don't know how to run 8-C we have ~, 17
 - when the individual is no longer able to select his own course of behavior, 162
 - where one is doing something he is unwilling to do, ~ results, 187
- ability, abilities**,
- deterioration of, 306
 - rehabilitation of, 224-229
 - restoring of an ~ (process for), 229
 - technique for rehabilitating or restoring ~, 229
 - why a person reduces his own, 188.
- abortion**,
- attempted ~, 79, 81-82, 99-100, 158
 - young girls and, 85
- abuse**, 59
- accessibility**, of children, 304; (see also *Child Pracasmg*).
- acknowledgment**, of children, 170
- activities**, helping a child with suggestions in having ~ and a product, 223
- adoption, adopting**,
- problem of, 85-86,
 - things to consider when ^{ru}, 86
- adult world**, the child's idea of the ~ depends on the adults around him, 306
- affection**,
- a child needs all the love and ~ it can possibly get, 204
 - babies and, 204
 - ~ could not spoil a child, 107
 - illness and, 204-205
 - lack of "J may kill him, but the reverse is not true, 205
- affinity**,
- defin., as used in Dianetics is fairly close in meaning to the word **like**, 193

- affinity** (cont.)
- auditor and, 304
 - breaking of ~, 272
 - child is full of, 193
 - dianetic processing (in the case of a large break of ~), 201
 - law of ~ at work, 205
 - is actually the distance and the particle size, 202
 - is dependent on the ability to communicate, 194
 - lower ~ with things and communication is cut, 206
 - raise ~ with things and communication is improved, 206
 - warning a child about things lowers the ~ of the child about reality, 209
- age** (relative to processing); (see *Child Processing*)
- ally, allies,**
- aberration and, 205
 - being right and, 165
 - health and, 309
 - only way an ~ can aberrate a child is by talking to and sympathizing with a child who is very ill or "unconscious" from injury, 205
 - restimulative effects of, 309
- ambitions,** consulting with a child on what his ~ are, 224
- anaesthetic,** effects of, 268
- ana ten,**
- defn., analyzer attenuation, 303
 - creating locks and, 303
- anger, angry,**
- reaction toward children and, 158
 - to get ~ with a child that is ~ is rather unfair, 184
- analytical mind,** the child doesn't have a fully developed ~, 211
- analytical power,** a person's ~ keeps on growing in a case evidently up to maybe his 20s, 297
- analyzer,** building the ~ up to a point where it can handle the body, 241
- anti-biotics,** 113-120, 336
- anti-biotics** (cont.)
- administering, 116
 - pregnancy and, 114
- anxiety,** about sex, 68.
- aptitude,** relation to misunderstood definitions 256
- ARC;** (see also *affinity, reality, communication*)
- do everything possible to maintain ^{ru}, 260
 - down, 199; (see also *ARC break*)
 - games condition and, 207
 - processing and, 201
 - reducing ~ and invalidation, 260
 - reduction of ~ locks, 201
 - sudden increase in, 200
 - theory of, 192-202
 - three-way interrelationship between ~, 199
 - tone is established by ~, 206
 - triangle,
 - how it works together, 206
 - the way it is used, 206
 - when another tries to chop your ~, 207
- ARC break(s),**
- how to handle between husband and wife, 55
 - results from withholding information, 260
 - returning to moment when ~ occurred, 201
- ARC Break Straight Wire,** is very useful in husband-wife co-auditing teams, 55
- ARC Straight Wire,** is the best process in **Self Analysis** for a child, 322
- arguments,** caused by failure to handle originations, 208
- arithmetic,** what to teach in ~, 235-236
- artist,** is hindered by authoritarian education, 252
- asset,** a child's only ~ is that he has the future to grow up into, 169
- Assigning Identity** (Learning Process), 247
- assises),** 332-338, 355-356
- defn., an action undertaken by a minister to assist the spirit to confront physical difficulties, 332
 - acknowledgment in, 356
 - an ~ is auditing on several dynamics, 336
 - auditor's presence during, 334

- assises) (com.)
 bad shoulder, 33 3
 best ~ for a child, 313
 commands for ~, 33 3, 338,356-358
Contact Assist, 355, 359
 control during, 3 34-335
 control in, 337
 control of die environment in an ~, 336
 data on ~, 3 39-347
 difference between formal session and, 332
 different assists to run, 342-345
 done in the place where the accident happened, 337
 drugs and, 343-344
 Emergency Assist, 356-358
 EP, 347
 first aid always precedes an ~, 336
 first step in an ~, 336
 for an injured child, 313
 handling confusion in an ~, 336
 havingness in an ~, 3 33
 help in, 332
 is stricky and entirely in die field of the spirit, 342
 medicine working on a person after an ~, 3 54
 on children, 313
 overrun on an ~, 359
 physical contact in, 333
 responsibility in ~, 333
 R factor in ~, 33 3
 running ~ on children, 313
 sickness after an ~, 353-354
 Temperature Assist, 348-349
 Touch Assist; (see *Touch Assist*)
 Unconscious Person Assist, 359
 vs. being in session, 3 38
 what should be handled with thorough and complete ~, 3 3 9
 what they do, 342
- assumption;** (see also *bodies*)
 of a body occurs within a few minutes after birth in most cases, 12 3
- attention,**
 a child's ~ is badly scattered, 304
 concentration and, 310
 directing ~ in an assist, 337-338
 ~ factor in auditing children, 298-299
- attention (cont.)
 ~ span of a child is short, 313
- atomic radiation,** and procreation, 69
- attitudes),**
 deportment and ~ shown them (the children), 239
 of a child towards the adult contains the opinion that adults have very little Life in them, 167
 their (the children's) ~ toward each other are based entirely on the ~ shown them, 239
 toward children, 119-120, 158-159
- audited) (ing),**
 all ~ of injured or ill people must be kept fairly light, 346
- babies;** (see *processing under babies*)
 CAUSE and EFFECT processing, 63
 children; (see *Child Processing*)
 Dianetic processing is the surest and most efficient means of halting the downward spiral, 201 (see *Dianetia*)
 husband-wife ~ team, why unsuccessful, 37
 marriage,
 an inharmonious married couple and ~, 301
 divorce and ~, 35
how to ~ a marriage, 38, 39
 parents and, 304-307
 pregnant women, (see processing under *pregnant*)
 two main types of cases for processing, 300
- auditors),**
 affinity and the ~, 304
 be a Professional ~ first, if you would process children, 312
- authoritarian,**
 education, 252
 teaching, 248, 250

B

- baby, babies,**
 Adelle Davis on ~, 367
 affection and, 204

baby, babies (cont.)

auditing; (see *processing* below)

barley formula, (see *formula* below).

birth; (see *birth*)

botulism in honey and raw agricultural products and, 368-369

breast feeding and, 13 8

carbohydrates and, 13 8

creating healthy ~, 138-140

"crib deaths" and, 368

crying and, 139

diet for, 138

do's and don'ts, 122

engrams in restimulation and, 98

fat ~, 134

feeding ~, 139

feeding schedules, 139

formula (also known as baby food recipe),

additional data on the ~, 367

boiling time for barley, 365

questions concerning the ~, 365

recipe, 122, 140

supplements to, 367

grant beingness to, 122

honey and risk of botulism if honey is fed to infants under a year old, 368

hospitals and, 204-205

how to handle ~ after the birth, 121

ill, sometimes the ~ is ill for about ten days (afterbirth), 132

important for a ~ to know he or she is winning, 122

learning and, 232-233

keying out an engram, procedure for, 136

never quarrel or argue in front of a ~ or child —it destroys security, 122

processes for, 121-122, 135-137, 314

processing,

perhaps the best thing is no processing for 3 days (after birth), 122

procedure^),

for bringing into present time (to key-out an engram), 136

for processing a very ill baby (example, 135-136

the auditor addresses the thetan and continues in confidence that the thetan under-

baby, babies (cont.)

stands him, 137

protein and, 138-139

rations, the largest cause of upset in a ~'s early life is just rations, 138

recording engrams and, 95

security, never quarrel or argue in front of a ~ or child—it destroys security, 122

sleeping and, 13 9

the ~'s head is sore for two or three days at least (after birth), 132

the most to know about the ~ (newborn), 122

tiredness after birth, 122, 126, 128

touch assist is best, 122

upset, the largest cause of upset in a ~'s early life is just rations, 13 8

vitamin supplements and, 368

when to welcome, 122

bad boys, handling of, 224

badness, safeguarding others from the ~ of himself or herself, 188

bad-off, for a ~ child use CCH 1 and 2, 322

barley formula; (see formula under *babies*) 122, 139-140

basic-basic, the first engram of the first chain of engrams, 95

basic personality, 91

battle of the sexes, 22

be, beingness,

accumulation of, 49-50

children and, 281, 288, 291

~ is space, 291

predicting a future state of ~, 287

the child can possess only those things which he feels free to ~, 288

the child's ability to ~ is also his ability to communicate, for the things which he is are those things which demark the amount of space he can occupy, 291

the child's ~ is increased by Scientology, 281

the concern of the Scientologist is purely with the ~ of the child, 281

be-dc-have,

how to do with children, 222

be-do-have (cont.)

importance of, 222-223
sequence of, 222

behavior,

acknowledge good ~, 170
and how the children are treated, 239

benefit, to achieve the greatest ~ for children,
one should first achieve the greatest possible
command of auditing skill and Scientology
theory and practice, 312

between lives,

~ areas, might have passed at one time or another
for heaven or hell, 67
~ series, 12 3

birth, 126-131

aberration and, 89-90, 103
aberrative content of, 131-132
assumption, (see *bodies*)
baby's head after ~ is sore for two or three
days at least, 13 2
bad~, 129
blocked second dynamic and, 129
Caesarean, 129
colds and, 127, 128
conditions surrounding, 89
contagion, ~ is one of the most remarkable
engrams in terms of contagion, 103
contractions during ~, 126
difficult, 58, 89
easy, 58, 108
~ engram, 132-13 3
engram, mother and child have the same en-
gram, 130
engramic, ~ is a very engramic period, 126;
false labor and, 129
first three days after ~ should be watched
very carefully—no talking, 13 2
headaches and, 126-128
hospital ~, 126-128, 204
how to handle baby after the ~, 121
if the child is to have an easy ~ you must
take some of the tension off the woman's
own ~ and her having given ~ before, 108
impeded, ~ is very much impeded by fright
on the mother's part, 129
in a cleared mother is a very mild affair, 83

birth (cont.)

