

The Dianetic Auditor's **BULLETIN**

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The Hubbard Dianetic Research Foundation, Inc.

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NOTE: Procedures set forth herein should not be applied until the auditor is familiar with "Dianetics: The Modern Science of Mental Health."

Editor

Jonathan Wade Koontz

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Editorial

Remembrance of Things Past

Two factors work together to make things discouraging at times for a pre-clear. One of these is that the analyzer does not record pain. Wordsworth's famous poem about the daffodils (what wonderful vision he must have had!) illustrates the pleasure principle which is operative in remembering. Many an old soldier will talk for hours about the pleasures of a sunlit south sea island which in reality is a sun baked slab of coral stuck right up in the middle of nowhere, with a million lizards scampering over its surface. Only the reactive mind records pain; and when you feel the pain of a past incident, you are in contact with the reactive mind. But once a past incident has been contacted and reduced through dianetic processing, both the pain of the original incident, *and all subsequent pain suffered because of its action as an engram* are erased from the mind as actual, re-playable, living memories. Only the concept remains that once there was pain of a certain kind.

This is certainly a happy arrangement. Man, geared for pleasure, finally learns that in order to completely erase pain from his mind he must go back to it and go through it several times, rather than merely seeking to avoid it. So pain is looked at by the analyzer, erases with a happy burst of laughter, and aberrative behavior vanishes from the face of the earth, or so it will seem three hundred years from now.

The second factor is that progress in dianetics, as in other areas of existence, does not come in a steady, even line upwards without any momentary downswings. Once a case is opened there is an astonishing rise up the tone scale. This tone rise may be followed by a temporary let-down which never takes a pre-clear back as far as the point from which he started. From this new low (which is higher than the starting point) the case may again move rapidly upward before suffering another temporary check.

This sort of progress was to be expected in dianetics, and was included in the original formulation in *Dianetics: The Modern Science of Mental Health*. Work on the charting of progress through an entire case seems to indicate that the swing through the tone scale gradually tapers down, and the last steps before clearing show little or no variation in tone scale beyond the amount required for the handling of problems.

These two factors acting together are mainly responsible for a recent scene in which a pre-clear complained bitterly about the present state of her case. Six months ago this same pre-clear was starting her processing in a hospital with the hospital staff already committed to a prognosis of death within one or two days!

A little remembering of how things were before any dianetic processing is sometimes in order.

J. W. K.

An Addition to Standard Procedure

The first addition to standard procedure since its issuance in July of this year is generally promulgated herewith:

EVERY SESSION OF DIANETIC PROCESSING MUST BE ENDED BY RUNNING ONE OR MORE PLEASURE MOMENTS BEFORE RETURNING THE PRE-CLEAR TO PRESENT TIME, RETURNING HIM TO PRESENT TIME, AND THEN USING STRAIGHT WIRE ON THE SESSION OF PROCESSING JUST COMPLETED UNTIL IT IS IN FULL ANALYTICAL RECALL.

In cases where this has been consistently overlooked, some hours may be devoted with profit to running pleasure moments, thus recovering attention units lost in actual processing. Further, in such cases, the auditor, using straight wire, should start on the first dianetic session the pre-clear ever had and work forward.

Using straight wire on processing sessions has three ends; to knock out the locks occasioned by the processing itself, to more firmly fix the pre-clear in present time between sessions, and to break into the pattern of returning in lieu of remembering and rehabilitate the pattern of remembering.

L. R. H.

Variations of Standard Procedure

A number of variations on the basic ideas of dianetics have put in their appearance. We would be flattered by imitation if it were not for the possibility that some people might be harmed by misguided and foolish efforts to "improve" on the techniques outlined in the Handbook, as amended by the *Bulletin*.

The Foundation is willing and anxious to look into any variation of standard procedure which appears to offer promise. A real effort will be made to determine whether the new proposal can be developed in whole or in part to a point where it does not contain any element of danger for either pre-clear or auditor. If it can be used, it will be, and due credit will be given to the originator of the advance in technique.

We are ready to answer any queries about the use of specific techniques, and Associate Members are encouraged to call Foundation Headquarters or any Department to check on whether a specific technique or a specific auditor has the approval of the Foundation.

As quickly as new techniques can be readied for wide-spread use, they will be reported in the *Bulletin*. If they have not been so reported, they should not be followed until thoroughly checked with the Foundation.

The Psychotic

L. RON HUBBARD

Man's chief weapon in the struggle for survival has been the analytical mind. It is his ability to act rationally that has brought man to his present position of dominance over the other forms of life on this planet. The story of the rise of civilization is the story of man's increasing rationality in the governing of his life. Despite the tremendous job of breaking away from the encystment of old habit patterns, and despite the insidious nature of the contagion of aberration, most of the areas of man's activity are at least partly rational. Only in one area has man made very little progress. *Man has not learned to be rational about irrationality.*

The Usual Reaction to Psychosis

When confronted with the complete irrationality of psychosis, the first reaction is generally one of fear and terror. The average person, observing a psychotic for the first time, will feel a sweep of terror through him that is somehow connected with his own ability to survive. This is the most incomprehensible of all types of conduct. This psychotic has thrown away the thing which differentiates him from the lower animals. He seems, because of this one reason, less than human. Yet obviously, from his appearance, he is a part of the human race. But, if the human race should evolve in this direction it would no longer be human. After only a short contact with a psychotic, the average person begins to feel that he is not dealing with a human being, but with a thing that is not an animal, but most certainly not human, either.

The built-in reactive mind reaction to psychosis is not only that the psychotic has forfeited his own personality, but that he has forfeited his right to be a human being. Immediately after this sub-monitor-level computation is made, the attitude of the normal person toward a psychotic becomes punitive.

In a thousand years the phrases have changed somewhat, but the intent is still the same. "Kill him! Do away with him!" has changed to, "Take him away! Lock him up!"

"The devil is in him! Tie him to the whipping post!" has become a bit quieter: "He's not himself. Give him shock treatment".

