

## THE EMOTIONAL CURVE

A lecture given on  
14 January 1952

### Time and Aberrative Impact

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

Anyway, that subject is the emotional curve.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There is another factor involved.

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

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

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

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

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

Now, as long as his service facsimile is on the case without being cleaned up, he has something he can hang up on. So his emotions are not volatile. He can become angry about something, but if there is nothing there to hang him up — he has no basic sticker — why, he

can go up and be happy again a little later. He can watch this and that. He can demonstrate his emotions, in other words.

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

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

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

“Oh, yeah.”

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

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

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

“Now feel sad.”

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

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

“That isn't so easy to do.”

“Well, what emotion do you get now?”

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

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

“Sure! “

“All right, now feel sad right afterwards.”

“Don't want to!”

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

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

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

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

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

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

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

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

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

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

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

“Never been happy in my life!”

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

“Oh, I can find lots of those!”

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

“Well, I generally do!”

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

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

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

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

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

too. This guy is surviving: He wants you to survive too. All right. There is your chronic manifestation.

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

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

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

“Yeah.”

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

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

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

“No, not offhand.”

“Well, feel happy. Well, feel sad.”

“Oh, yeah. I got an incident.”

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

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

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

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

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

You want to know why your preclear suddenly feels sad at the end of a session? Well, you have just carried him down the curve and left him parked there. Make him run the incident backwards. By the way, you will get the regret on it then. You can make an individual run backwards in time and he will automatically discover his curve.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

So how do you want to stay in communication with your fellow man? How do you do it? Well, the best way I know is to bust out your own emotional curve so you won't jump so hard, and try to stay in communication with them when you are trying to tell them anything. This, by the way, may seem to be a very platitudinous thing to say, but it really isn't.

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

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

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

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

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

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

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

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

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

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

For instance, “Just yesterday eighty-nine miners were killed by mine workers in Harrisburg! “ It doesn’t matter whether it is true or not; just shoo it off on the curve quick. Then they go down into apathy; then they are in a hypnotic state and you say, “Pay your dues regularly. Pay your dues regularly. Pay your dues regularly.” Well, there in a few short sentences is all you have to know in order to run a union!

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

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

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

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

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

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

There is the future — it is apathetic too.

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

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

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

Now, what you want to do to get back up to that state again is don’t worry about it; just back off the incident, see? And then just back off a couple of times and kick the person (and you

have gotten up to anger again); kick the person aside and back up across the incident again, and go on and enjoy your concert. It is very simple.

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

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

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

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

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

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

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

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

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

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

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

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

You want to find out the mechanisms by which this individual is enslaved by finding out how he tries to enslave others. How does the individual, your preclear, take freedom away from other people? How many people in the past has he sought to make unfree, and why? You just get him scanning over this stuff; you find it is mostly regret. So more or less scan it backwards and you will find out that he does develop a feeling of greater freedom. He will recognize many things in his life that he has not hitherto recognized.

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

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

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

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

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

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

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

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

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

You try to inhibit the movement or action of somebody, and you will find out that the computation on your case didn't have much to do with your father beating you over the head with a stick and your mother punching you in the stomach with a baseball bat regularly. This didn't hurt you very much. But when you tried to take the freedom away from cats, kittens, kings, boyfriends, coal heavers — when you tried to take away the liberty of action and

decision of other human beings — you really hung yourself. You want to look that over. It is a very interesting series of locks you will run into on it.