# The
# Dianetic Auditor's
# BULLETIN

*Official Publication of*

# The Hubbard Dianetic Research Foundation, Inc.

The Foundation has been chartered in the State of New Jersey as a non-profit, scientific research, educational and charitable corporation. Its main object and purpose, as set forth in the charter, is "to study and conduct research in the field of the human mind and of human thought in action." Subordinate purposes include teaching and publication.

---

## Trustees

## Headquarters

275 Morris Avenue, P. O. Box 502, Elizabeth, N. J.
Telephone ELizabeth 3-2951

## Departments

NEW YORK—
55 East 82nd St., New York 28, N. Y.; Tel. TRafalgar 9-2030

ILLINOIS—
111 East Oak St., Chicago 11, Ill.; Tel. MIchigan 2-5240

WASHINGTON—
2025 Eye St., N.W., Washington 6, D. C.; Tel. Sterling 4924

HAWAII—
3132 Waialae Ave., P. O. Box 5261, Honolulu 14, T.H.; Tel. 6-6936

CALIFORNIA—
2600 S. Hoover St., Los Angeles 7, Calif.; Tel. RIchmond 7-0571

Published monthly as a source of information on new developments in Dianetics for Active and Associate Members. An Associate Membership in the Foundation is open to all individuals interested in dianetics. The membership fee is fifteen dollars annually. An Active Membership exists but is granted only after an Indoctrination Period at the Foundation.

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

2

# Editorial

## Organization

Since its inception, the Hubbard Dianetic Research Foundation has attempted to function as a service organization. The response to *Dianetics*, however, was so quick and so overwhelming in its enthusiasm that an organization had to be set up in some way as quickly as possible. The only way of accomplishing this was for some people to assume the direction of the organization and to function in an authoritarian manner until the Foundation should be able to set itself up along more democratic lines.

It was never intended that this system of authority should exist any longer than was absolutely necessary. Dianetics is not a force which can be contained in the hands of a few. Its services are so broad in scope, and so much can be accomplished by it that it would not be at all suitable for the Foundation, the corporation which represents dianetics, to be maintained on any other than the broadest type of democratic membership. Such a form of control is implicit in individual dianetics, and is explicit in group dianetics.

In accordance with these facts, the by-laws of the Hubbard Dianetic Research Foundation, Inc., as recently amended in the state of New Jersey have been set up in such a way that each Active Member and each Foundation Member will be entitled to one vote at the annual or any special meeting of the Foundation. The direct governing of the affairs of the Foundation is done by a Board of Trustees which is elected at the annual meeting of the Foundation in the manner prescribed in the by-laws. The Board of Trustees elects suitable officers to conduct the business of the Foundation. In actual practice, the conduct of business will be carried on in close cooperation with the Foundation Members and any Active Members who are near enough Foundation Headquarters or any Department to attend staff meetings.

With the amending of the by-laws has come a chance to examine the activity and goals of the Foundations, and a chance to reflect in the by-laws the actual facts of organization within the Foundation. In the light of the understanding gained in this examination, it was seen that the real function of the Foundation was as a center of communication and initiation into dianetic thought and activity. The changes in terminology which you note in this *Bulletin* are the result of this effort to reflect the actual state of affairs at the Foundation in both the legal structure of the Foundation and the language of its publications.

Following is an excerpt of that section of the by-laws which deals with membership in the Foundation.

## Voting Members

*Active Member*—One who has successfully completed the Indoctrination period of the Foundation and has been admitted to membership. He shall, during good standing, be entitled to one vote at the annual or any special meeting of the Foundation. Said voting can be done in person or by proxy.

*Foundation Member*—Any person in full time employment on the staff of the Foundation whether salaried or not and regardless of his occupation, who shall satisfactorily have completed a basic indoctrination in dianetics, shall have one vote at the annual meeting either in person or by proxy.

No person shall have more than one vote because of duplication of membership.

## Non-Voting Members

*Founding Member*—Members of the first Board of Trustees.

*Fellow of Dianetics*—An honorary award given to anyone who makes an original and significant contribution to dianetic technique or theory. Entitles one to life membership in Foundation and all publications free of charge. Gives one free processing.

*Honorary Member*—Persons of distinction, not active or voting.

*Associate Member*—One interested in dianetics and actively interested in furthering it in the field. Receives publications and has question and answer service.

*Contributing Member*—One who has contributed material things of value to dianetics. Donor of endowments, etc.

*Supporting Member*—Member of a secondary group in some locality. Full member of that group. Interested in Foundation.

*Institutional Member*—A university, hospital, clinic, or any institution which uses dianetics. Given as an award.

*Regent Member*—A consultant of the Foundation on various problems.

*Conditional Member*—A person who has been selected as a candidate for Active Membership.

## Answering Questions

All Associate and Active Members are currently receiving the booklet, *Dianetic Processing: A Brief Survey of Research Projects and Preliminary Results.* The announcement of Current and Future Publications in this booklet is of special interest, since many of the questions you wish answered about dianetics will be answered in these publications. This list will be kept up-to-date in the *Bulletin.*

Complete coverage of all the phases of dianetics is impossible in one publication. A case in point is the article in this issue of the *Bulletin* on *Group Dianetics.* The reader of this article will undoubtedly be conscious that this is a condensed version of a subject which is already book-length, and may grow to be several volumes. At the same time that Group Dianetics grows so swiftly, many other facets of dianetics are also swiftly expanding. The obvious answer is a list of publications from which you may choose that which interests you most. In this way you can get the answer to your general questions about dianetics.

For specific questions which may be answered in a few lines of type, the *Bulletin* is beginning, in February, a technical question and answer service for all Associate and Active Members. Questions for this service and suggestions as to other services which might be offered by the Bulletin will be given prompt consideration. Address questions to "The File Clerk," P. O. Box 502, Elizabeth, N. J.

J. W. K.

# Group Dianetics

by

## L. RON HUBBARD

Group Dianetics is a theory explaining the observed behavior of people as groups, with corrollary deductions on methods of improving that behavior in terms of the dynamics. It is not a method of processing a number of individuals at the same time, but deals with the inter-relationship of those individuals as a group.