"He'll kill us all! Throw him in the dungeon!" is now much more polite: "He may injure himself. He should be given a complete rest."

The slight change in attitude reflected by these changes in the language is all to the good, and should be heartily commended. Nevertheless the old feelings of terror have only a thin veneer of politeness over them, and the result as far as the psychotic is concerned is not much better. He is still shunted aside, put out of sight, thought of not as a person, but as something that is not quite human, and not quite an animal.

The confusion of personality with the reasoning faculty is very much in evidence in the reaction of an average family to a psychotic

break. For a day or so, the family will continue to regard the person who has had a psychotic break as a human being. Then, bit by bit, they begin to excuse his irrationality on the basis that he is "not himself". By this time, fear begins and irrationality sets in. The family will begin to avoid the use of the person's name in their conversation. "What'll we do with him? We can't let him run around loose. He's liable to hurt someone. We'll have to get rid of him. He won't know the difference anyway, the way he is now".

Gradually the emphasis shifts from taking care of a real person to taking care that others are not hurt by something which is not a real person. The family is generally very glad to shift the responsibility for solving this vexing problem into the hands of a professional person who is trained to handle the situation.

The Attitude of the Professional

Unfortunately, this shift is not always accompanied by a shift in attitude toward the psychotic. The professional bends his efforts toward making the psychotic an acceptable member of society, *not toward helping him to regain his rationality*. All too often, the highest goal of the professional person who deals with a psychotic is what is called a *remission*. This means that the psychotic can be handled by ordinary people, that he will not cause trouble, and so can be released from confinement. It means that the psychotic will not harm society. It says absolutely nothing about the psychotic himself.

The professional is not immune from the wish to *do something* to the psychotic. He, too, has changed his terminology in the past thousand years, and has refined his techniques. No longer does he house his patient in a dark, stone dungeon. Now he pads the cell! No longer does he publicly flog the miscreant, he privately and discreetly induces an artificial convulsion by running an electric current through his brain. No longer does he burn his patients' eyes out with a red hot poker, or cut off his tongue. He has recognized that the tongue is not responsible for what the psychotic says, nor the eyes for what he sees, so he turns to the brain which controls these members. Now he cuts, and digs, and slices at the brain itself with the most antiseptic of weapons, and in a small percentage of cases, produces a remission.

One successful pre-frontal lobotomy was performed on a man who was most unhappy because he could hear voices. After the operation, he could still hear voices, but he was no longer unhappy about it. Before the operation, he was still fighting to be a sane and happy person. Afterwards, there was no fight left in him, and very little rationality. The doctors who performed the operation were very happy with the results.

Most medical men have a sincere interest in helping those who come to them for help. They are not to be censured for their inability to resist the behavior patterns which permeate society. At the same time, now that the real basis for irrationality has been discovered, they certainly should not be encouraged in a pattern of conduct which is so damaging to others.

Present Outlook

Dianetics can not, at this moment, offer a completed program for the processing of all psychotics, no matter how badly they have been handled. Our work with persons who have had electric shock seems to indicate that most of the damage done to the nervous system by shock can be repaired by the body after dianetic processing. At any rate, a number of electric shocks have been run out as engrams, and the results in restoring sanity to the pre-clears who have been processed in this way are definitely encouraging. Some work has also been done with persons who have a part of their brain missing, and these persons also respond to dianetic processing, but, of course, the destruction of brain tissue introduces a wild variable, and results are also wildly variable.

Psychotics, who have not been treated with shock of any type or with surgery, may be successfully processed using the techniques outlined in *Dianetics: The Modern Science of Mental Health* as amplified by the material presented in *The Dianetic Auditor's Bulletin*. Data on the processing of psychotics is growing, and a new synthesis of these data will probably yield fresh techniques for the processing of psychotics, particularly in regard to accessibility. Such a synthesis will be made within the next few months, and a full report will be made at that time. In the meantime, much can be accomplished through the use of standard procedure processing and the hints which are given in this article. Immediately, however, three things can be accomplished.

1. Persons who understand that a psychotic is merely a person who does not have enough attention in present time to be able to act rationally, can stop being irrational about psychosis.
2. These people can help to keep others from being irrational about a psychotic.
3. There need be no despair about psychosis. Something *can* be done.

The Classification of Psychotics

A better definition of the dividing line between psychosis and neurosis is needed. The difference appears to be in whether "I", the awareness of awareness, has been completely taken over by an engram, a series of engrams, or a demon circuit. A neurotic person has not given up the strain of keeping some of his attention in present time, and will not do so until forced by chronic, constant restimulation to do so. When this happens, the neurotic suddenly becomes psychotic: a psychotic break has occurred.

As a neurotic person enters the section of the dwindling spiral of restimulation in which he is in danger of becoming psychotic, his hold on the reality around him becomes more and more frantic. He will cling desperately to the avenues of communication open to him. The attention which is still available for present time use will try in every possible way to stay in present time against the pull of the restimulated engram. But this very narrowing of the possibility of awareness in itself constitutes a lessening of the chance to remain stabilized and hit by

bit, the attention becomes more caught up in the engram or series of engrams which is in such violent restimulation. The last stage of the struggle is almost visible in the face of the person undergoing it. Then, suddenly, the last bit of attention is caught by the reactive mind and forced out of present time. The form of the psychosis depends entirely on the type of engram or circuit which is in restimulation.

In general, there are three types of psychotics: Computational, dramatizing, and the psychotic with missing parts.

A computational psychotic is sometimes able to act more like a normal person than a severe neurotic. Such a person has been caught up completely by a demon circuit, and all of the communication to this person and from him is filtered through this circuit. If the circuit is not of a type that restricts too much the activity of the mind, such a person may well be able to conduct a fairly normal kind of life. Since a demon circuit is able to make elementary computations, this person will be able to act with a slow, stumbling sort of rationality in areas which do not contradict the engramic commands which set up the circuitry. Since the current norm requires only a small area of rationality, such persons are sometimes able to pass as normal. If, as is more generally the case, the circuitry is of a type that affects most of the activity in which a person engages, the answers which are possible to the person may be so restricted that it becomes obvious that there is no real communication with his environment. Such a person will be institutionalized, but will be considered a "good" patient by the authorities at the institution: slow, dull-witted, perhaps capricious, but rarely violent.

