

CHAPTER SEVEN

COLUMN AC

Straight Memory

In Dianetics, straight memory is a specified technical process. It should not be confused with “free-association.”

Straight memory is also called straight wire. It is so called because the auditor is directing the memory of the preclear and in doing so is stringing wire, much on the order of a telephone line, between “I” and the standard memory bank, plowing through all occlusions and circuits.

There is something about straight memory which is very validating. Once a person really remembers something it seems real to him, and this sense of reality greatly promotes the ARC of the case. Straight memory thus has a certain advantage over lock scanning and running engrams. The preclear using straight memory very thoroughly associates the past event with the present-time environment, and he evaluates the past event in terms of the present-time environment. When the preclear is returned on the track he often evaluates the past event only in terms of its own environment, and while repeated recountings of the incident may bring about reduction of the entheta in it, the validation factor is still much lower than in straight memory.

Straight memory was developed in Dianetics on the basis that if one knew the fundamental mechanical cause of insanity one should be able to do better than was done in psychoanalysis, since it is known that “free-association” produces some minor alleviation of tension and anxiety. The mechanisms of why this came about were thus explored. It was found that the heightened reality of straight memory and the knowledge of why locks, the usual target of straight memory, were aberrative combined to make an orderly fast type of processing, valid in the ratio of several hundred to one over older methods. All by itself straight memory is an excellent method of processing. The busy doctor or consultant who has but a few minutes to spend with every patient can employ straight memory to great advantage. One specialist in Parkinson’s disease in New York City, although he did not understand very much about dianetic processing, used straight memory to achieve the alleviation of Parkinson’s disease at least temporarily in three cases out of five on which it was employed. The importance of straight memory should not be underestimated. Preclears low on the tone scale can sometimes support only straight memory. In the Foundation various people have become straight memory experts since straight memory has its own peculiar skills.

Straight memory can be used by anyone without any danger. It is a slightly directive process. The auditor does not permit his preclear to wander around and free-associate and generally waste time and energy. The auditor knows exactly what he wants and he directs the preclear’s attention to it. Thus, a straight memory expert must be able to sum up more or less what is wrong with the case. After he has summed this up he can do a very good job of resolving the case by straight memory.

Originally, straight memory required considerable perspicacity on the part of an auditor. However, in late 1950, recognizing the great skill necessary to a good straight memory auditor, I postulated what became inelegantly called “the hurdy-gurdy” system. The use of this system demands the minimum of the auditor and extracts the maximum of aberration from the preclear.

The first thing one should know about straight memory is the phenomenon of the human mind that a fact asked for today and not received may be received tomorrow or the next day. The mind, on facts long laid away, has a one to three day refresher period. If one were to give an examination on history to a number of forty-year-old men on Monday one might expect many low grades. But by giving another examination to this same group Wednesday one

would find higher grades were attained. The mind, in short, refreshes itself, and the repetitious request by the auditor for certain facts from the preclear's standard memory bank will eventually elicit those facts. The auditor, if he does not get the information he wants from the preclear on Monday, should ask the same questions on Tuesday, Wednesday, Thursday, and Friday, and he will find that the preclear will eventually remember.

Because so many people in our society seek to profit by the failure of others to remember, memory is a generally reduced quantity in the current culture. The mother who has many times attempted abortion upon her child is quite anxious that the child should not remember anything. The mother instinctively knows, although the culture has taught her the child could not possibly remember such early incidents, that she had better suppress any possible recall. Thus, mothers, by contagion, have encouraged bad memory.

There is something triumphant in having a better memory than the other fellow. This is based on the formulation that being right is to survive and being wrong is not to survive. By being right in memory one demonstrates the fact that one has a greater survival potential than the fellow who is wrong in memory. Memories come into conflict continually, and one will find unthinking people quarreling as to which one remembers the best and which is correct. This is an additional befuddlement in the society which suppresses memory.