In postulating Group Dianetics it was found that there are actually seven dynamics. First, self. Second, Sex and future. Third, group. Fourth, man and mankind.

Fifth, life. Life, no matter where it is found, in dogs, cats, in giraffes, in a blade of grass. Life has a great deal more affinity for living objects than it has for inanimate objects.

The Sixth Dynamic is MEST, the Physical Universe of Matter-Energy-Space-Time. The wind, snow, rain, blue skies, all of these things are MEST. One of the first things that folds up in the aberree seems to be his attraction for MEST. The real world, as you might call it in a very qualified sense, becomes less pleasant to him.

When one was a child and got up in the morning, there was dew on the rosebushes, the wind was so fresh, and all the world looked so good! Everything was so blue, and so red, and so green! There was a definite reaching out and affinity with the world. Then gradually, as the years passed, this affinity began to be blunted by collisions with MEST, and MEST became less and less one's friend; one gets to be 25 years old, married, gets up in the morning; there's dew on the rosebushes but it's just something that gets one's shirt wet!

Seventh. Theta. This is the dynamic towards the preservation of the body of energy sometimes called God . . . call it anything you want to, there is that something which man has always striven toward. He has a certain faith that he becomes imbued with and which makes it possible for him to do things that he never would have dreamed of doing before. To a boy whose life is all wrapped up in electronics and who is sitting on the edge of a cyclotron, God may well be a cyclotron. To an author, God might be a book, and to a mechanic God might seem to be a very fine racing car. But these would be rather short-sighted views for each individual.

With this array of dynamics the problem, rather than becoming more complex because we have entered some new factors into it, simplifies. Since much of the early emphasis in dianetics has been placed on processing the individual, we may have overlooked the fact that one of the main goals is processing the group.

5

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

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

The problem here is the problem of the introduction of arbitraries. Each time an arbitrary rule is entered into the group ideas and rationale, the group tone deteriorates. The group tone depends upon the agreement (reality) amongst the members of the group, on the ideas and ideals and rationale of the group, upon the intercommunication of members of the group one with another, and upon an understanding by the members of the group of the rationale and problems of the group. An emergency situation as faced by the group may occasionally make it impossible for some member of the group to communicate all the reasons of his actions to the rest of the group. At such moments the group is called upon to supplant communication and understanding with an instantaneous compliance. The group instinctively does this only when it has faith in and belief in the rationale and ideals of the member who is demanding the instantaneous action. As soon as instantaneous action has ceased, however, all such rules and orders should be clarified and explained and discussed by the entire group for their understanding and their further communication.

Here then is the cycle of a group receiving an engram: the group ideas and rationale in handling or attacking MEST receive a shock from the MEST which it is attacking, making an emergency situation exist. There is a turbulent area created between the ideals and rationale of the group and the MEST. The emergency status of the situation has to do with the compressed time—something obviously is happening so swiftly that a full use of communication is not possible, for which must be supplanted arbitrary rules or commands. As soon as the emergency is over, it can be seen that an engram has been implanted in the group.

The clearing of this engram consists of an examination by the whole group of the arbitraries, which is to say the orders and commands which were issued without explanation and which demanded instantaneous action on the part of other individuals in the group. The person issuing these orders, or persons issuing them, should demonstrate how the situation existed and the why or wherefor of these orders. In this way the engram is cleared out of the group. Rational discussion of this situation

and communication of the situation restores the ideals and ethics of the group.

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

These tenets which are delineated here actually constitute a discovery about groups comparable to the discovery of the engrams in individuals. Each time instantaneous action is demanded of the group by situations and each time commands are given by the selected individual or individuals for those moments of emergency, an engram can be said to have been implanted in the group. These instantaneous orders and commands are indicators of an engram. The engram actually took place during a moment of shock when the ideals, ethics, rationale and general thought and energy of the group collided forcefully with MEST. As in an engram in an individual, the MEST entering into the ideals and ethics of the group and the ideals and the ethics of the group entering into the MEST is a point of turbulence wherein physical force is mixed with Theta. Groups customarily answer such emergency situations by instantaneous orders and commands which are given without consideration by the whole group but which are accepted by the whole group as necessary for the emergency.

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

Processing the group should be the special trust and charge of selected members of the group itself. The processing is done by the examination of emergency situations and the complete detail of them by this selection of the group. Such examination and publication and discussion of these moments of emergency should not be colored in any slightest degree by any thought of protecting the public idea concerning the ethics of this particular group. Information cannot be masked,

7

either from individuals of the group or to other groups examining this group, save as that information may apply to the emergency status of the situation which may still be existing, as in the case of disposition of troops by a general during a time of combat.

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

The characteristic point of this turmoil or turbulence, the engram of the group, is that it contains suppressed or out-of-sight information. If at any moment the auditor to the group suppresses information or colors it in any way, some of that engram is going to remain, and actually a situation is entered here where the engram is left in a state of restimulation where it can do more damage than it could have done had it never been run.

The auditors of the group must be individuals fully schooled in the ideals, rationale and ethic of the group, whose integrities are not questioned by the group. The whole keynote of the group auditor is honesty and truth—uncolored, unvarnished and unsuppressed data. In this way a good auditing job can be done. The auditor to the group is discovering what has been done to the group and is running it. There is no need of going over and over one of these engrams beyond exposing the information thoroughly and competently to the view of all and permitting all members of the group to discuss that information as they wish. The group itself may then decide upon certain actions but so long as the group itself is doing the deciding, not an individual or just a few individuals in the group, no engram is created.

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

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

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

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

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

on top of the original engram. Of course, such issuances supercharge this engram.

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

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

All groups must have goals. Only the deterioration of the goals of the group or the reaching of all the goals of the group can bring about the decline of the group or the individuals within it. It is therefore incumbent upon any group to have a postulated set of goals which are continuing goals; to have a major goal which cannot be reached all in a breath but also to have minor goals which go in progression toward major goals which go in progression towards super-major goals.

