

PREPCHECKING AND ITS PURPOSES

A lecture given on
17 May 1962

Thank you.

Okay. Here's lecture two, 17 May 1962, Saint Hill Special Briefing Course.

I'm going to talk about Prepchecking. This is a general lecture on the subject of Prepchecking and its purposes.

A rudiment is that which is used to get the pc in shape to be audited that session—just in shape to be audited that session. And the body of a session is for the purpose of letting the pc live in that lifetime. In other words, he can—the pc can be audited in the session because of the rudiment. It's just that session, nothing else, you're not interested in anything else. But the body of the session, that's setting him up for this lifetime.

In other words, you've got duration. Whenever you have duration you have to get thoroughness. Therefore a rudiment is unthorough. A rudiment has to be clean. Don't ever make a mistake about that. But it is only as clean as it has to be. Of course, it is clean. But you have not cleaned up any fundamentals on it.

Let me give you an idea of a wrong way of going about this. "All right," you say, "Do you have a present time problem?" And the pc goes clank.

So you say, "All right. Now do you always have present time problems in auditing sessions?" "What's the first time that an auditor failed to resolve a present time problem for you in an auditing session?" "Things always been grim this way in auditing sessions? Well, let me see if I can go back through your auditing reports here for the last few years and let's see if we can pick up something here that's a clue to why you always have present time problems in an auditing session."

Well, of course you've just transferred the permanency of it all from the body of the session to the rudiment. And having transferred it you're going to find the pc will stay there, with the permanency of it all, in the rudiments. And after you've put the pc into the permanency of it all in the rudiments, you're going to pry him out of there with crowbars, blasting powder, everything else, don't you see? You're not going to get him out of the rudiments.

Why aren't you going to get him out of the rudiments? Because you put him in the rudiments, with a thud. You said the rudiments are a permanent activity. You're going to make a lifetime profession out of cleaning up today's present time problem. That was the way you weighted it and that is the way the pc's going to respond. And of course you're not going to clean up that

present time problem for his whole life, not 'arf you're not. You're just going to waste time, that's the only thing you're going to do. Because in the first place the processes available to you are insufficiently fundamental to correct this thing all the way up the line.

So, rudiment, whether it's a beginning rudiment, the middle rudiment or an end rudiment, it's only for that session. That's all.

Now, the end rudiment has the additional apparent thing of bringing the pc back to the world of the living. But remember, you put him into session, it's up to you to take him out of session. So the rudiment is—the end rudiment is still just for that session, isn't it? The end rudiment is not for yesterday's session. Therefore I laugh every once in a while when I see somebody saying, "I didn't have time for the end rudiments. Is it all right if I put them in next session?" Yes, you'll see that in auditor's reports in here quite frequently. Of course, that is idiotic.

They must have a tremendously heavily weighted idea of how long it takes to do rudiments and how arduous it is to do rudiments or they wouldn't be reserving half of next session to do the end rudiments of today's session. And then by the time they've done the beginning rudiments of tomorrow's session, of course it'll be the end of that session. And then they'll have to do the end rudiments day after tomorrow, won't they?

No, even the end rudiments are just for that session. And that's all they are for. Your middle rudiments are even more temporary than this. Your middle rudiments you might learn by experience are only for the next five items the pc is going to list. Might not even get it in for the session, see? Just for the next five items and then out they go again, see. But there is your address to the situation. Now, we move over to the body of the session. We're going to do, in Prepchecking, something in the body of the session that is going to materially change this person's attitude toward living and is going to improve his ability to confront life in this lifetime. That is the only thing we expect to have happen, but that is plenty, man. So therefore, we're going to do anything we can do, aside run a repetitive process in the middle of Prepchecking. We're going to do anything that we can do in order to straighten out some point of askew attitude in the pc's lifetime.

Now, let's go into a theoretical look here at what an overt is. I actually never have said much about this in lectures. There's just been a little bit about it in HCOBs and so forth, but I've never really given you this piece of business here. And this—it might help you a lot. All things are an exteriorization from and an interiorization into or an interiorization into and an exteriorization from. There is no beingness in this whole universe that is bad. Also, there is no beingness in this whole universe that is absolutely good. But there is a badness about it and there is a goodness about it. And that is the individual's ability to interiorize into or be something or exteriorize out of and not to be something. And when an individual no longer has power of choice over that fact, the individual can be considered to be aberrated on that point. Where power of choice has vanished, in the subject of exteriorization and interiorization, he to that degree is aberrated.

Now, how much do you mean power of choice? I mean, power of choice—how absolute can this power of choice be? Well, there are many vias by which you enter certain beingnesses. Let's take the beingness of an army officer. An educated career officer is expected to have had certain physical attributes by the time he got up to time to go to military school. And he's expected to have gone through certain basic schools and passed examinations, go to military school, study to be an officer, keep his nose clean, do the things, the now-I'm-supposed-to's and come up at the other end of it and he's an army officer, don't you see? He nevertheless has gone through the steps of becoming an army officer. All right.