MEST body and, 89
physical conditions that stem mosdy from ~,
131
psycho-somatic ills, and, 90
running of ~ incidents, 92, 131
the theta being apparendy joins the track im-
mediately prior to ~, 89
weariness and, 126
within a few minutes after it, assumption oc-
curs (see also *bodies*), 12 3

birth control, 21, 82**blame,** and obedience, 60

blocked second dynamic, know that there is a
nasty birth around someplace, 129

body, bodies,

assumption and, 123
picking up a ~, 123
processing and ~ skills, 307
~skills and processing, 307
when the thetan enters the ~, 125
you can actually educate a child into having an
alignment of purpose to the point where the
child can handle his own ~, 241

boil-off,

handling of ~ in group processing, 283
manifestation of unconsciousness, 283

botulism,

in honey and effects on infants under a year
old, 368
raw agricultural products and, 369

bowel movements, are quite aberrative, 180

break-engram, 268**breastfeeding,** 138

Purification Rundown and, 113

brotherhood of mankind, 51**C****Caesarean,** 129

calligraphy, how to teach, 235

can't have,

- havingness and, 71
- postulates and, 274
- valences and, 276

carbohydrates,

- babies and, 138
- sugar and, 133-134

case(s),

- children are usually very burdened ~, 325
- children are in very rough case shape, nervous, frightened, griefy, etc., 325
- occluded, 299
- responses that can be expected in processing
 - occluded and wide-open ~, 300
- service facsimile is the clue, the key to the pc's ~, 163
- two main types of <v for processing, 300
- unburden, the easiest way to unburden ~ is by Objectives (contact processes) and Recall (ARC S/W, Self Analysis), 325
- wide-open, 299

cause, relationship, 45**cause and effect, processing, 63****caved-in (conditions), can be traced back to a misunderstood symbol, 253****CCH(s)**

- have not been all that successful running on children, 311
- one cannot do standard ~ on a child, 311
- running of ~, 315
- short sessioning, 311

change, the child who is educated to ~ is never betrayed by his teacher, 238**character of person, determined by observing his intent concerning communication, 207****child(s), children,**

- defn., a ~ is a man or woman who has not attained full growth, 145
- accessibility of, 304
- an antipathy for ~ has been found to accompany sexual aberration, 82
- are very heavy on the First, Second, Third and Fourth Dynamics, 168
- attention span of ~ is short, 313
- behavior, any law which applies to the behav-

child(s), children (cont.)

- ior of men and women applies to ~, 145
- communicating with, 290
- dignity and purpose are native to the ~, 289
- group processing of, 279-296
- help and, 214
- high IQ and mock-ups, 295
- high IQ, yet low quality work, 295
- how to live with ~, 145-148
- increased beingness and potentialities of beingness of, 281
- in present time, 290
- instilling confidence in, 314
- out of present time, 290
- perception inhibitions, 284
- processes; (see *processes*)
- processing, (see *Child Processing*)
- psychology, 107
- psychosomatic difficulties, 284
- role in the home, 291
- small ~,
 - handling of, 156
 - processes that worked well with, 316
 - work, not permitted to work, 214

Child Dianetics, a small amount of education for the parents in the principles of ~ will accomplish more than the same number of hours spent in processing the child, 306**childhood, hallucinatory pictures of ~ are occasioned by telling the child what happened to him often and in detail, 172****Childhood illness; (see *illness*)****Child Processing,**

- age and, 297, 298, 301
- approaches, 300
- ARC and, 201
- as an interesting game, 307
- assists on children, 313
- a small amount of education for the parents in the principles of Child Dianetics will sometimes accomplish more than the same number of hours spent in processing the child, 306
- attention factor has to be widened before much processing can be embarked upon, 299

Child Processing (com.)

at the beginning of, 307
 auditing a four-year-old child, 212
 auditing a ten-year-old child, 3 31
 babies; (see *babies*)
 CCHs; (see *CCHs*)
 children are a specialized subject with Science-
 technology processing, 311
 Children's Security Check, 327-331
 demands more perfect auditing than adult
 processing, 312
 effect of processing on children, 293
 emotional charges, clear out minor emotional
 charges by teaching them the trick of return-
 ing over the area, 298
 environment, shifting environment is some-
 times necessary in processing, 305
 environment, about the only processing you
 can give children under 10 that is lastingly
 effective is a pleasant safe environment, 157
 flatten, how long it takes to flatten a process,
 318
 game for processing, 321
 give the child the dignity of real sessions, 322
 grief,
 any moment of grief which can be discharged
 will improve the health and well-being of the
 child, 304
 process which occasionally blows grief
 charges on losses, 313
 group processing; (see *group processing*)
 Locational; (see *Locational Processing*)
 observations and experiences on the processing
 and training of children, 315
 parents and child preclears, 360
 processes; (see *processes*)
 processing a bad-off child, 322
 requires a better trained auditor than the
 average, 312
 routine child processes, 313-314
 short sessioning, 313, 322
 should be a "prize", a "gift"—they should
 earn it, 318
 standard processing procedures, 305
 summary of, 318
 technical notes on ~, 322
 techniques for processing children from 8 to

Child Processing (cont.)

12 years old, 302
 techniques for processing locks; (see *locks*)
 techniques of, 312-314
 theory underlying, 286
 three major steps in the processing of children,
 302
 tips for ~, 318
 unwilling, for an unwilling child use short ses-
 sions (as short as two minutes), 322

Child Scientology, 279-296
 advantages to be gained in the application of
 ~ to groups of children, 282
 could very well be, in terms of practice, the
 most important single field of endeavor in
 the science, 280

choice,
 parents'-viewpoints and observations, 190
 power of; (see *power of choice*)
 service facsimile destroys freedom of ~, 162

civilization^),
 creating a better, 286
 whole ~ have changed because somebody
 changed the children, 312

Clay Table Auditing, 253

cleaned (ing),
 a child, 361
 the child cannot be safely ~ until five years of
 age and current practice is to place this
 figure at about eight years, 77
 the child that gets up to nine years of age with-
 out too much in the bank can be ^e, 211

co-auditing, husband-wife ~ teams, 55

Code, Dianetic Family, 260

Code of Honor, 370

coitus, 268
 during pregnancy, 108
 engrams and language during, 80
 is extremely painful to the (unborn) child, 109

colds
 birth and, 127, 128
 birth engram and, 132-133

coma, assist for a person in a ~, 359

commands for assists, 333, 338, 356-358

communicate, communication^),

- a child believes he is in ~ with the total world, 168
- an individual is as well as he can ~ with anything, 14
- basic clue to successful marriage, 37-39
- beingness and, 291
- between a child and his parents, 309
- character of a person, determining by observing his intent concerning ~, 207
- control and, 228
- cutting ~, 206
- 8-C and, 228
- importance of, 194
- in its broadest sense (~) includes all the ways in which a person or thing becomes aware of or becomes aware to, another person or thing, 194
- is Cause-Distance-Effect, 202
- language, main tool of, 195
- other forms of, 195
- person who is jealous has something wrong
On the subject of ~, 38-39
- space and, 291
- the second dynamic and, 14

Communication Course, works if very simply given to children, 316

communication lag,

- direct index of sanity, 3 8
- use in selecting a marriage partner, 3 8

communication lines,

- cut ~ in marriage problems, 39
- jealous person afraid of hidden ~, 39

computation^),

- defn., that aberrated evaluation and postulate that one must be in a certain state in order to succeed, 160
- being right and, 164, 167
- depends on ARC, 192
- imagination is actually a form of ~, 230
- slowness of ~, which is to say thinking, and hesitancy in taking directions stem mainly from being interrupted in physical actions during early youth, 176

concentration, the child is not capable of sustained ~, 309

conception,

- cancer and, 89
- incident of, 88

concern, the ~ of the Scientologist is purely with the beingness of the child, which is to say his spirit, his potentialities, and his happiness, 281

condition,

- a child is a thetan in usually rather bad ~, 299
- how to maintain games ~ in pc, 71
- the ~ of a child, 169

conditioning, if ~ existed, 266

Conditions by Dynamics, 220

Confessional, for children, 327

confidence, instilling ~ in a child, 314

confronting),

- that which is not ~ed and inspected tends to persist, 161
- the more he isn't ~, the less he can ^{nj}, 161

confusion,

- handling of, 336
- service facsimiles and, 160
- stable datums and, 160

contact assists; (see also *assists*), 355,359

contact processes, Objectives are ~, 325

contagion of aberration, 101-107, 150-151

contraception; (see also *birth control*) knowledge of ~ is far better than an ignorance of sex, 112

contractions, during birth, 126

contribution, contribute^); (see also *work*)

- a human being feels able and competent only so long as he is permitted to ~ as much, or more than he has contributed to him, 146
- allow children to ~, 219
- criminality and, 217
- obligation and, 219

control,

- aberration and 8-C, 17
- a child's own, 288-289
- ~ and creation of mental images utilizes and

control (com.)

