

A HANDBOOK OF DIANETIC THERAPY

DIANETICS

THE MODERN SCIENCE OF MENTAL HEALTH

by

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A summary of by-chapters, appendices and various found in early editions of this book.

Various later prints may have different selections of introduction chapters and/or appendices of the ones that are listed below, or there may be none.

Dianetics: The Modern Science of Mental Health; Hermitage House, New York; 1950 edition (1st)

THESE ARE THE FUNDAMENTAL AXIOMS OF DIANETICS (on front-back flyleaves)

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Dianetics: The Modern Science of Mental Health; Derricke Ridgway, London; 1951 edition (1st)

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From 'Dianetics: The Modern Science of Mental Health'; Hermitage House, New York; 1950 edition. Printed on front and end flyleaves.

THESE ARE THE FUNDAMENTAL AXIOMS OF DIANETICS

The dynamic principle of existence—SURVIVE!

Survival, considered as the single and sole Purpose, subdivides into four dynamics. By symbiote is meant all entities and energies which aid survival.

DYNAMIC ONE is the urge of the individual toward survival for the individual and his symbiotes.

DYNAMIC TWO is the urge of the individual toward survival through procreation; it includes both the sex act and the raising of progeny, the care of children and their symbiotes.

DYNAMIC THREE is the urge of the individual toward survival for the group or the group for the group and includes the symbiotes of that group.

DYNAMIC FOUR is the urge of the individual toward survival for Mankind or the urge toward survival of Mankind for Mankind as well as the group for Mankind, etc., and includes the symbiotes of Mankind.

The absolute goal of survival is immortality or infinite survival. This is sought by the individual in terms of himself as an organism, as a spirit or as a name or as his children, as a group of which he is a member or as Mankind and the progeny and symbiotes of others as well as his own.

The reward of survival activity is pleasure.

The ultimate penalty of destructive activity is death or complete nonsurvival, and is pain.

Successes raise the survival potential toward infinite survival. Failures lower the survival potential toward death.

The human mind is engaged upon perceiving and retaining data, composing or computing conclusions and posing and resolving problems related to organisms along all four dynamics and the purpose of perception, retention, concluding and resolving problems is to direct its own organism and symbiotes and other organisms and symbiotes along the four dynamics toward survival.

Intelligence is the ability to perceive, pose and resolve problems.

The dynamic is the tenacity to life and vigor and persistence in survival.

Both the dynamic and intelligence are necessary to persist and accomplish and neither is a constant quantity from individual to individual, group to group.

The dynamics are inhibited by engrams, which lie across them and disperse life force.

Intelligence is inhibited by engrams which feed false or improperly graded data into the analyzer.

Happiness is the overcoming of not unknown obstacles toward a known goal and, transiently, the contemplation of or indulgence in pleasure.

The analytical mind is that portion of the mind which perceives and retains experience data to compose and resolve problems and direct the organism along the four dynamics. It thinks in differences and similarities.

The reactive mind is that portion of the mind which files and retains physical pain and painful emotion and seeks to direct the organism solely on a stimulus-response basis. It thinks only in identities.

The somatic mind is that mind which, directed by the analytical or reactive mind, places solutions into effect on the physical level.

A training pattern is that stimulus-response mechanism resolved by the analytical mind to care for routine activity or emergency activity. It is held in the somatic mind and can be changed at will by the analytical mind.

Habit is that stimulus-response reaction dictated by the reactive mind from the content of engrams and put into effect by the somatic mind. It can be changed only by those things which change engrams.

Aberrations, under which is included all deranged or irrational behavior, are caused by engrams. They are stimulus-response pro- and contra-survival.

Psycho-somatic ills are caused by engrams.

The engram is the single source of aberrations and psychosomatic ills.

Moments of “unconsciousness” when the analytical mind is attenuated in greater or lesser degree are the only moments when engrams can be received.

The engrain is a moment of “unconsciousness” containing physical pain or painful emotion and all perceptions and is not available to the analytical mind as experience.

Emotion is three things: engramic response to situations, endocrine metering of the body to meet situations on an analytical level and the inhibition or the furtherance of life force. The potential value of an individual or a group may be expressed by the equation

$$PV = ID^x$$

where I is Intelligence and D is Dynamic.

The worth of an individual is computed in terms of the alignment, on any dynamic, of his potential value with optimum survival along that dynamic. A high PV may, by reversed vector, result in a negative worth as in some severely aberrated persons. A high PV on any dynamic assures a high worth only in the unaberrated person.

From 'Dianetics: The Modern Science of Mental Health'; Hermitage House, New York; 1950 edition.

SYNOPSIS

THE creation of dianetics is a milestone for Man comparable to his discovery of fire and superior to his inventions of the wheel and arch.

Dianetics (Gr., *dianoua*—thought) is the science of mind. Far simpler than physics or chemistry, it compares with them in the exactness of its axioms and is on a considerably higher echelon of usefulness. *The hidden source of all psycho-somatic ills and human aberration has been discovered and skills have been developed for their invariable cure.*

Dianetics is actually a family of sciences embracing the various humanities and translating them into usefully precise definitions. The present volume deals with Individual Dianetics and is a handbook containing the necessary skills both for the handling of interpersonal relations and the treatment of the mind. With the techniques presented in this handbook the psychiatrist, psycho-analyst and intelligent layman can successfully and invariably treat all psychosomatic ills and inorganic aberrations. More importantly, the skills offered in this handbook will produce the dianetic *clear*, an optimum individual with intelligence considerably greater than the current normal, or the dianetic *release*, an individual who has been freed from his major anxieties or illnesses. The *release* can be done in less than twenty hours of work and is a state superior to any produced by several years of psycho-analysis, since the release will not relapse.

Dianetics is an exact science and its application is on the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered. Man has known many portions of dianetics in the past thousands of years, but the data was not evaluated for importance, was not organized into a body of precise knowledge. In addition to things known, if not evaluated, dianetics includes a large number of new discoveries of its own about thought and the mind.

The axioms may be found on the end sheets of this volume. Understood and applied, they embrace the field of human endeavor and thought and yield precision results.

The first contribution of dianetics is the discovery that the problems of thought and mental function can be resolved within the bounds of the finite universe, which is to say that all data needful to the solution of mental action and Man's endeavor can be measured, sensed and experienced as scientific truths independent of mysticism or metaphysics. The various axioms are not assumptions or theories—the case of past ideas about the mind—but are laws which can be subjected to the most vigorous laboratory and clinical tests.

The first law of dianetics is a statement of the dynamic principle of existence.

THE DYNAMIC PRINCIPLE OF EXISTENCE IS: SURVIVE!

No behavior or activity has been found to exist without this principle. It is not new that life is surviving. It is new that life has as its entire dynamic urge *only* survival.

Survival is divided into four dynamics. Survival can be understood to lie in any one of the dynamics and by faulty logic can be explained in terms of any one dynamic. A

man can be said to survive for self alone and by this all behavior can be formulated. He can be said to survive for sex alone and by sex alone all behavior can be formulated. He can be said to survive for the group only or for Mankind only and in either of these the entire endeavor and behavior of the individual can be equated and explained. These are four equations of survival, each one apparently true. However, the entire problem of the purpose of Man cannot be resolved unless one admits all four dynamics in each individual. So equated, the behavior of the individual can be estimated with precision. These dynamics then embrace the activity of one or many men.

DYNAMIC ONE: The urge of the individual to reach the highest potential of survival in terms of *self* and his immediate symbiotes.

DYNAMIC TWO: The urge of the individual to reach the highest potential of survival in terms of *sex*, the act and the creation of children and their rearing.

DYNAMIC THREE: The urge of the individual to reach the highest potential of survival in terms of the *group*, whether civil, political, or racial, and the symbiotes of that group.

DYNAMIC FOUR: The urge of the individual to reach the highest potential of survival in terms of *Mankind* and the symbiotes of Mankind.

Thus motivated, the individual or a society seeks survival and no human activity of any kind has other basis: experiment, investigation and long testing demonstrated that the *unaberrated individual*, the clear, was motivated in his actions and decisions by *all* the above dynamics and not one alone.

The *clear*, the goal of dianetic therapy, can be created from psychotic, neurotic, deranged, criminal or normal people if they have organically sound nervous systems. He demonstrates the basic nature of Mankind and that basic nature has been found uniformly and invariably to be *good*. That is now an established *scientific fact*, not

The *clear* has attained a stable state on a very high plane. He is persistent and vigorous and pursues life with enthusiasm and satisfaction. He is motivated by the four dynamics as above. He has attained the full power and use of hitherto hidden abilities.

The inhibition of one or more dynamics in an individual causes an aberrated condition, tends toward mental derangement and psycho-somatic illness and causes the individual to make irrational conclusions and act, still in an effort to survive, in destructive ways.

Dianetic technique deletes, without drugs, hypnotism, surgery, shock or other artificial means, the blocks from these various dynamics. The removal of these blocks permits the free flow of the various dynamics and, of course, results in a heightened persistency in life and a much higher intelligence.

The precision of dianetics makes it possible to impede or release these dynamics at will with invariable results.

The hidden source of all inorganic mental disturbance and psycho-somatic illness was one of the discoveries of dianetics. This source had been unknown and unsuspected, though vigorously sought, for thousands of years. That the discovered source *is* the source requires less laboratory proof than would have been necessary to have proven the correctness of William Harvey's discovery of the circulation of the blood. The proof does not depend upon a laboratory test with complicated apparatus but can be made in any group of men by any intelligent individual.

The source of aberration has been found to be a hitherto unsuspected sub-mind which, complete with its own recordings, underlies what man understands to be his "conscious" mind. The concept of the unconscious mind is replaced in dianetics by the discovery that the "unconscious" mind is the *only* mind which is *always* conscious. In dianetics this sub-mind is called the *reactive mind*. A holdover from an earlier step in

Man's evolution, the *reactive mind* possesses vigor and command power on a cellular level. It does not "remember"; it records and uses the recordings only to produce action. It does not "think"; it selects recordings and impinges them upon the "conscious" mind and the body without the knowledge or consent of the individual. The only information the individual has of such action is his occasional perception that he is not acting rationally about one thing or another and cannot understand why. There is no Censor.

The reactive mind operates exclusively on physical pain and painful emotion. It is not capable of differentiative thought but acts on the stimulus-response basis. This is the principle on which the animal mind functions. It does not receive its recordings as memory or experience but only as forces to be reactivated. It receives its recordings as cellular *engrams* when the "conscious" mind is "unconscious."

In a drugged state, when anaesthetized as in an operation, when rendered "unconscious" by injury or illness, the individual yet has his reactive mind in full operation. He may not be "aware" of what has taken place, but, as dianetics has discovered and can prove, everything which happened to him in the interval of "unconsciousness" was fully and completely recorded. This information is unappraised by his conscious mind, neither evaluated nor reasoned. It can, at any future date, become reactivated by similar circumstances observed by the awake and conscious individual. When any such recording, an *engram*, becomes reactivated, it has command power. It shuts down the conscious mind to greater or lesser degree, takes over the motor controls of the body and causes behavior and action to which the conscious mind, the individual himself, would never consent. He is, nevertheless, handled like a marionette by his engrams.

The antagonistic forces of the exterior environment thus become entered into the individual himself without the knowledge or consent of the individual. And there they create an interior world of force which exerts itself not only against the exterior world but against the individual himself. Aberration is caused by what has been done *to* not done *by* the individual.

Man has unwittingly long aided the reactive mind by supposing that a person, when "unconscious" from drugs, illness, injury or anaesthetic, had no recording ability. This permits an enormous amount of data to enter into the reactive bank since none have been careful to maintain silence around an "unconscious" person. The invention of language and the entrance of language into the engram bank of the reactive mind seriously complicates the mechanistic reactions. The engrams containing language impinge themselves upon the conscious mind as commands. Engrams then contain command value much higher than any in the exterior world. Thought is directed and motivated by the irrational engrams. Thought processes are disturbed not only by these engramic commands but also by the fact that the reactive mind reduces, by regenerating unconsciousness, the actual ability to think. Few people possess, because of this, more than 10% of their potential awareness.

The entire physical pain and painful emotion of a lifetime, whether the individual "knows" about it or not, is contained, recorded, in the engram bank. Nothing is forgotten. And all physical pain and painful emotion, no matter how the individual may think he has handled it, is capable of re-inflicting itself upon him from this hidden level, unless that pain is removed by dianetic therapy. The engram and only the engram causes aberration and psycho-somatic illness.

Dianetic therapy may be briefly stated. Dianetics deletes all the pain from a lifetime. When this pain is erased in the engram bank and refiled as memory and experience in the memory banks, all aberrations and psycho-somatic illnesses vanish, the dynamics are entirely rehabilitated and the physical and mental being regenerate. Dianetics leaves an individual full memory but without pain. Exhaustive tests have dem-

onstrated that hidden pain is not a necessity but is invariably and *always* a liability to the health, skill, happiness and survival potential of the individual. It has *no* survival value.

The method which is used to refile pain is another discovery. Man has unknowingly possessed another process of remembering of which he has not been cognizant. Here and there a few have known about it and used it without realizing what they did or that they did something which Man as a whole did not know could be done. This process is *returning*. Wide awake and without drugs an individual can *return* to any period of his entire life providing his passage is not blocked by engrams. Dianetics developed techniques for circumventing these blocks and reducing them from the status of Powerful Unknown to useful memory.

The technique of therapy is done in what is called a dianetic *reverie*. The individual undergoing this process sits or lies in a quiet room accompanied by a friend or professional therapist who acts as *auditor*. The auditor directs the attention of the patient to the patient's self and then begins to place the patient in various periods of the patient's life merely by telling him to go there rather than remember.