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

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

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

There has never before in the history of the world been an opportunity for groups, since they did not know these things, to rehabilitate themselves and free themselves from the continuing concatenation of arbitraries. Thus, every group, once initiated, could thereafter experi-

ence only a dwindling spiral. Following these tenets, there is no reason why the tone of the group cannot continuously rise or, whenever it is depressed, to be brought back up on the tone scale again. It has been stated by past writers that the group's highest point was the moment when it was formed, since then its ideals, ethic and rationale were intact. One can readily see that this has in the past been the case, but he can see also that the ideals, rationale and ethic of the group may be improved. Thus its tone scale can now go up from this point of formation. Further, emergency statuses can be reached and met, individuals can take command of various functions of the group for these emergency statuses, and the engrams of the group can thereafter be sorted out and resolved—run, in other words.

The ability of the group to conquer MEST is measurable by the amount of analytical thought there is in the group, by the ideals, rationale, ethic and dynamics of the group. These are Theta functions. They are analytical mind functions. A group set up on these principles and with this clearing process of groups in action would present the same aspect in comparison to other groups of men as a clear to a psychotic, since nearly all groups in the world today are severely psychotic.

On the postulate that a primary mission of Theta is the conquest of MEST, we see immediately that the individual must have this in each of his four dynamics. On the first dynamic, the individual has as a primary purpose the conquest of MEST as an individual. He is conquering MEST for himself as an individual. Theta, having this purpose and having aligned itself harmonically with MEST, then conquers more MEST. It is readily seen that with this as a purpose the fact of MEST beginning to overcome the individual rather than Theta overcoming MEST, a dwindling spiral is rapidly entered and at length Theta is driven out of the organism and we have death. There is a tremendous resistance then on the part of the individual toward being conquered by MEST, or being considered MEST, or used as MEST, since this obviously is death or a small portion of death, which is to say the conquest of the individual tends toward the death of the individual. In order to succeed then, the individual must feel that he is conquering MEST or that he potentially can conquer MEST. When he is convinced otherwise, he has entered into the dwindling spiral with MEST conquering him. That much Theta has been driven from him.

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

On the third dynamic, the individual feels that he is assisting in the conquest of MEST. A very quick survey of this will demonstrate adequately that no individual by himself, unassisted by any other life form, could possibly conquer MEST. The arrangement of life is such that a graduated conquest is necessary—first, the lichen and moss, then other cellular life, then cells forming into organisms, and so on, make

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

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

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

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

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

One can see then that here we have an interaction between Theta and MEST. MEST has a natural kickback against Theta—an involvement and a confusion with Theta—since MEST iself, however its natural laws may be, is chaos. Thus MEST can blindly and grumblingly drive

the Theta out of Life; MEST then adding in a physical force to the business of living can gain, as an engram, entirely too much force within the individual and so can disturb the natural laws of MEST by substituting for them the natural laws of Theta which are based primarily upon reasonability.

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

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

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

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

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

# Electric Shock and Its Processing

by

C. C. STREET AND ELIZABETH BYALL*

*A Description of Electro-shock.*

Therapeutic electro-shock, one of the forms of therapy employed in the treatment of psychoses, is accomplished by passing an electric current through the brain by means of electrodes placed on the temples.

The patient is placed on his back on a bed or treatment table which provides both support and cushioning, with shoes removed and clothing loosened. Any pins or other fasteners are usually, but not always, removed from a woman patient's hair. A pillow of proper size is placed under the small of the back, and in certain instances a broad restraining strap is fastened around the lower part of the trunk of the body. A salve-like paste to insure good electrical contact is often applied to the patient's skin at the temples in the areas to which the electrodes are applied, although sometimes this is accomplished by using electrodes wet with saline solution. Some form of protection against biting the tongue is provided, usually a long roll of padded gauze placed between the teeth and held there by a doctor, nurse or attendant during the period of convulsion. Removable dentures, bridge work, etc., are removed before treatment.

The shock therapy personnel are employed to hold and restrain portions of the body, i.e., shoulders, hips and legs. This restraint is manual and is applied with sufficient force to allow controlled motion during the convulsion, and yet with sufficient restraint to prevent dislocations and/or fractures. The person at the head holds the electrodes in place for the moment the current is applied. One of the assistants has the job of making certain that the protective material is not dislodged from the mouth.

At the moment of or immediately following the application of the current the patient becomes unconscious and "freezes" in a rigid position. He may or may not cry out. A few seconds later the convulsion begins during which period the patient ceases breathing and a darkening of the color of his face is noted. The convulsion is brief (fifteen to forty-five seconds), and as soon as it ceases the protection is removed from the mouth, and the patient is usually turned on his side so that the secretions which have accumulated in the mouth will not drain into the respiratory passages to choke him when breathing begins. This precaution is not always observed. Many doctors leave the patient on his back. The first breath usually occurs spontaneously, but sometimes is aided by slight pressure on the chest cage by the attending physician. A heavy edematous-type breathing is characteristic at this point. The patient may be otherwise quiet or disturbed or noisy.

*C. C. Street and Elizabeth Byall have been a team of auditors employed by the Foundation. Their qualifications for writing this article include previous experience with therapeutic electric shock as well as dianetic auditing which resulted in the erasure of engrams caused by electric shock.

The patient may be carried from the treatment table or kept there to rest until able to walk with assistance. The patient is (when he is not shocked in his own bed) then taken to a bed to rest for an hour or so. During this period he may appear to sleep or may be disturbed and noisy. He is supervised and watched until he is fully conscious and able to walk and talk. He will not have full memory at this time; in fact, electro-shock affects memory for greater or lesser periods of time depending upon the person and the number of treatments.

Recent modifications of the above technique include the use of curare to lessen the severity of the convulsive response and the pre-shock use of sodium pentathol to bring about a state of light anaesthesia in the patient for the purpose of avoiding psychic trauma of shock procedures.