There are cases on record, well authenticated, of individuals who have remembered back into their prenatal period. One eight-year-old girl who was under processing by a book auditor recently stunned her parents by remembering back to the third month after conception, when "Mama squeezed her tummy and hurt me." In the presence of non-dianetically oriented individuals, this memory would have been suppressed immediately, but in view of the fact that it agreed with memories of the parents, and in view of the fact that both parents had, to their benefit, experienced dianetic processing, the little girl was permitted to go on remembering, and straight wire into the prenatal bank was done with such profit that the child's school grades went up an average of fifty percent. Many instances are on record of straight memory back to birth, and it is too ordinary for comment for an individual to remember into infancy. The society of course, because of the contagion of aberration of mothers who have practiced extra-curricular sex relations and attempted abortions, holds such early memory in considerable question.

Memory of infancy does not depend upon memory of how to talk. Befuddled professors and practitioners in the past believed that the ability to talk had something to do with ability to remember, but this is not the case. There have been objections to prenatal engrams on the basis that "no one would be able to understand language before he was born," despite the fact that Sigmund Freud stressed traumatic prenatal incidents. The syllables, meaningless though they are, are recorded in a prenatal engram, along with all other perceptics. When they are keyed-in, in a person past two years of age who has learned to talk, they are evaluated in terms of the meanings the person has learned to give those syllables.

Forgotten incidents were postulated by Sigmund Freud, to whom through Commander Thompson, one of his students and the friend and mentor of my youth, I am much indebted, to be a considerable factor in human sanity. The release through recall of any incident which is forgotten or hidden and which contains considerable turbulence will produce a tone rise in the individual.

Many individuals undergoing processing -- in fact most individuals -cannot "remember" any earlier than eight years of age, much less into infancy. The more entheta there is on a case, the less theta is available to the analyzer. The more entheta there is along the time track, the harder it is for the existing theta to dis-enturbulate it enough to get the data out of it. The more aberrated the individual, the more entheta there is on the case. Entheta does not necessarily lie in childhood, but key-ins can ordinarily be expected to lie in childhood. The key-in is sometimes difficult to remember, but when remembered will produce the most marked change in the case. After a person has been processed for a while and considerable free theta exists for the use of the analyzer, straight memory back to very early periods is possible.

One can also get into early periods in a person's life by the use of repeater technique. This is not straight memory technique, but is an archaic technique of Dianetics independent of straight memory. Repeater technique has its uses, but anyone using repeater technique at random on a case will quite commonly find his preclear hung up in an engram which cannot be contacted and run out. Repeater technique causes trouble. But by the use of repeater technique, barring accidents, the preclear can be pulled back to a return into periods of infancy, if the auditor is lucky enough not to get the preclear into an engram. (Repeater technique on holders, such as "stay there," will almost certainly wind the preclear's attention up in engrams, attention which will not be freed until the auditing is scanned out). This should not be confused with straight memory. Straight memory consists of the preclear's staying in present time with his eyes wide open and being asked to remember certain things which have been said to him and done to him during his lifetime. He is not asked to return to these incidents. He is asked only to recognize their existence. He is not commanded to accept the fact that such incidents existed, and minimal aid should be given his memory mechanisms.

Some misunderstanding has resulted on the part of some individuals about repeater technique, what it is, and how it was used. In the handbook DIANETICS there is a discussion of repeater technique, but simply defined, it is this: The repetition of a word or phrase in order to produce movement on the time track into an entheta area containing that word or phrase. Repeating or "rolling" a phrase in an engram in order to de-intensify the phrase or reduce the engram is not repeater technique.

The auditor may get a preclear who has difficulty remembering yesterday, to say nothing of the time when he was two years of age. The auditor may be assured that when he has worked with this case long enough to restore a considerable amount of theta, converting it from entheta, the preclear will be able to remember things which he has never been able to remember before, since one of the first things to improve in dianetic processing is memory. When an auditor has a preclear who has difficulty remembering, the auditor should be careful to start with things that are rememberable. If the preclear says bluntly that he cannot remember things, it is up to the auditor to encourage and validate this preclear's memory. If the preclear says "I can't remember names," the auditor says, "Well, what is the name of your business associate?" The preclear says, "Oh, his name is Jones!" The auditor has proven to the preclear that the preclear can remember at least one name. If the preclear is in such bad condition that he cannot even remember this at will, the auditor says "What is my name?" The preclear having just heard the auditor's name may be able to remember it with ease. If he cannot, the auditor says "What is your own name?" The preclear tells him, and the auditor says "You see, you can remember one name. Now let's see if you can remember others." In such fashion, the preclear can be assisted to remember from the most obvious incidents or facts back to more and more obscure incidents. This is the common progress of straight memory. To begin by remembering the obvious and finally to be able to remember the aberrative.