All therapy is done, not by remembering or associating, but by travel on the *time track*. Every human being has a *time track*. It begins with life and it ends with death. It is a sequence of events complete from portal to portal as recorded.

The conscious mind, in dianetics, is called by the somewhat more precise term of *analytical mind*. The analytical mind consists of the "I" (the center of awareness), all computational ability of the individual, and the standard memory banks which are filled with all past perceptions of the individual, awake or normally asleep (all material which is not engramic). No data are missing from these standard banks, all are there, barring physical organic defects, in full motion, color, sound, tactile, smell and all other senses. The "I" may not be able to reach his standard banks because of reactive data which bar portions of the standard banks from the view of "I." Cleared, "I" is able to reach all moments of his lifetime without exertion or discomfort and perceive all he has ever sensed, recalling them in full motion, color, sound, tone and other senses. The completeness and profusion of data in the standard banks is a discovery of dianetics, and the significance of such recalls is yet another discovery.

The auditor directs the travel of "I" along the patient's time track. The patient knows everything which is taking place, is in full control of himself, and is able to bring himself to the present whenever he likes. No hypnotism or other means are used. Man may not have known he could do this but it is simple.

The auditor, with precision methods, recovers data from the earliest "unconscious" moments of the patient's life, such "unconsciousness" being understood to be caused by shock or pain, not mere unawareness. The patient thus contacts the cellular level engrams. Returned to them and progressed through them by the auditor, the patient re-experiences these moments a few times, when they are then erased and refiled automatically as standard memory. So far as the auditor and the patient can discover, the entire incident has now vanished and does not exist. If they searched carefully in the standard banks they would find it again but refiled as "Once aberrative, do not permit as such into computer." Late areas of "unconsciousness" are impenetrable until early ones are erased.

The amount of discomfort experienced by the patient is minor. He is repelled mainly by engramic commands which variously dictate emotion and reaction.

In a *release*, the case is not progressed to the point of complete recall. In a *clear*, full memory exists throughout the lifetime, with the additional bonus that he has photographic recall in color, motion, sound, etc., as well as optimum computational ability.

The psycho-somatic illnesses of the *release* are reduced, ordinarily, to a level where

they do not thereafter trouble him. In a clear, psycho-somatic illness has become non-existent and will not return since its actual source is nullified permanently.

The dianetic *release* is comparable to a current normal or above. The dianetic *clear* is to a current normal individual as the current normal is to the severely insane.

Dianetics elucidates various problems with its many discoveries, its axioms, its organization and its technique. In the progress of its development many astonishing data were thrust upon it, for when one deals with natural laws and measurable actualities which produce specific and invariable results, one must accept what Nature holds, not what is pleasing or desired. When one deals with facts rather than theories and gazes for the first time upon the mechanisms of human action several things confound him, much as the flutterings of the heart did Harvey or the actions of yeasts did Pasteur. The blood did not circulate because Harvey said it could nor yet because he said it did. It circulated and had been circulating for eons; Harvey was clever and observant enough to find it; and this was much the case with Pasteur and other explorers of the hitherto unknown or unconfirmed. In dianetics the fact that the analytical mind was inherently *perfect* and remained structurally capable of restoration to full operation was not the least of the data found. That man was good, as established by exacting research, was no great surprise, but that an unaberrated individual was vigorously repelled by evil and yet gained enormous strength was astonishing since aberration had been so long incorrectly supposed to be the root of strength and ambition according to authorities since the time of Plato. That a man contained a mechanism which recorded with diabolical accuracy when the man was observably and by all presumable tests “unconscious” was newsworthy and surprising. To the layman the relationship of prenatal life to mental function has not entirely been disregarded since for centuries beyond count people were concerned with “prenatal influence.” To the psychiatrist, the psychologist and psychoanalyst, prenatal memory had long been an accepted fact since “memories of the womb” were agreed to influence the adult mind. But the prenatal aspect of the mind came as an entire surprise to dianetics, an unwanted and at the time unwelcome observation. Despite existing beliefs—which are not scientific facts—that the foetus had memory, the psychiatrist and other workers believed as well that memory could not exist in a human being until myelin sheathing was formed around the nerves. This was as confusing to dianetics as it was to psychiatry. After much work over some years the exact influence prenatal life had on the later mind was established by dianetics with accuracy. There will be those who, uninformed, will say that dianetics “accepts and believes in” prenatal memory. Completely aside from the fact that an exact science does not “believe” but establishes and proves facts, dianetics emphatically does *not* believe in “prenatal memory.” Dianetics had to invade cytology and biology and form many conclusions by research; it had to locate and establish both the reactive mind and the hidden engram banks never before known before it came upon “prenatal” problems. It had been discovered that the engram recording was probably done on the cellular level, that the engram bank was contained in the cells. It was then discovered that the cells, reproducing from one generation to the next, within the organism, apparently carried with them their own memory banks. The cells are the first echelon of structure, the basic building blocks. They built the analytical mind. They operate, as the whip, the reactive mind. Where one has human cells, one has potential engrams. Human cells begin with the zygote, proceed in development with the embryo, become the foetus and finally the infant. Each stage of this growth is capable of reaction. Each stage in the growth of the colony of cells finds them fully cells, capable of recording engrams. In dianetics “prenatal memory” is not considered since the standard banks which will someday serve the completed analyzer in the infant, child and man are not themselves complete. There is neither “memory” or

“experience” before the nerves are sheathed as far as dianetic therapy is concerned. But dianetic therapy is concerned with *engrams*, not memories, with *recordings*, not experience, and wherever there are human cells, engrams are demonstrably possible and, when physical pain was present, engrams can be demonstrated to have been created. The engram is a recording like the ripples in the groove of a phonograph record: it is a complete recording of everything which occurred during the period of pain. Dianetics can locate, with its techniques, any engram which the cells have hidden, and in therapy the patient will often discover himself to be upon the prenatal cellular time track. There he will locate engrams and he goes there only because engrams exist there. Birth is an engram and is recovered by dianetics *as a recording*, not as a *memory*. By return and the cellular extension of the time track, zygote pain storage can be and is recovered. It is not memory. It impinged upon the analytical mind and it obstructed the standard banks where memory is stored. This is a very great difference from *prenatal memory*. Dianetics recovers *prenatal engrams* and finds them responsible for much aberration and discovers that any longing for the womb is not present in any patient but that engrams sometimes dictate a return to it, as in some regressive psychoses which then attempt to remake the body into a foetus.

This matter of prenatal life is discussed here at length in this synopsis to give the reader a perspective on the subject. We are dealing here with an exact science, precision axioms and new skills of application. By them we gain a command over aberration and psycho-somatic ills and with them we take an evolutionary step in the development of Man which places him yet another stage above his distant cousins of the animal kingdom.

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FOREWORD

by

J. A. WINTER, M.D.

THE progress of mankind from the period of savagery to the present is marked with milestones. Conventional history books would have you believe that these milestones are battle monuments or the tombs of great men. Yet there are more important markers of man's progress—and these are new ideas. Whenever a new idea has been created, man's chances for survival have been improved and the arduousness of his journey away from animalhood is lessened.

There have been numerous new ideas in the past. To name a few of the more obvious, consider the invention of the wheel, the control of fire, the development of mathematics or even the newest one—the discovery of the means of atomic fission. Every one of these ideas has altered the progress of mankind—sometimes temporarily for the worse, but ultimately for man's betterment.

In my opinion DIANETICS is worthy of being called a new idea, and is destined to take its place beside these other milestones of progress. It might even be considered to be more important than any of these, for it is a science which for the first time gives us an understanding of the tool with which these other inventions were created—the human mind.

In the creation of any new idea, there is one step which is highly important. It is so obvious as to be frequently overlooked. This step, the *sine qua non* of any idea, consists in examining the basic assumptions of the subject and determining whether or not they need to be revised. The creator of a new idea asks, "What would happen if I assume that this belief which everyone has had for centuries is not necessarily so?"

The primitive man who invented the wheel did just that. His fellows assumed that, when one wanted to transport an object, it had to be carried or dragged along the ground. The inventor changed the assumption—and the wheel was born.

Again, so long as man assumed that fire was dangerous and should be avoided, he made no attempt to control it. When some brave soul re-examined this assumption and decided that fire, although it entailed some hazards, might offer certain advantages to the dwellers in his cave, he took the first step towards the creation of the science of chemistry and nuclear physics.

So it is with DIANETICS. In it there has been a re-examination and a re-evaluation of numerous basic assumptions regarding the functioning of the human mind. The originator has had both the temerity and the wisdom to refuse to accept all of the old assumptions.

For example, we have all assumed that when a person is unconscious, he is unconscious—that's all there is to it. The originator of dianetics was critical of that assumption and, as a result, was able to demonstrate that the mind is *never* totally unconscious. The assumption that nobody can remember anything which happened to him before the age of three or four also came in for consideration—and the result of these and other re-

assessments was DIANETICS.

Yes, basic assumptions are important. They are especially important when they get such a strangle-hold on our ways of thinking that we can't get away from them. For hundreds of years it was assumed that the sun and the planets revolved round the earth; it was not until the assumption was tested and found to be faulty that modern astronomy was able to develop. For hundreds of years a certain group of philosophers and "religionists" have assumed that man is fundamentally evil; now comes DIANETICS to test this assumption. It will be highly interesting to see if there will be any change in our interpersonal relationships as a result of a new, different basic assumption.

The basic assumption is also a long-lived brute, hard to kill. Perhaps one reason for his hardiness is that he feeds upon Authority. There is a vast difference between Authority and an authority. An authority might be described as a man who propounds a basic assumption which is valid for his time and applicable to the state of knowledge at the time it was propounded, and has had his ideas accepted. No doubt this man would not be at all averse to altering his assumptions if a change in knowledge warranted it. His protagonists and disciples don't seem to act this way, however; before very long they begin to treat his idea as if it were some sort of divine revelation—and the man now becomes an Authority.

The words of an Authority carry much more weight than do those of a mere authority. They are sacrosanct, holy, not to be questioned; the words themselves are Authority. And, in time, another change occurs; Authority becomes confused with knowledge and is accepted blindly, unthinkingly. A man can even become an authority himself by knowing a great deal about the things Authority said.

Perhaps the epitome of this sort of foolishness is exemplified in the attitude of numerous doctors towards the work of Harvey, the man who first described the circulation of the blood. Harvey's views, even though they were well founded in observation and experimentation, ran counter to those held by his predecessor, Galen, who was the great medical Authority of that day. So great was the controversy that some men took the stand, "*Malo errare cum Galen quam veritam Harveii amplecti.*" ("I would rather err with Galen than accept Harvey's truth.")

Now, respect for authority is all very well. There are certain brands of authority which we may tacitly agree to accept, such as customs and morals; there are other brands of authority which we may vote to accept, such as our laws. But we should be wary of self-constituted authority, especially the type I have called Authority. We should feel free to examine the basic assumptions of any body of knowledge we wish, without fear of committing *lèse majesté*. If any system of thought is going to wither in the light of investigation, it does not deserve the title of Authority.

The originator of DIANETICS has, without the slightest effort towards being iconoclastic, succeeded in dislodging a good many of our false gods of Authority from their pedestals. Perhaps the job wasn't too difficult—so many of the idols who bear that name have feet of the poorest sort of clay. Those authorities whose work was sound and valid are still in their proper places in the Temple of Knowledge, and will no doubt continue to remain.

Early in 1948 I first heard about DIANETICS from a colleague. I studied it, getting reports from others who were familiar with aspects of the therapy. Shortly thereafter I corresponded with the originator of dianetics, which resulted in my travelling East to study with him, and finally, in my experiencing personal dianetic therapy under his supervision.

For the past year I have been practising DIANETICS on my patients, on my friends, and on my family. For the first time in my life, I'm satisfied that there is a method by which many questions, hitherto unanswerable, can be answered with definiteness and proven correct. *Correct*, insofar as the improved health of the patient is concerned. *Correct*, insofar as his well-being has been implemented by a feeling of security. *Correct*, insofar as his approach to living has become more advanced, interesting, and productive of growth. To me this correctness is meaningful and worthy of acceptance.

Let me state that this is *my* opinion. I do not urge you to accept that opinion; I would much prefer that you make your own tests of DIANETICS, carefully, impartially, and arrive at your own opinion. This statement is directed towards doctors in general, psychiatrists, psychologists, psycho-analysts, etc., as well as the layman.

DIANETICS is a science. It has certain laws, and by following these laws we can predict the results which will be obtained under given circumstances. These laws have no exceptions—or at least, no exceptions have been found. In this respect the laws of DIANETICS are like the law of gravity: if you suspend a mass heavier than air above the ground and then remove the support, it will fall. It won't fall seventy per cent of the time or eighty per cent of the time; it will *always* fall. And if it doesn't fall, we are justified in re-examining the law.

The discovery that engrams (the ability of the cell to record a lasting trace of an event) are recorded on a cellular level when the higher sphere of the mind is "unconscious", insensitive, and not recording (as, for instance, in severe injury, delirium, or surgical anaesthesia) and that the recorded engrams then received are highly reactive, portends a new trend for psychological and psychiatric thought and practice. The engram recorded during a period of "unconsciousness" is susceptible to reactivation during future periods of mental anguish. This fact has been found to be a single, direct source of aberrated behaviour. Its discovery and isolation, with the mechanics of its operation within the psyche, bring new and brilliant light to hitherto obscure phenomena of the mind and its behaviour. The engram, hidden beneath unexplored layers of "unconsciousness", possesses a power of command not unlike that of a hidden and unsuspected monitor upon the conscious mind; it produces effects which are comparable to those of a post-hypnotic suggestion, though in a far more insidious and involved manner and with greater and more tragic effect.