- disciplines energy, 288
- bad ~, 173-174, 213
- children, using good 8-C on, 228
- communication and, 228
- dramatization and, 209
- good ~, 173-174, 213
- how to run good 8-C, 228
- if the awareness of the awareness unit is in ~
 - of the organism, the body, knowingly, we can expect a healthy body and a successful Ufe, 176
- importance of (in bringing up a child), 228
- psychology and 8-C, 227, 228
- set a good example of, (8-C), 170
- sickness and, 176
- the individual is as good a citizen as he was well governed, 17

control circuit phrases, watch for and avoid them, 260

corporal punishment, 106, 158, 269-270

correcting, never use one child as an example for good or bad to other children, 156

counter efforts, 320

creation,

- and control of mental images utilizes and disciplines energy, 288
- common denominator of all aberration (mental derangement) is cessation of ~, 68
- death, cessation of ~, 68

"crib deaths", 368

crime,

- the worst ~ most Scientology parents commit, 314
- when you let a person give nothing for something you are factually encouraging ~, 218

criminals), criminality,

- ethics presence checks ~, 216
- exchange and, 217
- permitting him to receive without his contributing, 217

cross-engram, 268

crying, babies and, 139

D**datum, data,**

- a child has many momentary or fleeting moments of fear or grief because of lack of ~, 250
- children lose their grasp on reality when their *> is invalidated, 310
- education is the process of placing ~ in recalls of another, 242
- knowing a ~, 245
- misconceptions and, 304
- the child lacks ~ and makes up for this lack with a wild and rugged imagination, 2 31
- the child must learn first to find sources of ~, 237**

death,

- child is suffering from ~ shock, 169
- what happens after, 12 3

decision,

- children and, 176
- inhibiting the power of ~, 176

defensive person, xvi**definition,**

- by-passed ~, effect of, 256
- remembering the first time a ~ was given, 257

delivery,

- assists and, 339, 357
- at once after ~ the woman should have simple havingness run (commands for havingness process), 121
- conditions during and after ~, 121
- false labor, 129
- importance of silence during, 124
- postpartum psychosis, cause for, 124
- when ~ occurs the engram is **run out within 24 hours** of the actual ~ **regardless of any drugs used**, 110

delusion,

- imagination out of control, 288
- mock-up, how it differs from, 292
- never tell child in processing that any part of situation is imaginary or a "u", 310

delusion (cont.)

what produces childhood ~, 169

dependent, when a child is kept ^{ru}, 306

deportment, 239-240

destimulated, tile main tiling to do with children is to keep them ~, 312

destructive actions are not necessarily ovens, xv

Dianetic(s),

can have amazing results in raising the family tone, 260

child will remain a problem to ~, 77

children can be hard to C/S on ~ if it hits this life only which will leave the pc wide open to key-in, 32J

education of parents in ~, 305-307

Dianetic Family Code, 260

marriage and, 34-36

pregnancy and, 107-109

the child needs very little education in ~, 307

three ways of treating a person with, 305

dignity,

a child has a great natural sense of ~, 304

purpose and ~ are native to the child; badness and uncontrol are not, 289

treat him (a child) with as much ~ as you can, 304

dien», 13 3-135

fads and, 134

to make brain, bone and tissue, the baby **must** be given protein—from two days to at least three years, 139

discipline,

how to bring the child under his own ~, 289

how to render him (a child) less reactive toward disciplinary actions undertaken for his own good, 289

~ must exert just a shade more stress **against** dramatization than the bank does, 209

~ of imagination essential in any learning process, 287

there is nothing wrong with ~ of a child so long as the ~ is leveled toward making the child more independent and self-determined, 209

use ~ based on understanding and computa-

discipline (cont.)

tion rather than on compulsion, 260

dishonest, when you let somebody be ~ you are setting him up to become physically ill and unhappy, 218

divorce,

caused by reactive mind marriages, 25

is simply too many ovens and withholds against the marital partner, 30

do, doingness,

importance of willingness to ~, 80

restoration of, 256

~ without responsibility, 187

dominated), domination,

insistence upon survival, followed by the necessity to ^{ru}, 161

game of domination consists of making the other fellow wrong in order to be right, 162 of the chUd, 159

two ways an individual can be ~, 299

dramatization(s), dramatizing,

anger and, 159

come about when an engram is thoroughly re-stimulated, 276

consistent breaking of ~ will make a person ill, 278

control and, 209

discipline and, 209

physically ~, 357

prevention of the ~ of an engram or a lock, 279

restraining, 209

valences and, 276

dreams and mock-ups, 284

drug(s),

drugging of a patient may bring about the keying-in of engrams, 268

engrams and, 92

regardless of any ~ used, when delivery occurs the engram is run out within 24 hours of the actual delivery, 110

duty, a child's, 148

dwindling spiral,

application of the ~ to the second dynamic, 58

dwindling spiral (cont.)

- ~ at work, 267
- mechanics of, 161

dynamic(s),

- any ~ can be considered to be a flowing line of theta, 56
- blunting a child's, 191
- Conditions by Dynamics, 219-220
- Exchange by Dynamics, procedure, 219-220
- it is the breaking of affinity with his fellows on an engramic level which most solidly blocks the ~, 272
- 2nd dynamic, (see *second dynamic*)
- suppression of, 191

E

earning)

- never force a child to ~; have an abundant supply of fruits rich in Vitamin C available for them (children) to ~ instead, 156
- problems with, 227
- the child will ~ if he is kept on some sort of routine, 227

education(al),

- defn., if defined as the process of making new data available to the individual and causing his mind to attend to and use that data, it-self brings reason into the case, 251
- defn., is the process of placing data in the recalls of another, 242
- defn., simply implanting the recall and then pulling it back out again has been defined as ~, 244
- aberration and ~ closely associated, 243
- absence of mass and, 254-255
- a child's ~ in Dianetics, 307
- as a valid therapy, 273
- authoritarian ~ systems and damages done by them, 251
- change, the child who is educated to change is never betrayed by his teacher, 238
- depends on ARC, 192
- Dianetic, 305
- Dianetic ~ of parents, 305-307
- fixes die student in space and thus can evaluate for him, 179

educational) (cont.)

- forming an ~ group with child PCs, 297
 - good ~ can convert some of the enttheta of an individual into theta, 252
 - good instructor realizes it is the discipline of die student himself which accrues to the student the benefits of ~, 287
 - handling resentment of ~, 289
 - has its own positions on die tone scale, 250
 - how to benefit most from, 291
 - hypnotism and, 242
 - importance of misunderstood words, 254-255
 - indoctrinates the individual with die culture in which he lives and gives him tile skills of survival, better enabling him to survive, 252
 - inflow of ideas, 242
 - initiative, how ~ can do away with a child's initiative, 244
 - offbreed and peculiar schools, successes of, 246
 - personal ~ defn., personal experience in one's environment, 251
 - point of agreement, 241
 - power of choice over a datum, 244
 - primary reason ~ may fail is die abandonment of die idea that there are exact answers to all tilings, 237
 - problem which has made ~ an arduous process, 290
 - process by which die individual is given the accumulated data of a long span of culture, 251
 - raising an individual on the tone scale and, 252
 - Religion of the Exact Answer in die Book, 237
 - secret of, 179
 - sloppy ~ can work, 246
 - systems of, 251
 - Teacher's Hat, 232-241
 - third party action in child ~, 308
 - trudis, 238
 - two lines of, 248
 - two methods of, 248
 - utilization and, 245, 247
 - valid therapy, 241
 - willingness or desire and, 224
- effects, the litde child is quite bent on causing ~ and getting things admired, 189**

effort,

defn., is force with direction, motion with purpose, 319
law concerning ~ and organisms, 319

8-C; (see *control*)**emergency,**

defn., something that requires a necessity level, 215
~ assist, 356-358

emotion(s), emotional,

a way you can clear out minor ~ charges for a child, 298
de-intensify painful ~, one of three major steps in the processing of children, 302
example of handling ~ charges, 212
sympathy involves and freezes the ~ of the individual, 213

endocrine system, and the second dynamic tone scale, 58**energy,** creation and control of mental images utilizes and disciplines ~, 288**enforcement,** and inhibition suppress a dynamic on Tone Scale, 191**engram(s),**

a clear could be rendered unconscious by an aberree who is dramatizing and the aberree's dramatization of his ~ would enter as an ~ into the clear, 101
childhood illness and the restimulation of ~, 172
drugs and, 92
emotional ~ and spanking, 212
grief ~ during pregnancy, 111
key-ins and, 265-268
picking up, 240
pregnant woman should not be processed on ~ after the early months, 121
prenatal, 78, 81, 95, 97-99
prenatal ~ is far more serious than the post-natal, 77-78
punishment and, 211
run fiction stories, education, books and movies like ~, 325
two other conditions which can be caused by

engram(s) (com.)

~ (dramatization and valence), 276
weariness, and keying in ~, 268

environment, environmental,

auditor needs to evaluate the child's ~ from a dianetic viewpoint, 305
change of ~, valid therapy, 273
effect of other factors in the child's ~ (while getting group processed), 293
how to benefit most from his (a child's) ~, 291
making the ~ safe, one of the main things to do with children, 312
physical ~, and two ways the individual can be dominated, 299
restimulative ~, 204
safe solution adopted as a retreat from ~ re-stimulation, 160
shifting ~ during auditing, 309
shifting ~ in Child Processing, 305

entheta,

is fixed theta, 252
three divisions of, 151-152

ethic(s), ethical,

actions, reason for many heavy, 216
~ code, 370
criminality checked by ~ presence, 216
distinction from morals, 84
exchange and, 216
non-compliance as Liability, and false report as Doubt, 218
out-ethics, exchange flows and out-ethics, 216
~ practiced on self-determined basis, 370
tech. admin, sequence, 217

ethnology, study of, 238**evaluation,**

a child is dependent on exterior ~, 189
by parents, 190
parents and, 189
running out, 189

evil,

inability to confront ~, result of, 216
man attempts to restrain himself from ~ actions and caves in, 216

exchange,

- defn., something for something, 217
- criminality and, 217
- ethics and, 216-221
- Exchange by Dynamics, procedure, 219-220
- flows and out-ethics, 216
- illness and overwhelm can result from out-exchange, 218
- it is ~ which maintains the inflow and outflow that gives a person space around him and keeps the bank off of him, 218
- production, morale and ~ factor, 219

exteriorly-determined, man becomes a push-button animal, 177

Expanded Gita, on babies, husbands, wives, bodies is definitely indicated, 121
running of, 371

F

false labor, 129

family: (see also *2nd dynamic*)

- defn., is the closest knit self-perpetuating, self-protecting unit and is necessary economically and otherwise to the society, 28
- a ~ which runs on the godhead plan, where somebody must be obeyed without question, is never a happy ~, 106
- as government, 17
- basic building block, 28
- communication and duplication, 202-203
- considers itself a small fortress, 13
- culture will go by the boards if its basic building block, the "I", is removed as a valid building block, 28
- Dianetic ~ Code, 260
- every child distrusts his identity as a ~ member, 153
- free communication and, 3 3
- how it can exist, 3 3
- how it can fall apart, 3 3
- is a team, 260
- is simply a group for the purpose of sexual pleasure and the rearing of children and mutual and economic advantages amongst

family (cont.)