The dramatizing psychotic is almost always recognized as a psychotic. Such a person is caught either in one engram or in a series of engrams. He will play through a literal recording of the engram on any occasion. He will switch from valence to valence during the play-back of these recordings with amazing rapidity. He will pick up new valences from the people around, and will, in general, occupy any valence other than his own. His reaction to the command phrases of the engrams is literal and he is solely dedicated to carrying out these commands. The bewildering variety of the classes of psychotics is simply due to the language which is used while engrams are being formed.

The dramatizing psychotic has formed, prior to dianetics, the most incomprehensible and the most irrational of all the classes of behavior. They form the bulk of those who are considered insane, and are generally thought to be hopeless unless they respond to shock therapy of one kind or another. A knowledge of engrams and the action of engrams is all that is necessary to enable a person of normal intelligence to understand the actions of a dramatizing psychotic. These actions are overt engrams—engrams face-to-face.

The psychotic who has part of his brain missing is not difficult to spot. They are not so much a case of irrationality, as of simply an inability to be rational. Something is missing from this person and it can be felt much more easily than it can be described. They may or may not dramatize, but if they do, it will not follow the same set kind of pattern which is followed by the dramatizing psychotic. Mostly, they

simply are not able to control themselves in some fashion or another.

These persons can be helped by dianetic processing, but a complete job of rehabilitation would be manifestly impossible for them.

It is a remarkable fact that a great deal of the nervous system can be destroyed by disease or injury or surgery without making the person completely beyond help. Unless the portion of the brain regulating bodily functions has been seriously damaged you can normally do something.

If a person is dramatizing in any way, he is dramatizing out of an engram. If the engram is there, and there is any way at all of communicating with the psychotic, you can do something about reaching the engram and relieving the tension on it.

Problems Peculiar to Psychotics

There are many problems in working with a psychotic which an auditor will not encounter in processing the average case. The difficulty of finding proper working conditions, for instance, is much greater when dealing with a psychotic than with an average case. Psychotics are apt to make more noise and to demonstrate much more violently than the average case, and the problems of securing a proper place for processing are thus increased. In addition, psychotics frequently must be cared for constantly, and the securing of these services in an institution which will also grant free access to the auditor is sometimes a difficult problem. Nevertheless, something can be done.

One pre-clear was recently released from a state institution, even though the auditor only worked during visiting hours, releasing grief and blowing locks.

Another peculiarity in working with psychotics is that an auditor cannot expect to be able to do full processing every minute of the time he spends with a psychotic. Sometimes it is necessary to spend several hours in attempted processing in order to accomplish ten minutes of actual processing. Fortunately, the ten minutes thus accomplished will have effect in the psychotic far beyond ten minutes of processing in the average person. A psychotic has so little attention available that even when a small amount is released, the effect is sometimes astonishing.

The problems of working with electric shock and insulin shock are likely to be encountered when dealing with a psychotic. This may be true even though all the information you get from the psychotic or from his relatives and friends indicates that he has never been in an institution and has never had shock of any kind. Unfortunately, there is still a tendency in the society to hide a psychotic away from the public, and to make a dark secret out of the fact that someone in a family has been a psychotic. The fact that almost all psychosis is not hereditary does not seem to alter the feeling that psychosis is something which should make all persons connected with a psychotic ashamed for him. This hiding away of information which is very much needed by anyone who attempts to deal with a psychotic is, of course, foolish and inconsistent, but it can be expected.

If your pre-clear is psychotic, always expect to find shock of some kind in his bank, no matter what information you are given about him. The running out of electric shock and insulin shock is quite difficult and should not be attempted except by an experienced auditor. The techniques used for this will appear in a future *Bulletin* article.

Psychotics are often subjected to hypnosis and, if so, may be stuck in these hypnotic incidents. Hypnosis, like shock, must be run before prior events are contacted.

One more problem which is more usual in psychotics is the problem of tampering by outsiders. The psychotic must be cared for by others until he can take care of himself, and these persons are, for some time to come, likely to be curious about dianetic techniques. Your pre-clear may be called on the carpet and grilled at some length over what was done in your sessions. He may have his data constantly invalidated. Some hospital authorities will add locks and engrams as fast as an auditor can pull them out, sometimes with the best of intentions.

One auditor arrived at a hospital to treat a psychotic only to find that the potential pre-clear had died before he had ever seen her. A careful and searching investigation revealed that the hospital authorities had tried to have this elderly woman in the best possible condition for the auditor, and had given her an electric shock to prepare her for processing! The woman's spine had been fractured.

Until dianetic processing has become the standard method of dealing with psychotics, such tragedies are likely to continue. Let us hope that such completely muddled thinking as brought about this tragedy will not go on for much longer. Widespread knowledge of dianetics should quickly bring about needed reforms in the treatment of psychotics.

Family Relationships

If the human world were built along rational lines, an auditor could expect to obtain his best support and counsel from the family of a psychotic. There are rare occasions when one or more members of a family can be relied upon to act rationally about irrationality, but in general, families are peculiarly unable to act sanely about the psychotic. The reason for this is quite obvious when you consider the probable content of the engram banks of the people who make up a family.

Most families have a great many engrams and a great many standard dramatizations in common. In other words, the same irrational patterns which occur in your pre-clear will also occur, in most instances in the members of his family. Do not expect rational action from the psychotic's family. Usually, the best they will be able to do is to take another valence of the same engram. If the pre-clear is a paranoid, they will only be able to go over and over the other side of some dramatization: "You don't have to worry. They're not after you. Why, nobody'd hurt you. Can't you see there's nobody wants to hurt you." This, of course, was originally sound advice to somebody, but reasoning with irrationality is like catching elephants with a popcorn popper: It would be a pleasant way of doing things, but it won't work.