The technique of DIANETIC therapy is basically simple and can be understood and applied to each other by any two reasonably intelligent people after a brief study of this volume, which is the operating manual for therapy. (Dianetic psychiatric treatment of severe derangements is also delineated.) No previous background in psychoanalysis or psychology is necessary. The therapeutic technique offered in DIANETICS is independent of hypnotism or narco-synthesis.

1. DIANETICS will help you to eliminate any psycho-somatic illness from which you may suffer.
2. DIANETICS will help you to achieve at least one-third more than present capacity for work and happiness.
3. DIANETICS offers to the medical profession, to psychiatrists, to psychoanalysts, to all who are interested in the advancement of their fellow-men, a new theory and technique which makes accessible for therapy diseases and symptoms which hitherto were unusually complex and obscure.
4. DIANETICS is the most advanced and most clearly presented method of psy-

chotherapy and self-improvement ever discovered.
At this point, I step out—the job ahead is yours.

J. A. WINTER, M.D.

From *'Dianetics: The Modern Science of Mental Health'*; Hermitage House, New York; 1950 edition.

HOW TO READ THIS BOOK

DIANETICS is an adventure. It is an exploration into *Terra Incognita*, the human mind, that vast and hitherto unknown realm half an inch back of our foreheads.

The discoveries and developments which made the formulation of dianetics possible occupied many years of exact research and careful testing. This was exploration, it was also consolidation. The trail is blazed, the routes are sufficiently mapped for you to voyage in safety into your own mind and recover there your full inherent potential, which is not, we now know, low but very, very high. As you progress in therapy the adventure is yours to know *why* you did what you did when you did it, to know *what* caused those Dark and Unknown Fears which came in nightmares as a child, to know *where* your moments of pain and pleasure lay. There is much which an individual does not know about himself, about his parents, about his "motives." Some of the things you will find may astonish you for the most important data of your life may be not memory but engrams in the hidden depths of your mind, not articulate but only destructive.

You will find many reasons why you "cannot get well" and you will know at length, when you find the dictating lines in the engrams, how amusing those reasons are, especially to you.

Dianetics is no solemn adventure. For all that it has to do with suffering and loss, its end is always laughter, so foolish, so misinterpreted were the things which caused the woe.

Your first voyage into your own *Terra Incognita* will be through the pages of this book. You will find as you read that many things "you always knew were so" are articulated here. You will be gratified to know that you held not opinions but scientific facts in many of your concepts of existence. You will find, too, many data that have long been known by all, and you will possibly consider them far from news and be prone to underevaluate them: be assured that underevaluation of these facts kept them from being valuable, no matter how long they were known, for a fact is never important without a proper evaluation of it and its precise relationship to other facts. You are following here a vast network of facts which, reaching out, can be seen to embrace the whole field of Man in all his works. Fortunately you do not have to concern yourself with following far any one of these lines until you are done. And then these horizons will stretch wide enough to satisfy anyone.

Dianetics is a large subject, but that is only because Man is himself a large subject. The science of his thought cannot but embrace all his actions. By careful compartmenting and relating of data, the field has been kept narrow enough to be easily followed. Mostly this handbook will tell you, without any specific mention, about yourself and your family and friends, for you will meet them here and know them.

This volume has made no effort to use resounding or thunderous phrases, frowning polysyllables or professorial detachment. When one is delivering answers which are simple, he need not make the communication any more difficult than is necessary to convey the ideas. "Basic language" has been used, much of the nomenclature is colloquial; the pedantic has not only not been employed, it has also been ignored. This volume communicates to several strata of life and professions; the favorite nomenclatures

of none have been observed since such a usage would impede the understanding of others. And so bear with us, psychiatrist, when your structure is not used, for we have no need for structure here, and bear with us, doctor, when we call a cold a cold and not a catarrhal disorder of the respiratory tract. For this is, essentially, engineering and these engineers are liable to say anything. And “scholar,” you would not enjoy being burdened with the summation signs and the Lorentz-Fitzgerald-Einstein equations, so we shall not burden the less puristic reader with scientifically impossible Hegelian grammar which insists that absolutes exist in fact.

The plan of the book might be represented as a cone which starts with simplicity and descends into wider application. This book follows, more or less, the actual steps of the development of dianetics. First there was the dynamic principle of existence, then its meaning, then the source of aberration, and finally the application of all as therapy and the techniques of therapy. You won't find any of this very difficult. It was the originator who had the difficulty. You should have seen the first equations and postulates of dianetics! As research progressed and as the field developed, dianetics began to simplify. That is a fair guarantee that one is on a straight trail of science. Only things which are poorly known become more complex the longer one works upon them.

It is suggested that you read straight on through. By the time you get into the appendix, you should have an excellent command of the subject. The book is arranged that way. Every fact related to dianetic therapy is stated in several ways and is introduced again and again. In this way, the important facts have been pointed up to your attention. When you have finished the book you can come back to the beginning and look through it and study what you think you need to know.

Almost all the basic philosophy and certainly all the derivations of the master subject of dianetics were excluded here, partly because this volume had to stay under half a million words and partly because they belong in a separate text where they can receive full justice. Nevertheless, you have the scope of the science with this volume in addition to therapy itself.

You are beginning an adventure. Treat it as an adventure. And may you never be the same again.

From 'Dianetics: The Modern Science of Mental Health'; Hermitage House, New York; 1950 edition.

Not found in 'Dianetics: The Modern Science of Mental Health'; Derricke Ridgway, London; 1951 edition.

APPENDIX I

*The Philosophic Method **

SCIENCE seems always to advance, while philosophy seems always to lose ground. Yet this is only because philosophy accepts the hard and hazardous task of dealing with problems not yet open to the methods of science—problems like good and evil, beauty and ugliness, order and freedom, life and death; so soon as a field of inquiry yields knowledge susceptible of exact formulation it is called science. Every science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement. Philosophy is a hypothetical interpretation of the unknown, . . . or of the inexactly known . . . it is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in which knowledge and art build our imperfect and marvelous world. Philosophy seems to stand still, perplexed; but only because she leaves the fruits of victory to her daughters the sciences, and herself passes on, divinely discontent, to the uncertain and the unexplored.

Shall we be more technical? Science is analytical description, philosophy is synthetic interpretation. Science wishes to resolve the whole into parts, the organism into organs, the obscure into the known. It does not inquire into the values and ideal possibilities of things, nor into their total and final significance; it is content to show their present actuality and operation, it narrows its gaze resolutely to the nature and process of things as they are. The scientist is as impartial as Nature in Turgenev's poem: he is as interested in the leg of a flea as in the creative throes of a genius. But the philosopher is not content to describe the fact; he wishes to ascertain its relation to experience in general, and thereby to get at its meaning and its worth; he combines things in interpretive synthesis; he tries to put together, better than before, that great universe-watch which the inquisitive scientist has analytically taken apart. Science tells us how to heal and how to kill; it reduces the death rate in retail and then kills us wholesale in war; but only wisdom—desire coordinated in the light of all experience—can tell us when to heal and when to kill. To observe processes and to construct means is science; to criticize and coordinate ends is philosophy: and because in these days our means and instruments have multiplied beyond our interpretation and synthesis of ideals and ends, our life is full of sound and fury, signifying nothing. For a fact is nothing except in relation to desire; it is not complete except in relation to a purpose and a whole. Science without philosophy, facts without perspective and valuation, cannot save us from havoc and despair. Science gives us knowledge, but only philosophy can give us wisdom.

WILL DURANT

* Reprinted from THE STORY OF PHILOSOPHY, by Will Durant (Simon and Schuster, New York, 1926) with special permission from the author.

From *'Dianetics: The Modern Science of Mental Health'*; Hermitage House, New York; 1950 edition.

Not found in *'Dianetics: The Modern Science of Mental Health'*; Derricke Ridgway, London; 1951 edition.

APPENDIX II

The Scientific Method

THE Scientific Method is based solidly on definite rules, but is none the less, like the American Way of Life, something that must be lived to be fully understood. The United States has a Constitution, but the American Way of Life is far more than that; so the Scientific Method is, while based on certain readily cited rules, far more than those rules.

For one thing, the Scientific Method implies zestfully, gleefully attacking, with every available weapon of logic, every possible logical loophole in—your own structure of logic and theory. It requires that a man tear into his carefully built theory with the vim, vigor and spite of his worst enemy. It implies that a scientist's best friend will review his work starting with the premise that it's all wrong, and do his best to prove it's wrong.

For the intellectual triumph, the warm glow of victory in science, comes not from producing a new theory—but from producing a new theory that stands up, and is useful, even when the most knowing make deliberate attempts to find a flaw.

The Scientific Method is behind the testing of Navy armor plate. The production of a perfect piece of 16-inch armor plate is routine and gives no special satisfaction. But the production of a slab of 16-inch armor plate with a 16-inch armor-piercing projectile with its nose buried in that armor, a plate bulged, distorted, but unpierced and unbroken—that is triumph and satisfaction. We don't test the 16-inch plate with machine-gun fire, or with 6-inch projectiles. Test it with the heaviest, deadliest weapons you've got; then, and only then, do you have something to be proud of.

So with a theory.

There are rules for argument that lead to the building of a theory; they can be condensed to three key, critical points, the sense of which is clear. The problem in application is the subtlety with which violations of those rules can creep in. The critical rules are:

1. Argument by appeal to authority is of no value whatever.
2. The observations, *not the observer's report*, are the important data.
3. No theory, however well-established or long-held, can stand in the face of one relevant, contradictory fact.

The first of those rules is the one that is most often violated, usually quite unintentionally and without realizing it. Everybody knows that appeal to authority is no sound way to argue a case, even if the authority happens to be right. Yet so subtle can appeal to authority be that it is exceedingly easy to miss noticing its insertion; the preceding sentence, for instance, deliberately exemplifies one type of very easily missed "appeal to authority," actually the most common of all such appeals. "Everybody knows," "of course," "naturally" and similar phrases are the slipperiest customers in that respect. "Everybody knew" the world was flat for a long, long time, and "of course" the Sun

went around the Earth, as any fool could plainly see. And common clay and the precious ruby have nothing in common—nothing, that is, except the same elements in somewhat different proportions.

But even the less subtle appeal-to-authority that is stamped with the Great Name is a source of immense amounts of trouble. It was not Aristotle's fault that, for nearly a thousand years, science was stopped still by consistent appeal to Aristotle; he didn't claim he knew all the answers—the scholastic arguers did. Even today, in an age which has some understanding of the scientific method, Great Name arguments show up—except, of course, that the Great Name himself has become a Great Name by most carefully refraining from using that method! The sentence, “Einstein says that nothing is faster than the speed of light; it is theoretically impossible,” contains two arguments by appeal to authority, and sounds so learnedly scientific that anyone might be taken in by it. Saying a thing is “theoretically impossible” is, actually, appeal to the authority of present theories. But a theory is not a fact—it's an intelligent set of opinions, and no more, as any scientist realizes. So far as the Great Name argument goes, those are easy to spot, and their value comes into focus very quickly if you simply substitute the arbitrary name “Joe Doakes” for the Great Name. The corrected, scientific-method sentence above—so far as argumentative value goes—would read, “Joe Doakes says nothing is faster than the speed of light; in his informed opinion it appears impossible.”

Scientifically, there is no difference whatever between the two statements, so far as evidential value goes. The evidence-statement on the subject would read, “Einstein suggested, and physical experiment appears to prove, that nothing is faster than the speed of light; current physical theory, which seems to fit most of the observed data, indicates it is impossible.”

That is, admittedly, a much less solidly satisfying sort of statement. It sounds weak, uncertain of itself or anything else. And it is the sort of statement—the sort of thinking—that went from the first small scientific evidence of the atomic theory in 1800 to atomic fission in less than a century and a half. It is the scientist—who operates on the principle that he doesn't already know all the answers—who is out looking for new and better answers. A man who thinks in terms of “This is the answer. I know this is true. That is impossible, because it disagrees with what I know,” does not have to do research. He already knows the answers. He is in no danger of making new and disturbing discoveries that might upset his certainty of mind. The scientist, on the other hand, operates with the certain knowledge that he is uncertain; he is never disappointed, for new data is constantly being found—he's looking for it—that shows that he was, indeed, a bit mistaken.

To the non-scientist, who likes to work with Truths and Certainties and think in Absolutes, the method of uncertainties and probabilities seems stifling, an impossible method of operation. It is so impossible that it produces, in a single century, electric light and power, radio, television, atomics, the entire science of organic chemistry ranging from dyes to synthetic drugs, automobiles, airplanes—practically an entirely new civilization.

By realizing that no theory is final, complete, or perfect, a new concept is admitted: a theory is good so long as it is useful. It is, naturally, a very pleasant thing if the theory also happens to be true, but that (shocking though the thought may be to the layman) is not at all necessary. The really important question is not, “Is it true?” but “Does it work?” If it works, we can use it and pretend it's true; if it *is* true, that's an added bonus.

This reasoning, which seems to some specious and downright dishonest, is the only method so far found that produces results. Look about you: every product that has been touched by machines in its production is a demonstration of the observed fact that, by

provisionally assuming a theory is true, concrete, useful results can be obtained. And that by maintaining a willingness to discard or modify that theory at the first sign of failure, progress is made.