Conventional shock equipment is of many types, but the most universally used is that type which takes the 60-cycle power direct from the power-line outlets. This current is applied to the temples by electrodes in an unrectified, unaltered form with only the adjunct of a transformer or resister to alter the voltage of the applied energy. The range of voltage used in various equipment falls within a rather wide bracket; this being approximately from 80 to 500 volts. Such equipment usually contains a limiting resister that is sometimes of a rheostat type so that the value of resistance, in addition to the internal resistance of the head between the electrodes, can be altered. This produces rather wide ranges of current which it is estimated vary from 250 milli-amperes to approximately 750 milli-amperes. There are other variations which have been used. Equipment containing vacuum tube rectifiers, so that direct current of a well-filtered type is applied has been experimented with. An additional variation, a square wave pulse, increasing in power in approximate logarithmatic sequence, has been tried. In this latter type an auditor will find in the pre-clear a very intense degree of fear in approaching the shock. This is due to the fact that the pre-clear received several pulses of electric current prior to becoming unconscious. This builds up an extreme fear reaction to any mention of contacting shock. The auditor should realize that a great deal of persuasion may be needed to get a pre-clear to contact a shock of this type.

## *The Necessity for Running out Shock in Dianetics.*

It is almost invariably required that any pre-clear who has received shock therapy run this shock during dianetic processing. For one thing, after being shocked the person's memory is apt to be badly occluded. The loss of memory varies greatly in extent and intensity from person to person, persists for an indefinite period of time after the last shock has been received, and is a rather wide variable covering various parts of the postnatal portion of the pre-clear's life. The shock has a tendency to scramble badly the prenatal reactive bank, but apparently there is less scrambling effect on the postnatal portion of the bank.

It will be found that shortly after shock therapy, contact in reverie will be rather poor. Emotion is apt to be lacking in the material or incidents reached. It may be quite difficult to have the pre-clear actually contact the shock itself, and the amount of time required for contact in

reverie to approach normal is at present not well determined. It is, however, possible to run late-life locks before reducing the shock incidents. This has been done on numerous occasions with the result that people so run have been classified as non-psychotic and released from institutions. Running late-life locks is an excellent means of determining when sufficient contact with the reactive bank has been established so that shock itself may be run.

## *Preparations for Running Shock.*

In preparation for running the engrams occasioned by therapeutic shock, the auditor should gather all the facts which can be elicited from the pre-clear concerning the circumstances in which the shock was given. Such required information will consist of whether the person went to a doctor's office to receive the shock, whether it was given in an institution, in a therapy room, or in one's own bed, and whether the person was strapped to the bed or only held by attendants. Additional helpful information would be whether the shock was preceded by an injection of some kind.

Much of this information can be gathered, but the auditor must be prepared for the possibility that the pre-clear has little or no knowledge or memory of the details of the shock treatment. He may have only the knowledge that he had received it, and in some cases will have no memory at all of the shock.

It cannot be over-emphasized that the auditor must use a great deal of straight line questioning of the pre-clear prior to running the shock, since any of a number of different variations of shock may have been used. One variation is the use of sodium pentathol to anaesthetize the patient prior to the shock. This renders the patient completely unaware that he has been given a shock treatment. If the auditor deems it necessary, the family or the attending physician should be contacted and questioned on this matter to determine as completely as possible the entire past history of the case.

It has been found that to many pre-clears the explicit details concerning the surroundings just prior to the shock are of vital importance. An example of this is one pre-clear's insistence that he should be covered with a blanket during the running of the rest period in one particular shock. An examination of the circumstances surrounding this particular shock treatment revealed that it had been given in the winter, and that a blanket had been used to keep the patient warm and comfortable during the rest period.

When the auditor is prepared to make a direct attempt at contacting the shock, the information is utilized to establish the validity of the scene and to guide the person into the actual shock situation. Although on an intellectual, conscious level, the pre-clear wishes to contact this dramatic experience in reverie, the resistance at times is very great and much persuasion will be required to bring the pre-clear to the actual instant of the passage of the current.

It should be borne in mind that any auditor attempting to run shock should always have a physician in attendance for the first running, on any pre-clear. The doctor should be requested to make a

physical examination and determine whether the person is in a physical condition to withstand the impact equivalent to the original shock treatment.

## *Running Shock.*

After these preliminaries have been taken care of, the pre-clear is put in reverie by running a pleasure moment or other material that the auditor feels is suitable. He is then asked to go to the last shock received.

This is important. It has been found that shock should be run from the last towards the first, not in the opposite manner, as one would suppose. The explanation of this is not completely clear, but it appears that if the earliest shock is run first, the effect of all the later ones filters down through and attempts to run out in a single shock. On one such occasion the first shock was re-run many times with no apparent reduction.

When the last shock has been asked for from the file clerk, the auditor establishes the scene by getting the pre-clear to recall in reverie the preliminary portion of the incident prior to the actual shock treatment. As the scene progresses, the pre-clear re-establishes all of the details of this particular shock. When the situation has been established up to the point that the pre-clear in reverie is on the shock table, strapped down, (if such was the case), the auditor begins to talk the situation as it occurred.

"You are now strapped down. The pillow is under your back. They are placing the bit (gauze pad or whatever other method was used, this information having previously been obtained from the pre-clear) in your mouth. They are placing the electrodes on your temples."

At this point the instigation of the shock itself is established. At a critical moment the auditor sharply slaps his hands together and speaks loudly the word "Go!" or its equivalent. This sudden impact of sound simulates the passage of the current and the pre-clear, if he is prepared actually to run the shock, will go into a full dramatization of an electric shock treatment.

The re-enactment of an electric shock treatment can be of extreme violence, and to an unprepared auditor quite frightening. It is wise, wherever possible, that an auditor planning to run shock treatment should find an opportunity to observe an actual electro-shock treatment in an institution prior to attempting to contact and run shock on a pre-clear. When an auditor has not been able to observe such a treatment, he must bear in mind that although it is violent and rather unpleasant, the pre-clear is only re-enacting something that he has already lived through and will live through again because such a re-run only dramatizes what he has already experienced.

A greater amount of realism in setting the scene for the shock (holding shoulders, placing gauze pad in mouth, etc.) may be desirable in some cases.

## Comparison of Actual Shock to the Dramatization.

In running shock in dianetic reverie there are certain differences from the original shock treatment. These will be outlined here in a general way. As described above, the pre-clear in the original treatment appears to be unconscious for relatively long periods of time. The auditor will discover that in this portion of the original shock the pre-clear, although appearing to be unconscious, was actually running through engrams. This may not always be the case, but it is quite common and under certain circumstances a pre-clear has been known to run engrams for over three and a half hours without ceasing, when an electric shock was re-run.