It's like a problem in semantics. Reason and irrationality are on different levels of abstraction. One cannot be brought to bear on the other until it is transferred to the same level of abstraction. Once you do that, the problem disappears. Either you have irrationality battling it out with irrationality, or you have rationality. Dianetic processing is a means of transferring irrational patterns to the rational level of abstraction.

The sincerely felt attempts by a psychotic's family to reason with his aberration normally drive him farther into the pattern of his irrationality. Playing through the other side of the engram in which he is held will only result in his being caught more firmly by the engram.

Even in the unusual case of a person in a family who is unaberrated enough to act rationally about a psychotic in his own family, there is still a problem of restimulation to be considered. The voice tones, mannerisms, methods of expression, emotional reactions of any member of a family will be found in the reactive bank of any other member of that family. This definitely does not preclude auditing by a member of the family, but it does mean that processing by a member of the same family is especially difficult for an uncleared auditor, and that the factor of unnecessary restimulation in the pre-clear must be taken into consideration.

It is one of the problems of working with psychotics, that the people who are most genuinely interested in the condition of the pre-clear are least able to help directly in the process. Nevertheless, it can be done. A member of a psychotic's family can successfully process the psychotic, and can achieve remarkable results. It has been done. It is being done.

Accessibility

The major problem in processing a psychotic is accessibility. There is, at present, no established procedure for accomplishing this. It has been a recognized problem for many years, and a number of techniques have been devised, but this is one area in which the auditor must rely on his own improvisations. One factor works in favor of the auditor. He knows the anatomy of the engram, and knowing this, is able to understand many types of behavior that are utterly incomprehensible to persons who do not have this knowledge.

In addition, the degree of accessibility required for dianetic processing is much smaller than that of many other ways of dealing with a psychotic. An auditor who has once gained the attention of a psychotic for ten minutes should be able to accomplish enough in that ten minutes to make the problem of accessibility much simpler from then on. One of the most gratifying things about dealing with a psychotic is the rapidity with which he responds to processing. Even if the amount of attention released to a psychotic seems incredibly small (one yawn, a few tears) the resulting stabilization of his behavior in present time may be astonishing.

There are many tricks in gaining accessibility, but one principle

underlies all of them. Get into communication with basic personality through affinity.

The simple assumption by an auditor that the psychotic is not some strange, non-human form of life, but is a reasonable human being who is operating from a frame of reference somewhere in his past life rather than in present time will do a very great deal toward establishing this affinity. Until an auditor has had sufficient experience in dianetics to understand this thoroughly, it is not recommended that he attempt work on a psychotic.

The approach which Homer Lane used on occasion, remarking to some homicidal maniac, "I understand you can help me!", may be found useful.

Sometimes simply taking a long walk with a psychotic, giving him exercise until he is very tired, will help you in gaining the few minutes of communication you must have with him.

It is of utmost importance that an auditor should have full confidence that something can be done for the psychotic. This point again underscores the importance of a genuine, first hand acquaintance with the way engrams aberrate. Once the simple, mechanical point is grasped emotionally as well as intellectually that ALL ABERRATION IS DUE TO ENGRAMS it follows irrefutably that something can be done with any person who can be induced to recount his engram to a person who is in communication with him. A dianetic auditor, understanding why the psychotic acts the way he does and says the things he does, is in a position to be in communication with the psychotic. A person whose sole attempt is to try to force present-time reality on a person who is caught in a past-time event, is in no such position.

A point of note in the gaining of accessibility is that intelligence varies greatly during the day, or during a week, or during a month. This is well recognized already, and it will be possible to check this cycle with an intelligent nurse or doctor. One psychotic, for instance, was kept in a wet pack in the mornings, but in the afternoons displayed much more intelligence. This was, of course, a response to an engramic command, and once the command was lifted the wet pack in the morning was discontinued. Pick your pre-clear up at the highest point of his rationality and work with him at those times.

There are four types of treatment which will *not* help and should be avoided at all costs.

1. Never be a taskmaster. A psychotic is like a child in that you must deal very gently with the good reactions you get from him. He cannot be forced, and will react badly to any suggestion that processing will be forced on him. Most psychotics have had too much forced on them already. They will yield to gentle persuasion backed with genuine affinity.

2. Never, never, never punish. Nobody was ever cured of anything by swearing or beating. Nor was anyone ever cured by the more modern method of hosing-down. Surely there has been enough of this in the

history of mankind. Dianetics is a tool which can be used to make punishment unnecessary.

3. Do not attempt to appeal directly to the rationalizing portion of a psychotic's mind. "Now, George, you know that what you are saying just couldn't be true!" is in direct opposition to what George *knows* to be true. The words and the situations he is describing are more real to him than present time. They *are* true, but merely displaced in time. Explaining phobias never alleviated them. Reliving the incident which caused the phobia a sufficient number of times and with a sufficient part of the attention focused on the event will *automatically* "explain" the phobia to the individual who had it, to such an extent that any further explanation by any other individual, no matter how learned, is not only superfluous, but laughable.

4. Do not use hypnotics or depressants or attempt to work with a person under their influence. Dianetics wakes people up. It does not put them to sleep. Engrams may be contacted when a person is under the influence of a depressant, but they will not reduce or erase without the greatest difficulty.

If an auditor can secure the cooperation of a medical doctor it may be found useful to use stimulants. Follow the doctor's advice about what stimulants to try and about dosages. In the absence of a physician, strong black coffee is sometimes of assistance in waking up the analyzer enough to establish communication.

When a psychotic has reached the point where he does not talk at all, or does not hear when spoken to, other measures may have to be taken to attract attention. A strong, steady light, a flashing light, a steady monotonous noise have been found useful. Again, these are matters which require individual initiative on the part of an auditor, and, whenever possible, should be left for a Hubbard Dianetic Auditor who has had experience with other, milder types of psychosis.