For if a theory is good only when it works, then the first time it fails to work—the first fact it encounters which does not fit—the theory must be discarded, and a new and better one found. Only someone who insists that a theory is Truth would hesitate to discard a theory that didn't work. And a scientist never insists that a theory is Truth; only that it is useful.

When an apparent contradiction appears, however, the most careful checking must be instituted. First: check the *interpretation* of the theory. The basic concepts of the theory might be right, and the application of those concepts wrong. The reinterpretation of the theory may explain the new fact. Second, and actually simultaneously, remember that the observation, not the observer's report, is the datum, and repeat the observations. The observer may have been wrong. Men can't see beyond the violet or below the red; quinine makes a man's ears ring, so he hears sounds that aren't there, and no man can hear sounds above 20,000 cycles when they are there. Under ultraviolet light, the human eyeball glows slightly, so that one sees a mist of light that isn't there, but since we can't see ultraviolet light itself, an observer will not see the source of ultraviolet that is there. Always check the observations; the observer may be wrong. But actual observations, facts, are *never* wrong.

One source of a lot of misunderstanding is the difference between theoretical impossibility and factual impossibility. That is best illustrated, perhaps, by the old story of the man who telephoned his lawyer, explained a legal contretemps, and was told, "Don't worry about it; they can't put you in jail for that!" The client replied, "I'm calling from the jail."

A slight change on that might demonstrate reverse aspect. Make the troubled caller a circus owner; this time we'll say the lawyer replies, "That's serious. I'm afraid they can put your elephant in jail for that."

In each case, theory is in conflict with physical fact; in each case, as it invariably must by the very nature of things, theory, not fact, breaks down.

But all of this is, in essence, a discussion of the scientific method of argument, of thought. There is, at the root of it all, the scientific technique, the final test and proving ground of all scientific thinking. Ideally, the scientific method follows seven steps:

1. Make a series of careful observations.
 - A. These observations must be repeated, and are acceptable as observations only if many people following the prescribed techniques can duplicate the results.
 - B. Variations of the prescribed techniques must be tried to eliminate the possibility that the observed results might be due to a factor other than that intended. As a gross example, suppose it is reported that a magnet will attract objects. Demonstration shows it does attract and lift iron balls; that is Step A above. Now variations of the experiment show that the magnet attracts *iron* but not copper, silver, etc. The observed effect—attraction—is real. Variation of the original experiment is needed to show the actual limits of the effect.
2. Combining all relevant data, from all relevant experiments, formulate a hypothesis.
 - A. The hypothesis must explain all observed data.
 - B. It must not demand as a consequence of its logical development, the existence of phenomena that do not, in fact, exist.

- C. But it should indicate the existence of real, hitherto unobserved facts.
3. Using the hypothesis, predict new facts.
 - A. A logical structure broad enough to explain all observed, relevant phenomena will necessarily imply further phenomena that have not yet been observed. Use this mechanism to predict the existence of something which, under previous theories, would not exist.
4. Perform an experiment and make observations on these predictions.
5. As a result of the experiment, discard the hypothesis, or advance it now to the status of “Theory.”
6. Make further predictions, further experiments, and collect more observational evidence until a contradictory relevant fact is found.
7. Discard the old theory, take the new total of observational data, and form a new hypothesis.
8. See Step Three.

This process seems, at first glance, a completely circular, going-nowhere system. It isn't; the 50-passenger airliner flying by just overhead testifies to that. Notice that each time round that cycle the new hypothesis shows how to get new data, new experimental evidence, new information. The process is *not* circular; it's an expanding spiral, and each sweep around it covers a broader and broader field of understanding.

But the most important step of all—the one that took men longest to make once the idea of organized knowledge was started—is Step Seven. “Discard the old theory . . . and start all over again.” It's hard for men—who are basically conventional, status-quo animals! . . . to give up the comfortable familiarity, the nice, easy routine, of that Old Time Theory, to embark on a completely new system that calls for a total revision of all their thoughts. It's so easy and comfortable to believe that the old theory is Truth, and doesn't and won't ever need changing, even if it doesn't work all the time. Like an old pair of shoes, it is comfortable, and familiar, even if the holes are apparent.

The true scientist is in a somewhat different position. He starts off with any theory and finds it useful only so long as it works. If it no longer works, it should be discarded, and a new, better one fashioned.

And that is an old, comfortable familiar theory that you can settle down into, and stick with for life. Expect change; you can be sure you won't be disappointed.

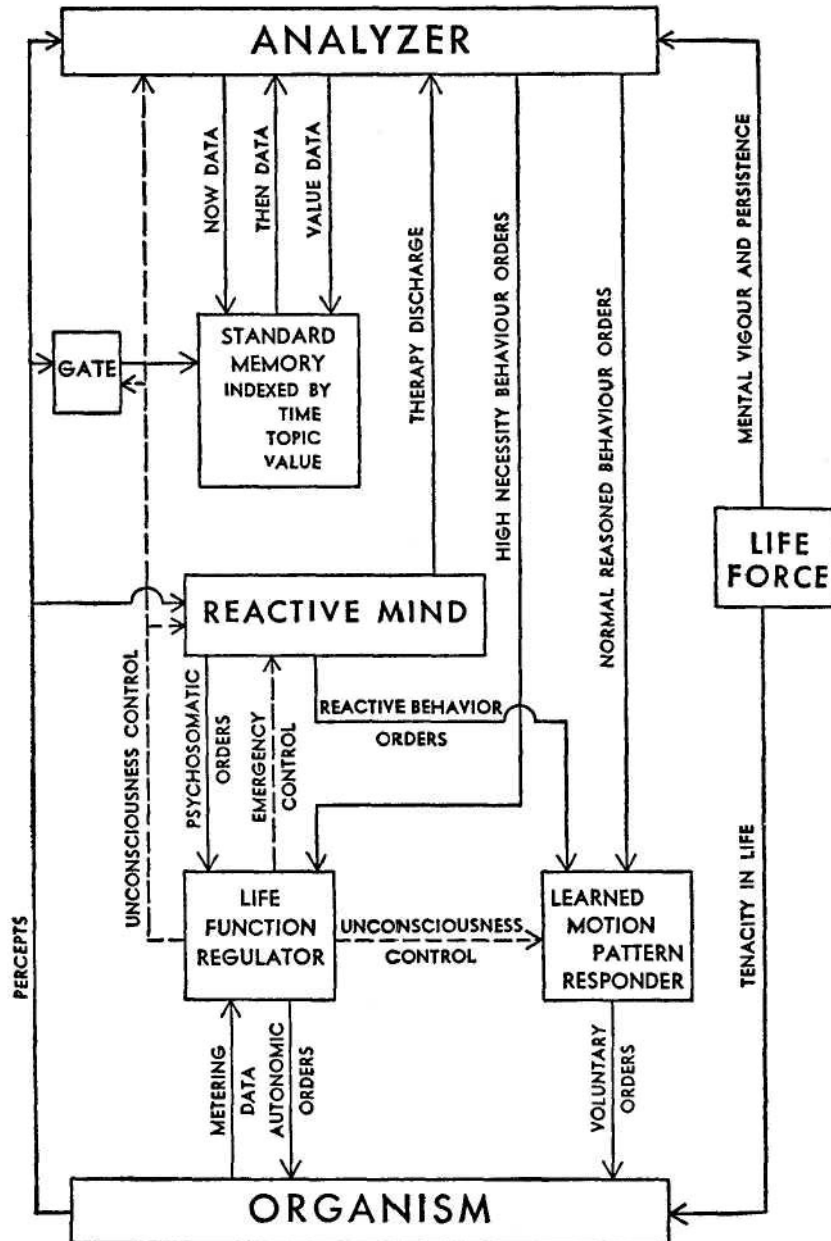
JOHN W. CAMPBELL, JR.
Nuclear Physicist,
Author of THE ATOMIC STORY

NOTE: Formulation of this Scientific Methodology was contributed in part by the engineers of “Ma Bell”—the Bell Telephone research laboratories—to whom thanks are extended.

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MIND SCHEMATIC



APPENDIX II

MIND SCHEMATIC

THE mind schematic is a block diagram illustrating analogically the observed operation of the mind in the organism. It may be likened to the schematic diagram of an electrical circuit, in which the position and relationship of elements derive from the connections to them and not from their placing on the page. The connecting lines represent paths for the transmission of messages which control activity. In this activity we can trace three separate behaviour patterns.

First is the basic cycle of automatic physical adjustment, involving only the Life Function Regulator as it regulates the life processes of the Organism. This cycle involves the continuous measuring of body conditions, such as heart rate, temperature, digestion, with the issue of orders through the automatic nervous system to correct untoward conditions as they develop. Here lies control of circulation, respiration, perspiration, endocrine secretion and all other body fluid flow, and hence control of metabolism itself for each part of the body and for the whole. The Life Function Regulator, like the governor of an engine, balances the life processes against each other and against the environment of the Organism, through the simple cycle of measure and correct, measure and correct, measure and correct.

It is to be noted that the Life Function Regulator in operating to regulate the Organism regulates the physical aspects of the Analyzer, the Standard Memory, the Reactive Mind and the Learned Motion Pattern Responder, all of which are parts of the Organism. The functions of these parts are described at suitable points in the development of the behaviour patterns involving them.

Second is the cycle of reasoned behaviour. The phases of this cycle are the receipt of percepts by the Analyzer, the comparison of these percepts with the contents of the Standard Memory and the selection of relevant data, the computation of possible actions and the choice of action to be taken, and the transmission to the Organism of orders which result in that action. These orders are ordinarily converted from relatively simple to complex patterns in the Learned Motion Pattern Responder, whose function is commonly attributed to the spinal cord. Reasoned behaviour is rarely re-cyclic, because each act changes the relationship of the Organism to its environment, thereby changing the percepts, so that the next act differs in a progressive pattern.

The Standard Memory, on which the Analyzer depends for data, is a tremendous file of recordings covering every sight, sound, smell or other perception of the individual's life, awake or asleep. The only exceptions are that it does not record pain and that it does not receive data when the Gate is closed during "unconsciousness." Such data are recorded in the Reactive Mind, to be discussed later, and cannot be transferred automatically to the Standard Memory after consciousness is restored, because the recordings of pain and unconsciousness with them prevent access by the Analyzer. For the same reason they are not available for conscious recall. The contents of the Standard Memory are complete and detailed, including shades of colours and timbres of sounds, and are indexed accurately by time, by topic, and by value to the Organism.

The Analyzer is a calculating machine arranged to analyze each situation in the light of available data and to determine and direct the next acts of the Organism so as

best to enable the individual, his progeny, associates, and environment to survive. Except for bias toward survival, which is essential to the continued exercise of its faculties, the Analyzer is self-determined, and is the seat of choice in the human being. Its ability is so highly developed that it can handle several problems at once, involving procedures whose basic patterns are compare-select-act or compare-select-combine. This computing is ordinarily carried on below the level of awareness, not in language but in concepts, with only the premises and solutions appearing.

In emergencies which raise the necessity level the Analyzer not only orders the voluntary kind of behaviour but also assumes control of the Life Function Regulator in order to quicken the whole performance of the bodily machine. By this means it suppresses the behaviour of the Reactive Mind.

Third is the cycle of reactive behaviour. This cycle compasses automatic, or stimulus-response, behaviour of such elaborateness that it is often mistakenly supposed to be volitional and deliberate. The phases of this cycle are the receipt of percepts by the Reactive Mind, where they stimulate reactions, the transmission of these reactions to the Organism as commands, the physical response of the organism to these reactive commands, and new percepts arising from the physical activity. This cycle of perceive and react, perceive and react, may occur once, may repeat in a spiral of increasing vigour, or may develop a series of cycles progressively varied in their nature. Each of these response patterns will contain emotion, speech, motion and psycho-somatic disturbances in varying proportions.

The exact nature of reactive behaviour will follow precisely, congruently, the contents of memories in the Reactive Mind. These memories cover only perceptions received and recorded during "unconsciousness" and in the presence of pain. They therefore cover events or groups of events in which the individual has been a passive participant, but include data from all the senses.

Reactive Mind memories are restimulated, or triggered, by percepts which are at least fragmentarily congruent with them, such as a word or group of words, a smell, a scene or a blow. The effect of repeated or extensive restimulation is to increase the sensitivity of the stimulus-response cells in which these memories may be conceived to be held, so that smaller and smaller restimulations suffice to trigger reactive behaviour. Conversely, in the absence of restimulators these cells become less and less sensitive, so that strong, extensive or repeated restimulation becomes necessary to produce reactive behaviour. It is to be noted that this threshold is lowered by illness, injury or fatigue, as we often see when people go "all to pieces" in a state of over-fatigue. The variation of sensitivity with degree of restimulation is independent for each memory of an event or group of events deriving from a separate period of "unconsciousness." It is apparent, however, that if portions of two or more such memories are identical, they will have common restimulators and will restimulate each other through their dramatization in reactive behaviour.