- themselves, 16
- is the basic group of Man, 16
- ~line, 153
- one of the main sources of ~ difficulties is the use of engramic language which continually restimulates the child, 150
- raising the tone of the, 260
- resolving the problems of the ~, 106
- the ~ security and promiscuity, 159

fantasy, and reality, 2 31

fear,

- concerning children, 158
- of the dark, 184

fever; (see Temperature Assist) dropping and handling a, 348

first aid,

- always precedes an assist, 336
- rules, 359

fixation, fixed,

- in space, 179
- service facsimile, how it becomes ~, 161

flatten, how long it takes to ~ a process with children, 318

force,

- begets ~, 105
- one doesn't have to use ~ (with children), 228
- self-determinism and, 105

forgerriness,

- Objective Forgettingness (learning process), 247

formation, of a child's basic purpose, 148, 149

formulas, (see formula under *babies*)

- barley, 139-140
- effects of sugar-carbohydrate baby ~, 134
- modern hospital ~ and patent mixes for babies are not just bad, they are criminal, 122

free love, 57

Freud, and sex, 66

function, monitors structure, 354

G**game(s),**

- defn., contests in overwhelms, 52
- desire for a ~, 70
- difference in, 70
- for processing children, 321
- for turning off coughs and sneezes, aches and pains, 321
- marriage and, 52
- playing of, 70

games condition[^]), 71

- obsessive, 206
- process for, 71
- theory of, 206

GE,

- apparently enters the protoplasm line some two days or a week prior to conception, 87
- continues as the guiding genius throughout prenatal life, 87
- is the somatic mind, 87
- prenatals and the, 87-88
- the thetan and the, 125

genetic insanity, 101**geniuses, 246****geography, teaching of physical, 238****ghosts, and spirits, 124****goal(s),**

- group processing of children and ~ of Science, 279
- importance of giving ~ to a child, 306
- main ~ of a child, 306

good vs. evil, 216**government,**

- attitude toward second dynamic, 15
- family as, 17

gradients),

- study and, 255
- symptoms of too steep a ~, 255
- too steep, is most recognizable and most applicable in field of doingness, 255

grief,

- any moment of ~ which can be discharged will improve the health and well-being of

grief (com.)

- the child, 304
- process which occasionally blows ~ charges on losses, 313
- transmission to the unborn child and, 111

group(s),

- participation of the ~ (in auditing a ~ of children), 316
- process given to a ~ of children, 282-284

group processes), group processing (children),

- auditor, 280, 285, 286
- aim directly towards disciplining the imagination and bringing it under the control of the individual child, 288
- delivering to children, 283-284
- end of session processing, 293
- getting the child in present time, 290
- goals of, 285
- handling of a special problem of an individual child, 285
- how it is done, 294-296
- improvements from, 284
- mock-up processing results and, 289
- places to use, 294
- processes for different types of children, 322
- purpose for, 279
- three classes of children in, 283
- training to do, 280
- we just get a child to imagine something and the child is then better, 286
- what can be expected in, 283-284

growing up, most important goal (for a child) is that of ~ to be an adult, 306**H****handling,**

- do not talk down to a child, 304
- the results of ~ a child's affinity with things in the environment, 207
- what children require: understanding, assistance in controlling the environment around him, 170
- why a child must have his own way, 227
- with psychology: persuasion, seduction or

handling (com.)
 coaxing, etc., 227
 you run expert 8-C, with lots of two-way comm and so on, or you just let him grow, 227

happiness, and unhappiness, difference between, 180

havingness,
 can't have and, 71
 money and, 230
 one is trapped by those things to which he will not grant ~, 71
 traps and, 71

health, and allies, 309

hell, a total myth and vicious lie, 123

help,
 children aberrated on ~, 8 J
 effects of thwarting, 214
 infirmity and, 15 3
 let a child ~, but do not enforce his ~, 156
 self-reliance and, 214

homeopathy, 354

homosexuality,
 causes of, 61
 process to rehabilitate, 62

honesty, is the road to sanity, 218

hurt, when a child is, 205

human mind, function is prediction of a future state of beingness, 287

husband and wife,
 auditing team situation, 3 7
 process, 55
 why they quarrel, 213

hypnosis, hypnotism, 196
 keying-in engrams and, 268

I

idea, substituting an ~ for a thetan, 161

identification, affinity is never ~, 19 3

identity,
 Assigning Identity (learning process), 247
 winning valences and, 276

illnesses),
 affection and, 204-205
 after an assist, 353-354
 assist for very ill PCs, 348
 bad control and, 175
 can be traced back to a misunderstood symbol, 253
 childhood ~, 306
 are important because in them the theta being loses much of the control of the body, 89
 are preceded by psychic disturbance, 171
 being predisposed by, precipitated by and perpetuated by engrams, 171
 come directly after familial upsets, 29
 finding a history of, 203-204
 is chiefly derived from engrams, 77
 the incidents of degradation which precede these ~ are a more important target for the auditor, 89
 consistent breaking of dramatization will make person ill, 278
 ghosts and spirits and making a child ill, 124
 help and, 153-155
 hospitals and, 204
 infant ~ are important because in them the theta being loses much control of the body, 89
 is predisposed by the spiritual state of the person, 339
 organic ↔ are psycho-somatic, 274
 person who doesn't produce becomes mentally or physically ill, 219
 productivity and hattedness and, 218
 psychosomatic ~, 273, 320
 running out a sickness, 355
 single source of ~ is the reactive engram bank, 265
 when a child's ill, 205

image, there is something a child can own—an ~ which he creates himself, 288

imagination,
 clarification of the role of, 286
 creative, 286
 delivers answers, 287
 different ways a child's ~ is handled, 230
 discipline of, essential in any learning process,

imagination (cont.)

287

gives calculated and instinctive solutions for the future, 230

group processing and, 286-287

in the entire field of life, it is ~ which delivers answers, 286-287

is actually a form of computation, 230

is a good thing, 230;

lying, difference between lying and ~, 229

only with ~ can one postulate future goals to attain, 230

out of control is delusion, 288

prediction, relation to, 287

immortality, 153**impotency, 58****independence,**

a child should have responsibility and ~ commensurate with his status as a child, 306

what undermines a child's ~, 309

independent, making the child more, 209

infirmity, and help, 153-155**inhibition, of sex and four-letter words, 14****initiative, how education can do away with a child's ~, 244****injury, injured, injuries,**

assists children respond best to when ~, 322

assists for, 355-56

Injury Rundown, 347-348

is predisposed by the spiritual state of the person, 339

insanity,

atomic radiation, basic ingredient in ~, 69

family line of aberration and, 150-151

genetic, 101

insecurity, jealousy comes about because of the ~ of the jealous person, 38-39**instructor,**

goal of an, 289

problem of an, 289-290

intention, the strongest ~ in the universe is the ~ to be right, 163

interruption, effects of interrupting their (children's) physical actions during early youth, 176

invalidation, and ARC, 260

IQ, high ~ in child, yet low quality work, 295

itsa,

a way to keep children destimulated, 312

running, 317, 318

J

jealousy, is the largest factor in breaking up marriages, 38

justice contains hidden error regarding tightness, xvii

justification and defensive person, xvi

juvenile delinquency,

problem on the second dynamic not on the third dynamic, 17

result of corruptions of Be-Do-Have cycle, 222

K**key-in(s), keying-in,**

engrams and, 265-268

phrases and actions, watch for and avoid them until they can be erased (with children), 260

process of ~ an engram, 265

some of the things that are of the ~ catalogue, 77

two most certain sources: his (the child's) father and mother, 77

two things that can be done to prevent ~, 77

keynote (of a tetan), is order, 3 36

knowledge,

is more than data; it is also the ability to draw conclusions, 248

reasons for reduction in the quantity of ~, 306

L

labelling, the serious nature of incorrectly ~ an object for a child, 308

language(s),
 avoid the ~ which is in the child's reactive bank, 302
 learning and, 182
 mimicry and, 231
 teaching of, 239
 understanding ~ at very early ages, 182

learn, learning,
 all ~ springs from disorderly entrubulence where theta has impinged too suddenly and sharply upon MEST, 250
 babies and, 232-23 3
 discipline of the imagination is essential in any ~ process, 287
 Learning Processes, five, 246
 ~ through mimicry, 231
 willingness to, 224

leukaemia, procedure for processing a baby with, 135-136

Libido Theory, 12

life, living,
 a contest of "overwhelmings", 52
 service facsimiles and, 163

literacy, bringing a person up to, 259

Locational Processing,
 always excellent, 312
 in an emergency, 358
 injured children respond best to, (commands), 322

lock's),
 anaten and, 303
 any child around 9 can have enough ~ taken off the case, by educational methods, or enough done to the case in general so that they get along pretty well, 211-212
 blowing 'v, 303
 can be contacted and blown through straight line memory techniques, 303
 number of ~ in the average life, 266
 sympathy and, 213
 technique of getting the child to willingly enter a ~ incident, 310

love,
 a child needs all the ~ and affection it can possibly get, 204

love (com.)
 a child's ~, 203
 a parent only gets as much ~ back as he in fact deserves, 203
 biological orientation of ~, 203
 childhood illness and, 204
 falling in ~, 200
 free ~, 57
 is not a biological situation with regard to parent and child, 203
 moral codes and, 203
 the simplest possible rule for happiness in ~ and in marriage, 44
 three kinds of, 2 3

lovers' quarrel, 199

lying, or telling tales, how to handle, 156

M

man, basically good, but reactive mind tends to force him into evil actions, 216

manners, and mimicry, 232

marriage(s), married, marrying,
 a sound ~ consists of putting together a thetan association without overts and withholds, created into existence, continued for the mutual perpetuation and protection of the members of the family, 32
 basic clues to a successful ~, 39
 being CAUSE in, 45
 communication is the root of marital success from which a strong union can grow, 3 7
 comm lags and, 3 8
 cutting comm lines or diverting comm and, 38
 Dianetics and, 34-36
 factors in breaking up, 38
 fail only because the games get confused between husband and wife, 53
 games and, 52
 how to keep a "^ together, 3 3
 how to patch up a ~, and the process to run to do that, 31
 how to save a ~, 25

marriage(s), married, marrying (cont.)