A whole and entire method of processing can be made out of straight memory. Time spent on straight memory is usually time well spent. Straight memory might also be considered a pair of stilts by which the preclear, persuaded to remember incidents later and later in his life, can be brought back up to present time. That straight memory does free theta, or convert entheta to theta is beyond question. It is, however, a rather lengthy process, compared to lock scanning, for instance. Thus, straight memory should be used only as indicated on the chart, or to get the individual back up to present time, or by auditors who are so rushed for time that they have only a few minutes to attempt to rid a preclear of some specific somatic or aberration. The primary rule of straight memory is this: Whatever the preclear thinks is wrong with himself, his family, his group, or mankind, life or MEST, has generally been told to the preclear by somebody else at an earlier period of the preclear's life. This is modified by the fact, of course, that things can be wrong along these various dynamics which are perfectly rational observations. The auditor is looking for irrational beliefs about these things.

The second rule about straight memory is that the preclear, at least at this time, is surrounded by very aberrated individuals and has been so surrounded since conception. It is

symptomatic of any aberrated individual that he is acting upon his engrams and is dramatizing those engrams. Thus, there is a consistency of performance. The rough rule of thumb is that if an aberrated person says something once he will say it hundreds or thousands of times. Once you have isolated the fact that a certain individual in the preclear's past, for instance, complained about his stomach, you will have discovered a whole chain of such complaints, and a conversion of entheta to theta on this subject will take place.

By straight memory one can easily discover the dominant or the nullifying individuals in the preclear's family. From the dominant individuals, those who attempted to dominate and control the others around them, the preclear will have received the circuit phrases, which are the control phrases in his bank. From the nullifying persons he will have received the nullification phrases. The auditor, by locating these persons and their habitual statements, finds the preclear's circuits.

Those things which are found in the locks of a preclear are normally found in his engrams. Thus if one finds mama at the preclear's tenth year saying "Men are no good," one can expect to find mama shortly after the preclear's conception making the same remark in an engram. If one discovers the lock by straight memory, one can then find the engram.

Difficulties arise in straight memory in cases where the preclear has not been raised by his own parents. A preclear whose parents have died shortly after his birth does not have in his post-speech period the same phrases which are in his early engram. A lock must have an engram below it in order to exist, but here the auditor is confronted with a person whose locks do not, as far as phrases are concerned, match his engrams. This would appear at first glance to be a fortunate condition for the preclear, single the engrams would never be repeated as to voice tone or content later in the preclear's life.

But something else has been interrupted here which is very important to the preclear and that is parental care. There does not seem to be any substitute for the proximity and care of one's own parents. Preclears who have been raised by nurses and maids do not demonstrate the same alertness as those who have been raised by their own parents.

Preclears who have been raised by foster parents, no matter the quality of those foster parents, do not seem to be as well off as preclears who have been raised by relatively indifferent and unaffectionate parents of their own. There is more here than the biological production of new organisms, and the affinity of parent for child even when clouded by maltreatment of the child is apparently superior to non-parental care of the child even when this is near optimum. Thus, the severance of the parent-child relationship after birth is a

more solid break of affinity, reality, and communication than the summation of locks which would occur in the usual case later in life. This is not theory, but observation of many cases, since no case processed to date which had been raised by maids rather than parents was found to be as high on the tone scale as cases which had been raised by indifferent parents, much less those who had been raised by parents who loved them dearly. Russian pseudo-scientists to the contrary, there is more to man than biology and environment. Training women extensively in political economy, symbology, or the care and cleaning of rifles is not conducive to a forthcoming sane generation.

Straight memory, as a technique, strikes toward seven types of incidents: the enforcement of affinity, communication, and reality, by command; the implantation of circuits; and the inhibition of affinity, communication, and reality, by command.