Since Reactive Mind memories contain pain and "unconsciousness," it follows that these will appear to some degree in the dramatizations of these memories in reactive behaviour, through action on the Life Function Regulator. The dramatization of pain, with its concomitant life function disturbances, can interfere seriously with organic function, particularly by affecting all kinds of body fluid flow. This mechanism is at the root of psycho-somatic illness. The dramatization of "unconsciousness" can interfere with rational behaviour by causing temporary or partial Analyzer shutdown, with the filing of additional memories in the Reactive Mind instead of the Standard Memory. Through this mechanism the content of the Reactive Mind can multiply itself in the

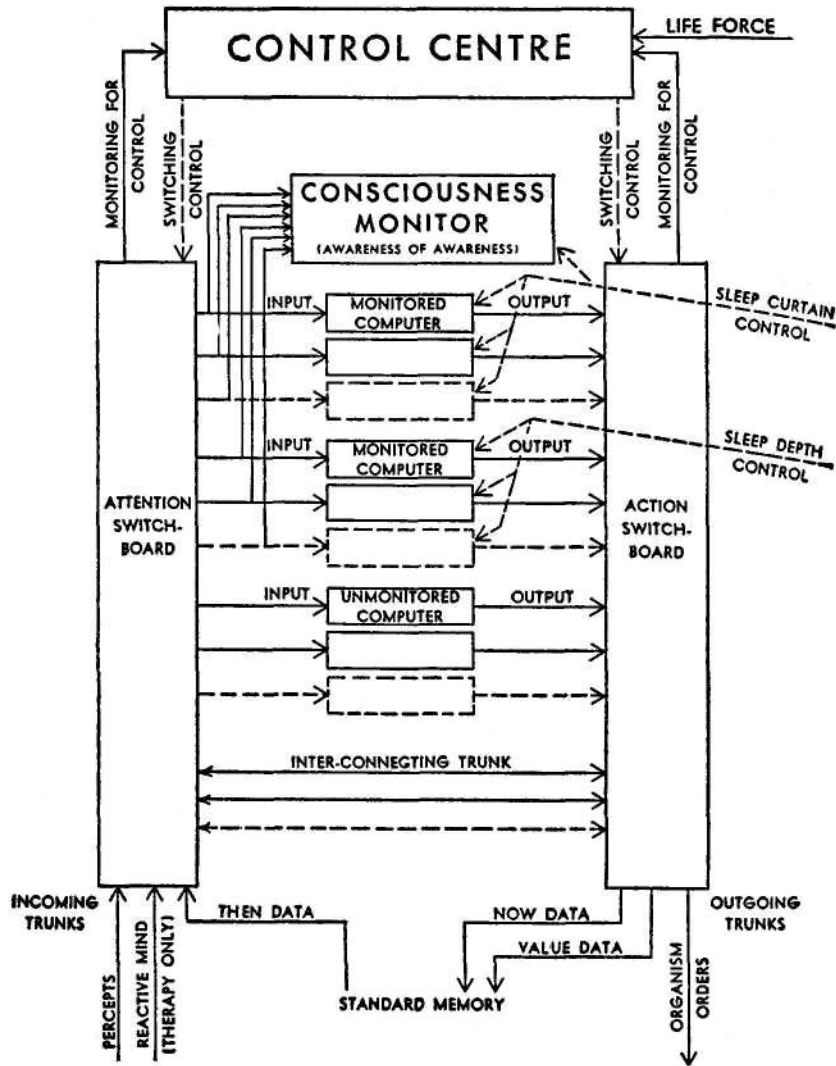
presence of chronic restimulators until the behaviour of the individual becomes mostly or entirely reactive and the person is judged insane.

The three cycles of activity described may be followed readily on the diagram, where each forms a closed loop. The tempo of the whole is determined by the Life Force of the individual, which manifests itself physically as tenacity in life and mentally as vigour and persistence. This Life Force is not to be confused with physical vigour, which depends also on health, or with "energy," which depends in part on the content of the Reactive Mind. The Life Force should not be looked on as the fuel for the engine, but rather as the ignition.

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ANALYZER SCHEMATIC



APPENDIX III

ANALYZER SCHEMATIC

THIS schematic diagram is a device which enables us to resolve the Analyzer into components with an arrangement capable of explaining analogically its observed behaviour as the conscious computing, counselling and control agency of the Organism. The schematic does this by placing the various elements conveniently and interconnecting them with circuit pathways to show the flow of signals and messages.

The key to understanding the Analyzer is the idea of multiple attention. It possesses a considerable number of units of attention, perhaps a score, and can devote them to a large or a small area of activity. Each of these units may be considered to be a separate computer circuit capable of compare-choose-combine or compare-select-act calculations. The intake, or attention, end of each of these computers may then be considered to be one of the lines of an attention switchboard. The incoming trunks from any area of activity to which attention is paid will carry in all perceptions, data from the Standard Memory and, when necessary, output data from the computers themselves.

Complementary to the attention switchboard we must postulate an action switchboard which can direct the results of thought to the Organism as action orders, to other computers for further thought, or to the Standard Memory for filing or for delayed action.

The diagram shows these two switchboards with the computers between them, the incoming and outgoing trunk lines, and a group of interconnecting trunk lines which handle information being routed back from output to input for further use. It also shows separately a control centre and a consciousness monitor, which must be described carefully in order to avoid errors in using such words as "awareness" and "consciousness."

The control centre monitors all circuits and orders attention and action by acting as switchboard operator. It is thus another and more elaborate compare-select-act computer, exercising the function of personality. The diagram shows the connections for monitoring and control, and also the Life Force connection through which the whole Analyzer is animated. It is important to note that the control centre operates continuously (but in varying degree of alertness), whether the individual is awake or asleep, going entirely out of operation only during complete unconsciousness.

The consciousness monitor is that element which defines our conscious awareness, our continuity of past, present and future, our ability to look out of our eyes and say, "This is I, looking out of here." While the control centre is aware as a normal part of its operation cycle of perceive, judge and act, the consciousness monitor is more than aware; it is aware of being aware. It integrates the pattern of perception, not on a calculator basis, but on a display basis, producing a unified outlook. It is partly like the display panel in the control room of a large machine, which, when a button is pressed, shows in moving light the inner working of the machine, whose processes go on whether the button is pressed or not.

The consciousness monitor, however, goes out of operation when the curtain of sleep is drawn. And with it there go out of operation the first group of computers, all of which it monitors. The second group of computers, which it also monitors, do not necessarily cease operation at this time. In a light sleep the individual retains these attention

units alert. As sleep deepens, however, they go out of operation one by one until in deepest sleep only the lowest group of computers, which are unmonitored remain in operation.

These unmonitored computers provide the attention for a watchman function, to waken us when peril looms. They also provide creative imagination for the solving of problems while we sleep, and for the fabrication of airy structures in dreams. Less spectacular but equally important is their day-labour of scanning the Standard Memory for relevant data for every daily computation in the moment-by-moment recalculation of the Organism's position with respect to survival and its next move to further that end (Survival is here considered a spectrum, from self at one end to all life at the other.)

One trunk is shown entering the attention switchboard which existed but was unknown and unused save as a dream channel before dianetics. It is that from the Reactive Mind, and the Analyzer is unable to connect to it in its normal operation. With outside help, during therapy, however, a large number of units of attention may be directed along this trunk for the recovery of engrams from the Reactive Mind.

D. H. ROGERS

From 'Dianetics: The Modern Science of Mental Health'; Hermitage House, New York; 1950 edition.

Transcribed from 'Dianetics: The Modern Science of Mental Health'; Derricke Ridgway, London; 1951 edition..

APPENDIX IV

ADVICE TO THE PRE-CLEAR

CERTAIN facts should be made known to the pre-clear. It is not vital that he know anything at all about the technique of processing or that he understand dianetics; all this is inherent in him and he will respond and work as desired by the auditor. In short, the auditor need not explain anything except those items listed below.

1. The pre-clear should take vitamin B₁ while in therapy. It requires a certain mental energy to carry through with therapy and B₁ is intimately connected with that energy's generation. If he does not take B₁ he may have nightmares now and then. Ten to twenty milligrams a day are sufficient.

2. The pre-clear can in no way be damaged by dianetic technique. It is not hypnosis in any remote sense of the word; in the process he remains entirely awake and is able to pull himself out of any situation he feels he cannot face.

3. The auditor is not interested in anything the pre-clear has himself done. The data may be of some aid, of course, but it is not at all vital to a resolution of the case. The auditor is interested in what has been done *to* not what has been done *by* the pre-clear. Hence wild efforts to cover up material in the belief that the auditor will discover something bad in the pre-clear's life are all wasted, for the auditor doesn't want to know about it anyway. Further, the pre-clear can save a lot of an auditor's time by simply going into therapy without large preambles about guilt or sorrows. The auditor will ask for the personal relationships he needs such as attitude toward father and mother, grandparents and friends as well as the current environment. The auditor knows what he wants to know and the pre-clear doesn't. Therefore, just answer the questions. If the pre-clear is a "junior" (named after a relative) or if he was raised in a family which spoke some foreign tongue he should volunteer this information immediately. He should also tell the auditor if he has ever had any shock treatment or brain operations. Beyond that, random self-revelation has no use and only wastes time which could be better expended in work.

4. If the pre-clear has had some therapy such as psycho-analysis, he may tend to carry a "remembering" habit into dianetic process. Remaining in present time and "remembering" does no good. Dianetics has no relationship with past mental treatment. It is entirely mechanistic and works with engineering precision.

5. The pre-clear sometimes feels a vanity in a knowledge of some study of mental healing. It will not be of great use to him in dianetics. Arguing about dianetics with the auditor will not accomplish any therapy. If the pre-clear wants to know about dianetics, the auditor can tell him where he can buy a copy of the handbook. The auditor's time is wasted by endless argument over whether or not this or that is a fact. Entered into actual therapy, only then can the pre-clear understand the validity of dianetics. Without studying or experiencing at least as much as a demonstration run on the time track, the pre-clear can know little about dianetics. Short of *knowing*, the arguer has no data and all

urge to argue thus proceeds from prejudice; there is no substitute for knowledge.

6. The pre-clear should know that the total process of therapy is a complete recall of his life and complete refiling of engrams (moments of actual “unconsciousness”) as experience and memory. He is not being asked to get rid of anything nor is he being asked to believe anything.

7. The pre-clear should understand that any attitude of antagonism or scepticism or even apathy or a “desire” to neglect his engrams is derived wholly from the engrams themselves and that these dictate his attitudes in a large measure. If he does not like the auditor personally, then the auditor has some counterpart in an engram. Other auditors can be found, but this is not a good excuse to shift auditors.

8. Bombarded by his engrams, the pre-clear is apt to conceive the idea that he talks and acts only from those engrams and that he is never thinking analytically. Repeater technique tends to give this conception. It is not a fact, however, that the pre-clear operates only on engrams. The best and most effective portions of his life, all his rational acts, concerns and conclusions, are analytical. During therapy he has a tendency, at first to believe everything must be engramic but this is not true. His analytical mind is powerful and active and as therapy progresses he is more and more in command of his actions and words.

9. At first, in therapy, the pre-clear is apt to introvert markedly. This is a temporary condition, usually, but may extend for some distance into therapy. Gradually he begins to extrovert. Finally he is no longer interested in his engrams, though he may be interested in those of others.

10. There has long been an incorrect theory that neurosis is the source of mental vigour and ambition. This is emphatically false. If the pre-clear believes that his engrams are of any assistance to him let him go and hit his hand hard with a hammer and then argue that he will now be better at his profession because he has a bruised skin. No engram has any value. The engram is a parasite, regardless of its pretensions that it aids the individual. Anything the pre-clear does *with* engrams he can do far better without engrams. It is true and valid that experience plays a major role in educating a man and determining his ambitions. Engrams are not experience; they are hidden commands. Only when they have been processed by dianetics can their content be properly used in thought and classified as valid experience. Knowledge of the exact content of his engrams makes a man wiser, but until he knows what they contain they can only drive him and hound him with pain and reduce his general health and ability to think.

11. Once he knows, in the most general sense, that he has engrams, a man can raise his necessity level to a point which will overcome them. He does not *have* to obey his engrams.

12. If the pre-clear is being audited by one who is engaging his first case and has lately studied dianetics, no apprehension need be felt. No damage can result, even if a large number of mistakes are made. The brain cannot be damaged by dianetic therapy. Engrams may be restimulated which contain such a phrase as “Stop it, you are taking my mind away, piece by piece!” or “You will be well as long as I am with you,” but these are just engrams and their actual effect may well have been to make the individual quite ill. Have confidence in your auditor. He will become skilled with practice and the skills of dianetics themselves will carry you through. If he is clever and experienced, your auditor may bring about a quicker clear and a more comfortable passage through therapy. If he is not experienced, you and he may have some interestingly involved times. But no damage can be done.

13. If the pre-clear finds his auditor becoming angry with him, the pre-clear should refer to the Auditor's Code. It is there mainly to accelerate therapy and to protect the auditor, but it is of considerable use to the pre-clear who, by every right, should insist that it be observed. The engrams, when the pre-clear is returned to an early place on the time track he follows in therapy, often dictate irrational statements. The auditor should understand this. While engrams give the pre-clear no licence to abuse an auditor when the pre-clear is not in session, in actual work the pre-clear should maintain his rights in the code to be treated fairly no matter what he does or says.

14. The pre-clear should not expect the auditor to shoulder all his burdens. The end of therapy is to make the pre-clear much less a "pushbutton" machine, pushed around at the whim of the world which uses his aberrations. The sooner the pre-clear asserts his own self-determinism and exercises his power of decision in *his* own affairs, the faster therapy will advance. Self-determinism comes about automatically. It can be artificially induced by the pre-clear himself who, raising his necessity level to act with entire self-determination, can meet the end half-way. The auditor is there to audit, not to be an adviser in the pre-clear's conduct of existence.

15. If the pre-clear catches himself lying to the auditor, he should know that he is only slowing up therapy. If one has pretended war wounds never received or a glittering past, dianetic therapy is no place to carry out the illusion. Such pretences stem from aberrations and a clear is not responsible for his own errors in the past once he is cleared, though society may for some time attempt to dictate, aberratedly, otherwise.