These dramatizations which are carried out in the re-running of an electric shock will give the auditor valuable data on the material that is actually in the bank, and careful notes should be made of phrases and incidents referred to, since they can be used later in running the case.

It has been found quite satisfactory to run in reverie the shock therapy from the time of the passage of the current to the point where the pre-clear wakes up or partially wakes up before going off to sleep in the rest period following treatment. There is apparently little value in running the pre-clear through the restless portion of the sleep that follows the period of unconsciousness. After the first running of the unconscious period, the pre-clear is requested to recontact this shock and the procedure for re-establishing the circumstances just preceding the passage of the current are re-enacted as in the original run. This is repeated as many times as necessary until the pre-clear no longer finds any material of any nature whatsoever when asked for that same particular shock. This status is often indicated by the fact that when the auditor claps his hands the pre-clear experiences no reaction of any kind, although it should be tried more than once to make sure that the entire unconscious portion of this particular shock treatment has been erased.

## Multiple-running of Shock Engrams.

If a pre-clear has received many shocks they may be run in groups of four, five or whatever number the auditor feels is indicated, starting from the last and working towards the first.

In one particular case where it was estimated that the pre-clear had received some 50 to 60 shocks, the last shock was asked for. This was run in its entirety and erased. The auditor then asked for the tenth from the last. This was run and erased. After this tenth from the last shock had been erased the file clerk was asked if any of the last ten shocks stood out. The file clerk's data was particularly reliable and although the pre-clear tried valiantly to tell the auditor that they all were erased, he finally had to say, "No" in answer to the question. It was found that two of the last ten shocks still had their full charge and the file clerk told the auditor what their numbers were; in this particular case the second from the last and sixth from the last. These two shocks were individually contacted and run.

An explanation of why these two particular shocks did not reduce or erase with the tenth from the last was then apparent. The dramatizations were definitely different from the dramatization in the tenth from the last, in that they contained incidents possessing a great deal of rage, an emotion which was missing from the tenth from the last. They apparently did not erase due to this lack of similarity.

After the last ten shocks had been completely erased the file clerk was asked for the twentieth from the last. This was contacted, run and erased. The file clerk was then checked to make sure that all of the last twenty shocks had been erased. This process continued until the entire bank of shock treatments had been contacted and run. When the processing had finally reached the first shock this particular pre-clear had received, the file clerk informed the auditor that there was a slight amount of charge on a few shocks, but that these could not be run until the prenatal bank had been run.

When as many of the shocks as can be contacted have been completely erased, it usually will be found that the prenatal bank no longer is scrambled, and is ready for complete, smooth running.

In running the prenatal bank it is advisable from time to time to check with the file clerk to see if additional shocks become available for running. As such material does become available it is advisable to contact and run such shocks as soon as this can be accomplished, and then proceed with the running of the prenatal. This process is continued until no shock remains in the bank.

## *Other Forms of Shock.*

There are two other types of shock therapy used in psychiatry which an auditor may encounter: convulsive insulin shock and metrazol, both to be described in future articles.

There are many variations of electric and insulin shock. Many of these are of a non-convulsive type which must nevertheless be contacted and run in dianetic processing. It must be borne in mind that any type of electric shock from any source whatsoever, wherein the current passes through the head or any portion of the nervous system may produce phenomena similar to those of therapeutic shock. One of the most serious of these types of accidental shock is that received from radio transmitting equipment where the shock power is of radio frequency. This RF signal tends to radiate through the entire body and a relatively low current of this type can produce serious shock effects. It has been found that accidental shock particularly of power-line frequency or DC which does not pass through the head or main nerve trunk, but still produces unconsciousness should be contacted and run as in standard shock therapy. In these cases there is little or no tendency for the shock to scramble the bank.

The reduction of the engramic effect produced by electric shock therapy is not the easiest dianetic technique to master. Wherever possible it should be left to a Hubbard Dianetic Auditor. Nevertheless, with fortitude and persistence it can be accomplished. The results are worth the effort.

# What About Hypnotism

by

## J. W. WELGOS*

There are, unfortunately, many kinds of hypnotism. Many people use hypnosis: Stage hypnotists, parlor hypnotists, doctors, dentists, psychiatrists, analysts, spirit mediums, drug hypnotists (Narco-synthesis), and a lot of perverts who use a capability of the mind for indiscreet purposes. Take your pick—any form of hypnotism is as safe for your mind as a loose cobra in your bed.

Hypnotists have been having fun with minds for so long that it has become an accepted part of our way of living. No matter where you look you will see ads that tell you, yes you, that you can, "Learn to Hypnotize in one easy lesson." You can find ads in almost any magazine you pick up, in the newspapers, and even occasionally over the radio, for you to come to a "Hypnotic Institute" and learn how to be a success in business and with women.

It is not true that a hypnotic operator must be present in person in order to cause unconsciousness, and thus engrams. One man giving a demonstration over the radio (and it can be especially disastrous over TV) can cause enough engrams to cut down the efficiency and well-being of many people. Many, many hours of processing must be undergone in order to erase the effect of one such nation-wide demonstration.

Because a pre-clear tells you that he has never been hypnotized or has never seen a demonstration, do not immediately assume that he has not been hypnotized. He may have been only in the audience, just happened he was tired or had a couple of drinks before he went into the theater, and even though he was not in on the demonstration, it may require several hours of processing to pull the engram out. He might have been hypnotized accidentally in this way, or his work may require watching a spinning bright surface and people do talk around him. And once a person has been hypnotized the next time is easier, geometrically. He may have been hypnotized so that it can't be found by any but dianetic techniques.

Or, he may have had an Aunt who thought he had "powers" when he was young and laid him out every Sunday night for touch of the veil. Or, he may have been an eager beaver who watched a candle flame

---

*J. W. Welgos became interested in hypnotism 20 years ago in an effort to be of help to a friend. Quickly catching on to the art of hypnotism, he soon developed such skill that he seriously considered becoming a professional hypnotist. Since dianetics, Jim has been earnestly unravelling the time tracks he used to tie into knots. At the moment, Jim is one of the busiest of the H.D.A.'s on the staff of the Elizabeth Foundation. "When I think of all the stuff I've laid into people," says Jim, "I know I've gotta work plenty hard to pull it out!"

while he made "constructive" suggestions to himself. (Nice stuff for reinforcing a manic!) Or, he once had an analyst who believed that hypnotic suggestion was "the" way to help a patient face life. Or, he was institutionalized and given Scopolomine, "to extract the trauma of a lost lollipop."