Now, he one day says he doesn't want to be an army officer or something of the sort, something else has presented itself. He can resign from being an army officer and hardly anybody will say anything about him. That is the usual course of human events. This is not quite so with the private, is it? One day he's sitting there minding his own business at the garage and somebody gives him a letter and it says, "Greetings." Some queen or the president or somebody has said, "Hey, boy you is it. And if you ain't it within twenty-four hours, we is going to send some people over with revolvers or automatics on them and they are going to take you and bring you to this depot and are going to convert you into a soldier. Thank you very much."

So they throw him in the ranks and so forth. In the middle of the battle he says, "It's too uncomfortable here, I think I'll leave." And you know, nobody agrees with him. See, he hasn't a prayer. Probably it's that point, rather than that people get hurt, that give war a bad name. Because I don't see that getting hurt gives some activities a bad name. Look at race driving. Hardly anybody ever says anything about race driving. Sometimes in steeplechasing they say something about the horses. I never hear anybody say anything in favor of the jockeys. On the highway out here, they kill more people every year, I think, than the US lost in World War I. Pretty good. So it isn't the blood or the pain or the suffering they're objecting

to, it must be something else. Yes, it is the power of choice. That power of choice, when that is too badly thrown aside, people object to this thing

That is why slavery has gotten a bad name as a practice. In actual fact you look at the economics of it and you find a lot of things about a slave society which are quite interesting. You find a society which is—has no objection to this sort of thing and which can free slaves rather easily and you find a lot of people walking up and saying, “I want to be a slave.” But slavery itself is this thing of a beingness, an enforced beingness over which an individual has no power of choice and therefore it gets a bad name.

You can almost evaluate practices and beingnesses over the idea of people with regard to their power of choice of being them and not being them. Where an individual has a fair amount of freedom we find a fairly high scale activity. This fellow has an idea—as a hobby he wants to be a dancer. He’s going to take up dancing for a hobby so he’s going to be a dancer. One day he gets tired of it. There’s nobody going to say to him, “Oh well, Joe, you have to be a dancer. I mean, if you don’t go on dancing you will be talking to Commissar Zero.” You don’t hear that kind of thing, you see. It’s a hobby, so everybody thinks dancing is fine, don’t you see. Perfectly all right to dance, perfectly all right not to dance.

Power of choice with relationship to beingness is a very interesting study all in itself. And you will find in the general put-together of life, that that is simply a surface view of an under-the-level-of-consciousness activity which is going on all the time. Now, here is the cycle—this is the reactive cycle of beingness, not-beingness, beingness:

The individual has decided to be this thing And then for some reason or other he has found out he couldn’t easily un-be this thing, so he has a mechanism which he uses of committing overtacts against this thing in order to cease to be it.

Now, he commits these overtacts and withholds himself from being this beingness on a repetitive cycle of action. And his overtacts will get worse and worse and his effort not to be it will become more and more and more violent until he gets out to the final stretch. And then after that final midpoint—the midpoint, this is the final distance he’s going to get from it—after that final distance is attained, he will still commit overtacts, he will still have withholds from this beingness, but every new overtact and withhold brings him closer to becoming the thing again. This is absolutely one of the ghastliest facts you ever wanted to investigate.

I’ll go over this thing again because it’s a little bit grim. This individual cannot unbecome this thing See, it’s beingness A. Whatever it is. He can’t unbecome this thing by choice. For some reason or other, no matter how slight the reason is—you know, his mother loves him so he can’t drop the body, he’s got so many friends in the army he doesn’t want to leave—we don’t care what it is, see. But he’ll decide that he wants to un-be this thing but he can’t un-be this thing Now, we don’t care which came first, the chicken or the egg Well, one day he made this discovery that he was in a beingness he couldn’t un-be rather easily. And for some reason or other he wanted to un-be it. He just tried to postulate himself out of it and he didn’t—it didn’t work, you see? So he’s got another mechanism that goes ahead.

Now, that understanding of that little area there is a bit rough. But let’s come on to the next point which is much clearer and these things are irrevocably factual.

He will then start committing overtacts against this beingness. And he’ll commit more and more overtacts—not just the beingness that he is, but any other equivalent being that is like that beingness that he is, see. And he’ll go on and commit more and more overtacts against that beingness, have more and more withholds from that beingness and he will try to move out of being it by the cycle of overtacts and withholds. And he’ll get out here thinkwise—there is no real space involved in it, but he’ll think he is actually getting up there. He is really winning, you see. And then after that midpoint is reached every additional overtact and withhold he has brings him closer to being a totally enforced beingness of that thing And he gets into a complete overwhelm when he goes through the whole cycle.

Now, it's a complete overwhelm. He just can't un-be it, man. God. It's horrible. Because at this point he doesn't even think he has ever tried to un-be it. See, the ghastly travesty of it is that all knowingness on the subject of un-being it, now vanishes as well. He enforcedly becomes it. you might say he becomes it on an inversion.