16. If the pre-clear is being audited by a marriage partner with whom there have been many quarrels, the way of therapy may be difficult. Either be as forbearing as possible or persuade some one outside the home to audit. Wrangles over therapy between marriage partners markedly slow therapy down.

17. If the pre-clear is a child and is being audited by a parent, the child should be advised to express what he feels in therapy, not argued into different or false attitudes from some mistaken parental idea of respect. The parent is already restimulative to the child, being contained in many of the child's engrams; it is therefore possible for the parent to reactivate engrams by being overbearing. The child as a pre-clear should have every right of an adult, including recourse to the Auditor's Code.

18. It is usually worthless for the pre-clear to seek data from relatives. The data are being sought from a source not necessarily unaberrated, with memory occlusions, and which has a personal interest in making everything in the past as creditable as possible. Such a relative may have great power over the pre-clear, being a part of the pre-clear's engrams. The seeking of data is always an effort to avoid confronting the engrams themselves and to use the relative's account as a way of by-passing memory. Experience has taught that even when such a relative knows the data and remember them, some personal interest may be served in delivering a distorted idea to the pre-clear. If the pre-clear wants his data checked by mother or father, be sure that mother or father has inflicted pain on him and is a source of much trouble in the engram bank, no matter what the pre-clear thinks. If the pre-clear wants a confirmation, take it *after* therapy is completed.

19. Should the pre-clear discover that anyone is attempting to prevent him from starting or continuing dianetic therapy, the fact should be communicated immediately to the auditor, for this is a useful datum. Anyone attempting to stop an individual from entering therapy either has a use for the aberrations of that individual—on the "pushbutton" order—or has something to hide. In the former case, a fear may exist that when the individual becomes stronger he cannot be handled easily by the complainant or that

he may take revenge upon the complainant for past acts. In this case, it is true that the clear has no puppet strings and the fear is well-grounded. As for revenge, the clear, being free from the fears and commands in his engrams, holds no grudges: his understanding combines with his strength; a person is only a menace as long as he is aberrated and he poses no insane threats when he ceases to be aberrated. When the complainant against the undertaking of therapy fears the disclosure of information, this is the very datum which the auditor most needs and which he can obtain through standard therapy. No matter how wonderfully logical are the arguments a wife or a relative advance against therapy, they have their root in either fear that their control over the patient will be loosened or fear that data exist in the patient's engram bank which are detrimental to them. There is a further extension of this case: wives with children may have a fear that therapy will eventually be applied to the children, in which case much information might come to light which the husband or society "should never know." In any case, the aberrations of the person arguing against the undertaking of therapy choose self-interest rather than the welfare of the pre-clear. There is no altruistic motive in any attempt to stop therapy.

20. The pre-clear should not regard himself as neurotic or insane merely because he wishes to undertake dianetic clearing. The greatest majority of those who will be treated will be "normal" people. The end of dianetic therapy is not to relieve sub-normality but to create the optimum individual. Its concern is, not with mental derangement but with the creation of mental freedom. Should anyone infer that the pre-clear engages to be cleared because he is "crazy" and that the critic scornfully does not need such a thing, the pre-clear need only point out that one of the ancient tests for insanity was whether or not the person boasted of his sanity. The average person today contains scores of major engrams. The pre-clear need only indicate that *he* must be the more sane because he is doing something about his engrams and is attempting to gain a more rational plane of existence. Psychiatry and psycho-analysis, by specializing in neurosis and psychosis, have fostered a public belief that when anyone does anything about his mind he must be neurotic or psychotic. Education is also doing something about the mind and yet none would declare all children in schools were neurotic and psychotic. Dianetic therapy specializes in creating the clear, and though as a matter of course it resolves mental derangement, a clear is to a current normal person as the current normal person is to the insane—such are the gulfs.

21. The pre-clear may find himself begging for amnesia trance, hypnosis, drugs and other means to "facilitate therapy." Such yearnings are not derived from any other reason than that the pre-clear is afraid to face his own engrams; deep trance does not resolve this problem. It can be used but is useful mainly on the insane. Dianetic reverie keeps a steady progress and is accompanied by a steady rise in the individual's health and outlook. Short-cuts have not proved practical. If they had, they would be included in dianetic therapy.

22. It is useful to advise the pre-clear that while he may grow as angry as he please at his relatives when he discovers what they have done to him, when he is clear he will no longer be angry and will then have the sometimes arduous task of making friends again. This does not excuse the relatives nor does it mean that the auditor should take umbrage at the pre-clear's enthusiasm for revenge when he discovers what Mother may have done to him or what Father said; it does mean that whenever a pre-clear has given voice to these rancours to the offenders, he has afterwards had to patch up broken relations, for when therapy is ended there is no reason nor desire for rage. Therapy passes up a tone scale from apathy, through anger to cheerfulness. At the beginning of the case the pre-clear may feel very propitiative towards offenders against him and not even

know they are offenders. Half through a case he may become incensed at the offenders and, indeed, should become angry if the case is progressing at all. At the end of the case he realizes that he was dealing, after all, with aberees, and he weighs their disfavours with their favours and understands without anger. If the pre-clear is a child who has been badly abused, the auditor may have a difficult time trying to keep him from being extremely angry and generally impolite to his parents. The phase is, after all, only a phase. When cleared the child can love his parents of his own free will and not out of fear and necessity. Such cases invariably right themselves. When one parent is the auditor, he may have upon his hands at one or another stage of the case, a very impertinent and even caustic youngster: if the parent wants the phase to pass, he will permit the rage to reign and vigorously follow the auditor's code, giving the child all the dignity of his righteous anger. After all, the child is entitled to a demonstration after keeping it in and living with it for years. He will not recover his feeling of love if that anger is checked and scolded.

23. The health of the pre-clear can be expected to take a "roller-coaster" aspect during therapy. It will not get steadily better on an even curve of progress. It will surge upward and fall back many times during one session of therapy and will be inconstant from day to day as new engrams restimulate and old ones reduce. He will not become seriously ill and he cannot become as sick as he ordinarily was. But it is disconcerting to the pre-clear to have a cold in his nose three days after his birth engram was accidentally touched before it could be reduced; it would alarm a physician who did not know the patient was in dianetic therapy to watch blood pressure vary and the physical tone change so rapidly from lows to highs. Yet nothing serious happens and indeed the bulk of therapy is spent in improved and improving physical comfort. But a pre-clear should not be disheartened or dismayed to find himself with a flicker of "coronary trouble" on Tuesday, the shadow of a "migraine" on Saturday and a cough on Wednesday. These are somatics which sometimes come into restimulation before they can be reduced. *Anything so restimulated by therapy cannot reach any dangerous heights and is of passing duration.* They are the illnesses he will never have again and he should be glad to see them go. A very clever auditor can conduct a whole case without restimulating in the period after a session more than an occasional slight ache. But if somatics manifest themselves after and between sessions, do not be surprised, and above all do not interrupt therapy because of these aches and pains; they are less in any case than even a minor illness and are at worst merely uncomfortable. The point is, you should not believe, as some patients are apt to do, that the presence of an unidentified ache or pain means anything serious is forecast in the way of illness. In therapy sessions some mild reproduction of past pain is felt and these may continue on a milder scale between sessions, that is. all. You will not get sick, you are getting well.

24. The daily work of the pre-clear should never be interrupted and laid aside in the thought that a week or two of dianetics and nothing but dianetics will solve all problems. At school and college 18,000 hours are consumed making an individual a storehouse of knowledge and skill. Many more thousands of hours are spent gathering experience on how to apply the knowledge and develop the skill. In dianetic therapy, a clearing of all occlusions puts the individual into possession of all he has ever studied, heard and learned and takes away the clumsiness and errors which may have inhibited his reaching the height where he belongs. It would be worth 10,000 additional hours of time to recover and be able to use and apply the knowledge, experience and skills of a lifetime. One receives a bonus of increased health, happiness and longevity, an increase in longevity which is at least a hundred to one for every hour of therapy. Yet therapy all the way to a clear takes far, far less than 10,000 hours of work. A case is as long as it

has quality and quantity of engrams: If it takes a thousand hours, then blame the parents, not therapy. Yet few cases should consume a thousand hours even in unskilled hands and the bulk of them should take at most two or three hundred hours, a paltry amount of time compared to the thousands of hours of “forgotten” education, the tens of thousands of occluded reading and experience which will be recovered completely, in addition to health, happiness and longevity. There is no Royal Road to Clear; it takes as long as it takes. The pre-clear should then settle his mind on the fact that he will be in therapy for some time. He should not hold off making decisions or hang his life on the end product of being cleared. Of course he will be impatient. Of course he will attempt to speed the process all he can and that is good. But he should not forget to carry along his life nor should he abandon his relaxations or his work. It has been proved that pre-clears follow a rapidly advancing curve of progress and that from week to week their potential rises. It has been observed that they neglect to remember (since it is no longer important to them in any way) that aberrations are fleeing from them at a rapid rate. In dianetics one does not “learn how to live with one’s troubles.” The troubles vanish like the bubbles in a ship’s wake. You do not keep them in mind and remember that the reason you do not like spinach was because Father beat you when you would not eat it. The engram, re-filed, does not inhibit the eating of spinach and Father’s beating is no longer a source of pain. The troubles are *gone*. Therefore, it sometimes appears to the pre-clear, who looks only at the engrams ahead, that he is standing still. The auditor may have to ask him how he felt this time last August and make the pre-clear ponder it well before the pre-clear recalls that last August whenever he tried to write a letter he became nervous, that he hated his children’s racket, and that rain made him wonder about suicide. When he has compared his existence at his present level in therapy and his level shortly after he entered therapy, the pre-clear will agree he has made progress. In the next breath he is asking the auditor about possible identity of the ally they have just scented in the case. The pre-clear, in other words, recognizes no progress since all progress is by loss of aberration: blind to this, he tends to be extremely anxious and aggressive about getting along with therapy and does not stop being so (unless he is near the start and is a “neglect-engram” case) until one day he finds himself cleared. On that day he takes a glance at the fact that he is cleared and is already wading knee-deep in the enthusiastic business of living. So do not stop looking at the exterior world or living in it for the period of therapy. Take being cleared with interest but as routine to be followed. Give as much time to it as can be afforded and give the rest to life. And don’t scold the auditor because work was started Tuesday and here it is Thursday and one is not yet cleared.

25. The pre-clear should thank the auditor after each session. And he should tell the auditor when he feels better and that he appreciates progress whenever progress has been made. The pre-clear introverts and forgets that the auditor deserves some courtesy. This is more important than is readily realized. Even the best of auditors are human.

26. The pre-clear has his own responsibility in aiding his own case. He has just as active a part in locating engrams as the auditor. The pre-clear who expects to be run through dianetic therapy as though he were a car, with no volition of his own, slows his case down enormously.

27. The pre-clear who is being handled by an auditor less forceful than himself either from personality or aberrations is liable to dictate to the auditor where they will look for engrams and what they will do about them. Remember that if a man knew his engrams they would not be engrams. Only an exterior mind, the auditor, knows what is best for the case. The pre-clear who attempts this is wasting his and the auditor’s time. At the start of the session the pre-clear may dictate that, as he has a headache, they should put him back to a certain accident and see if that is it and so get rid of the head-

ache. The headache is never important. Getting engrams that will erase or reduce is important. All such dictations are “dodges,” aberrated efforts to avoid engrams. The less forceful auditor, man or woman, should recognize a “dodge” on seeing one and the pre-clear, knowing this, should abandon this avoidance technique and let the auditor audit.

28. The pre-clear should understand that the auditor is restrained in many ways by the Auditor’s Code. The pre-clear should know the code and, knowing it, should not impose unreasonably upon the auditor’s time or patience, for the auditor also has a life to live and out of courtesy and the code, may be imposed upon without being able to prevent it. Be thoughtful.

29. There is one major motto in therapy for the pre-clear: “The only way out of it is through it!” Remember this. When the auditor tells you to go through the engram, be it ever so threatening, do not beg to come to present time for that brings the engram with it. Two or three runs and the power of that engram is broken for ever. “The only way out of it is through it!” Remember that.

30. The pre-clear is the only one who “knows” what has been done to him. It may not be immediately in conscious recall, it may require dozens of hours to find specific information as to what people have done. But all the data are there, available for recall in therapy. If the data are not there, then they are not aberrative; if the data are there, they are aberrative. Only the pre-clear “knows” how long the case will take, only the pre-clear “knows” how many allies he is trying to disguise. The pre-clear may not be able to recall it immediately, but the information is there; he “knows” it. All knowledge of his whole lifetime is available to him via dianetic therapy. The auditor can use technique to attain the information, but it is the pre-clear who does the work, does the recalling. He is assisted by the auditor and by dianetics. Neither the auditor nor dianetics “know” what the content of the pre-clear’s engrams may be; only he knows that. The auditor and dianetics furnish the process, the pre-clear has the information necessary to resolve his case.

Good hunting!

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INTRODUCTION

A BRIEF DESCRIPTION OF DIANETIC THEORY¹

THE MAJOR contributions of dianetic theory to the field of psychology and psychotherapy are seven fundamental assumptions:

1. The primary drive in human beings is directed towards survival for the individual, his family, his group and his species, all of which are equally important. Human beings solve problems of survival perfectly, in the light of data they have, unless prevented from doing so by external forces or by aberration. The *analytical mind* is postulated as the function of the individual which solves problems of survival and directs behaviour during non-emergency situations.