Processing Techniques

Psychotics run very much like an ordinary case with all the stops out. Once in reverie, there is a marked difference in the way a psychotic runs, but the difference is one of degree rather than of kind. A psychotic will frequently have every engram in the bank open and yelling for reduction. The difficulty is frequently not one of scarcity of material, but control of the huge amounts of material which present themselves. This is also true of the person who is near a psychotic break.

Once Basic Personality has been contacted, an auditor can count on a high necessity-level drive for getting rid of engrams from a psychotic. Sometimes there will be very bad tangles in the time track, but these can be handled through the ordinary techniques of running out groupers and misdirectors. In addition, the effects of the treatment of psychotics often thoroughly mix up the person in the chronological filing of the events of his life. This is always true of electric shock and insulin shock. Psychoanalysis sometimes seems to loosen up the entire bank, and a person who has been exposed to long series of psychoanalytical treat-

ment is often an incipient psychotic who will try to run everything in the reactive bank at the same time.

Most psychotics have a tendency toward rather violent re-living. With an ordinary person it is sometimes an effort to teach the habit of allowing enough attention to go back into past events to contact the event fully enough for erasure. This problem is reversed with a psychotic. It is frequently an effort to keep enough attention in present time to cause an erasure. This should be evident from the description given of the nature of psychosis. One thing is in favor of the auditor on this score. When any attention, no matter how small, is released from its eternal circling through one engram in a psychotic, that attention is eagerly grabbed up by "I", the awareness of awareness, and immediately goes to work to stabilize the person in present time.

A psychotic who has reached the stage where present-time communication is impossible, but who is still trying to communicate some past event does not offer a serious problem in establishing communication. One technique used is based on the principle of "button pushing". Simply listen to this muttering of disconnected words and phrases long enough to catch one of the recurring patterns. Those words are your button. Push the button over and over again by repeating the words to the psychotic. This will probably draw his attention to you. In time he may get angry, cry a little, and then shrug as though those words had no more significance for him. They don't for the moment. They have lost part of their charge, and what they have lost has gone into the analytical mind, and will from that moment work for you rather than against you.

One psychotic was started on the road to recovery when an auditor discovered her talking about how no one loved her, and discovered that she had often been left alone as a child. "Poor Mary, all alone. No one loves you," brought a flood of tears and the beginning of a new life to one near-hopeless psychotic.

Working Near the Break

Most auditors will be faced with the problem of working with a person who has never been classed as a psychotic, but who is very near a psychotic break. This is a ticklish situation, and should be entered only in a circumstance where the utmost care can be exercised. The working rules which are outlined below, apply equally well to a psychotic and to a near psychotic. To work with either class of persons late at night is to ask for trouble. It is much better to place a near-psychotic in an unstimulative environment, and to give him plenty of rest and food before beginning processing. It is not the time to work when he has started down the dwindling spiral. After his necessity level has reacted and he is trying to fight his way back up is the perfect time for processing.

One aspect of changing the environment of a person near a psychotic break needs special emphasis. Not only is a person near a break usually tired and improperly fed, he usually has too many people making

too many demands on him. His communication lines are strained. Do not place an additional strain on his attention by giving him one more person to try to fit into the switchboard. Take him away from too many people.

General Working Rules

The following working rules apply to all processing, but especially to processing psychotics or near-psychotics.

1. Do not work when you are too tired. It is better not to audit when you are below a tone three.

2. Do not work when your pre-clear is too tired. This is especially dangerous in a near-psychotic.

3. Do not change auditors when it is at all possible to avoid the change.

4. Do not mix any other form of treatment with dianetics. This is especially dangerous in an institutionalized psychotic. One pre-clear who had neared the point of release from a hospital was thrown into a temporary spin when one of the doctors used the probing, "you're responsible" type of questioning all too common in mental institutions.

5. Keep your courage no matter how violent your pre-clear is. If he picks up a chair and starts to hit you over the head, simply say in an even voice, "Go back to the beginning of that, please!" Most of the time he will do so. Remember that your pre-clear is acting sanely within the framework of the engram he is caught in. Of course you must defend yourself, but do so with your wits and you will accomplish something by it.

6. Remember that there is only one good way out of an engram, and that is, through it.

7. Get Basic Personality on your side and work with it. You will like Basic Personality, and it will like you. No human being is basically not likeable. Build affinity with your pre-clear.

8. Never give up. Something can be done.

9. Work with a physician whenever possible. Nothing in dianetics is at variance with the best medical thought, and dianetics has no quarrel with the medical profession. Enlist the aid of a doctor whenever possible, always specifying that no technique other than dianetics is to be used on the pre-clear. Normally, a doctor will be actually very interested in what you are doing, even though he may scoff officially. When you obtain results, he may become openly interested.

10. Do not work with severely neurotic or psychotic persons until you have had some experience with more normal pre-clears. Under no circumstances try a *part* of dianetics on a psychotic or near-psychotic person. Unless you understand the simple, basic principle that engrams cause aberration, you should not process anybody, and especially psychotic or near-psychotic persons.

11. DO NOT ATTEMPT TO WORK A PSYCHOTIC WHO IS UNDER SEDATION. A psychotic has very little attention in present time even under the best of circumstances. He must be caught at his best moments, when he is most awake, in order to bring the attention loosened up by processing back into present time. Sedation will destroy the opportunity for this. Even persons who have most of their attention in present time do not work well under sedation (some sedatives make processing completely impossible), and this is even more true for the psychotic than for the normal or above-normal person.

Straight Line Memory

The beginning of processing in a psychotic will be almost exclusively in straight line memory. It is unwise to attempt to do anything at all with pre-natal engrams until after the psychotic has already become stable. This is not a rule which must be followed in every case, but it should be followed unless the pre-natals are forced on the auditor by the file clerk.

The problem with a psychotic is one of getting enough attention units stabilized in present time so that he can begin real processing. The psychotic with attention units permanently in present time is no longer a psychotic, but a neurotic, and he will be able to live like a normal person while continuing his processing.