So halfway through the game, why, he may be winning But after that, because of the overt-motivator sequence, he will simply wind up even more thoroughly being it than ever before. That's what's the matter with overts. That's all that's the matter with them. But that is the use a thetan makes of overts. That is what a thetan is trying to do with overts. He's trying to un-be. So he goes through that cycle and he eventually winds up right in the middle of the thing he's trying to un-be. That is the unkind fact of it all, of it all, of it all.

Now, that cycle takes place on all dynamics. Every dynamic can run that cycle. Edgar the other day had a pc uptown here, was an ex-communist. And he had the—for some reason or other he used this question, I'm not sure why, but the fellow said that "Individual Scientologists were pretty bad, but collectively, Scientology as a group, they were very good," this fellow said. And they—he got a hell of a tick on this, about Scientology as a group, so Edgar followed this down on something like, "What is Scientology?" And you know, finally, as the overts came off—he just kept picking overts off, you see, against individual Scientologists and groups and things like that. He just kept picking overts off and more overts. And all of a sudden the guy began to realize that Scientology as a group was absolutely no good, but individual Scientologists were pretty good. See, complete volte-vis. He turned right around the other way to. In other words, we'd reversed on two dynamics. And he went out and finished it up the rest of the way.

But what a—what's more important about this, is the fact that there's communism—there's communism. See, the guy is trying desperately, absolutely desperately, to be a—separate from a group. And they just go more and more separate from the group and they get more overts on the group to be more separate from the group and more overts on the group to be separate from the group and go out here and out here. And they get to be "only one's," you see, 100 percent—climate of Russia's liable to do to almost anybody, if you've ever been there. And then overts against the group and withholds from the group and overts against the group and withholds from the group and overts against the group and withholds—they're groups. "We are a group." "The individual is no good." Which is an interiorization into the third dynamic.

See, you've got a whole nation who has practiced this, which is quite marvelous. They by the way have self-criticisms and that sort of thing. And one of our end rudiments goes out in most of these self-criticism sessions. Each one tries to brag a little more than the next one about what he has done to the group. And of course this gives a perverted alter-is on their actual overts and here we go and they just plow in even harder. If that was used right and anybody ran the end rudiments on them they'd actually be able to run themselves out of the group.

But understand they actually collectively get together and try to practice a therapy which will separate them from the group. They're instinctively, reactively, trying to get off their withholds and overts against the group. They're going mad on the subject. Every time you get a bunch of communists together why, they're supposed to get together in some basement or something of this sort and they're all supposed to sit around and say what they've done to the party. See, they're to—it's just reactive. They try to get it off. They don't know how to get it off. And it doesn't do any good. They just keep plowing into the group.

Of course after they get their overts off, then they're—the punishment is ordered. Church—some churches do that too. They say, "Eighteen paternosters and three nose blows." That's beside the point. There is exteriorization-interiorization.

All right, there's some bird way back down the track someplace, he's been a god. This has nothing to do with any case present although almost every case sooner or later runs into the eighth dynamic. And he's been that, so he tries to unbecome one, one fine day and he finds out that he just can't do without that beautiful roast chicken smell or whatever it is that's been sacrificed to him. Anyway, whatever it is, he stops—he stops comfortably being the thing, you see. And he decides not to be it. But then there's reasons why he can't be it. And then he gets overts, overts, overts, overts. He starts committing overts, you see? And he goes out and then he all of a sudden enforcedly becomes it. Then one day you find it as the terminal or something like that. you see how that—how that cycle goes?

It doesn't matter with him whether it's the eighth or the seventh. Now, there are a lot of people around—spiritualists. And they preach about being spirits and, “my thetan is over there” you know. It's the wildest thing you ever wanted to listen to. They've got overts against spirits, overts against spirits, overts against spirits. Well, how can you unbecome yourself? Well, believe me they've managed it. They actually have managed it. And they've got overts on spirits up to a point where they're obsessively being a spirit. But of course, is the spirit there being a spirit? No, it's being some other spirit than themselves. It's quite upsetting when you finally come back and find the spirit you are being is not yourself.

And your sixth dynamic. Of course your scientist who is splitting the atom, splitting the atom, splitting the atom. “Ashes to ashes and dust to dust, thou art dust, to dust thou shalt return.” They take off from some religious background of the seventh, slide into the sixth. And they give you a philosophy of “man is from mud.” And they keep on going and then they start getting overts against MEST. See, they decide they are MEST and then they decide they don't want to be MEST and then they get overts on MEST and then they get more and more and more overts on MEST and then more and more overts on MEST and you finally get so they put their hands in water and the mud runs down the drain, you know? They just become total MEST. They become a total enmested being.

Take your fifth dynamic. I one time called up the—called the insect exterminator company and told them that there were termites in the building that we had there in Phoenix. And they sent a fellow down and brother, you never saw a man look more like a bug His head was sort of an ant's figure-eight sort of a head and he wore his hair as though they were sort of feelers. Man, you never saw him. And he came over. And it was a very easy job, all he had to do was shoot some poison into a few holes. And he says, “Well,” he says. He looked it over very carefully and he says, “Well, I'll keep my eye on them.” you could see, you see, that just one more overt on the subject of bugs and he'd shrink in size, man. He had the form now, now all he had to get to was the size. There he had gone through that complete cycle on the fifth dynamic.