2. When forces external to the individual directly and immediately threaten his survival, or that of his family, group or species, he opposes them with violent emergency reactions, until those forces become so strong that they injure him physically and he can no longer resist them. At this point he becomes "unconscious" to some degree, that is, his analytical mind no longer functions. This happens, of course, during accidents, injuries, severe illness and operations. The *reactive mind* is postulated as the function which directs the emergency reaction of an individual under severe stress. The nearer the individual approaches unconsciousness and death, the more completely the reactive mind controls his behaviour.

3. When an individual is "unconscious", he continues to record sensations in detail, though these do not become "conscious". The recording includes all sounds and tactile impressions, as well as the pain which accompanies the injury or illness which cause the "unconsciousness". The unconsciousness may be momentary and mild or protracted and deep. The *engram* is postulated as the recording of any moment of pain and unconsciousness, long or short, with its accompanying sensations of sound, pressure, and so on. There is no assumption as to the location of this recording, though there are indications that it may be located in the cells, or in the mid-brain. The material in the engram is not available to the analytical mind under ordinary conditions, since the analytical function was interrupted during the recording.

4. After the individual has recovered from the period of unconsciousness, if a situation similar to the engramic situation occurs, the engram will be "keyed in"; that is, the individual will interpret the new situation as a dangerous one, due to its similarity to the old incident which actually was dangerous. When that happens, the reactive mind takes over the direction of behaviour, as it does in actual emergency situations.

5. After the key-in situation, any stimulus similar to one present in the engram will serve as a sign of an emergency, the engram will be restimulated, the analytical mind will be attenuated, and the reactive mind will direct behaviour. Thus, the individual will act as if there were an emergency present when there is none.

6. When such restimulation occurs, the individual literally obeys phrases recorded in the engram. The reactive mind does not evaluate or differentiate. Since the analytical

¹ Reprinted from *Dianetic Processing* by permission of Mr. L. R. Hubbard and the Hubbard Dianetic Foundation, Inc.

mind is not functioning to solve problems, the engram itself becomes the pattern of behaviour, rigid, repetitive and irrational.

7. The aberrative effect of these engrams can be removed if the individual is returned to the moment of the occurrence and can recall the engrain in perfect detail, while fully conscious, and recount it several times. In this way, perceptions and sensations which were not previously available to the analytical function become available, and are open to adequate analytical interpretation and evaluation by the individual. Thus they will no longer be interpreted by the individual as signs of an emergency situation, and will no longer have the power to awaken the reactive mind to emergency behaviour.

It is obvious from the above description that a basic theoretical postulate is that the analytical function is capable of refined differentiations, while the reactive function does not differentiate at all. That is, it identifies every stimulus in a situation with the total situation and is unable to distinguish between them or to evaluate properly the total situation.

Further refinements of the theory introduce the Tone Scale, which is the pattern of emergency reaction and can be readily traced. When a strong threat to survival occurs, the individual attempts to deal with it aggressively. Failing, he reacts first with boredom and indifference, attempting to escape from the threat into other fields of activity. If he cannot escape, and the threat corners him, he becomes angry and tries to destroy it. If he is not successful, a fear reaction occurs and he makes violent efforts to escape. If he cannot escape, he relapses into apathy and finally unconsciousness.

Every time the engram is restimulated, it gains in force and tension, and is more liable to later restimulation. Such incidents are called locks or secondary engrams, depending upon their severity, and are roughly analogous to moments of "psychic trauma" of the older psychotherapies.

The specific pattern of behaviour during moments of restimulation is complex, depending upon the nature of the engram, and the nature of previous restimulations. But whatever the pattern, the individual will obey literally the phrases which the engram contains. These phrases can reduce analytical function, lead to eccentric and inadequate behaviour, and cause psychosomatic illness.

Many psychotherapies have been based on the assumptions amongst many others less pertinent, that (a) aberration, including psycho-somatic illness, is caused by trauma; (b) aberrative behaviour frequently occurs through misinterpretation of an innocuous situation as a dangerous one; (c) thinking in identities is the basic cause of much misinterpretation; and (d) the effect of the trauma could be relieved recalling it.

However, dianetics adds to these assumptions the new concept that two separate psychic functions exist, one which is flexible and rational, guiding behaviour through complex situations without error, and another which produces stereotyped reaction patterns as emergency reactions. Dianetic theory also introduces the concept that the source of these stereotyped patterns, the basic cause of aberration, is a moment of pain or unconsciousness, when the analytical function was interrupted. Further, the concept of *literal* obedience to phrases heard during moments of unconsciousness is a new fundamental.

These three postulates constitute the major departure of dianetics from the theories of other psychotherapies.

A BRIEF DESCRIPTION OF DIANETIC TECHNIQUES

These new assumptions lead to radical departures in technique. Dianetic processing is based on the ability of human beings to return to any period of their lifetime and recount it in detail. "Return" as used in dianetics, differs somewhat from what is ordinarily understood as memory. Usually the most efficient method of remembering is to take from past experience only those particular facts which are pertinent to the problem in hand, without recalling past experiences in detail. Many persons "return" quite naturally, particularly in recalling pleasant experience. As they recall a situation, they are able to feel again the sensations and perceptions they felt during the actual experience. Visual, auditory, olfactory, tactile and taste imagery have been shown too often to need further demonstration. They have been noted not only in the field of psychology, but also in the various arts, and in ordinary living. Children, particularly, return naturally and frequently. Dianetic methods permit a pre-clear to return even when he does not do so spontaneously.

Dianetic technique is directed toward enabling the individual to return to moments of pain and unconsciousness and recall them while fully alert and awake. No hypnosis is used, and dianetic "reverie" is in no way similar to a hypnotic trance. No positive suggestion is used other than asking the individual to return.

Since engram commands are obeyed literally, and since the basic cause of aberration is postulated so definitely, it is not necessary to resort to the random and time-consuming methods of free association in order to recover past experiences which are occluded. The auditor simply directs the attention of the pre-clear to incidents which contain phrases that are important to the pre-clear and seem to direct his behaviour. The auditor does not suggest the phrases, but discovers them by questioning the pre-clear.

When the pre-clear has returned to moments of pain or unconsciousness, or moments of intense restimulation (psychic trauma), the auditor helps him to recall every detail by asking questions as to what the pre-clear sees, hears, feels, smells, and so on. The auditor then takes the pre-clear through the incident several times with full perceptions (sensations and perceptions) until the pre-clear is either bored with the incident or finds it highly amusing. One of the most satisfying results of dianetic processing is this intense amusement and feeling of well-being that develops in a pre-clear after running a severe engram which, on first contact, caused physical pain and anxiety.

In developing dianetic techniques, Hubbard found that engrams could be recovered more easily if the earliest incident on a chain of similar engrams was run first. Thus he attempted to return the pre-clear to the earliest moment possible. As he continued to work, he found that pre-clears began to recall their birth. Though surprising, this was not new, since psychoanalysts have reported memories of birth. But in further work, pre-clears began to report memories of prenatal experiences. At first these memories were viewed with scepticism, but they sounded so complete and realistic, the subjective experience of them was so intense, and the sensations reported were so exactly relevant to prenatal conditions, that they were tentatively accepted as valid.

Further work soon demonstrated that excellent results came from running these prenatal engrams, and earlier and earlier incidents were found. Although such memory seems surprising, workers in other fields have reported prenatal memory, and recent experiments have shown that a foetus does respond to sounds outside the maternal body, to moderate and loud voices as well as to bells, buzzers, and so on. No one supposes that the embryo or foetus understands words that are spoken. But a recording of sensations, including sound waves, is certainly biologically possible, and if the pattern is

there, it can be keyed-in and restimulated after the baby has learned the meaning of the sounds as words.

At present, prenatal appear to be highly important in aberration. They can be discovered in every individual, and seem to be the source of the unhappiness, inadequacy and illness that so haunts our society.

The term 'pre-clear' is now being increasingly used by dianetic auditors, rather than 'patient' because of the unfortunate connotations of the older term. Few people are using their full capabilities, for all of us have aberrations of one kind or another. Rather than infer that the whole population is ill, dianeticists, on their evidence prefer to take the stand that everyone can be a highly constructive and creative individual, and that everyone is interested in becoming so. Thus, they look upon dianetic processing more as a removal of obstructions than as a treatment of illness.

THE HUBBARD DIANETIC FOUNDATION INC.

This appears only in 'Dianetics: The Modern Science of Mental Health'; Derricke Ridgway, London; 1951 edition.

APPENDIX I

STANDARD PROCEDURE

STANDARD procedure has been devised to simplify auditing (for accessible cases—not psychotics). This became possible when valences were examined and were found in themselves to exert considerable influence on sonic and general perceptic recalls. When a person is in another's valence he cannot, of course, perceive fully his own perceptics.

STEP ONE: starting the case

A case is started on straight line memory to recover data about incidents which may contain grief, as in deaths, or about engrams of physical pain, as in accidents, illnesses or operations. Actual and hearsay evidence may be recovered which the auditor can use in working the case. A written record of such possible engrams should be kept at hand while auditing. Remembered hearsay information, particularly from relatives, should be granted less validity than the recall of the patient and should never be permitted to invalidate the data of the patient.

STEP TWO: opening the case and running engrams

(a) Opening the Case

1. Reverie is the same thing as being wide awake with one's eyes closed. It is not a special state of being. The pre-clear is simply told to close his eyes, the canceller is installed and the pre-clear is in reverie. Wide awake he could move to any incident he can reach in reverie. Persons who do not go anywhere when told are invariably stuck somewhere on the track although they appear to be in present time. After telling a person to close his eyes, see if he moves on track.

2. Run pleasure incidents in this fashion: Send pre-clear back to yesterday when he may have been doing something pleasant. Run the incident just like an engram, over and over, each time coaxing him to pick up more content in the incident until at last he is re-experiencing it with several perceptics. Succeeding or failing, return the pre-clear then to an even earlier moment of pleasure. Treat this as an engram, running him through it over and over, picking up all available perceptics, coaxing him to see and hear, to feel clothes, or a chair or water if you have sent him swimming. Work pleasure moments for five or ten hours if having difficulty with case. This gives him the knack of returning, gives him a greater sense of reality (very important) and tunes up his sonic and visio. It also helps him to get into his own valence. Pick up moments of triumph for him when he was proud to be himself and see if these can be run.

If he cannot contact pleasure moments, don't be concerned. He may contact instead the moment which makes it impossible for him to contact pleasure; if he contacts thus an unpleasant incident make him run it immediately as a real engram. Coax him as well, if possible, into his own valence.

Whether his perceptics do or do not turn on with this, proceed to try for painful emotions (grief).

3. Grief (or painful-emotion) engrams result from losses of position, allies or things. A grief engram is like any other engram. Pick it up at the first moment of the awareness of loss, when the person first knew of the death, etc., and run it with all percepts over and over until the grief is discharged. Be sure to ask what the pre-clear is thinking also, and to run the words of the articulate thoughts, if any, with all the percepts, the same way as the other people's words. If grief does not discharge in tears and if the incident does not de-intensify after several runs there is an emotional shut-off or the person is out of his own valence. Do not assume there are no tears present if logic indicates that there should have been. Getting grief off a case is very important and all the grief which can be reached should be discharged as rapidly and as thoroughly as possible. Pin all grief down to its source and run it like any other engram. Getting grief discharge or not getting it, go to the successive step of testing the file clerk.

4. The file clerk and somatic strip should be in good working order. The file clerk should furnish flash answers and engrams as requested. The somatic strip should go instantly to engrams as ordered. One co-operates with the file clerk. He commands the somatic strip. Optimum working of these should be demonstrated by the file clerk's giving up the next engram required to resolve the case and the somatic strip's going to the first part of that engram. It is done by educating the pre-clear into the definition and existence of the file clerk and somatic strip. Demon circuits should not be confused with the file clerk. The file clerk is positive and always right. But a "file clerk" who hands out answers on playing cards or teletype tapes, or who gives bouncers when a holder is desired, is actually a demon circuit obstructing the file clerk and the demon circuit should be cleared away. (See Step Three).

The auditor says to the pre-clear "The file clerk will now give us the engram necessary to resolve this case. The somatic strip will go to the beginning of this engram. When I count from one to five and snap my fingers the first words of this engram will flash into your mind. One, two, three, four, five (Snap)." If an engram is presented, the auditor may not know it until the first words in it are several times repeated by the pre-clear. This settles the pre-clear into the incident which then can be run with due attention to bouncers, holders, etc.

Do not expect the pre-clear to wander into the incident by himself or "hear" the first words himself. He needs to be brought into it with requests to the file clerk and orders to the somatic strip. The first words come up usually as a flash answer. The file clerk and somatic strip should work perfectly. If they do not the patient is stuck on the track (even if it appears he is in present time), he is out of his own valence or he has demon circuits interposed between his file clerk and "I."

Detect a pre-clear being stuck with an age flash. Ask him his age and snap your fingers in this fashion, "How old are you? (Snap)." His answer may be his present-time age and yet he is stuck on the track for he may have built in a response to answer such a question. Ask him again, "How old are you? (Snap)." He may still give his present-time age and yet be stuck. Say then, "Give me a number!" He may give you another number than his age-number if he is stuck. The last number will be the age at which he is stuck. Ask him then, "Days, weeks, months or years?" Get a flash on one of these. This is the year or day or week or month post-conception (or post-birth) in which he is stuck. If he doesn't give you a clue as to where he is stuck with this method, ask for yes-no flash answers as follows: "Hospital (Snap)." "Doctor? (Snap)." "Mother? (Snap)." Getting yes or no to a series of such questions will identify the people and the geographic area of the engram. Then put him on straight memory and ask him about this incident. In such a way the engram in which he is stuck is coaxed to view. It is then de-intensified,

which is to say, run as an engram until it is incapable of holding the pre-clear. If the holding engram will not reduce there is another similar to it earlier which can be reached and reduced. *Using repeater technique at random on such a case only gets it stuck in more and more engrams. Repeater technique must be used sparingly and only when the pre-clear is returned to an engram. It is a secondary technique and should never be used to open a case or remedy a stuck case. Repeater is used on a bouncer from clues obtained from the file clerk. It is used on demon circuits only when one has data about the command. See Step Three below).* If the file clerk and somatic strip do not work after all this, go to Step Three.