if all ~ persons would begin to assume responsibility for each other's actions and would treat those actions as their own, most of die trouble in ~ would be eliminated, 45
 is apparently a constrained and maybe just a tiny bit artificial institution of society, 35
 it's not a third dynamic activity; and yet it is, kind of, 27-28
 jealousy is the largest factor in breaking up ~, 38
 one of the basic philosophies on which ~ is based, 33
 people have a habit of ~ people who have similar reactive minds, 39-40
 picking a mate, 35, 37
 processing of ~ partners, 38
 propitiation and, 39-40
 propitiation in, 24
 reactive mind partnership, 24
 repair of a ~, 38
 stop postulating it, it ceases to exist, 28
 to have a successful ~ there should be some parity of intellect and sanity between a husband and wife, 37

masturbation,

facsimiles and, 62
 pregnancy and, 109

mates; (see also *marriage*)

tone level of, 53

mathematics,

imagination and, 287
 the mind is always the servo-mechanism of 287

medicine, working on a person after an assist. 354

memory, memories,

is not reason, 249
 poor ~, what accounts for, 182
 shut-off of ~ actually occurs with pick-up of new body, 123
 to improve the ~, it is only necessary to rehabilitate the individual's choice of acceptance of the material universe, 182

men, what's expected of them, 301

mental blocks, obstructing medical treatment, 354

mentally ill, treatment of, by psychiatrists, 275

mental images,

abilities or awareness discovered in creating ~, 288-289
 creation and control of, utilizes and disciplines energy, 288.

mental-physical therapy, 274

MEST,

~ body and birth, 89
 child should own his own, 185
 relationship between **forget** and **remember**, 182

Method 7j (see *Word Clearing Method 7*)

mid-teens, concentrating on educational processes past the ~, after which a person should be solving problems of living, has an inhibitive effect upon the mind, 252

mimicry, learning through, 231

mind,

how mass collects, 161
 prediction of a future state of beingness almost encompasses the function of the human ~, 287

miscarriages; (see also *pregnancy*)

causes of, 110

misconceptions,

data given to a child and, 304
 technique for handling, 308

misdefinition, effects of a misdefined word, 257-258

misunderstood(s),

doingness and ~ word, 256
 effects of ~ word, 256
 overts and, 253

mock-up(s),

defn., not a mental image but an additional beingness, 291
 defn., self-created object, 291
 defn., a picture, preferably in full color, with three dimensions and in motion, 292
 derived from, 292
 dreams and, 284

mock-up(s) (cont.)

- handling of, 283-284
- how it differs from a delusion, 292
- imagination and, 230
- location of, 292
- pc's ability to get ~ indicates distance from present time, 292
- processing from prepared lists, 286
- processing results, 289
- what is a ~, 291-292
- when a child has high IQ, but not creative ~, 295

money, and a child's power of choice, 230

moral, cases of ~ turpitude, 112

moral code(s),

- history of, 84
- is set up and goes forward in the society by contagion, even beyond its useful life span, 83
- love and, 203

morale, production and, 219

morals; (see also ethics)

- are things which were introduced into the society to resolve harmful practices which could not be explained or treated in a rational manner, 84
- becoming a social aberration, 84
- Preventive Dianetics definitely enters the field of ~, 83

morning sickness, 78, 79; (see also *pregnancy*)

mothers,

- control and, 60, 62
- games condition process to run on, 71
- is a common denominator to all the child's prenatals, 77
- low scale ~ are very strict with their children about food, 62
- opponent-mother condition, process for, 71

motion, slapping tends to give an individual a distrust of all ~, 210

motivators and overts, 253

musical instruments, playing of, 224

N

nagging, the continual nag-nag-nag necessary with children is occasioned solely by two things, 290-291

naming ceremony, 140-141

nation, save the child and you save the ~, 279

necessity, the reactive mind and, 279

necessity level,

- defn., a sudden heightened willingness which untaps a tremendous amount of ability, 215
- emergency is something that requires a ~, 215

nervousness, about children, 158

newborn, 122; (see also *babies*)

nightmares, and imagination, 288

nymphomania, condition of, 19

O

obedience, and blame, 60

obeying, and punishment, 271

Objective Forgettingness (learning process), 247

Objectives, the easiest way to unburden cases is by ~ (contact processes), 325

objects, procuring ~ and the tone scale, 183

obligation, feelings of ~ to his (the child's) parents and exchange, 219

observation, observe,

- learning to ~ more accurately if not forced or challenged, 238

putting a stable datum there to substitute for ~, 161

obsessions, and service facsimiles, 162

occluded, how one becomes an 'V' case, 299

occlusions, of childhood are occasioned by telling the child what happened to him often and in detail, 172

opponent-mother condition, process for, 71

order,

the antithesis of any pain, disturbance or tumult is ~, 335

the keynote of a thetan is, 3 36

originations),

arguments caused by failure to handle ~, 208;

how to handle, 208

importance of handling, 208

of a child, 208

orgasm, and pregnancy, 109

out-ethics, handling of, 217; (see *ethia*)

outflow, and exchange, 218

overt(s),

defn., an act of omission or commission which does the least good for the least number of dynamics or the most harm to the greatest number of dynamics, xv

cycle of an, 253

destructive actions are not necessarily ^{na}, xv

doing something against one's will operates as an ~ act against oneself, 187

misunderstood and, 253

overwhelm(ing),

aberration is mainly ~ teammates (wrong target), 52

games, contests in ~, 52

out exchange and, 218

primary ~ is to take space, 52

ovum, pre-ovum sequences are on record but are not common, 88

ownership,

auditing of childhood ~ is a fruitful field for the auditor, 186

how to handle scarcity and ~, 186

possessions and, 185, 288

sharing, never enforce sharing, 156

with good 8-C, do enforce ~ if one child has taken the most of another, 156

P

pain,

defn., all ~ is a randomness of molecules and atoms in the human organism caused by counter-efforts, 320

list used to exhaust old ~, 321

teaching a child to run out minor ~ incidents, 311

pan-determinism, ability to play any side or as part of any team, being capable of playing any and all levels of any dynamic, 52

parentis),

aberrated ~ are certain to infect their children with engrams, 102

a child lashing back at his ~ by negation, 270-271

a child's anxiety about his ~, 147, 183

a child's reality consists largely of his relationship to his ~, 309

a child's relationship to his ^{lmw}, 183

any person who countermands the authority of a ~ also undermines the independence of the child, 309

~ are the two most powerful restimulators for a child, 106

~ as auditor, 302

because his (a child's) ~ have changed him in space, his ~ evaluate for him, 179

cleared ~ and Preventive Dianetics, 82

communication between a child and his ~, 309

contagion of aberration and ~, 103

Dianetic education of ~, 306

dramatizations and, 106

getting stuck on the track (as regards children), 202

handling a restimulative environment and, 204

handling children's originations, 208

implant their mutual aberrations in the children and the children, being potentially self-determined units, revolt back to stir up the aberrations

parent(s) (cont.)

- tions of the ~, 106
- in many cases the child can best be processed by dealing with the ~, 304
- ~ is a giant, 184
- it is of great use for the ~ to create an artificial situation of drives, resistances and awards in order to coax the child into doing something, 212
- main impatience you've had with ~ or anybody like that around you is their fixed idea that you are small, 202-203
- permitting therapy, 361
- problem of the, 290
- the worst crime most Scientology ~ commit is demanding the child be far better and brighter than he or she can manage at once, 314
- why there's anxiety about a child's personal relations with his ~, 179

past life, abilities, 225**pep**, and diet, 133-135**perception(s), perceptics**,

- child's ~ inhibitions, 284
- condition of a child's ~, 311

persist, that which is not confronted and inspected tends to ~, 161**persuasion**, vs. communication, 228**physical defect**, process for a child that has a, 313-314**physical treatment**, as a valid therapy, 273**places**, a child should have many more ~ to go (than just his own home), 274**pleasure moments**, working of, 309-310**poor memories**, what accounts for, 182possessions (a child's), 146; (see also *ownership*)**postpartum neurosis**, the standard thing in America, 130**power**, service facsimile destroys "-", 162**power of choice**,

- consulting a child's, 227
- education and the ~ over a datum, 244
- is still senior to responsibility, 187
- money and the, 230

power of choice (cont.)

- one's ability in the handling of people and, 227
- why a child is obsessed with the ~, and having his way, 227
- "PR", defn., putting up a lot of false reports to serve as a smoke screen for idleness or bad actions, 217
- preclearis**),
 - child, 360
 - forming an educational group with child ~, 297
- prediction**, relation to imagination and function of human mind, 287
- pregnant, pregnancy**,
 - abdominal pressure and transmission to the unborn child, 111
 - advice to ~ women, 108
 - after the sixth month only havingness and general Scientology processes can be run without injury to the baby, 121
 - anti-biotics and, 114
 - auditing; (see *processing* below)
 - cells know when ~ occurs, 79
 - coitus during 80, 108
 - Dianetics and 109
 - should not be processed on ~ after the early months, 121
 - engrams, prevention of, 79-80; (see *Preventive Dianetics*)
 - transmission of engrams during ~, 11
 - emotions, anyone who is emotional around a ~ woman is communicating that emotion straight into the child, 78
 - if a ~ woman blows an emotional charge in therapy it will transplant to her child, 107
 - only high emotional disturbance within the woman and moments of shock become transplanted, 108
 - handling of a woman during and after ~, 121
 - intra-abdominal pressure and transmission to the unborn child, 111
 - masturbation and, 109
 - medical examinations during, 80
 - miscarriages, causes of, 110
 - morning sickness, 78, 79

pregnant, pregnancy (cont.)