And the fourth dynamic. You very often run around up here and you get into the House of Commons or the Senate or something like that. And you're always running into some bird who's a plunged-in fourth. Everybody he meets is no good and should be shot but he's for mankind. You hear him talking you know, it's a marvelous thing to hear. And they're being this thing, “mankind.” But all groups are bad and all individuals are bad and everybody's wicked and everybody's against mankind and so on. you will generally see that their structure and that sort of thing is accordant in general.

And then of course, I've already given you an example for the third.

A lot of people get stuck in a second dynamic beingness of one character or another. And boy, have a hell of a time, you see, because there's terrific rewards of one kind or another for being this second dynamic beingness, you know. But you'll see them, they're trying to pull overts on the second dynamic, you see. And they'll pull overts on the second dynamic. They—you know, big reward. They can't get out of it. They got—you know, whoo-bang. And of course a person can go into his own valence. God knows what that is!

You run into all this phenomena more generally in a Routine 3 process, but it nevertheless is tremendously present in Prepchecking.

Now, in Prepchecking you actually are working with the mechanisms which bring about a Routine 3 bank. These things are hand in glove. They are not separate at all. So much so that you could probably find some items by Routine 3 and then prepcheck them and do some interesting exteriorizations from them and so forth. Actually, you don't have to go that far.

It's easier to solve on your Routine 3 level than it is on many other—on any other level. In other words, what we're doing now resolves what we're doing and these individualities resolve one way or the other and unstack. All very interesting.

But remember, that the individual, if he is any one of these items, was it. And then wanted not to be it and couldn't un-be it and started using the overt-motivator sequence in order to separate himself from it. And by the overt-motivator sequence brought himself straight back into obsessively being it. And then it flies off some fine day in processing. Remember that cycle takes place.

Now, because that cycle takes place in this one lifetime, let me point out to you that the pc has a certain beingness. He also has greater or lesser connections with all dynamics. In other words, you're looking at an eight dynamic package, but the item which you are handling or trying to handle, is Joe Doakes. That's his lifetime, this lifetime. That's his name this lifetime. And your Prepcheck is actually slanted immediately and directly at trying to straighten up his obsessive efforts to un-be Joe Doakes. You see, if he could be Joe Doakes he'd cease to have trouble with Joe Doakes. The pc's name is Joe Doakes. So, if he could only un-be or be Joe Doakes fairly well, why, he'd straighten out. And a lot of things would be much happier for him.

Frnnkly, although you can go whole track with Prepchecking and very often find yourself slithering on the whole track, funny part of it is that if you were to locate your pc in this lifetime and hold your pc quite arduously into this lifetime and not permit him to answer any whole track, you might very well occasionally recover material which would otherwise be completely lost out of this one identity. Because the only thing you're trying to do is straighten out one identity with Prepchecking if you're trying to do anything. And of course, the more backtrack you go, you're just going on free track of other identities which are more easily and better handled by a Routine 3 process.

It isn't that you should break your pc from going backtrack and all—bust him up in business and so forth. But if the pc was flying around too much backtrack and so forth, I'd sort of get interested in roping him down into this lifetime a little bit. I'd—I'd start spotting the years in which we were looking for something. Because you'll find that most all of these chains on this identity can be dead-ended in the pc's own lifetime. Most of them. Some of them, no. But that's the this lifetime restimulation of another lifetime. And sometimes you get across that chain and you do go backtrack. You can't make a hard and fast rule about it because this lifetime is not a pure entity. It's not a pure beingness. It's a beingness which is already tremendously colored and—by countless other beingnesses which the person has been in the past.

But you'd be surprised how much forward progress you can make by getting off the actual overts on the various dynamics in this lifetime. You can accomplish quite a bit. It's well worth accomplishing if you want to accomplish it. But in order to accomplish this fact, you have to be pretty good. And you may not be superficial. You cannot be superficial about this lifetime. You are not going to do a single thing for a pc in a hundred hours of Prepchecking, if all he sits there and does is get off the criticisms he has made of others.

Well, I'll tell you why. Criticism is the last shadow that's a total defeat. He can no longer un-be this thing, he can only criticize. He's—all he's saying to you is, "I am unhappy being Mary Lou." He's criticizing Mary Lou, criticizing Mary Lou. Well, all he's saying is, "I'm unhappy

being Mary Lou, I'm unhappy being Mary Lou, she's no good and so forth. And I'm very unhappy being her."

Well, if he's so unhappy being her what did he do to her to make her an unhappy thing to be? Now, that's the question you the auditor are trying to solve.