To work a psychotic through pre-natal engrams would be merely to cause him to be stuck in more places on the time track than he had been before. All work must be directed toward getting attention into present time, and there will be more than enough attention tied up in locks to bring any psychotic back up to the current norm.

Occasionally a psychotic will go immediately to a grief incident, and this, of course, should be followed up and encouraged. More often, the auditor will have to work for some time getting small amounts of attention off irritated areas by straight line memory before the psychotic can stabilize enough for more than minor grief engrams. In almost all cases a grief engram is the only type of engram which should be attempted while a person is still psychotic.

In the psychotic as well as in other persons, the greatest amount of release of attention will normally come from the removal of grief, and after one major grief discharge, a psychotic may stabilize out of that classification. This has already happened in one case.

There are nineteen million persons in the United States who have been institutionalized for one reason or another. Dianetics offers a hope to these and to millions of others who have nearly reached the point of breaking under the dwindling spiral of aberration which has already set in, in this civilization. To ignore dianetics without giving it an honest trial, to overlook any possibility it may contain for halting the downward spiral at this critical point in man's history, is like a drowning man refusing to climb into a lifeboat when nothing else is in sight which offers the slightest hope of saving him.

“You’d Think He’d Learn.....”

JOHN W. CAMPBELL, JR.

One of the aspects of engrams is that they not only command a particular type of performance, but make it impossible for the victim to learn any contrary pattern of reaction. The familiar performance of an individual who repeatedly gets himself into serious trouble, leading to his own acute discomfort or misery, by repeatedly going through the same stupid performance, is a perfect tip-off to anyone who knows dianetics. The man is, obviously, dramatizing an engram.

But *how* can a man so totally fail to learn from experience; how can he repeatedly get into the same type of trouble, the same situation, again and again, and not learn that the consequence is, invariably, pain and/or misery?

It’s not stupidity, lack of intelligence, and inherently evil nature, or any of the standard explanations—it’s the mechanism of occlusion at work. Let’s take a look at it, and see how neatly the reactive mind protects itself.

Consider an individual who has an early-area prenatal engram in which father, beating up on mother, says “Take that, dammit! Take that and that!” Later, in a somewhat different engram involving a squabble over money, father says, savagely, “You’ve got to take what you want or by God you’ll starve to death!” and again, “I’ll take what I want, dammit.” Properly keyed in post-natally—and since these are father’s dramatizations, they will be—these constitute a fine kleptomaniac command chain.

Now let’s see what happens to the child. We’ll say that at about 8 he is caught stealing, and gets severely punished. His father and mother are thoroughly opposed to any such behavior, and see to it that he has reason to regret his theft. He’s spanked, his allowance withheld, and his usual pleasures cut off.

But six months later, he is caught in a still more serious theft, and is punished more thoroughly. At 10 he is a member of a gang of kids who become known to the police as delinquents, and by the time he’s 17 he’s a professional criminal. Two sessions in the Reform School have had no effect in stopping his thieving. He repeatedly steals, and repeatedly gets punished; it’s happened since childhood, and you’d think he’d learn better.

But visit him, age 29, in the State Penitentiary, and you’ll find that he’s grouching about his stupidity in not making sure the cop on the beat was out of the way, and promising himself that he won’t make the mistake again.

He doesn’t learn for a very simple reason. All engram data is absolute, unchangeable, unchallengeable, and ultimate TRUTH—according to the reactive mind. Stealing—“take that”—is essential to survival, or you’ll die of starvation, the engram says. Then stealing is a *necessary survival action*, and nothing must be permitted to interfere with it. For early man, pursuing and killing deer, wild boars, wild horses, and

other game animals was difficult, dangerous, and frequently led to serious injury. But it was an action *necessary to survival*; Man's extremely high level of persistence and determination forced him to overcome the difficulties and danger of injury; early man learned that there were certain ways of hunting animals that were very dangerous, or very difficult. He learned better ways of carrying out the job, but the danger and difficulty did not stop his carrying out an action necessary to survival.

So long as stealing is reactively evaluated as an action necessary to survival, then, evidently, punishment can only be evaluated as punishment for carrying out the essential action clumsily—just as a broken arm acquired in killing a deer was interpreted by early man *not* as punishment-for-hunting-deer but as punishment-for-clumsy-hunting.

Inevitably, when the kleptomaniac youth is sent to reform school, the punishment has effect; he is being punished for clumsy theft, and he uses his opportunity to study out wherein he made his error, and learn to avoid that error the next time. He learns to be a better, less clumsy thief.

But he *cannot learn to stop stealing*. The reactive mind has put a fixed, unalterable evaluation “stealing is necessary to survival” on that concept; only dianetic auditing that brings the engram and its reactive evaluation into sight can make it possible for the youth to interpret his punishment as punishment-for-stealing instead of punishment-for-clumsy-stealing.

The manner in which occlusion-of-interpretation works here is readily understood. In more subtle instances, such as those involved in normal human relationships wherein a husband repeatedly deeply upsets his wife by a pattern of reactions, the mechanism is the same in essence, but more subtle in action. Upsetting his wife causes him genuine emotional pain; he does not want to do so. But he cannot—because of engrams—consider his actions to be anything but necessary survival actions. He can see clearly that these actions have caused her distress, and have, equally, resulted in his own acute distress. But he *has* to carry out those actions; the engram says so. So, the only thing to do is to recognize that it is an insoluble problem. And a problem that can't be solved can only be forgotten . . .

A week later, the man is unaware that any such incident happened. In a really good case, where there are plenty of prenatal phrases such as “I don't want to know about it . . .” “I've just got to forget about those unpleasant things . . .” and “I just can't think about that, it upsets me so,” the degree of occlusion produced is truly fantastic. The case is usually a non-sonic, non-visio anyway, with forgetters of that magnitude scattered through the bank, and the man can be reminded directly of the incident, and told to pick it up in straight line memory. He will swear it never happened, because he has totally forgotten it, and will be rather shocked and bewildered to be told it did happen.