5. It sometimes happens in a case which is stuck on the track, full of demons and out of valence, that basic area engrams can be reached and reduced. The moment yawns can be got off a case or an engram can be erased in the basic area the remaining engrams in that case de-intensify slightly. Since unconsciousness is common to all engrams, as soon as it starts to lift: (a) the patient begins to improve and (b) the command power of engrams drops and (c) engrams can be entered more safely when one is looking for demon circuits and valence shifts. If you are unable to contact basic area engrams, review your technique as to how to go about it, try several times, reduce a few late-life engrams or locks, try basic area again. If you still fail to contact, go to Step Three. Do not just keep using repeater technique. Never use repeater for such general purposes.

(b) *Running Engrams*

1. One should not expect the pre-clear simply to wander into the basic area. He must be sent. The somatic strip has to be ordered to go there. The engrams around conception and conception itself are the earliest part of basic area. The first missed menstrual period is the latest part of basic area. *This area is the most vital in the case and every effort should be made to reach and reduce or erase engrams in it.* One can often obtain conception quickly and easily by placing the pre-clear in a late-life moment of sexual pleasure or courtship, settling him in that moment (telling him he does not have to talk about it but must tell the auditor that he is there: it is run silently and without details), and then, when he is in good contact with the incident, sending him, by command, immediately to his own conception.¹ Conception is run off as the sperm and then as the ovum with all details it contains. Moments a little earlier as the sperm or ovum have been found engramic and when conception has pain and will not erase after many, many runs, look earlier. Conception does not always have pain, and if not it should be run a few times to be sure and thereafter neglected. Yawn-off in the conception sequences (sperm and then ovum) takes unconsciousness off the whole case to some slight degree. If engrams in the basic area are erased or reduced, keep right on erasing or reducing more as long as they will present themselves. If they stop presenting themselves, try for grief in the post-birth life and if discharged there, return to basic area and keep reducing or erasing. Command the patient into his own valence in the basic area when he has run the intensity out of the valences there. If you get him into his own valence (as himself rather than mama or papa or ally) in the basic area you will probably turn on his sonic. Most cases that cannot get into the basic area are held out because of bouncers or deniers in conception or elsewhere in the basic area. "It's too early to tell yet" commonly denies engrams in the basic area (doctor's comment on pregnancy of

¹ The subjective reality of conception cannot be questioned. The objective reality, the validity of the experience, has not been thoroughly checked, as have parental engrams in general.

mother). Some cases fail to get reductions in the basic area because the auditor has not cultivated “dialogue sense” in that he has not realized that when the patient runs out the conversation of one valence (such as mama) she may be talking to somebody else whose conversation (and therefore valence) is also present. The auditor must call for the dialogue of all persons present in the engram and try to work out for himself what the other people might be saying, feeding these lines to the pre-clear who may be at a loss.

2. When the auditor gets an erasure early he should keep asking the file clerk for the earliest moment of pain or discomfort which can now be reached and proceed up the case until he has all engrams erased. Sometimes when he gets later painful emotion off a case he can go back and find early engrams which were previously by-passed. If none of these things work, go to Step Three.

3. A case may be running smoothly and suddenly bog down. The Auditor’s Code may have been broken: somebody may have pulled the break of all breaks of the code by invalidating the data of the pre-clear. Auditing may have been so inept that the file clerk has given up and refuses to produce more data in view of the fact that the data he did produce was mishandled (not reduced fully or reduced in some unsatisfactory fashion such as letting the pre-clear free-associate on it or just give the concept of the engram without running out all perceptics in it). Great care must be taken to rehabilitate the pre-clear, running out the Auditor’s Code breach like an engram and running out anything it locked upon. The current environment of the pre-clear, if it contains persons eager to invalidate the data of the pre-clear or harm him by damning his actions continually, may be so bad that a change for the term required to obtain a release may well be in order. The auditor must re-establish the file clerk’s faith in him by working on unimportant data. After a few sessions wherein the file clerk learns that it is now safe to furnish the auditor with data, the file clerk will begin to give out useful engrams again.

However, a case may bog down because painful emotion has come to view. Grief is then discharged and the erasure continued thereafter from the basic area upwards. If the case is still bogged after this, go to Step Three and simply open the case again with all the steps just as though it had never been touched. The computations may have changed. New data will be in view.

STEP THREE: *Removing demon circuit and valence commands*

1. Demon circuits are discussed in Book Two. A demon is installed by commands addressed to “You” in engrams. “You’ve got to get a grip on yourself” sets up a demon when it is in an engram. “You’ve got to tell the truth” would still be a demon if appearing in an engram. “You” addresses, within the mind, “I” in such a case. Demons are set up most commonly when they contain thinking or talking commands. Demons which dictate that one control oneself are bad offenders because they place a pseudo-auditor within the mind which, distinct from “I,” controls the individual. Dub-in is caused by “control yourself” types of circuits. A patient who can run alone is most likely to have dub-in. The “control yourself” demon is interposed between “I” and the file clerk. “You’ve got to lie to them” or “You can’t tell anybody about it” mask the file clerk very badly. The file clerk is still there. In working technique the file clerk is *always* obedient. But a demon can mask that obedience. The lie factory installed by “You can’t tell the truth” takes up a part of the analyzer and dictates to “I,” demon or no demon. But in bad dub-in, the pre-clear is not under the auditor’s control. He is under demon control. The auditor gets bouncers when he asks for holders; strange mechanisms such as pictures of hands with signs in them relay what is purported to be “file clerk” information; in short

a nightmare source of information comes up when the file clerk is asked questions.

The source of demons is, of course, the engram. Merely running out the engram runs out the circuit. The task is to find a clue as to the wording of the command, which is to say the engram causing the case to work poorly, to dub in, etc., etc. Using random repeater technique will only jumble the engram bank so that several days have to be allowed to pass to permit the case to resettle. Using repeater technique towards a *known* engram and using, for repeater, the words of that engram will reach the first time that engram appears in the bank. One discovers the words, then repeats them to get in contact with an engram. When that is contacted, test it to see if it will reduce. If it will not, there is an earlier engram like it. Try to reach that merely by telling the patient to go earlier, meanwhile repeating the phrase which makes up the circuit. Eventually, going on down from engram to engram, one will be discovered which will release. Run *all* of it. Never neglect to follow all the way down until one is discovered which *will* release, otherwise the case is restimulated unduly. It is a general law that an auditor *must reduce every engram he contacts or the basic engram on that chain before stopping a session.*

Straight line memory is the tool which discovers circuits and valences. The general rule is that anything which the pre-clear thinks derogatorily or sub-optimum about himself was told to him by somebody or is contained in an engram, *without exception.* He thinks he should control himself. He has been told to do so. Make him recall who used to tell that to him or somebody else in his presence. Find out who was “self-controlled” around him when he was a child. This works for any aberrated thinking a pre-clear does. In fact, quantities of locks can be knocked out of a case by straight-line memory of the dramatizations of the people around the pre-clear’s childhood or even later life. This technique is a fast therapy technique which can be employed to make a patient comfortable. An hour of it is worth, when you know the rules and become an expert in it, hundreds of hours of any older process. The aberrated parents, relatives or associates of the pre-clear were aberrees. When an aberree dramatizes an engram once he can be counted upon to have dramatized it dozens of times. By contagion this engram has got into the pre-clear’s bank where it remains as engrams or as locks.

In straight line memory we can make the patient remember the locks. He will first recall a generality about them. Then he can be made to discover (still in present time, not in reverie) a *specific* instance when this happens. When he connects he generally laughs a trifle with relief. ANY worry he has can be found in a dramatization of the people around his early life *in the exact words* he used to describe his. worry. Trace back who would have said those words. Find a lock where they were said. They will de-intensify as locks just because they have been remembered. Further, the chronic psychosomatic illness he has is usually a counterfeit of an illness suffered by an ally. If he wears glasses, find out who wore glasses in his family. If he has gastric upset, find out who had gastric upset and who complained about it. This locates for the auditor the valence in which the pre-clear has settled. Now find out who used to tell him that he was like the person in whose valence he now exists. This will be a lock on something. But get it in full recall on straight line memory. This has a tendency to take him out of the valence he is in and get him into his own valence where he can reach his perceptics.

An engram in the prenatal area might be found to contain the statement, “You’re just like your father,” etc. Other valence shifters consist of such phrases as “You’re no different from anybody else” (puts him in everyone’s valence), “I’m beside myself,” “I’ll have to pretend I’m somebody else,” “If that had been you, you would have been killed” (synthetic valence creator). The valence shifters and the demon circuits exist, then, not only as engrams in the early bank but also as locks. Get the pre-clear to recall a

lock by clever questioning.

2. When a lock has been contacted, place the pre-clear in reverie and get him into the lock, using one or more of its specific phrases as repeater or merely sending him there. Then run the whole dramatization just as though it were an engram. Actually it is a lock, but one thereby finds out the commands which shift valence or create demon circuits. "You're using too much imagination," "You have to think about this and I'll tell you what to think," "Don't you dare tell anybody." "You're wrong, you're always wrong." "That isn't true. You don't know what you are talking about," are common circuits which block the auditor. The control-yourself species of command such as "Control your emotions," "Get hold of yourself," "You must control yourself," etc., etc., lets the pre-clear run by himself; when they exist in force, the question of "altitude" (auditor has to be powerful enough to control his pre-clear and get him to co-operate) becomes acute. Any time a pre-clear demands an auditor with more "altitude" control circuits are present.

The pre-clear may object to having control circuits reduced on the grounds that controlling oneself is necessary. "I" controls self expertly and naturally and the pre-clear is out of control within himself only when control circuits, demons, exist in him. The auditor must delete all circuits which interfere with "I" in "I's" effort to control the organism. Once he has the content of the lock, he can use repeater with its phrases to contact an engram early in the bank, preferably prenatal. Then try to reduce that phrase in the engram. If the auditor cannot reduce it he must find it where it appears earlier. And so on down until he can get one which will release. This takes careful and painstaking work. Care must be taken to reach straight for the exact engrams desired as revealed by an examination of dramatizations as locks.

It is also possible to examine the dramatizations of the pre-clear himself and, by finding times when his own engrams have been re-stimulated so that he acted them out, find the engram itself. By putting him in the instant he was dramatizing word for word, to go then instantly to the time the engram itself was laid down.

3. Reduce the *earliest* engrams containing these commands, after they have been located by careful computation and judicious use of repeater technique.

4. When demon circuits or valence shifters have been contacted and reduced, try for grief and sorrow in the case. Keep trying for basic area engrams. If grief and basic engrams are still out of sight, keep repeating Step Three until you have made the case into one which will run easily.

5. Run the case. *Reduce every engram you contact and when the engram will not reduce try to get the earlier one like it which keeps it from reducing and reduce that. Follow this procedure. Never leave a chain of engrams in restimulation. Discover the basic of that chain and reduce it.*

STANDARD PROCEDURE CHART

{For Accessible Cases}

by JAMES E. HURT

STEP ONE: *Starting the case (after this, go to Step Two)*

In starting the case, the following information should be obtained:

1. Name, age, height, weight, foreign language, etc.
2. If hypnotized, psycho-analyzed, shock therapy, etc.
3. Psychosis, neurosis, dramatizations, psycho-somatic illnesses, etc.
4. Operations, illnesses, accidents, electric shocks, nitrous oxide.
5. Loss of allies: parents, grandparents, spouse, children, relatives, etc.
6. Early environment: perceptics, occluded people, etc.

STEP TWO: *Opening the case and running engrams (if case won't open, or bogs down, go on to Step Three)*

(a) *Opening the case*

1. Put pre-clear in reverie, check perceptics and see if moving on track.
2. Run pleasure incidents to tune up perceptics, strengthen sense of reality, and get pre-clear in own valence.
3. Try for painful emotion discharges.
4. If file clerk and somatic strip indicate a stuck case, try *all* prescribed methods to free on track; failing, go to Step Three.
5. Try for basic area engrams; failing, go to Step Three.

(b) *Running Engrams*

1. Direct the somatic strip, work with the file clerk, reduce all engrams (or their basics) contacted; compute at all times, detect and de-intensify all deniers, bouncers, call-backs, groupers, etc.
2. Start in basic area and proceed to present time, erasing all engrams on the way; keep at it until you have a release or a clear.
3. If case bogs down, check for poor auditing and detrimental environment and remedy their effects. If case is still bogged down, go to Step Three.

STEP THREE: *Removing demon circuit and violence commands (after this, go back to Step Two)*

1. Put pre-clear on straight-line memory and look for demon circuit and valence commands in memories of parents, possible allies, etc.
2. Put pre-clear in reverie and run the dramatizations and other locks necessary to establish the exact demon circuit or valence command.
3. After careful computation use repeater technique to reach and reduce the earliest engrams containing this command.
4. Try for painful-emotion discharges on moments of grief, loss, etc.
5. Return to Step Two.