So you suspect that a hypnosis exists? How are you going to find it to pull it out? It's interrupting processing badly and the pre-clear still says that it never happened to him. Try straight wire by feeding him a bunch of non-sequiturs and getting fast "yes" and "no" answers. Then when you have him going good, slip in, "Hypnotized?" And if his answer is "yes" be ready to ask, "How many?" before he catches on and begins to watch the answers more carefully.

Locate a hypnotic incident, mainly by straight wire. The pre-clear may have told you that he was a subject in a class demonstration in college in his Psychology course when you took his case history. (The majority of times, though, you will have to pull it on straight wire. You'll understand this more fully before you get to the end of this article.) What are you going to do about it? What can you expect? And if you have never seen a demonstration, you'll really have trouble trying to pull this stuff out.

What happens when hypnotism is laid into the bank? Due to the fact that usually there is no pain in the hypnosis it acts as a counterfeit engram. It is a shadow engram that is a *very* strong lock, in the same manner as a lock that is gotten from being under sedation. The inherent mechanism, the whacky imaginations of the DEMON-strators, the depth of the particular hypnosis, and the moronic reactive mind can all combine to give you many wild moments in handling this stuff. But, the all over effect is to tie a bunch of engram chains together at one point on the track. Thus, one button gets pushed and Umpteen chains start the pre-clear's nerves jangling.

It may be easier for you to understand just what goes on in a dianetic processing session (since you know dianetic fundamentals) if we explain just how a stage hypnotist works. The kind of hypnotism you have to extract will depend on the original purpose of the person who hypnotized your pre-clear but, all hypnotism is essentially the same. Only the commands used are different. If you know the purpose you can figure out for yourself what the "suggestions" are. And once you touch it you'll know better than anyone else what you should look for. A stage hypnotism, though, has a number of facets which may give you trouble and all in all a stage hypnotism combines just about all the troubles that you can possibly have with extracting a hypnotic session.

The usual first step of the stage hypnotist is a little line of chatter about hypnotism and how wonderful it is. Usually you won't have to bother with this as there is usually a little analyzer shut-down at this point. Then, he will either test the audience or ask for volunteers. If he tests the audience he will usually ask them to put their hands together, make a few suggestions such as, "Hold your hands tightly together, they're getting tighter and tighter, 1-2-3-4-5, you can't pull your

hands apart!" Those who can't are taken up on the stage for further testing.

If he asks for volunteers you will find that he will give them either this test or a "falling backward" test when they are on stage. This falling backward test is, "Hold your feet close together. Your feet are nailed to the floor. Your legs are stiff and can only bend at the ankles. Hold your body stiff and straight, close your eyes. Bend your head back. Now think of falling backward." Or, another test is given, "Close your eyes. When I count to five you won't be able to open your eyes, etc."

At this point he will have the subjects sit down and begin to concentrate on either a bright spot, a coin, or a small printed card. He may also ask those in the audience who wish to do so, to concentrate along with the subjects on the stage. (He'll later pull up on the stage any in the audience who go to sleep.)

It is at this point that he really begins to cause trouble for everyone who can hear his voice who has the least bit of analyzer shut-down. (And the old trick to keep from being hypnotized of doing the multiplication tables, etc., doesn't work. For the auditor it merely means he'll have to pull the multiplication tables out too!) The following routine is a condensed version (we're leaving out the repetitions which you'll have to contact) and it is merely a sample of what you can look for. The routine varies from operator to operator, the skill of the hypnotist (the more skill he has the worse time *you'll* have) and the imagination which the hypnotist supplies to do a better job of getting laughs from the audience.

"Just relax. Let your arms relax. Let your legs relax. Let your body press into the chair. Feel your body getting heavier and heavier with each breath you take. Let yourself go. You're getting tired. Your arms and legs feel like lead. Let go. Relax. You're going to go to sleep. You feel tired all over, as if you had done a heavy day's work.

"Your eyes are beginning to burn. You can't see straight any more. Your vision is getting blurred. Your eyelids are getting heavy. Your eyelids feel as though lead weights were pulling them shut. Let your eyes close. Let yourself go. Your whole body is going to sleep. You are falling asleep. You are going to sleep the deepest sleep you have ever slept. You can feel yourself slipping down—down—down.

"Your mind is a blank. You can't think. You can't feel anything but what I want you to feel. You can't hear any of the sounds around you. You can't hear anything but what I want you to hear and I say that you will hear nothing but my voice. You can hear only my voice and my voice alone. If anyone else talks to you you will not hear him. My voice sounds far away. My voice sounds muffled as though it was coming through layers and layers of cloth. You are going to sleep. You can

feel yourself floating up and down with a gentle motion (This one pulls in the whole bank of Mama walking!) as if you were sleeping on a gentle ocean."

The methods of inducing the hypnosis, as mentioned before can have all sorts of variations, as many as there are hypnotists. But some of the more common ones should be brought to your attention. It is because of the variety of methods used that you should know of some other common ways of inducing hypnosis such as, counting the subject down (nice for tying in operations), stroking the forehead or parts of the body (sickness where mama did the same), the fixed gaze (brings in moments of fright), the voice change technique (Papa who spoke soft but could bring down the house), repetition of a single sound, and the classical Mesmeric pass, etc, etc., etc. These are mentioned here to point up the fact that you must never be surprised at *any* command that you find in a hypnosis.