When you say, "We're trying to get the overts off," you are simply making a mechanical statement. You actually are not. you haven't got that as your end product. Your end product is trying to find out how he, Joe Doakes, made Mary Lou such a miserable person to be. Because obviously he was being Mary Lou in this lifetime, not because he hated women. Well, he's criticizing Mary Lou. Remember, a lifetime—you live eight dynamics in one lifetime. They're stacked right up alongside of you. Any being that ever walks up, he'll at least be an atheist or an agnostic. He'll discuss each one of these dynamics in turn. He will tell you how he's no longer interested in mankind. He will tell you how he doesn't get along with groups now. But he's still—he'll still discuss very interestedly with you every single one of the eight dynamics. He's been them all this lifetime. Slithery, slidey, slippery, but nevertheless he's had something to do with each one of them.

Supposing you unplowed the fellow from the one he was most obsessively trying not to be. Then he could be that thing with freedom and it would blow up in smoke. You've returned to the individual his power of choice of beingness. And if with Prepchecking you can return an individual any power of choice on a subject of beingness or not-beingness, you of course, will get tremendous resurgence on the case.

You could go at it this crudely. This is not an advised method, but this crudely you could go at it. you could say, "Well, who don't you like this—who have—who haven't you liked lately?"

"Oh, well so-and-so and so-and-so and so-and-so and so-and-so and so-and-so."

You're watching your meter as he names a few of them off and one goes, clang. This is not an advised way of doing it, this is just a demonstration. All right, clang. Mary Lou. A question you want solved is, "How did you, in your estimation. . ." You never ask the pc this, but this is what you're trying to solve. "How would you, in your est. how did you in your estimation, make Mary Lou a perfectly horrible thing to be? How did you do this?" Well, another way of asking this is, "What have you done to Mary Lou?" you see.

So we run this chain—necessarily must be a chain because you've got to get to the first part of the cycle of Mary Lou. Therefore it's got to be a chain. One lone incident wouldn't have done it. See, so he—you run this on this cycle, you run it in and out and all of a sudden he tells you Mary Lou isn't such a bad girl, wasn't such a bad girl. His opinion of Mary Lou changes. He has said, actually in essence, "Oh, I'm willing to be or not be Mary Lou." And at that moment there's a sector of existence from which he is not retreating. Therefore his reachingness into that sector of existence is improved, his doingness of that sector of existence can now occur, because his beingness of that sector of existence has been reoriented.

There's many a girl who can't cook because she hates her mother. Well, let's just take a mother who was a good cook. Let's just ask some girl, "Can you cook?" you know.

And she says, "Oh God, no."

You say, "Could your mother cook?"

"No."

"Well, could your grandmother cook?"

“Oh God, yes.”

Overts against Grandma. They obviously are there. That girl will not cook until you have rehabilitated the beingness of Grandmother. And you get off her overts against Grandmother and all of a sudden this girl can cook. It's amazing when you come to think about it. This person will not do anything that a beingness can do that they cannot be. Now, you talk about disabilities, they're there by the ton.

This individual says, “I'd love to paint. But I can't paint.”

“Did you ever know a painter in this lifetime?”

Well, you might not hit it on the button because “painter” may be all the way down the chain. But you'd be surprised at how you could take the worry away on the subject by hitting this lifetime on Prechecking And you say, “Did you know anybody who could paint?”

“No, never knew anybody who could paint.”

“Ah, well, good enough. Who could paint? I get a knock here. Somebody can paint.”

Most people are always trying to rehabilitate their artistic things, you see. Perfectly fine. Say, “Who could paint?”

“Oh, come to remember my grandmother. My grandmother took art when she was a young girl.”

“Let's see, what else could your grandmother do?”

“Oh, she was a good cook. And she was very patient.”

“All right. Can you cook?”

“Oh God, no.”

“Are you patient?”

“Oh, no.”

See, you've done—you saw your be-not-be proposition. You found it by “do,” you see. That's diagnosis by “do.” And you say, “All right, let's go to town here. What have you done to your grandmother?”

That's just a test question. That's not a standard What question.

And the fellow says, “Well, I threw her downstairs. Ha-ha-ha-ha.”

And you check it again. It might blow on one, you know. It might. Check it again, ha-ha still there, you know. Get a What question. “What about making your grandmother miserable,” or whatever the thing came out to be. Get it down, run the chain, knock that stuff out and lo and behold, your pc will be able to paint and cook. Magic. Because it's a zone of beingness that the pc can be.

Now, it doesn't matter a damn whether the pc—this doesn't matter whether the pc still has that person in the land of the living or not. The other person may be dead. See, but it's a this-lifetime situation. You're not going any further than that with this. Because pcs, 99 and 44/100's percent of the bank, are on the backtrack, you're going to miss occasionally. This is not a hundred percent proposition. But as you look this thing over you will find time and time again that you can knock it into shape. At least it will come into shape so the person isn't

walking around all the time saying, “Gee, I wish I could paint, I can’t paint. Gee, I wish I could paint, I can’t paint. Gee, I wish I could paint, I can’t paint.” There are other things he can do, you see, than walk around doing that all the time.

I call something to your attention, that the person while he’s doing this is not painting and is not, not painting. This person is just not. you can invest the time in other ways.