Affinity, communication, and reality exist as they exist under the self-determinism of the individual. What is wrong with the preclear is what has been done to the preclear, not what he himself has done. Basically, man is intended to survive as an organism. An individual who has been subjected to enforced affinity, reality, and communication has an interrupted self-determinism. By enforced affinity, reality, or communication is meant the demand on the individual that he experience or admit affinity, reality, or communication when he has not felt

it. The child who has been forced to “love” a parent or guardian has been subjected, when he did not feel that love but was forced to admit it, to an enforced affinity. This is aberrative. The wife who has been continually subjected to demands from a lower-toned husband that she tell him she loves him, when she does not, and who yet accedes to this demand has been subjected to enforced affinity. People lower-toned than the preclear commonly command his affinity, and when affinity is given but not felt locks are formed which are quite enturbulative should engrams underlie such an enforcement.

What child is there who has not had reality forced upon him which he did not feel? He has been told that it was very important for him to go to school when he himself did not have sufficient reason to believe this. In the limited sphere of his experience, he sees that it is desirable to play, to get sunlight, to eat, sleep, have friends and to exist in harmony in the bosom of his family, but he does not see that it is necessary for him to study. Nearly all grammar school education is an enforced reality. The grown-up can see it is necessary for the child to have some slight command of the three R's, but the child has not agreed to this. Agreement has been forced upon him, and thus, aberrative locks are formed upon any existing engrams. School is very far from being the only enforced reality. Any time a person is made to agree by force or threat or deprivation, to another's reality and yet does not feel that reality himself an aberrative condition exists. When engrams are present which can be restimulated by this situation, a certain amount of theta is trapped as entheta. The most insidious of all these enforced realities is where the individual knows the truth or is told the truth and is then made to confess that what he knows to be the truth is a lie. He has said that such-and-such is the case and then he accedes to the demand that he deny this assertion. This very commonly happens to children and forms bad locks. Whenever an individual is forced to agree to something to which he would not agree it left to his own reason, a lock is formed, where underlying engrams exist.

Enforced communication is productive of all manner of aberration and physiological changes in the individual. Of course, any lock has to have an engram underlying it, but it is fairly certain that what the parent says in the lock has already been stated in an engram earlier in the case. Communication, of course, includes all perceptic as well as conversation and messages, and when an individual has been forced to look at something which his self-determination says he should not look at, his sight to some degree is impaired. When he is forced to listen to something to which he would not ordinarily listen if left to his own self-determinism, his hearing to that degree is impaired. When he has been forced to touch something which he would not ordinarily touch, his tactile is thus impaired. When he has been forced to talk when his self-determinism says he should remain silent, his speech communication is impaired. When he has been forced to write when he would not ordinarily write if left to his own devices, his ability to write or to communicate messages is thus impaired. These are enforced communications, and in the presence of engrams, become very aberrative locks.

Circuits occupy a later column. But any circuit is simply a control or nullification “you” phrase which makes the individual compute differently than he ordinarily would and which walls up a certain portion of the analyzer for use against the individual. A circuit, for instance, can be critical, so that thoughts that criticize him occur to the individual whenever he thinks or acts. The circuit “I've got to protect you from yourself” can wall up a large portion of the mind. The individual in this society is surrounded by people who would either dominate or nullify, and thus many locks are formed of the circuit variety, where people are by the “you” phrase attempting to dominate or nullify the individual. Locks can only exist, of course, when engrams exist, and so these are normally received in their most aberrative form from parents, guardians, and other individuals who have been around the early portion of the person's life, when the bulk of the engrams are received. Circuits are quite peculiarly resolvable by straight wire. When an auditor strikes a circuit during the running of an engram very occasionally the whole engram blanks out or a strange visio turns on. When the auditor strikes a circuit in an engram he can expect the preclear to go out of the auditor's control into the control of some past and even dead individual's phrases. Individuals who go around auditing themselves and running engrams and phrases ad infinitum are running because of circuits. Individuals whose banks cannot be entered in any way are in that condition because of circuits which bar the

auditor. By straight memory it is possible to discover the dominant or nullifying individuals in the family and so recover the dominant or nullifying circuits in the form of locks. Once these locks are "blown" the engrams containing these circuits are to some degree discharged. Further, the auditor is forewarned of what he might find in the engram bank of the individual. Every case is to some degree a control case, which is to say a case which has circuits of one kind or another. One of the best ways to find out what circuits the preclear has is to give him straight wire on the statements of the people by whom he was surrounded in very early life and childhood.