When the subject has been hypnotized, the hypnotist may often test the depth of the trance. Actually, this has little place in a stage hypnosis but the tests themselves often form a little start toward the big show which is in the middle and at the end of the demonstration. These "tests" may take many forms, depending on the experience of the hypnotist to gauge what he can do with the subject who will react to one test but not to another. They usually take the form of limitations of movements, "You can't bend your arm. You can't move your feet. You can't open your hand. You can't close your hand. You can't bend your fingers. You can't open your eyes and if you try, the harder you try the less you'll be able to accomplish. If you try to walk you will only be able to go backward. You can't bend from the hips. You won't be able to remember your name. Your right foot is glued to the floor. You can't get out of your chair. When I press on your eyeballs you will feel no pain, etc." And just about anything else the hypnotist can think of as a test.

Your most interesting hunt for phrases will occur when the hypnotist really begins to put on his show. This is the point at which the imagination of the hypnotist really goes into high gear. It is at this point, also, that you must pay attention to a few simple little technicalities about hypnotism. There are some hypnotists who claim that there is no such thing as hypnotism. These are the ones who have observed that it is really AUTO-HYPNOSIS! Dianetically, this means that when the hypnotist gives a command the subject converts it to a command to himself such as, "Your muscles are like limp rubber," is converted in the subject's mind as, "*My* muscles are like limp rubber." Both the command and the thought *must* be pulled. This will be noticed in the pronoun used. If only the personal pronoun is used, be sure to ask, "How was the command given?"

Another minor point in hypnosis which assumes huge proportions dianetically is that when the hypnotist gives a command a great number

of hypnotized people get a visio which complies with the command. When the hypnosis is contacted in processing the pre-clear will get these weird visios. Be sure to let him know that these are very important. These are arrows to the commands given during the course of the hypnotic demonstration. Be sure to have him tell you about them, make a note of them and pick them up at the first moment possible. THIS IS THE MOST IMPORTANT TIP YOU CAN BE GIVEN ABOUT RUNNING OUT A HYPNOSIS. Please note it carefully.

Also, if you are running out a stage hypnosis where there were a number of subjects on the stage you will notice that the session seems to go endlessly. You may say to yourself, "For crying out loud! How many commands were given to this guy?" You may feel that the pre-clear has a lie factory in full blast manufacturing hypnotic commands for you to run out. This is not so! Remember that the pre-clear was anaten while all the *other* subjects were being given commands. Which merely makes a nice prospect for the auditor who has to run out *all* the commands given to *all* the others who were on the stage!

The hypnotist when he starts his show will usually take one subject at a time and give a series of commands concerning one ability and how it can be manipulated by commands, or how one person can be made into a person with many talents. Let's look at a few of these.

"You can't add. You can't subtract. Four is a good number but five is better. You can't give any answer but six. Two plus two equal three. Every other word you say will be Ten. There are only thirteen days in a month, etc.

"You are the world's best singer. Sing us a song. (You'll have to run the song out too!) Now you are a poet. Now you are an acrobat. Stand on your head.

"You are a woman (This to a man) and there is a nice young man over there. Make love to him. You'll have to flirt with him a bit though. Try to make a date with him, etc."

Hypnotists having a sense of humor may often give a series of really ridiculous commands such as, "You are a sea-gull. You are a dog. You are a jub-jub bird, sing for us. You are a canary. You are now a yo-yo, spin around like a top. You are fried eggs. Now let's try scrambled eggs, etc."

The most common type of command usually has to do with the senses of the body and how they can be distorted. "Bite into this lovely peach (lemon) and notice how fresh and juicy it is. You can't smell anything. Your cigarette will taste like burnt cabbage. Coca-Cola will taste like vinegar to you. Have a glass of beer (water). If you drink any water after I wake you it will make you drunk, etc." These commands may take the general form of distorting, extending, or shutting down the various senses of the body. Be sure to look for them.

Often a hypnotist will give a demonstration to show how he can control the feelings of the subject. This is where the pain shut-offs lie in many cases. "When I burn your fingers you will not be able to feel anything. You can't feel any pain. It can't hurt you. Your cheeks have no feeling. (This is for the spectacular stunt of pushing a large pin through the cheeks. It has to be large so that those in the back can see.) When I pull the pin out of your body (arms, legs, hands, cheeks, etc.) you will not bleed, etc., etc."

Often a demonstration will include a touch of how the functions of the body can be controlled. "Sneeze for me. When I say the word 'the' you will cough. When I awaken you, you will have to go to the bathroom. Cry for me when I snap my fingers. Now stop crying. I want you to stop your heart for two minutes. Stop breathing for five minutes, etc."

Quite frequently the hypnotist will cause a subject to play out a little drama by suggesting other people to appear out of thin air and other people to disappear. "You are an army sergeant. Drill these men. You are a fireman. Save that child. You are on a picnic with your family. Ants are crawling in your underwear. You are a ship captain in a storm and your ship is about to be wrecked. You are the head of an intelligence service. This man is a spy, shoot him. When you wake up you will be all alone, no one else will be on the stage, etc."

A very common type of demonstration will include rides of various kinds. "You are in an airplane, wave to the people below. Take a fast ride in the country in your automobile. You are in a speedboat. You are on a sailing ship, climb the rigging (subject is given a ladder to climb) and pull in the sails. You are on a ranch, feel the horse under you, etc."

These commands in the body of the hypnosis can take just about any form and shape that you can imagine and the visios you get will indicate what the form of the command was. This is why it is so important that you tell the pre-clear to describe them for you. There is no limit placed on the imagination of the hypnotist and this leads to things which both the pre-clear and you will consider as being highly improbable. No one who has ever run out one of these hypnoses will ever doubt the file clerk again. Only a hypnotist, or an auditor who has tackled a stage hypnosis, can appreciate how wild the commands can be to get laughs from the audience at the expense of the subject's dignity as a human being. The material you have just read above will merely give you a slight hint as to what you can expect when you tackle a job of this kind. Look for this sort of stuff also in the commands given as post-hypnotic commands.

When the demonstration is over the hypnotist has the job of waking up his subjects and it is here that he really gets in the last licks (in more ways than one for the pre-clear). It was found that when the subject could remember neither the commands nor the incidents of the hypnosis the demonstration was much more effective, especially for post-hypnotic

commands. Thus, it is common practice for the end of the hypnosis to be stuffed with forgetters of all kinds, and a few manics....