So you clean up the beingnesses. You clean up a whole stack of this life beingnesses with Prepchecking and diagnose them with doingnesses. I don’t really care how you diagnose it. I wouldn’t care how you got into this at all. But if you were to say to a pc—a little limited goals activity—”What have you been trying to do in this lifetime?” You’re not doing a Goals Assessment, you understand. “In this lifetime what have you been trying to do? What do you wish you could have done during this lifetime?”

And the fellow says, “Oh my. Huh. I certainly wish I could have been a streetcar conductor. I would have been much better off as a streetcar conductor. They can strike, you know and they get raised wages and all that sort of thing”

And you can say, “All right. All right. Very good. Do you know anybody who was a streetcar conductor?”

“Mmmm. Well, my uncle Bill. Huh, that’s funny. My uncle Bill. Hm!”

“All right, that’s fine. Now just—we’re going to prepcheck on the subject of Uncle Bill. What did you do to Uncle Bill?” And we’re going to make that first one, see, a test question and it didn’t blow. So now we’re going to prepcheck it, full-dress parade. And I guarantee this person will come up the other end at least not worrying about not being a streetcar conductor all the time. Do you see? That’s the least gain you’re going to get.

But you could attack Prepchecking head-on. That’s all I’m trying to tell you here. you can actually attack it head-on. Stop fishing around in the dark. Life is real. On the whole track the items might be quite evanescent, effervescent, meaningless to the individual or very meaningful. He may be full of pains and agonies or without somatics at all. These are things that the individual has laid aside and is—they’ve long departed, even from the bottom of the hope chest. Of course, to do that and to straighten it all out requires that the individual be straightened out on the whole track from one end to the other. You’re not trying to do this with Prepchecking Life is real, beingnesses are actual, his dreams and skills have existed, he knows about them, he can know about them, these things can be straightened out right now.

Now, nobody asks you in Prepchecking to heal an individual’s leg so that he can walk again. But let me tell you, an individual is much better off being able to hobble about without pain than to be in the pain and misery he is in and not be able to walk at all, do you see? In other words, think of—think of a limited objective. We’re going to improve his condition. Just going to improve it, see. We’ll make it a bit better. We’re not going to shoot the moon and give ourselves a lot of loses and that sort of thing. Let’s find out who couldn’t walk, not—not on the whole track, no, no, no, this lifetime. “Who couldn’t walk? Who couldn’t walk? Can’t find anything? Well who didn’t go anyplace? Who went everywhere? Who was a terrific runner?” You know, let’s walk all the way around the edges of this thing, you see. Anything to do with walking, running, using legs.

And all of a sudden, why, we find Aunt Chrysalis. And where the hell she’s been—the pc would never help us out. Because she is buried between the ages of eight and eleven and was there for three years and then died a beautiful death. And was totally crippled. And all the pc ever wanted to do was beat her head in with a club. And remembers her as “Dear Aunt Chrysalis” but doesn’t remember her at all. Ah, we’ve walked through the whole cycle and the pc is totally being Aunt Chrysalis. And the pc never remembers himself. He never remembers what he’s being because he’s right in the middle of it.

You know, if you were in the middle of a subterranean vault and you didn't know where you had been taken to or how you had gotten there or where you were, somebody would say, "Where are you?" And you would say, "I don't know. It's just all dark." Take you outside and let you get a look at it and you'd say, "Well, I was in a subterranean vault." He didn't know it at the time. And because the walkingness into the situation is—was so gradually done, so smoothly done, so easily done, with overts, on this system, the individual winds up being he knows not who. you never have, at the beginning of Prepchecking, Doakes in the chair before you. Doakes is at least being some other dynamic in this lifetime if there's anything wrong with him. Just in this lifetime.

All right. You could restore then, a lot of things to Doakes, providing you have actual overts. Now, the think about it is on the basis of the wish. And that is certain—just a harmonic of the beingness. He is wishing—he thinks all the time about what he'd love to do to his father or what he should have done to his father or something See, he thinks, thinks, thinks. So he gives you the answer, "I had an unkind thought about my father." Oh, fry it, man. What's he telling you in essence? He's simply telling you, "I have been wishing I weren't my father." That is all he is saying to you. And you're going to pull this and do anything with it? You couldn't. All you're trying to do is pull his wishes not to be his father. No, you'll have to get his actions and determinations not to be his father. How do you get those? You get the system he's been using to un-be Papa. Which is a system of overts and withholds. And they're real overts.