The result of such occlusion is, of course, that the analytical mind is not permitted to use that data in the incident in any computations. The individual, as a result, can *never* learn to avoid that type of painful situation, so long as the engrams are in place. He will repeatedly get

himself into the same type of painful situation, bringing down on himself the same type of distress. His only hope of escape is, of course, to pick up the engram so that he *can* learn.

Until that is done, his friends will see him repeatedly going through the same sorrowful performance, shake their heads, and say "You'd think he'd learn . . ."

You would, too . . . if you didn't know dianetics.

Bag of Tricks

Most auditors develop within the framework of standard procedure little points of technique which they have found useful. If one trick does not produce quick results, another may. With a full bag of tricks an auditor will be able to pull out the right technique for any occasion. Contributions will be gladly accepted.

Do not ask for *the* denyer, ask for *a* denyer. "What is *the* denyer in this incident?" may bring the force of the engram against you and the denyer will deny itself to you. "Give me *a* denyer" will usually get the phrase for you. The same trick works also for holders, bouncers, misdirectors, etc.

If an auditor has difficulty in recognizing a pre-clear's valence or in determining whether the pre-clear is acting in a particular way because of circuitry, it is helpful to remember that basic personality is always likeable. Except for the effect of his own bank, an auditor will always like the pre-clear best when he is in his own valence and operating without circuitry.

When a pre-clear cannot get past a certain point in an engram, the auditor can sometimes help by a little extra startle at that point. A sudden shift in voice from a soft voice to a sharp command, a finger snap, or a sharp hand clap will sometimes provide an extra little push which will help the pre-clear through the engram.

Sometimes an ally computation may be discovered by asking your pre-clear for a time when he was in danger. The person who saved him from the danger, or the person he would most like to have around when he is in danger, or simply who he is thinking about at the time when he was in danger may be an ally.

Dreams may be run as lock incidents, and will usually have an engram at their base. A note of warning is necessary with this technique. Do not attempt any reconstruction of symbolic meaning for the pre-clear. This is a mixing of technique which may take some time to clear up. Simply treat the dream as a lock incident and then ask for the engram which is in restimulation.

Instructions to a Pre-Clear*

RUTH D. GROESBECK

(A guide for instructing someone who has not thoroughly read the handbook)

When you close your eyes I shall ask you to return to and recount some past experience of your life and to tell me what is happening—not what *has* happened. I want you to return to the actual incident and contact the recording of it which is in your mind. You will know what is happening at all times, and will be perfectly free to stop the session at any point.

The usual procedure in dianetic auditing is to have you first return to and re-experience some recent pleasant event, perhaps a pleasant meal, or meeting. This is for the purpose of focusing your attention and gets you into the returning, or re-experiencing necessary in dianetics. Later, if you wish, you may return earlier and recount impressions and perceptics which you received even in unconscious periods of your life.

You will know when you reach a period of unconsciousness (which we call an engram) by a feeling of slowing down in your thinking processes, by re-experiencing a sense of loss and grief or by the experiencing of a sensation of bodily pain, increasing and decreasing in intensity, as you go over and over some certain phrase or phrases—possibly phrases which you often use in your conscious life.

Going over and over certain phrases or experiences is important in dianetic reverie. The repetition refiles the experience in your conscious mind and erases it as an irrational, seemingly hypnotic command. You may feel like yawning, or even laughing when an engram is being erased. If you feel like crying you should do so, for this releases the bad effect which a moment of grief has had upon you.

I shall at times address a part of your mind which we call the file clerk. The file clerk gives out data, seemingly automatically, if you will let it do so. Please let your answers come as nearly automatically as possible. Say whatever comes most readily to your mind, no matter what it is. I may also refer to your somatic strip which is a recording your body makes of all experiences. If I should say, "The somatic strip will return to a moment three minutes before the beginning of the event," I simply want you to re-experience as much as possible the point three minutes before the incident under exploration.

When I ask you to return to some experience I want you to relive it as fully as possible—telling me what is happening, what you see, what you hear, how you feel, what is being said, etc. This gives a much fuller recall than simply remembering certain events of your life, or certain things from your past experience.

One thing more. In order to avoid any possibility of unintentional suggestion, I shall install what we call a canceller. When you first close your eyes and relax I shall say: "anything I say or you may hear during this auditing session will be without force upon you when I say the word *cancelled* at the conclusion of the session."

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This Is No Case History*

JONATHAN W. KOONTZ

This is no case history. It's only a story. Oh, it's true all right. It happened. I know the people involved and they are not named Bernie and Rose, but they are real people, all right. Like me or you. But where are the medical records? Where is the validation? Who's going to certify as to what was true before and what is true now? Who's going to believe me even if I tell them?

Because neither Bernie nor Rose took their troubles to a doctor, except the time Rose had her nose remodeled. Sure. I could get the record of that operation, but it wouldn't say anything about *why* Rose had her nose remodeled. It wouldn't say that she was so ashamed of being Italian that she wanted a different profile. That she had completely "forgotten" how to speak Italian, even though it was the language her folks spoke in her home. It wouldn't say anything about how Rose had always lived in secret dread of the moment when any new acquaintance would find out that she was one of those poor, squalid, neglected Italians. It might mention the fact that she was never married, but it wouldn't even give a clue as to why she had never been really at ease with anyone who knew that she was an Italian.

And Bernie has practically no medical records of any kind. He's a big, husky fellow who had always been a little shy and reserved before he got into the army, but just one of the regular gang. Nothing much different about him until after he had been in the army for well over a year and had gone overseas. Then, for no apparent reason and practically without warning, he suddenly found himself thinking strange thoughts about men and no thoughts at all about women. This was an incredible thing to Bernie. He wasn't a sissy, he didn't act or talk or think like a girl, but here he was feeling that he wanted to have sexual relationships with the men in his outfit and paying no attention at all to any of the women around the camp.