"When you wake up, you will not remember. You will forget everything that has happened here. If you try to remember, you will forget what you are trying to remember. (A denyer denying a denyer. The File Clerk will go nuts trying to get this one out to you.) You will forget everything that has happened to you. (You'll notice that most hypnotists do not put a limit on the effect of their commands.) When you wake up you will be sitting on top of the world. When you wake you will have no ill effects. You will sleep well tonight. You will sleep a deep dreamless sleep.

"Whenever I say the word, 'sleep' to you in the future you will immediately go to sleep. (The form of this will vary to a great extent, but it can usually be counted on to exist. It makes a good showing of how a subject can be put to sleep from just a single word.) You will have no headaches. You will wake up at my command. When I put you to sleep again in the future, you will go to sleep even more deeply than when I first hypnotized you. When I wake you up you will feel full of vim, vigor, and vitality. You will wake up when I count to five and snap my fingers."

Your fingersnaps will often make a pre-clear's eye flutter open, or at least flutter, in processing if hypnosis is in the bank. This can be considered at least an indication that you had better look for hypnotism, as it can come about from two sources. Just hope that it is not hypnosis. Reactively, the snaps can key in face slaps or just finger snaps from an irate parent. But, if it is due to the latter cause, the pre-clear won't bounce to present time as he will if it is a hypnotic command.

Looking over the sort of commands to be found in an hypnosis, it becomes easy to see, dianetically, how a great portion of the bank can be tied into one little point on the time track. It becomes easy to see why most pre-clears will say, "Nope, it never worked on *me!*" If the hypnosis were tied only to the sleep chain, which quite frequently has fear and pain in it, the effect would be bad enough. The commands contained in the body of the hypnosis may, however, key in almost any part of the engram bank and can be the central occluding factor in an entire case.

So now you know that it is there and you have a vague idea of what to expect. What can you do about it?

The technique of releasing a hypnotic incident is fairly simple in principle, but it can be complicated in application. Your knowledge of dianetics, phrases, and the basics of this technique should pull you through. First, get the forgetters! These are the little items which are really keeping your pre-clear from getting at the remainder of the content. If you get these out clean, you'll have little trouble with the rest.

If there are a number of hypnotic incidents in the bank, work from the top down. Each successive hypnosis tends to cover all the others in

the bank like a blanket, each one reinforcing the others. It may also be possible for you to get all the forgetters out of all the hypnosis first, to remove their effect, before going after the denyers, et al. This may be possible, if there are no pain block demonstrations. If you can do this you'll speed up the pulling of *all* the hypnosis by straightening out the pre-clear's recalls for him.

Second, get the phrases which cause him to have poor recalls. These are the phrases which deny his ability to see, hear, feel, etc. If there is only one hypnosis in the bank, getting the charge off these phrases will really start your case rolling with better results in processing.

Third, get the sleep commands, tired commands, and relax commands out of the way to remove the effect of the hypnosis on the sleep chain. Along about here, before you clean this out completely, be sure to check how many hypnoses there are in the bank. You can get it a lot easier while you are in contact with the effect.

Fourth, get the commands out of the bank which make the pre-clear a sure-fire bet for working in a trance under the careful ministrations of a hypnotist. These are the commands which carry the flavor of, "You've got to do what I tell you!" Some of these can be subtle and rather rough to locate, even on straight wire unless you have a good idea of just what you are looking for; e.g., "Mind me!" "You upset me so much when you cry. You better eat or I'll tell your father on you. Stop crying, or Grandma will leave, etc., etc." If there is a chain (and don't forget the sleep chain) of any of this stuff in the bank—pull it, and give your pre-clear a chance to make up his own mind.

Will you get yawns off? Maybe! The reason for this is that not every person can be hypnotized to the same depth. In some it will be very light and there will be no yawns. In others it may be "somnambulistic" and there will be deep unconsciousness. A look at one of the classic texts of hypnosis and the type of commands which can be accomplished at each depth of hypnosis will aid a great deal. If a person has been put into a cataleptic state, you have deep unconsciousness, etc.

As a final word, suppose your pre-clear was a patient of a psychologist who wanted to do a quick job of getting rid of a psycho-somatic illness. He hypnotized the pre-clear and told him that his headaches would no longer trouble him. Presto! No headaches. What happened?

The pre-clear comes to you complaining about leopards in front of his eyes, or arthritis, etc. The psychologist merely broke the dramatization of a chronically restimulated engram. The force of the engram shifted to another pain force. You dig out the leopards and your pre-clear has morning sickness, etc. Better dig out the work of the psychologist and take out the covered chronic engram, otherwise you'll spend your life trying to drain the ocean with a teaspoon.

Yes! We agree with you. There ought to be a law....

# Active Membership

An Active Membership in the Foundation is granted only on successful completion of the Indoctrination Period of the Foundation. An Active Member is a Hubbard Dianetic Auditor, and is entitled to one vote at any annual or special meeting of the Foundation in addition to the usual privileges of a Hubbard Dianetic Auditor. Arrangements for beginning the Indoctrination Period may be made by contacting Foundation Headquarters or any Department. The Fee to cover the Indoctrination Period and the first year of Active Membership is $500.00. The annual fee for the renewal of Active Membership is $50.00.

# Associate Membership

An Associate Member receives *the Dianetic Auditor's Bulletin,* and is entitled to a question and answer service from the Foundation. No Indoctrination Period is required of Associate Members, but they should be familiar with the tenets of dianetics as outlined in current publications, and should have an active interest in furthering dianetics in the field. Associate Membership is ordinarily retroactive to July, 1950, but may be started in February, 1951. The annual fee for Associate Membership is $15.00.

# Foundation Services

The Foundation acts as a coordinating center for all dianetic activity. It seeks to acquaint all members and all interested persons with the theory and technique of dianetics. For those who do not wish to undergo a full Indoctrination Period it arranges shorter periods of lectures and demonstrations. Full cooperation with all agencies or persons desiring to test or use the tenets of dianetics is the basic desire of the Foundation.

# Processing

A limited number of persons can be accepted for dianetic processing at the Foundation. Of particular interest to those who are able to stay near a dianetic center for only a short time is an intensive run of thirty-six hours of processing in one week. Consult your nearest department for conditions of admission and other particulars.