Here's where you err in Prepchecking—is misinterpreting the wish. Because you see it's perfectly true, you recognize yourselves, instinctively—of course this person doesn't want to be this other person. And you let him get away with it all the time. you let him sit there and say, "I wish I weren't a schoolmaster." You know and, "I wish I weren't Father," and "I wish I weren't Mother," and "I . . ." You know—natter, natter, natter. "I criticize Mother. I had an unkind thought about Father." You let him get away with this. All they're saying is, "I wish I weren't. I wish I weren't.... "

And how are you going to make this person well? All right, this would be the same process. "All right. Now, sit there and wish you weren't. All right, thank you. Wish you weren't Father. Thank you. Wish you weren't Mother. Thank you. Wish you weren't your schoolmaster. Thank you. Wish. . ." You think he'd get anything there? No, he wouldn't get anyplace. Well, he won't get anyplace with Prepchecking either because the criticism, the unkind thought, is just the wish not to be. No, you've got to hit it more head-on than that. It's got to be do, do, do, do, done something to. It's got to be done something to. And it must be something that the person didn't want to be. That's why a lot of your Prepcheck questions are as cool as ice and they get nobody off anything and they never move anybody anyplace. There's no charge on it. If there's charge on it on the meter, there is a wish not to be. Because it's a disagreement with. All a meter ever registers is disagreement. Now, if this person was perfectly willing to be Papa—you said "Papa" to him. you get no charge on the meter because there's no disagreement with Papa. That could be at both ends of the scale, he's obsessively totally being Papa. But that's beyond his reality and beyond the level and scope of Prepchecking. It will take a Routine 3 process to get that far. That's buried too deep on the whole track. But these half-beingnesses, these things he can actually un-be, these things he could become again, you know. He can halfway be them, halfway un-be them, these things he worries about all the time and so forth, you can take care of those things in Prepchecking. No matter how you sneak up on this, it will register on the meter if the person can't be it.

You could look over all the present time problems of the pc. There—it's a whole index of the things he can't be, the things he's trying not to be. And what he's trying not to be the hardest is the thing he has done the most to. You get an image of the pc with sledgehammers pounding upon the chest of the thing he is trying not to be. Well, please run "sledgehammers." You're never going to un-be him with just the hope that he won't be. All right, "Hope you're not Papa. Thank you. Hope you're not Papa. Thank you. Hope you're not Papa. Thank you." Same thing. "I thought a bad thought about my father. I regretted having such a father," so forth. Think-think-think-think-think-think-th-. Well that's going to do

nothing He's done something, man. He's put glue in the old man's shoes, you know? He's put the—poured the molasses down the drainpipe and put vinegar in the syrup pitcher. He's done things. He's gone around privately and pulled three of the spark plugs off of the V-8 engine just before Papa had to go out to carry on his professional calls, you see. He's done things, you know? He's even let some of the air out of a tire hopefully.

One pc I know of, he'd become a doctor. And he'd become a doctor apparently for only one reason: to have better access to poison so he could poison his father. And he never did anything when he went home. He did—he never went home without having several varieties and brands of poison in an effort to slip them into Papa's coffee.

But let me call something to your attention. We knew about those and he still hated his father. We hadn't changed him a bit. No, no, no. He could tell you about those, because they were only hopes, weren't they? You know, he never did even almost put any poison in the old man's coffee. He never did. He used to talk about it, think about it, dream about it, brag about it. But he never did it. What did he do to his father? He must have done something. And that would be your job in Prepchecking to find out what it was. And don't be so detoured by the wishfulness of it all. See. Don't run, "Wish I weren't." Run, "What did you do?" Because it's only the mechanisms of kicking the old man in the belly at the wrong time that got him into the state where he could no longer be a father, be his father and so forth.

You'd be surprised the number of things you can trace down in Prepchecking if you go about it intelligently. Talk to the pc, know your pc, do a problems—do one of these surveys—Pc Assessment Form, on a pc. Look it over. Say, where's this boy been going, you know. you learn a lot of things this way. What, what's he trying to be in life? What would he like to do? You know, think it over a little bit and look it over and say, "Wow, you know, every time I look at this, every. . . Heh-heh. I wonder. I wonder. I wonder." "How about maiden aunts? How about aunts? How about unmarried women? Yeah, that's good. That's good. Which one of these women was unmarried?"

"Oh, well, that one."

"Aunt Gertrude. Aunt Gertrude, Aunt Gertrude." There we are. All right. And here we're off to the races. Give it the one-time check, but it's going to be a waste of time. "Have you ever done anything to Aunt Gertrude? Thank you. That sure knocks. All right. Good. That one. Oh, you pulled all her hair out. All right, thank you very much. Thank you very much. All right, now let's check that over. Have you ever done anything to Aunt Gertrude? That still knocks. All right. Good enough." Whewwwww, here we go.

You go on down the line and you pick up that chain called Aunt Gertrude and the first thing you know, why the pc can do some of the most remarkable things. Aunt Gertrude was a piano player amongst other things. And the pc all of a sudden has some interest in music. He doesn't go start screaming every time—every time music turns on, you know? His nervousnesses and his phobias and the things he's worried about in this lifetime that don't amount really to a hill of beans, but are the things that make him unhappy with the business of living, can be picked up in Prepchecking and straightened out.

And if you're very clever and adroit at this sort of thing, if you understand what I've been try—how this cycle goes and why a person does overts and what happens to him when he does too many. And that the person can never do the things of the things he—that the beingnesses he can't be, can do. When you understand those various things you can take Prepchecking and boy, you can play it up, down, middle. You'll never get anywhere with Prepchecking asking for thinks, criticisms, buying this sort of thing.