- orgasm and, 109
- postpartum psychosis, handling of, 108
- Preventive Dianetics and, 110-111
- process to run on 'v women, 109
- processing,
 - after the sixth month (of pregnancy) only havingness and general processes can be run without injury to the baby, 121
 - a woman should not be processed on engrams after the early months (of pregnancy), 121
 - blowing emotional charge in therapy (while pregnant)—it will transplant (to the baby), 107
 - deciding on whether or not a ~ woman should be audited, 110
 - the proper auditing on ~ women consists of Dianetics and preparatory auditing for delivery, 109
- Purification Rundown and, 112-113
- Streptomycin, (an anti-biotic) can cause ~ mothers to give birth to children who have impaired hearing, 114
- treatment during, 81-82, 107-108
- vitamin D, calcium and magnesium must be given throughout the term of, 110

prenatal(s),

- abnormally afraid of the dark, he probably has a severe engramic experience in ~, 184
- any ~ bank is full of infamy, 298
- ~ bank, perceptics and, 311
- background and bad births, 130
- engrams and recording of, 95, 97-99
- existence, 87, 90, 98
- happen to the GE, not the theta being, 87
- list of common ~, 87-88
- ~ memory, 97-98

present time, children in and out of, 290**Preventive Dianetics,**

- basic ideas of, 307
- GE. and, 87
- pregnancy and, 110-111

problem(s),

- forming an educational group wherein mutual discussion of their own (children's) ~ will result in a rise of tone in the preclears, 297
- group processing is the mass resolution of the ~ of children, 282
- of the parent, 290-291
- resolution, relation to ability to predict a future state of beingness, 287

process(es),

- ability, ~ for the rehabilitating or restoring of an, 229
- age, it is possible to ~ a child at any age level beyond the point when he learns to speak, 301
- almost any basic ~ can be made simple for children (example), 316
- ARC Straight Wire, best ~ for a child if he can do it, 322
- best ~ for children in general is some version of TR 10, 322
- communication ~ for injuries, 333
- complete catalogue of the best ~ that have worked out over a long period of time on a great many children, 313-314
- delivery, at once after delivery the woman should have simple havingness run (commands), 121
- for husbands and wives, 55, 121
- grief, ~ which occasionally blows grief charges on losses for children, 313
- how best to ~ children, 311
- locational ~ are always excellent for children, 312
- lower level ~ are the best for children, 312
- mimic ~ on smaller children in a group, 316
- opponent-mother condition, ~ for, 71
- physical defect, ~ for a child who has a, 313-314
- post-pregnancy, 121
- present time, ~ for the child to be in present time and to get him there easily, 290
- psychosomatic illness, ~ for, 314
- recall ~, and running of, 314
- rough cases, ~ for children who have, 314
- routine child ~, 313-314
- ten-year-old, ~ used in auditing a, 331

process (es) (com.)

temperature ~, 349

thinking ~, 230

unflat ~,

flattening an, 318

signs of, 31J

zero-zero (process) running on children, 317

processing; (see *Child Processing* and *auditing*)

procreation,

atomic radiation and, 69

cellular identity of, 96

the tone scale and, 58

produce,

how to help a child to ~ what he'd like in life, 222

person who doesn't ~ becomes mentally or physically ill, 219

products, importance of, 22 3

production,

is the basis of morale, 219

morale and exchange factor, 219

program,

example of a workable ~ for children, 317

setting up a ~ at the beginning of processing. 307

promiscuity,

on the tone scale, 58

will tear to pieces the family security upon which the child's future depends, 159

protein,

babies and, 139

is the thing that heals and makes strong growth, 122

running a body and, 134

psychosomatic(s); (see also *illness*)

group processing and handling ~ difficulties of children, 284

surgery, and, 274

valid therapies and ~ ills, 273

psychotherapy,

defn., could be said to be a series of processes by which the past is addressed to remedy the present. . . , 281

concern and the description of, 281

psychotic people, 196

public schools, Group Processing for use in, 295

punishment,

becoming a ~ source, 272

blocking the dynamics and, 272

breaking of affinity and, 272

causing aberration and, 211

contagion of aberration and, 104

corporal, 106, 158, 269-270

does no good of any kind but accomplishes quite the reverse, 269

engrams and, 211, 212

every time the organism gets punished by life,

the analytical mind, according to the reactive mind, has erred, 278

five courses the reactive mind can take, 271

leaving something alone and association to pain, 183

obeying and, 271

never punish, but do run good 8-C and good control without any lower tone scale emotions or actions, 156

reaction to, 269-272

revolt against the ~ source and, 269

scolding, reactions to, 14-15

slapping, tends to give an individual a distrust of all motion, 210

society's ~ complex is aimed squarely at giving anti-engram education, 277

spanking, don't spank and then talk, 212

the more one corrects and punishes the child the less the child is there, 291

threatened ~, 269

why ^ doesn't work, xvii

Purification Rundown,

breast-feeding and the, 113

pregnancy and the, 112-113

purpose,

basic ~ formed around age 2, 148, 149

dignity and ~ are native to the child; badness and uncontrol are not, 289

push-buttons,

children discover them in their parents and use them with a vengeance, 177

use by mates in marriage, 177

quarrel(s),

- lover's ~, 199
- never ~ or argue in front of a baby or a child
—it destroys security, 122

questions,

- answer simply and with reality, a child's ~, 156
- don't give incorrect data as an answer to a child's ~, 156
- use ~ to bring out the correct information, 260

R

radiation, and procreation, 69

raising, how to raise children, 145-148

randomity, desire for, 70

rapes, childhood, 268

rations, babies and, 138-139

reaction, toward children and the tone scale, 158-159

reactive mind,

- a child of 10 or 12 handling the ~, 297
- exchange maintains inflow and outflow and that gives a person space around him and keeps the bank off of him, 79
- how mass collects, 161
- illness and the, 265
- marriage and, 34, 39-40
- necessity and the, 279
- ~ partners, restimulate each other enormously, 34
- valences and the, 278

reading, how to teach, 235

reality,

- defn., is dependent on an agreement between individuals that an object or an idea exists, 195

reality (cont.)

- affinity and communication, relationship of, 192-193
- children lose their grasp on ~ when their data is invalidated, 310
- child's ~ consists largely of his relationship to his parents, 309
- consists of, 197-199
- degree of duplication is what makes, 202
- denial of ~ is one of the quickest ways to cause a person to become insane, 200
- disagreement makes it weaker, 199
- fantasy and, 231
- insanity is caused by denial of ⁿⁱ, 200

reason, reasoning,

- all ~ is done by freed theta returning over MEST for an orderly conquest, utilizing the lessons learned in the disorderly conquest, 250
- a person's ability to move and act at his own command approximates his ability to ~ at his own will on his own data, 249
- is the ability to extrapolate new data from the existing data, 248
- is Theta, 252
- memory is not ~, 249
- rehabilitation of, 249
- self-determinism and, 249

recall(s),

- education and, 243-244
- education is the process of placing data in the ~ of another, 242

Recall Processes,

- ARC Straightwire (S/W), Self Analysis is the easiest way to unburden cases (on children), 325
- on children, 314

rehabilitating, rehabilitation,

- of abilities, 224-229
- responsibility and, 188
- willingness to do and, 188

relationship^),

- a child should have ~ and independence commensurate with his status as a child, 306
- a child's ~ to his parents, 309

remembering, mechanics of, 182

research,

- how to do ~ with children, 236-237
- the ability to do quick studies of common subjects, 236
- the ability to examine and know may keep them from failing or at least making huge errors of judgment, 236
- the only salvation a child might have in the shifting patterns of our times is the ability to do quick studies of common subjects, 236

resistance, an example of restimulating ~ and the handling of it, 166

responsibility,

- a child should have ~ an independence commensurate with his status as a child, 306
- power of choice is still senior to ~, 187
- rehabilitating, 188
- willingness and, 187

restimulation, restimulated, restimulating,

- baby having an engram in "i", 98
- best thing to do is just keep a child from getting ~, 298
- environmental, a safe solution to environmental ~, 160
- handling of ~ and emotional charges, 298
- ~ phrases and actions, watch for and avoid them until they can be erased, 260
- prevent ~, 302
- service facsimiles and, 160
- test of whether or not a child is ~ pre-speech or post-speech, 77
- two most certain sources of ~: his (a child's) father and mother, 77

restimulators, removing of, 273

returning,

- is a simple and natural mechanism, in a child, 303
- teaching a child, 297

revenge, a child's ~ is standard child behavior, 145

reverie, should not be attempted before age 8, 302

revolts),

- against the punishment source, 269;
- is a restimulation of his own effort to take care of the chaos which happened to him (the child) years ago, 213
- teens and, 219
- why a child ~ when he reaches his teens, 213

rewards,

- in study, 234
- when you reward a downstat you not only deprive upstate, you also cave the downstat in, 219

right(s), lightness,

- defn., xv
- ~ action is ~ to the degree that it benefits the greatest number of dynamics, xv
- asserted ~, xviii
- being ~, xvi
- concept of ~ reaches very high and very low on the Tone Scale, xv
- how to get another less compulsive on their "~", xvii-xviii
- if no one admires a person for being ~, then that person's "brand of being ~" will persist, xvi
- importance of being, 163-167
- in order to survive, you have to be ~, 162
- intention to be ~ is the strongest intention in the universe, 162
- making the other fellow wrong in order to be ~, 162
- mechanics of being ~, 164
- no absolute "v or absolute wrongs, xvi
- obsession to be ~ in order to survive (reason for), 162
- rehabilitating the ability to be ~, xvii
- right/wrong, dominate and survive, 161

rights,

- a child should have many more ~, 274
- ~ as adults, 306
- of a child, 306

rough cases, children with, 314

roughhousing, with children, 157

"running out",

- of a sickness, 355
- ~ stories, movies, TV, books a child is stuck in, 326

S**sadism, 58****sane, sanity,**

- best way to guarantee a ~ child, 149
- honesty is the road to ~, 218
- is contagious, 151
- of the child, 309

satyrisms, condition of, 19**schedules, maintain the schedule laid down (for children), 156****Scientology,**

- application of ~ to children, 315-318
- increases the beingness and potentialities of beingness of the child in present time in order to secure the capabilities of the child in the future, 281

solding, reactions to, 14-15; (see also *punishment*)**S-C-S (Start-Change-Stop), running of ~ on a group of children, 316-317****second dynamic,**

- adventure and the, 11
- antipathy toward children means a blocked ~, 100
- application of the dwindling spiral to the ~, 58
- atomic radiation and the, 69
- being the ~ means KNOWING, TRUSTING, WINNING, BEING FREE, and all the rest, along the ~, 43
- cause and effect and the ~, 60-61
- control, 19
- cut communication lines and the ~, 12-14
- derangement of the ~, 57
- destruction of the ~, 15
- example of BEING the ~, 46-48
- fully responsible on the ~, 6
- importance of de-aberrating the ~, 57

second dynamic (cont.)