It is interesting to note, on the subject of circuits, that as one goes down the tone scale, from the top to the bottom, one finds that people on lower and lower levels are more surrounded by dominant and nullifying individuals. Thus straight wire becomes more and more indicated the lower one drops on the tone scale for the location and blowing of circuit locks. The inhibition of affinity, communication, and reality is no less serious than their enforcement. The inhibition of affinity comes about when a desirable similarity of the preclear to another person is denied or rejected or when the love and affection of the preclear is rejected. In the presence of underlying engrams considerable turbulence is created by these nullifications of affinity. The wife who is commonly answered with "You don't love me" every time she attempts to express her affection, is undergoing an inhibition of affinity. The individual who is told that nobody in the office likes him is undergoing an inhibition of affinity. The person who is rejected from a group because of some fault, or otherwise, experiences a major break of affinity. When such breaks of affinity overlies engrams, which they commonly do, they become highly aberrative and serve to charge up the engrams considerably. Straight wire reaching such incidents can unburden the case of considerable enturbulence. The individual who is not permitted to feel that he is loved or that he may love, the person who is denied any common ground with the universe, with man, with his group or family, or even with himself is experiencing an inhibition of affinity.

The inhibition of reality requires considerable attention. Left to his own devices and reasoning on his own data, the individual decides what is reality for him and with what he can agree. When he is informed that he cannot agree with those things he thinks he should agree with, he experiences an inhibition of reality. When engrams underlie this, these locks can be very serious and can tie up considerable theta on a case as entheta. One might say that this is the most serious influence in reducing the individual on the tone scale -- inhibition of the individual's reality. This is invalidation, and invalidation is the most serious break of the auditor's code. What a person, by his own observations, has come to believe real becomes then a part of the conclusions and observations which a person uses to guide his future actions and to evaluate himself with regard to his environment. A sudden challenge or denial of the reality of these conclusions comes as a severe shock to the individual, when it is underlain by engrams, and will shake his reality, in any event. The reality of an individual can be so thoroughly shaken that he will be doubtful of anything he does or says, since he is not sure of his conclusions. Reality together with affinity and communication, is a basic in the computations which an individual makes with regard to the courses he should take in the pursuit of his own survival. The reality of children is very ordinarily threatened or knocked to pieces by parents. The child has very little data with which to evaluate his current environ and to plot his future. In comparison to his conclusions that he should survive, that he needs food and clothing and shelter, and that he needs affection, the aberrated culture into which he is born is often a very strange reality to him. Grownups have agreed upon this culture, but this agreement is not ordinarily the most sensible one which could be made, and the child is often faced with realities which are to him, dealing in the basics in which children deal, quite unreal. Thus, children are being disagreed with continually. The little baby believes it should have its own control of MEST, that it should be permitted to crawl about at will, which is its command of space, that it should be able to take its own time about what it is doing, which is its conquest of time, and should be able to expend energy in whichever direction it desires, which is its control of energy, and should be able to pull about and do as it pleases with matter such as mud pies and precious vases on tables. The child does not know that these things are held to be otherwise valuable in the society, and so the child is continually denied its conquest of MEST. Nowhere is this denial as acute as in the denial of reality. None agrees, evidently, with the

child. And thus, very early in life a large number of locks begin to build up upon the basic engrams of the case. But disagreement with one's reality is not limited to childhood. Throughout life, the individual who has agreed with himself about certain realities is continually challenged in his reality by those about him, particularly those lower on the tone scale than himself, who seek to gain importance by reducing that individual's reality and therefore reducing the individual on the tone scale to a point where he can be more easily controlled. Statements, then, which tend to invalidate a person's conclusions about reality concerning his own relationship to the culture and environ are very aberrative.