Don't ever limit yourself on the amount of argument you're prepared to greet the pc with when he won't tell you a doingness. If you're getting a fall on the meter on something or somebody, pc's done something to that person and never shake it otherwise. Don't let the pc sit there and hope. The pc has done something The pc carefully put the hot-water bottle in the

bed, carefully unloosened the stopper on a cold winter's night, and Aunt Gertrude got pneumonia. Something has been done that has been done with the paws. It has not been done with the think.

As soon as you know those things, can add it up, you could actually take a pc, size him up, saying, "Well, they're having this kind of a chronic present time problem. All right. Now let's see. Now, who had that wrong with them or who did the opposite?" See, present time problem—bad foot. Always has a bad foot. All right. Somebody had a bad foot, that'd be totally obsessive beingness of the person, don't you see, and he didn't want to be. Or somebody sure used their feet. It's going to be one or the other. The other's a half-beingness sort of a thing They sure used their feet. you want to know who had a bad foot, you want to know who used their feet. You'll eventually spot this thing down. You'll get a person a pc has not even vaguely in view. You'll have to work like a beaver trying to get this person in view. When that person is in view and you get some overts off against that person, you're at least going to get a change for the better in that foot condition. See?

If you work it right, you can do wonderful things with it. If you just sit there and let the pc drive, of course what's the pc going to tell you? He's going to tell you all the things he doesn't want to be without increasing his ability to be them and without really decreasing his ability to be them. He's not going to change his case. Because look, he's been living all these years and hasn't changed his case yet. He's complained about these people all these years just like he's complaining to them—about you in the session. See, he's telling you in the session all about this too. Don't think he hasn't told other people. Until you get the things he hasn't talked about and the things he has done, you're going to get no change on the part of the pc. Okay?

Well, that's "body of the session." That's what you're trying to prepcheck toward and that's why. And that's why the overt-motivator sequence, no matter how unpalatable it is to some people, works. But it only works if it's used as actually an overt-withhold system. It doesn't work if used, "I wish I could perform another overt against the old man, but the son of a blankety-blank is now dead" and is unable to do so. And he's actually—really, he's saying, "Criticize, criticize, criticize, I regret, I regret, I regret. If I could only exteriorize from the old man I'd be much happier." You know that? Only the funny part of it is it's not, "exteriorized from the old man." "If I only had the ability to be this without being misemotional about it, I would be much happier." That's the equation you go on, not the equation he's going on.

So the pc is trying to drive on one road and you've got to make him drive on another. He's got to cease to fight being it and get so he can comfortably become it, at which time he will cease to be it. And very few pcs appreciate this. you say to this pc, "Now look. If you just wouldn't hate your colonel so much you'd probably get out of the army." Oh, he knows that's wrong He knows the best way to get out of the army and that is just do more and more and more things to the colonel and also the major and the captain and the lieutenant and preferably the army, but because you can't do anything, take it out on the army equipment and sooner or later you'll make it. And sooner or later he does. He drives a jeep over the cliff and goes out of his head and picks up another body. But we're not—we're not particularly advocating that system at this particular time.

See, your pc would not really believe. He'll believe it about other people's troubles and he'll believe it in zones where he's not aberrated. But on the exact zone and area where he is aberrated he won't believe it. And therefore you have to be quite a little salesman sometimes sitting down there, see.

"Do? Do? Oh, the hell with doing something about it. I tried and tried and tried!" The pc's liable to say. "I've just beaten my mother and I've beaten my mother. I've taken hot flatirons and laid them on the platter and tried to burn the house down. I—I—I've killed all her puppies. I—I've done everything I could do. And you know I just can't get away from her!" He'll tell you this. If he was thinking the thought all the way through he would explain it all that way.

“And you know,” he says, “I still can’t cook.” “I can’t stand to wash clothes. I have a terrible allergy, every time I smell something burning I—you know—my skin all breaks out in a rash. And so on.” He’ll hardly ever believe that it was from that zone and area because he’s worked on that one. He himself, in person, has worked on that one very hard without any success at all. And now you, you nut, are going to come along and try to work in that same area? He knows you can’t win. Why, he’s been throwing radishes and carrots and baseballs and everything else he could at this particular person and he hasn’t ceased to become them. And now you’re going to pick all these things up and erase all his good work?

The funny part of it is when you’ve got all the good work erased, why the overts he’s even forgotten about and are buried and are dawn at the end of the chain, all of a sudden go zip. He can cook, he doesn’t have any allergies and the barking of a puppy doesn’t drive him insane. How marvelous. But don’t feel strange if he attributes it to something else and another part of the session.

So that’s the secret behind Prepchecking. And I do want you to do it. I do want you to, to actually get a good reality on the fact that you can drive that down the right road. you can ride that bicycle. There is no point in it. It isn’t just going through the drill that rides the bicycle though, it’s straightening out the beingness of the pc.

Thank you.