- pan-determinism and the ~, 18-19
- reality and the ~, 9
- responsibility and the ~, 6, 60
- sex; (see *sex*)
- theta and the ~, 56
- tone scale and the ~, 57
- we are talking about the sexual act, the begetting of children, the holding together and raising of a family and the management of the group these things represent, 11

security, the family ~ upon which the child's future depends, 159**Security Check, for children, 327****Self Analysis in Scientology, use of in group processing children, 280, 282-283****self-determinism, self-determined,**

- a child has a right to his ~, 145
- any interference with ~ cannot but lead to wrong computations, 105
- a race is as great as its individual members are ~, 105
- change in space and, 179
- counter-effort and, 320
- education and, 252
- individual who is surviving best is exercising all possible rational ~ in an environment which allows a maximum of ~, 191
- making the child more ~, 209
- principle of ~, to be workable, dictates that a dynamic should neither be suppressed nor too thoroughly enforced, 191
- reason and, 249
- rehabilitation of, 249
- success and, 320
- surviving best and, 191
- the sweetness and love of a child is preserved only so long as he can exert his own ~, 145
- what your ~ depends upon (list), 175

selfish child, the way to make a greedy or a ~ is to *make* him, against his will, give up things to other children, 227**self-centered, children are not, 168**

self-reliance,

- help and, 214
- how to have the child create ~, 209

semantic,

- problems, 308
- re-orientation, 307-308

service facsimile(s),

- defn., 160
- anatomy of, 160
- freedom of choice destroyed by, 162
- he is generating it, 163
- how he first gets it, 160
- how it becomes fixed, 161
- it lives pc's life for him, 163
- power destroyed by, 162
- reason it isn't rational, 162
- references, 160
- safe solution to environmental restimulation, 160-161
- why it is called that, 160

session(s),

- a child after a ~, 360
- child must be given a very formal ~, 313
- child, unwilling, use short ~, 322
- give the child the dignity of real ~, 322
- short session(ing),
- ~ CCHs on children, 311
- ~ works well with a child, 313
- with a 10-year-old, 331

sex(es), sexual,

- defn., an interchange of condensed admiration particles which forwards new bodies into being, 59
- defn., low order massive level of creation, 67
- ~ aberration, 57, 82, 267
- admiration and evaluation of, 59
- batde of the ~, 301
- ~ behavior and the tone scale, 57
- cause and effect and, 60-62
- concentration on, 66
- detest of ~—detest of child, 8
- Freud and, 61, 66
- ~ inabilities,
- age and, 9
- the male climacteric, 9
- if a person can cut enough lines on *u, if he

sex(es), sexual (cont.)

- can cut ~ enough to pieces, if he can get people upset or worried enough, if he can get youth believing that by simple ~ acts they can go crazy, he has accomplished the purpose of severing the most basic communication line of all, 15
- inhibition of ~ and four-letter words, 14
- is an excellent index of the position of the pre-clear on the tone scale, 57
- is only one of numerous creative impulses, 68
- making space with ~, 64
- mystics and, 61
- ~ pleasure, 9, 18
- reasons for the anxieties of, 67-68
- ^ relationship, both individuals must be CAUSE within the ~ relationship, 44
- tone scale and ~ behaviour, 57

sharing, never enforce ~ if the child does not want to do so, 156

shock, effects of a ~ to the body, 350

sick; (see *illness*)

size, recognition of one's ~ and feeling inadequate, 171

skills, processing and setting up a definite program of acquiring "1 for children, 307

slapping, tends to give an individual a distrust of all motion, 210

social aberrations, are old fragments of morals which we have forgotten as a race, 84

society, future of, 20

space,

- beingness, communication, and, 291-292
- change in ~ and self-determinism, 179
- effects of changing a child's ~, 178-179
- exchange maintains inflow and outflow that gives a person ~ around him and keeps bank off of him, 218
- fixation in, 179
- moving one's self in ~ and the difference between happiness and unhappiness, 180
- sex and making ~, 64

spanking, don't spank and then talk, 212

- speech**, slowness or uncertainty of ~ stems mainly from being interrupted in physical actions during youth, 176
- sperm**, pre-sperm recordings are quite ordinary, 88
- spoiling), spoilt**,
 how to create a ~ child, 227
 it's not possible to ~ a child with love and affection, 204
 the only way you could ~ a child is to give the child everything and let him own nothing, to make the child undetermined about things, and to undermine his determinism, 164
 the ~ child is the child whose decisions have been interrupted continuously and who is robbed of his independence, 107
- stable datum**,
 adopted in lieu of inspection, 161
 how it becomes fixed, 161
- standard procedure**, an excellent application of ~ to children, 315
- status**, a child should have responsibility and independence commensurate with his ~ as a child, 306
- stories**, childhood ~ are cunningly laid traps for sympathy and sympathy should be run from such ~, 213
- straight line memory**,
 locks can be contacted and blown through ~ techniques, 303
 much good can be accomplished before eight (years old) by ~ technique, 301-302
- Straightwire**,
 auditing a pregnant woman and, 110
 you can straighten out almost anything with a child if you ~ them, 189
- Streptomycin** (an anti-biotic), can cause pregnant mothers to give birth to children who have impaired hearing, 114
- student**,
 how to boost a very backward ~ up to literacy, 259
 the ~ is only rescued by acquiring an ability to examine and know at great speed, 236
- studying)**,
 barriers to, 254-257
 rewards in, 234
 too steep a ~ gradient, 255
 three different sets of physiological and mental reactions that come from three different aspects of ~, 254
- succumb**, beginning of, 162
- sugar**, effects of, 13 3-134
- superstition**, defn., is an effort, for lack of education, to find pertinent data in too wide a zone or to fix the attention upon irrelevant data, 251
- suppressed, suppression**, any of the dynamics may be ~ in two ways, 191
- surgery**, and psycho-somatics, 274
- survival, survive**,
 education and, 252
 he can't do anything else except ~, 162
 in order to ~ you have to be right, 161
 insistence upon ~, followed by the necessity to dominate, 162
 obsession to be right in order to ~, 162
 parents, and ~ potentialities, 18 3
 point where you degenerate from ~ to succumb, 162
 raising his ~ potential in any way will raise his general tone to a point where it is no longer on par with the reactive bank, 273
 Tightness is stuff of which 'v is made, xvii
 right/wrong, dominate and ~, 161
 the modus operandi of ~ is motion, 319
- sympathy**,
 childhood stories are cunningly laid traps for ~ and such stories, poems or songs affect a case strongly . . . , 213
 dangers of, 205
 involves and freezes the emotion of the individual, 213
 is an excellent occluder and valence shifter, 213
 locks and, 213
- talent**, ~ and inherent personality and basic purpose go together as a package, 149

Teacher's Hat (LRH's children's), purpose of, 232

teach(ing),

authoritarian ~ methods, a mass of facts forced down the student's throat on threat of failing, 248

conditions in, 244-245

is not really a game, 244

often ~ is refamiliarizing the child with skills which have become submerged deeply into forgetfulness, 234

the stress of ~ in a modern school today is this: "How to occupy the child's time", 245

to ~ a subject it would be necessary for the person being taught to be able to receive a non-significant, disrelated idea from another person, 244

when we are trying to ~ a child, whether to be proficient in geometry or in handling his body, we must teach him as well to predict a future state of beingness; if he cannot predict a future state of beingness, he cannot resolve problems, 287

teammate, defn., someone who assists in the overwhelming of the enemy, 52

teen(s), teenagers,

bad control and ~ revolt, 213

exchange imbalance and revolt in the ~, 219

tempera ture(s),

anti-biotics and, 115

Temperature Assist, 348-349

therapies, valid, 241, 273

theta being,

birth and the ~, 89

infant and childhood illness and the ~, 89

prenatals happen to the GE, not the ~, 87

the ~ joining (with the body) is called the STARTER, 89

thetan,

atomic radiation wavelength can reach strata of a ~, 69

ghosts and spirits, don't invalidate, 124

how and when the ~ takes over the body, 125

keynote of a ~ is order, 336

tries to be right and **figh**t being wrong, xvi

third party, in child education, 308

thoughts),

an approximation in symbolical form of the physical universe, 182

an individual will occlude as many ~ as he has to leave alone or lose objects in life, 183
depends on ARC, 192

tone; (see also *Tone Scale*)

is established by ARC, 206

is most directly observed by communication, 206

Tone Scale,

dynamics and the ~, 49

education which invites reason and comparison of taught data with the real world can raise the individual on the ~, 252

how a child drops down the ~, 185

mates and the ~, 53

procreation and the ~, 58

reaction toward children and the ~, 158-159
sexual behavior and the ~, 57

toothache, normally psycho-somatic, 274

Touch Assist,

doing correct ~, 350-351, 353

done if spot for contact assist is not available, 355

eyes shut during, 356

for handling something around the head, 347

injured children respond best to ~ and to locationals, 322

is best for a newborn, 122

pc getting sick after a ~, 354

toys,

simply one doll (reason for this), 186

effects of childhood ~, 186

training,

highest goal of a ~ process would be the control and discipline of imagination and its employment for the artistic and practical gains of the individual, 288

observations and experiences of the processing and ~ of children, 315

the main thing to do with children, until they have become trained is to keep them de-stimulated. ...312

traps,

anatomy of, 70
are part of games, 70

treatment of children,

brutal, 158
Mary Sue Hubbard's Nanny Hat Write-Up,
156
policy concerning the, 157
you'd half murder somebody who treated you,
an adult, with the orders, contradiction and
disrespect given to the average child, 145

TR 10, some version of 'v is the best process
for children in general, 322

truth,

is built by those who have the breadth and
balance to see also where they're wrong,
xvi
telling the, 229

u

unburden, the easiest way to "→ cases, 325

unconscious(ness),

auditing of an ~ person, 359
boil-off, manifestations of, 283
degrees of and keying-in engrams, 268
the earlier the period of ~ the more likely it
is to lift, 93

Unconscious Person Assist, 359

understanding, depends on ARC, 192

unhappiness, and happiness, difference between,
180

unreasons, could be classed in two categories:
too wide a zone of attention, and too fixed a
zone of attention, 251

urination, there are times when the body's ne-
cessities—as in the case of ~ and bowel move-
ments—move the thetan. Thus we find that
the latter are quite aberrative in the indi-
vidual, 180