Inhibitions of communication are very common. They most ordinarily manifest themselves in this society with spectacles, with hearing aids, with tactile anaesthesia, in stutterers, and in people who will not write letters or pass along messages. Communication breaks, on the inhibition side, stem from the denial of a person's ability to see, to feel, to hear, denial of a person's right to talk or listen -- in other words, denials of a person's right to communicate. These manifest themselves, when underlain by engrams, in terms of inhibited relations with one's fellows and a lowered position on the tone scale.

The hurdy-gurdy system of straight wire takes into account all of the above data, and puts into existence a method by which the auditor can exploit each person surrounding the preclear. We have already spoken of the triangle of Dianetics, affinity, reality, and communication. The auditor works on the principle that a datum desired from the preclear's memory today may not be forthcoming but if requested again in a day or two may be forthcoming, and if not then, may be available two or three days after that. The auditor makes a list of all the persons who surrounded the preclear: father, mother, aunts, uncles, guardians, nurses, grandparents, great-grandparents, teachers, brothers, sisters, employers, and subordinates, as well as mates. Two triangles and two circuit slots exist for each of these persons. The preclear does not need to know about this. The auditor can very simply draw up a plan of questioning which then permits him in his requests for memory of certain locks to cover the ground over and over and each time with new people repeating questions asked about people covered in sessions before. In other words, this is a tally sheet which the auditor could use in order to assay the case and blow, if possible, locks of enforced ARC, inhibited ARC, and circuits. For instance, the auditor draws one triangle and a slot, a straight line, for father and he labels these "enforced" and "dominating." Then he draws another triangle and another slot and labels these "inhibited" and "nullifying." Then he makes a similar graph for mother and for every person intimately related to his preclear's life.

His system of questioning then is to find out when papa enforced affinity, when papa enforced reality, when papa commanded higher communication, and when papa sought to dominate. He asks around the triangle and with the slot. He will discover that the preclear may or may not have certain immediate memories concerning father's conduct and favorite phrase. The auditor then proceeds to the inhibition triangle and nullification slot. He asks when father inhibited or refused affinity, when he inhibited or refused reality or agreement, when he inhibited or refused communication, and when and if father attempted to nullify the preclear. In the same session the auditor goes on to mother and to other people, with the same plan.

Because the preclear's memory can be refreshed by this procedure, the auditor does not abandon father after one session but carries father for three or four sessions on straight memory and asks a similar set of questions in the next session. When did father enforce affinity, demand that he be loved, demand that he have affection shown to him? When did father demand agreement? When did father demand communication? When did father attempt to dominate? When did father attempt to cut off or inhibit affinity? When did father attempt to cut off or inhibit reality? When did father attempt to cut off or inhibit communication? When did father attempt to nullify? The auditor then goes on to coverage of mother or some other person.

Systematized straight wire like this will turn up an enormous amount of material. The hurdy-gurdy system was created so that the auditor would not have to keep long sheets of questions.

This is the general plan of questioning. The questions need not be the same every time, but their general import should include this plan. In such wise, the most aberrative forms of entheta in locks can be contacted by straight memory, and session after session the preclear's material becomes fuller and his memory steadily improves.

The valence problem is also resolvable in terms of straight memory. It often occurs that the preclear is suffering some physical disorder which can be freed by straight memory, along the following lines. Should the preclear have dermatitis of the hands, one might discover that some person in the preclear's background had dermatitis or some ailment of or injury to the hand. This person may be located, and it may be discovered that some lock command exists which causes the preclear to be like the previously sick person. This is often found with a preclear who has lost an ally. Such a case is illustrative. When the preclear's grandmother died she had cancer of the hands. The preclear was suffering from dermatitis of the hands. It was discovered that many remarks had been made by relatives concerning how like his grandmother the preclear was. This likeness was so closely followed out by the preclear that he attempted to develop cancer of the hands, which manifested itself as dermatitis.

The whole problem of valences is one of allies and antipathies. The preclear very often may be in the valence of someone who is normally hated. He is forced by lock commands, people telling him things like "You're just like your father. You're growing more like him every day, and you'll grow up to be no good." Because of such commands the preclear may not be able to help hating himself since he is forced into the valence of a person who is hated and whom he hated. Straight memory can often resolve this problem merely by asking whom the preclear was most supposed to be like and what was the general attitude toward this person.