So what did he do? Well, what would you do? He just didn't say anything to anybody, especially after he found that homosexuality is one of the roughest and most insoluble problems faced by psychology, and that there wasn't much success in treating it. He didn't say anything, or *do* anything, either, except to worry about the problem, and to begin to be very unsure of himself in other ways, too. There was still a part of him that was very much ashamed of feeling the way he did about men, but he couldn't help his feelings. He *could* help his actions, though, so he never got to be an "overt" and he never got into trouble about just feeling homosexual.

But of course he didn't date, and he never thought of getting married. He didn't want to be considered queer, and he didn't want to give in to his feelings about men, but how could he even think of getting married when he knew he would not be sexually interested in any woman? Bernie was very puzzled and very unsettled about this whole

thing. He couldn't make up his mind what to do about it and pretty soon he couldn't make up his mind about a lot of other things, too.

So then came dianetic processing for both Rose and Bernie.

Rose found engram after engram, pre-natal, and key-in after key-in, post-natal, in which everybody was complaining about how bad it was to be Italian. About how people discriminated against you when you were Italian. About how Italians did not get jobs, and couldn't get along, just because they were Italian.

And Bernie discovered that one of his "buddies" in the army was both a hypnotist and a homosexual, and he got most of the charge off of four rugged incidents.

So, naturally he begins to look at women with a different look in his eyes. And naturally there was Rose who just didn't care whether people knew she was Italian or not and had even begun to understand the language again. And naturally they got married, just like in the movies.

Yep. It really happened. They're real people, and I can introduce them to you if you are sincerely interested. They're real nice folks.

But doggone it! This is no case history!

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Audio Recall

WM. BURKE BELKNAP, JR.

The questions asked by pre-clears indicate a misunderstanding as to just what are "audio" and "sonic" recall. Many pre-clears complain that they "don't hear anything". They may run and reduce engrams, getting the full conversation by impression, but the fact that the words come as impressions rather than sounds is a source of discouragement to them. In some cases this feeling of discouragement has become so great that it has interfered with the running of the case. There is no reason why the pre-clear should feel this way. True sonic is the recall of a sound as a sound actually heard, but this is not too common in a case just starting.

Apparently most children have this true sonic but it usually gets turned off sometime between the ages of 2 to 10. However, the recall of sounds and words as impressions may be present in a greater or lesser degree and a case can run perfectly well on this until such time as the phrases or computation blocking sonic are released and full sonic turns on. The following scale may make this clearer:



FULL SONIC

FULL NON-SONIC AUDIO

THIN CURTAIN

MEDIUM CURTAIN

THICK CURTAIN

COMPLETE SHUT-OFF

A person's ability to recall sounds and phrases will lie somewhere on the arrow above. The shaft of the arrow is the section of audio-impression recall and the head of the arrow is true, full, or loudspeaker sonic. The base of the shaft is a point of no audio recall whatsoever. At the point of thick curtain the pre-clear would get the general sense of anything said but no precise idea of the exact words. For example, the phrase "she is a very pretty girl" might come out as "that girl is attractive". At the point of medium curtain the above phrase might be accepted as, "she is a pretty girl". In other words the phrasing would be more precise but small discrepancies might not be picked up.

At this point the impression of loud noises, such as a door slamming, may be there but still as impressions. At the point of thin curtain the impression of words and phrases would be even more precise. The phrase used as an example would not be satisfactory as "she is a pretty girl". The "very" would have to be contacted before the pre-clear would be satisfied with the correctness of the phrase. Here there would be impressions of a greater range of sounds. At the point of full-non-sonic audio there would be full impressions of all words and sounds. At some point in the case a phrase or several phrases or, perhaps, a computation will be released and the case will rise to the point of full sonic recall. At this point the pre-clear will play back recorded sounds as sounds.

A pre-clear may start at any point on the arrow and as processing continues his recall should move toward full sonic until eventually this point is reached. Some cases may work at different points on the arrow, at different points on the time-track, and there may be other variations. For example, a pre-clear may get phrases pretty well except for those of some person who is blocked by some computation. At times a pre-clear will get one phrase now and then in sonic, though he runs normally with only impressions.

Wherever on the arrow a pre-clear may be there is no reason to be discouraged. As his case continues he will find that his recall of sounds will improve through the impression-audio range until at last he turns on full sonic.

Courses

The following courses are in progress in Dianetics at Foundation headquarters and Departments of the Foundation. For more particulars write Parker Morgan, Secretary, Hubbard Dianetic Research Foundation, or your local Department.

Intensive processing by a Hubbard Dianetic Auditor consisting of thirty-six hours during a six-day period is available at Foundation Headquarters and all Departments. Reservations must be made in advance. Telephone or write to your nearest Department.

COURSE I

Elizabeth and Los Angeles only.

This is the professional course. Those enrolled will work toward certification as a professional auditor which will be granted *upon satisfactory completion*. It is expected that, during the term of the course, enrollees shall devote full time to the study of Dianetics, including lecture, classes, observation of and practice in Dianetic Auditing. Duration: 4 weeks. Fee: \$500.00.

COURSE II

A series of fifteen lectures given to teams of two who plan to co-audit each other. There is one series of lectures given three evenings a week over a period of five weeks, and another series given Saturday evenings for fifteen weeks. The course includes case opening and instruction on team auditing. Consult your local department for fees and dates of course.

COURSE III

Case opening for a team. This is a session of two hours conducted by a professional auditor who takes each member of a team through reverie under the observation of his co-auditor. Appropriate instruction is given. Fee: \$25.00 per hour.

It is with regret that we must charge for training. We should prefer to extend this knowledge freely to all who desire it. Nevertheless, if research in Dianetics is to continue—and we are sure you agree with us as to its importance—we must charge for our services. Proceeds go to the Hubbard Dianetic Research Foundation.

THE SELECTION AND APPROVAL OF CANDIDATES APPLYING FOR TRAINING WILL BE ENTIRELY AT THE DISCRETION OF THE FOUNDATION.