V**valence(s),**

a person accumulates, with engrams, half a
hundred ~ before he is ten, 278
"can't have's" and, 276
children and, 275-276
dramatizations and, 276
reactive mind and, 278
sympathy is an excellent ~ shifter, 213
synthetic ~, 275-276
winning "!" 275-276

venereal disease,

anti-biotics and, 113
moral codes and, 83

viewpoint, and evaluation, 190

W

warning, lowen the affinity of the child about
reality, 209

way, why a child must have his 'A, 227

wealth, and a child's havingness, 231

weariness, and keying in engrams, 268

wedding,

ceremony, 3
shock, 11

wide-open case, how one becomes a ~, 299

will,

a child's, 184-185
what one does against his ~ operates as an
overt act against oneself, 187

willingness,

consult the child's ~, 227
importance of not interrupting his (a child's)
~, 224
importance of the ~ to do, 226
responsibility and, 187
~, to learn, 224

will power, 279

wins, sharing ~ as a group, 316

woman, women,

entitled to much more respect, 82
 how ~ are treated in this society, 300-301
 important role of the ~ as a ~, 81
 in competition with men, 81
 occluded cases and, 22
 role of a ~, 20-22
 wide-open cases and, 22

word(s),

defining ~, 257
 definition of, 256
 misdefining of, 257-258
 misunderstood, 256
 the first time a ~ has been defined carries
 more weight, 257

Word Clearing Method 7, 158**work;** (see also *contribution, contribute*)

child's (school) ~ low quality yet IQ high,
 295

work (com.)

confronting, 215
 importance of allowing children to ~, 214-
 215

wrong,

action is ~ to the degree that it harms the
 greatest number of dynamics, xv
 making the other fellow ~ in order to be
 right, 162
 right/"", dominate and survive, 161
 wrongness, (see *rightness*)

zero-zero (process), running on children and
 commands, 317

• *

O**R**

A LA RIGOLETTO:

A LA, in the manner or style of.

RIGOLETTO, In an 1851 Guiseppe Verdi opera, Rigoletto, a hunchbacked jester, seeks revenge by plotting the death of the Duke (for whom he works) for causing Rigoletto's daughter to fall in love with the Duke.

CCH-50: ARC Break Straight Wire is a form of TR 5 ARC Break. Its processing number, however, is CCH-50. (Tech. Vol. III, p. 363)

COUNT KORZYBSKI, founder of General Semantics.

DEEP SIX: a nautical term meaning to dispose of by throwing over the side.

GMYH (Give Me Your Hand): The name and command for CCH 1 has since been revised to, "Give me that hand". (Tech. Vol. III, p. 65)

GOON SQUAD: A goon squad consists of TECH people spotted around the group (auditing) session or intensive area to assist the group pes (attendees) to CARRY OUT THE COMMANDS and TO PREVENT BLOWS. (BTB 30 April 1977, Issue IV)

HEIDELBERG EDUCATION: Referring to those educated at the University of Heidelberg, the oldest in Germany, and one which became very popular with Americans studying abroad.

LITTLE CAESAR: An unsavory and arrogant person in a position of absolute authority.

MONKEY ROOM: A room at Saint Hill Manor (L. Ron Hubbard's home for a number of years) in which the walls are decorated with a jungle motif featuring monkeys.

OPERATIONAL BULLETIN: A form of weekly technical and administrative bulletin published during the Fifties by the Hubbard Communications Office.

OVID: A Roman poet, 43 BC-17 AD, who wrote, among other things, **Ars Amatoria (Art of Love)**.

PRE-LOGICS: All manifestations of thought and all difficulties of thought find as their basic the five Pre-Logics, the substance of which is that theta locates in time and space and creates time and space in which to locate things and creates things to be located in time and space. (Tech Vol. I, p. 433; see also Scientology 0-8 and Axioms and Logics)

TR 5 ARC BREAK: ARC Break Straight Wire is a form of TR 5 ARC Break. Its processing number is CCH-50. (Tech. Vol. III, p. 363)

0-0 (Routine 0-0 [zero-zero]): The starting routine is the most basic of all auditing routines. It is "What are you willing to talk to me about?" Pc answers. "What would you like to tell me about that?" (Tech. Vol. V, 518)

E D U C A T I O N A L O R G A N I Z A T I O N S

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Apple Schools:

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4155 Russell Ave.

Los Angeles, CA 90027

Apple School Curriculum
Department

1870 Hillhurst Ave.

Los Angeles, CA 90027

Ability School

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New York, NY. 10029

Apache Apple School

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Phoenix, AZ 85013

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Clawson, MI 48017

Inland Apple School

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Kansas City, MO 64111

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Costa Mesa, CA 92626

Salt Lake Apple School

304 E. 9th South

Salt Lake City, UT 84111

St. Louis Apple School

1205 Hilltop Dr.

Olivette, MO 63132

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Valley Apple School

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Canoga Park, CA 91304

Westside Apple School

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Columbus, OH 43201

2015 S. Shepherd, No. 7

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San Angelo, TX 76903

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 San Antonio, TX 78213

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 Tacoma Park, MD 20012

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 Columbus, OH 43204

1010 21st St.
 Suite A
 Sacramento, CA 95814

730 Camino Escuela,
 Rm. 11
 San Jose, CA 95129

5230 Renywyck
 Toledo, OH 43615

2619 Myrtle Ave., NE
 Washington, DC 20017

Education Improvement
 Center
 107 N. Fort Harrison Ave.
 Clearwater, FL 33516

Chesapeake Ability School
 (Washington, DC.)
 c/o 6120 Greeley Blvd.
 Springfield, VA 22150

Dynamic School
 4740 S.E. Milwaukie Ave.
 Portland, OR 97202

Keiki Learning Center
 P.O. Box 4038
 Kailua-Kona, HI 96740

Childbirth Education Group
 8340 London St.
 Sepulveda, CA 91343

Pregnancy & Natural
 Childbirth
 Education Center
 P O. Box 27248
 Los Angeles, CA 90027

Scientology Center for
 Israelis in L.A.
 629 North Poinsettia Pl.
 Hollywood, CA 90036

South Miami Learning
 Academy
 120 Giralda Ave.
 Coral Gables, FL 33143

Sunreach
 3120 Stockton Pl.
 Palo Alto, CA

Tarn Creek School
 340 Mann Ave.
 Mill Creek, CA 94941

George Washington
 Academy
 P.O. Box 10219 D
 Clearwater, FL 33517

Apollo Training Academy
 c/o FOLO WUS
 483 3 Fountain Ave
 Los Angeles, CA 90029

Abilities Research Assoc.
 P.O. Box 7
 Joshua Tree, CA 92252

CANADA
 Education Alive
 330 Dupont Street
 Toronto, Ontario

Helen's Reading World
 27 James St.
 Kentville, N.S.
 B4N 2A1

L.I.M. (Learning Interest
 Motivation)
 251-153 Spadma Rd.
 Toronto, Ontario

MEXICO

Colegio Nueva Era
 (New Era School)
 Arquimides No. 45
 Col. Polanco Mexico, D.F.

ITE: Instituto de Tecnologia
 para la Education A.C.

ITE Echegaray
 Hacienda de Temixco
 No. 24
 Bosques de Echegaray
 Naucalpan Estafo de
 Mexico
 Mexico City

ITE Mexico
 Pennsylvania No. 194
 Col. Napoles
 Mexico 18, D.J.

ITE
 San Luis Potofc 45 A
 Mexico 11, D.F.

AUSTRIA

Academe—Initiative zur
 Forderung selbständig
 erfolgreichen Lernens
 (Academy—First step to
 individualized successful
 learning)
 c/o Postfach 22, A-1081
 Wien (Vienna)

ZIEL Vienna
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 Suarey Hills, Melbourne
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Effective Education Penh
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Box Hill Victoria 3128

DENMARK

CENSA: Center for Study
and Education Techniques

CENSA
Mejlgade 48
8000 Arhus C

FEGU: Association of
Effective Basic Education

FEGU
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Mezz
1654 Copenhagen V
Ravnsborggade 6
2200 Copenhagen N

Inge Schirmer Skole
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Vanlose
Copenhagen

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EEA (Effective Education
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43 Lewes Road
East Grinstead, Sussex

EEA Brighton
141 St. Leonards Ave.
Hove, Sussex
Brighton

EEA Manchester
29 Cherwell Ave.
Heywood, Lanes, Manchester

FRANCE

G A M E . : Association of
Groups for the
Improvement of Training
Methods

G A M E .
11, Rue du General-Blaise,
75011 Paris

GERMANY

Illinor Suchanek
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5305 Alfter

ZIEL: Zemrum fur
Individuelles and Effektives
Lernen (Center for
Individual and Effective
Learning)

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2000 Hamburg 13
Marschallstrasse 1
8000 Munchen 40
Morfelder Landstrasse 78
6000 Frankfurt 70

ITALY

CIM: Center of Modern
Education

CIM

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Milano 20100
Via Castelline 5
Brescia 25100
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48 Stella Londt Drive
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CEH: Hubbard Center of
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CEH Madrid
Av. General Peron, 32, 8 A
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ZIEL
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212 Southampton House
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S U G G E S T E D R E A D I N G

Books by L. Ron Hubbard-

Dianetics: The Modern Science of Mental Health
Child Dianetics
Science of Survival
The Problems of Work
Dianetics and Scientology Technical Dictionary
How to Save Your Marriage

By Mary Sue Hubbard:

Marriage Hats

By other authors

Miracles For Breakfast, *by Ruth Minshull*

How to Choose Your People, *by Ruth Minshull*

How to Cure the Selfish, Destructive Child, *by Ruth Minshull*

The Leipzig Connection, *by Paolo Lionni and Lance J. Klass*

The Learning Book, *by staff of the Delphian School (based on the work of L. Ron Hubbard)*

Books by L. Ron Hubbard are available from the bookstores of the churches listed in this book.

Books by Ruth Minshull are available from SAA Publishing, Box 7378, Ann Arbor, MI 48107.

The Leipzig Connection and **The Learning Book** are available from Heron Books, P.O. Box 563, Pordand, OR 97207.

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