It is vital in straight memory to reach the actual context in the actual incident of every memory. The first stab of the preclear into his memory bank will be one of vague feeling that there was such an incident and that somebody said something like that. This is not good enough. The auditor must pin the preclear down to a specific incident and the words of that incident. If this is not possible in the first session, it will be possible in a succeeding session. Until it has been achieved, the lock will not be blown. A good trick to get a preclear to remember a specific incident is to ask the preclear if such an incident exists and then, when he vaguely asserts that it must, to ask him where he was sitting when he heard somebody say this or where he was standing. The preclear may quickly correct the auditor, saying that he was lying down or walking, and thus will have recovered data. There is a certain amount of challenge which the auditor can use in straight memory. He puts the preclear on his mettle. If this is not carried too far it acts as a very stimulating factor to the preclear.

It is quite remarkable how many "psychosomatic" disorders and how many aberrations straight memory can resolve after the auditor has had a little practice. He can actually get his preclear out of some chronic valence, rid him of some aberration, bring him up to present time, and generally raise him on the tone scale merely by asking the right questions.

The auditor should not confine himself to the hurdy-gurdy system of straight wire. This is only provided to relieve the maximum amount of entheta in the minimum amount of auditor time. The auditor can use his imagination considerably with regard to what must have been said or done to this preclear. The auditor can profitably open any session by asking "Well, what are you worried about today?" When the preclear tells him, the auditor wants to know who in the preclear's background might have thought that, and it sometimes results that the preclear can spot immediately what has been told in the past which compares to the worry which he now has, and if the two are cause and effect, the preclear will immediately rid himself of the worry. It is quite remarkable how swiftly this can be done. When the preclear recovers a lock which has considerable entheta on it he ordinarily chuckles or smiles. The preclear who does not react in this fashion may yet be getting a little bit of entheta off of the lock, but the possibility is that an earlier similar lock exists, when the preclear does not laugh. Thus, when the preclear is caused to remember some early incident, and yet does not experience any relief, although he should, from the nature of the incident and its hidden character, the auditor does well to try to discover some earlier incident than the one remembered, which is similar to it.

The principle here is to discover, if possible, the key-in, the first time the underlying engram was restimulated.

Straight memory is also used in order to discover a certain type of incident which can be lock-scanned. The preclear who is directed to a certain type of circuit command in his case may not experience much relief through straight wire. But now that the auditor knows this type of circuit is in existence he can cause the preclear to lock-scan the circuit, returning to the first time he can discover it and scanning up through all similar incidents to present time. Thus, straight memory is combined with lock scanning, which is actually a high speed memory rather than a return through locks. No auditor should feel uncomfortable about using any quantity of straight memory. It will happen, however, that an auditor will get relief in the preclear by straight memory, then return the preclear down the track to an incident which is then run, and after bringing him back up the track will find that the relief which had been achieved before is now apparently gone. This comes about because a present-time lock has been laid in by returning. Merely having the preclear remember his own act of running the incident, once he is back in present time, should restore his aplomb and equilibrium.

The benefits of straight memory are many. The duration of these benefits is in question. By straight memory of pleasure moments or of the first time one had a certain illness one can alleviate headaches, stomach aches, worries, and anxieties. This does not mean that the effect is permanent, as would be the case when the basic engram is run out. But straight memory is the parlour trick of the auditor. In any group of people he can always find at least one that he can make much happier simply by a few adroit questions. The auditor who uses straight memory for this purpose should also develop the technique of the marksman, who when he makes a bulls-eye is clever enough immediately to lay aside the gun. Once the auditor has achieved a spectacular effect by straight memory he should leave the case alone for that session -- unless, of course, he is engaged in a regular progress up the tone scale with his preclear.

Straight memory is a technique which should be studied and practised with considerable alertness as to the good it can do. No auditor should fall into the rut of believing that simply remembering the past can do very much for the preclear. Remembering specific, causative locks can, however, produce a marked change and improvement in an individual. Straight memory is not free-association and is not random maundering; it is a precision technique and should be studied and used as such.